

ABSTRACTS

ONTOLOGY, EPISTEMOLOGY, LOGIC

P. 5. *Ardashkin I.B.* SCIENTIFIC PROBLEM AS ONE OF KEY PHENOMENA NONCLASSICAL EPISTEMOLOGY. In article the author considers a phenomenon of a scientific problem in a context comparativistics estimations of its interpretation from a position classical and nonclassical epistemology. It is ascertained that in nonclassical epistemology the scientific problem represents itself as sociocultural the basis of interaction of a science as system of knowledge and other similar formations (a myth, religion, daily occurrence etc.). The conclusion becomes that the scientific problem creates the most adequate heuristic conditions for informative process in modern culture.

Keywords: *a scientific problem, classical epistemology, nonclassical epistemology, sociocultural the basis.*

P. 14. *Goncharenko M.V.* CONSISTENCY OF KNOWLEDGE WITHIN THE CONTEXT OF CULTURE CONSISTENCY. The present article is devoted to the phenomenon of knowledge consistency in terms of cultural and historical discourse applicability; the nature of "objectivity" of constitutive principles (knowledge) is confirmed by epistemological relativism. The way of reality comprehension is provided by a certain method of the reality's pattern formation. Irresistibility of the discourse limits is conditioned not by an object of perception, as it is, but by our probable perception of this object. Presupposition is assumed to be an integral part and an indispensable condition of the discourse. Discredit to the relativistic view of the world was conditioned by affirmation of impossibility of the real state of affairs'assertion. According to Feysabend, the nature of epistemologic relativism can be explained by the fact that "Opinions not associated with traditions are beyond human existence, they are not even opinions in fact, if their content is not associated with constitutive principles of the tradition they belong to. The opinions can be objective to the extent that they do not contain any references to these principles...they appear as if they originate from the very essence of the world, though in fact they only express peculiarities of a certain approach". In this respect, objectivization of a subject or objectivity of a scientific approach are actually determined by the process of conveyance of the world's essence by means of individuated human existence which makes the experience reframe process permanent. The "objective" laws discovered and established by a knower are identified with the reality of these objective laws without any grounds. This state of affairs has become possible owing to historical priority of the subject-object principle of cognition. The principles of new explication of the notion condition the constitution of a new discourse. Different kinds of knowledge as models of a certain type are different ways of the reality's structuring with a relevant criterion constituting grounds for them.

Keywords: *epistemological relativism, simulacrum concept, language reality, discourse, presupposition.*

P. 21. *Lamberov L. D.* PROBLEMS OF DEFLATIONISM: SEMANTIC EPISTEMICISM. Semantic epistemicism is a way of resolving of semantic paradoxes, in particular the paradox of liar and the paradoxes associated with semantically indeterminate terms (paradoxes of vagueness). Deflationism about truth can be defined as a theory of truth according to which the notion of truth is understood as a metaphysically empty notion, performing a specific logical-linguistic functions in a language, and such a notion that can be fully explained by the equivalence scheme. As part of the approach of semantic epistemicism, what is traditionally considered as the semantic paradoxes is given a new interpretation as epistemic paradoxes. In this connection, it can be argued that the resolving of these paradoxes is epistemological rather than a semantic problem. As part of the semantic epistemicism argues that the border (the sharp cut-off points of the use of "indeterminate" terms) exists, but it is not knowable to ordinary speakers. In the application of semantic epistemicism to resolve semantic paradoxes in the deflationary approach it is necessary to limit the intersubstitution of sides of deflationary equivalence scheme. To resolve problems with interchangeability of left and right sides of the equivalence scheme the concept of contextuality can be used to limit the scheme, the additional requirement of dispositional nature of the readiness of a particular speaker to interchange left and right sides of the equiva-

lence scheme. Introducing such a pragmatic principle, we are able to approach the epistemic definition of semantic concepts. This approach can be developed as a pragmatic interpretation of deflationism.

Keywords: *deflationism, truth, semantic paradoxes, epistemicism, pragmatism.*

P. 27. *Lobovikov V.O.* A FORMAL-AXIOLOGICAL LAW OF CONTRAPOSITION OF BINARY OPERATION "NECESSITY" IN TWO-VALUED ALGEBRA OF METAPHYSICS. The paper deals with investigating logical consequences of the hypothesis that, in its essence, metaphysics is formal axiology, in particular, formal ethics. The author submits a precise tabular definition of alethic modalities as moral-legal evaluation-functions determined by two evaluation-variables in two-valued algebra of metaphysics. In the algebraic system under investigation, an equivalence relation is strictly defined and a list of equations is generated. The alethic necessity is studied especially. For the first time a formal-axiological law of contraposition of binary operation "necessity" is formulated precisely and demonstrated convincingly by computing corresponding evaluation-tables in two-valued algebra of metaphysics.

Keywords: *algebra-of-metaphysics; formal-axiological-equivalence; evaluation-function, evaluation-variable, law-of-contraposition; necessity.*

P. 34. *Petrova G.I.* THE REPRESENTATIVE FUNCTION OF LANGUAGE: CLASSICAL AND MODERN INTERPRETATION. A thesis that the representative function of language is based on the action of linguistic a priori and in spite of combined work with communicative and pragmatic functions, which, as it seems, must take away lexical units from universality and comprehensiveness, nevertheless imparts transcendental character to language.

Keywords: *functions of language, language communicative function, language representative function, linguistic universality.*

P. 40. *Polyakov E.M.* THE EVOLUTION OF CULTURE AND HUMAN CONSCIOUSNESS: THE QUESTION OF CAUSATION. The article discusses the origin of consciousness and human creativity in the works of contemporary Anglo-American philosophers and naturalists. Attempt to analyze the problem of the evolution of culture and consciousness. The theoretical basis of this paper is the theory of gene-culture co-evolution, developed in detail by E. O. Wilson, R. Dawkins, S. Blackmore, R. Allot and others, as well as the philosophical ideas of D. Dennett, the patriarch of American philosophy, in particular, his "Multiple drafts model". It is suggested that the basis for the evolution of consciousness and the cause of culture (both material and spiritual) is the human capacity for imitation. The beneficiary of the evolution of culture is not the man himself, but the smallest units of culture - Memes are capable of copying themselves, preservation and dissemination. Evolution and culture in need of a connecting element, which acts as the language. The language in the treatment of S. Blackmore and R. Allot, is a complex coevolving memes. It allows intelligence to realize itself through the implementation of ongoing activities of the narrative. Consciousness is regarded not as an objective given, but rather as a property or state of mind, controlled by the positive feedback the evolution of memes. Any evolution involves selection, and memes are selected on the criterion of Darwinian survival (save in culture). Biological evolution as implemented in the interests of "selfish genes" (R. Dawkins) and cultural evolution - in the interests of memes, not people. We are not the source of changes in our own culture - this is the basic idea of S. Blackmore. Partly, it accepts and D. Dennett, making the reservation: "Even if you think that the Darwinian fitness improvement is the principle that drives the evolution of culture, you have to postulate a direct mechanism for the preservation and transmission of information." As such, a mechanism he calls consciousness, which serves as a "Intuition's Pump." As a result, the author concludes that the processes of evolution of consciousness and culture that went parallel in human history, are interdependent, or as figuratively said E.O. Wilson, "the genes hold culture on a short leash." Biological and sociocultural evolution is part of the overall development process, guiding factor which is the ability to simulate and creativity, and a necessary (but not sufficient) condition - developed mind and consciousness.

Keywords: *culture, conclusion, evolution, unit of selection.*

P. 46. *Rodin K.A.* ON THE VALUE OF THE RULE-FOLLOWING PROBLEM. The paper is devoted to the rule-following problem and skeptic argument, which were stated by S. A. Kripke. The discussion of rule-following, concentrated in Philosophical Investigations §§185-242 and in part VI of the Remarks on the Foundations of Mathematics, is absolutely central to Wittgenstein's «later» philosophies of language, mathematics and mind. So, rule-following problem and skeptic argument are

considering in context of «later» Wittgenstein. According to Kripke, the paradox is how can one follow in accord with a rule – the applications of which are potentially infinite – when the instances from which one learns the rule and the instances in which one displays that one has learned the rule are only finite? How can one be certain of rule-following at all? Crucial point against Kripke's reading is that an initial material for the discussion of rule-following, concentrated in Philosophical Investigations §§185-242 does not link with the distinction between finite instances and potentially infinite rule, but – a distinction between rule and rule-following. Rule-following does not need any ground of formalized or generally formulated rule, it take place of itself. Rule-following problem is a pseudo-problem. According to this straight attempt to solve the problem was critically revised.

Keywords: *rule-following problem, skeptic argument.*

SOCIAL PHILOSOPHY AND PHILOSOPHY OF HUMANITY

P. 53. *But O.A.* PHILOSOPHICAL UNDERPINNINGS OF KNOWLEDGE-BASED MANAGEMENT AS A NEW MANAGEMENT THEORY. The article looks at the philosophical underpinnings of the latest organization management theory, which views knowledge as the most important strategic resource. The birth of this theory was triggered by the transition of developed nations to the innovation economy, which is a stage of economic development where the most significant role in the process of goods production and service accomplishment is played by intellectual resources. Increasing the effectiveness of the use of these resources is one of the most difficult challenges facing today's managers, which requires formation of specific approaches to organization management and encourages creation, dissemination and effective application of knowledge. The past twenty years have been marked by a fast transition from futuristic speculation to the clear need for adaptation to the realities of the *society of knowledge*. This transition has been much faster and more intensive than expected, which leads to considerable difficulties in understanding the changes that are taking place. The transition to the *society of knowledge* has required reconsideration of the existing organization management theories as well as organization management practice. There was a major shift in the organization management theory and practice in the 1990s. Before the 1990s knowledge was viewed just as information storage. Today knowledge is thought of as a *flow*. In other words, today the emphasis is placed on the *life of knowledge within an organization*. The shift to the new idea of knowledge in the 1990s in the West lead to the birth of a new management theory called Knowledge Management (KM). Today the Knowledge Management theory is only becoming popular in Russia. The unusual combination of words in the name of the theory causes common misunderstanding of the meaning of the term. Some researchers prefer to use the English term rather than translate it into Russian, as the term *Knowledge Management* can be translated into Russian in different ways with a difference in meaning. Understanding of the new term is also hampered by the confusion in the way western researchers understand and use the term. While some researchers view Knowledge Management as serving a particular functional objective, to others Knowledge Management is a new paradigm of organization management. It would be wrong to say that the different ways in which the term is employed conflict with one another but there is an obvious need for a logically structured system of the theory. Knowledge Management finds itself at the crossing of 3 three fields: Business Administration, Information science, Humanities. These *three sides* allow viewing Knowledge Management from different angles as well formulating different objectives depending on the object in question. Many Russian companies make a common mistake of applying a technocratic approach with an emphasis on using information and communication technology which is ineffective in itself and reminds an empty water pipe network. Misunderstanding of the theory of Knowledge Management leads to its low efficiency. The author believes that there is a need for different terms for management of knowledge and organization management based on the primary role of knowledge and suggests the term *Knowledge-based Management* that would integrate all the different approaches and emphasize the importance of paying attention to all the aspects of Knowledge Management being the core of Knowledge-based Management.

Keywords: *post-industrial society, the economy of knowledge, information technology, Knowledge-based Management, Knowledge Management.*

P. 62. *Zavyalova Z.S.* INTERNET – AN IMPROVED MEANS OF A MEANINGFUL DIALOG OR AN INSTRUMENT OF PRODUCING AN INCREASED ILLUSION OF COMMUNICATION. At present Internet covers almost all fields of human life and has become a channel of communication most extensively used. The Network environment provides a person with a variety of means to fulfill its communicative potential without being limited by historically established codes of society. This

activity is both positively and negatively estimated. This article focuses on certain specific features of computer-mediated communication, and attempts to point out under what conditions it tends to produce destructive influence on both intellectual and emotional health of a person.

Keywords: *Internet technology, computer-mediated communication, carnival genre, simulative dialogue.*

P. 69. *Karpova A. Y.* FUNCTIONAL PRAGMATICS OF PUBLIC POLITICAL COMMUNICATION AS A PREREQUISITE FOR LOSS OF TOLERANCE OF CIVIL SOCIETY. This article analyzes the theoretical aspects of the functioning of public political communication. N. Luman's ideas of system theory are presented as the foundation to support the hypothesis that modern mass media of Russia form "crisis communication". It manifests itself in the system violation of interaction between actors in the communicative process. Dialectical relation between the media field and political field, determination of the media goals are proposed to consider according to Pierre Bourdieu's distinguishing of features of the personifying accentuation. The transformation of political communication appears in changing of the nature of the relation between government and society. Traditional media and forms of political control over them are losing their meaning. Media have to change: to change the format, principles and mechanisms of public policy. Under the influence of social economic reforms the market relationship between media and government forms and enhances. As a result, the media become dependent from social institutions and social groups that have financial and administrative resources with certain political interests, and thereby obtain the opportunity to use the information policy for their own goals. Crisis behavior is manifested in the systematic violation of interaction: the message does not reach the addressee or it does but produce very different or unexpected and unpredictable effect. The crisis is developing in terms of lack of information and lack of trust from the recipient. The consequence of the communication crisis is the destruction of the system of common democratic values and norms, intolerance of political parties and conformity of the masses. The absence of bilateral political communicational relations, namely lack of the reverse response of the society on the government, leads to social stress, development of social conflicts, a decline in the legitimacy of political institutions, the emergence of crisis situations. The transformation of political communication appears in change of the nature of the relations between the government and society and is due to mismatch of priorities, ideology and interests of different groups of influence on crucial social and political issues. Opacity of the system in the action of the national media, maneuvering between the interests of information consumers, state agencies and interest groups, helps to change the nature of the interaction of the main actors in the communicative process, of the sources of influence on the political aspect of broadcasting, and therefore on the principles of formation and functioning of public political communication. Functional pragmatics of the media today is not conducive to the development of tolerance in the formation of civil society in Russia. All mentioned above is a measure of destructive dysfunctionality of dependent media, the loss of tolerance in the formation of the civil society. The essence of the crisis of the political field can be defined as the growing imbalance in the public space, which is reflected in the loss of their equilibrium between the government and civil society.

Keywords: *journalism complicity, crisis communications, functional pragmatics, tolerance, intolerance, conformity, personified accentuation, legitimation, the hierarchy of nominations, Participatory democracy.*

P. 77. *Kruglova I.N.* IDEA OF MADNESS AND MYSTICAL DISCOURSE AS EXPRESSION OF CHRISTIAN EXPERIENCE OF BELIEF. The author considers idea of madness as one of ways of expression of sacral experience of the person. For the first time in the European culture it has been formulated by apostle Paul as idea of «super-understanding» before reason of the world; thus, this idea becomes way of an embodiment, first of all, paroxysm Christian experience of belief. Having received antinomical the specification, the idea of madness, on the one hand, contacts idea absolute unknowability and inaccessibility of the God, on the other hand – with an opportunity of the inaccessible God to communicate with the real person, to enter into its nature. In the theoretical plan the idea of madness receives the development in history of becoming dogmatic persons, especially, in the field of mystical divinity. Efforts of apologists, « grand Cappadocians», and also Dionysius Areopagit, down to theological disputes on nature Favor's light in the middle of XIV century, develop tradition apophaticism as a way of preservation and transfer numinous Christian experience in the European culture, as attempt to save this experience from all kinds rational emasculation. In the practical attitude as a feat of belief and vital practice, the idea of madness was realized, for example, in such paradoxical – from the point of view of «natural» moral and social «nature» of the person – a phenomenon, as craziness, becoming

one of the brightest features of Russian attitude. The further development connected with the general course of the European culture, idea of madness gets in the West in various forms of mystical individualism, mainly in XV century. In particular, has been paid special attention for a visual image of madness, and also on a theme macabre in painting the late Middle Ages in which the general has found expression intention, defining madness as a symbol of a temptation Godforsakenness. Madness began to express itself the human desires connected with somatic, sensuality and erotic. The conclusion: in a basis of historical transition from initial understanding of madness as lifes-presence of the God to tragical experience of madness as lifes-absence of the God the structure of the most Christian sacralis, constructed on an antithesis and collision of two worlds, two reasons, two moral lays. In this process it was displayed not only destiny of the European consciousness; experience of madness became way of resistance to classical installations of thinking and the is rational emasculated forms of a life.

Keywords: *madness, mysticism, christianity, the belief and knowledge, sacral experience.*

P. 87. *Uglinskaya N. A.* CULTURAL CRISIS AS THE PROCESS OF CHANGING VALUES. The article examines problem of crisis of value foundations of culture. One of the contexts of use buzzword "crisis" with respect to the culture in which the crisis is investigated through an understanding of culture as a system of value interconnection is considered. It is revealed that the crisis of culture is understood as a necessary or random change values. In the classical literature there are two points of view on the crisis in the meaning of the need to change (follows from the very development of culture) the values: a transition from one form of culture to another or a transition from one culture to another, respectively. In research based on the acceptance of random (sporadic) change of values, positions that the main causes of the crisis of culture assume the society or person are distinguished. It is drawn a conclusion, that the understanding of cultural crisis as a necessary to change values crisis is considered as a neutral process that can lead to positive or negative consequences. In the investigation of cultural crisis as a random change of values (sporadic, depending on the reasons for non-binding: on the state of society or on the consciousness of individuals) crisis, is generally credited with negative property. But the etymology of the word "crisis" suggests that it is a phenomenon, which is deprived of established values interconnections, while in the process of which it is impossible to make an unambiguous decision. The situation, when things are bad or good - it's position before or after the crisis. A definition of the of crisis of value foundations of culture as a process of rethinking the connections between the spheres of society in which it is impossible to give a clear answer to the question of what connections exist between the spheres of society is provided. If the answer can be unequivocal, there is no crisis. If the situation is incomprehensible, the values are changing.

Keywords: *crisis, culture, values.*

P. 95. *Tsygankov V. V.* WORLD-SYSTEMS ANALYSIS: A "HARD CORE" AND A PROTECTIVE BELT. The purpose of this article is revealing of the theoretical bases of the world-systems analysis. Generalizations have been made from the point of view of model of "research programmes" of I. Lakatos. This approach allows revealing an axiomatic part of a paradigm, and its auxiliary concepts and hypotheses. In structure of a "hard core" of the world-systems analysis contains a principle of the external bases of social dynamics, a principle of econom-sentrism, a principle of "necessary backwardness", and a principle of "pyramid". In structure of « a protective belt » of the world-systems analysis contains: the concept considering kinds of world systems, the concept of non-uniform dynamics of accumulation of the capital, the concept of noncapitalistic ways inside of capitalism, and also cyclic models of accumulation of the capital. The principle of "pyramid" designate, that the logic of accumulation of the capital is those, that the hierarchy inside of the World-Economy is always kept. Inside of each of steps of a pyramid « the pyramidal proportion » repeats: the more close to a Core of the World-Economy, the more commercial monopolism, and less a market competition, a Redistribution, and a Reciprocity. In this article is formulated the concept of ways-equalisers which "will amortize" process of accumulation of the capital and provoke effect of "structural backwardness". Models of cycles of accumulation of the capital can be used as a way of an explanation of regional and world social dynamics.

Keywords: *'hard core', protective belt, Macro-sociology, world-systems analysis, World-Economy.*

HISTORY OF PHILOSOPHY

P. 102. *Borisov E.V.* EPISTEMOLOGICAL EGOCENTRISM IN THEORIES OF INTERPRETATION BY DAVIDSON AND GADAMER. The article is devoted to comparative analysis of concepts of semantic interpretation developed in Davidson's theory of interpretation and (implicitly) in philosophical hermeneutics by Gadamer. It is demonstrated that Davidsonian "principle of charity" is methodologically equivalent to Gadamer's principle of "fore-conception of completeness", and that both principles imply a methodological attitude of interpreter at the start of interpretation which may be called "epistemological egocentrism".

Keywords: *semantic interpretation, D. Davidson, H.-G. Gadamer, principle of charity, fore-conception of completeness, epistemological egocentrism.*

P. 108. *Brovkin V.V.* THE PLACE OF PLEASURES IN THE SYSTEM OF ETHICAL PREFERENCES IN EPICURUS. The paper considered the problem of the relationship of the sensual pleasures with the serenity of the soul in Epicurus. The author analyzes two interpretations of the teaching of Epicurus about pleasure. The first interpretation is based on the provision stating that Epicurus distinguishes two kinds of pleasure: the pleasure of rest and pleasure of movement. Consideration of the problem of the relationship of the sensual pleasures with the serenity of the soul has led us to the following results. It is shown that by sensual pleasures Epicurus understands any pleasure afforded by sensation. Speaking of sensual pleasures, Epicurus distinguishes simple sensual pleasure and luxury. The simple pleasures are those that lead to deliverance from suffering, that is, from hunger, thirst and cold. These pleasures do not contradict the serenity of the soul. To the luxury of sensual pleasures Epicurus relates the love of pleasure, delicious food and drink, nice music and entertainment. As to the pleasures of love, Epicurus calls to refrain from them as they are contrary to the serenity of the soul. Exquisite food and drink do not contradict the serenity of the soul, as Epicurus admits the possibility of its use only as a deliverance from hunger and thirst. The pleasure of entertainment and music are associated with joy and gladness, which relate to pleasures of the soul of Epicurus. It is established that Epicurus relates pleasure and fun not only to sensual pleasures, but also to the health of the body and serenity of the soul. We conclude that the only solution to this contradiction is a compromise between the pleasures of rest and pleasures of movement. Thus, the solution of the problem of correlation of sensory pleasures with the serenity of the soul in Epicurus is achieved a reasonable restriction of both kinds of pleasures. The second interpretation of the teachings of Epicurus about pleasure is built around the provision of a single pleasure, one aspect of which is the serenity of the soul. It is found that this interpretation is the solution of the problem of correlation of the sensual pleasures with the serenity of the soul. The author argues for the position that the basis of any pleasure is the pleasant motion of the senses. Consequently, it is concluded that pleasure can not be regarded as a completely neutral state, the opposite of sensual pleasures.

Keywords: *Epicurus, the pleasure in rest, the pleasure in movement, compromise.*

P. 117. *Volf M.N.* THE PROBLEM OF INQUIRY IN ARISTOTLE. The article raises the question of inquiry methods in Aristotle. It examines different types of inquiry: empirical, endoxical, practical, theoretical, poetical, dialectical, epistemic, ethical, philosophical. Attempt to unify the Aristotle's inquiry account leads us to formulate two problems: the problem of correlation and the problem of coordination. The first problem describes the coordination of practical and theoretical reason with the practical and the theoretical inquiry, as well as the sphere of application of practical and theoretical inquiry. The second problem sets one to one correspondence of endoxical, dialectic, ethical, philosophical inquiries both among themselves and correspondence of each of these types of inquiry with the theoretical or practical inquiry. Further, the paper analyzes the idea of inquiry in Aristotle within the context of the inquiry in the former philosophy's doctrines, namely in the context of the Meno's paradox: whether to seek what is already known (Z1) or seek that can't be known at all (Z2). It is shown that the Aristotelian "solution of the paradox" is not strict logical solution, it is similar to the way Plato avoid the problem of this paradox. There is a point of view that Aristotle solved this paradox having used preunderstanding, but this approach gives little as far as preunderstanding raises from *phainomena* it is necessary anyway to prove truth of this preunderstanding. In general, in his response to the paradox Aristotle admitted the principle of inquiry the whole by its parts despite that difficulties which that principle implies. In Aristotle's doctrine there is an important clarification to the understanding of the inquiry: any inquiry is possible only where there is no *episteme*, and the *episteme* is the final result of all inquiries. In the relation to the *episteme* Aristotle actually rethought Meno's paradox:

as a necessary move from Z2 to Z1 - from lack of knowledge to the absolute one. And if the first premise of the paradox - the unknown cannot be found - is discarded completely and it is postulated the need for such an inquiry, the second premise in Aristotle fundamentally reviewed in comparison with the previous tradition, and it is used in the following way - absolute knowledge is obtainable and if we have achieved absolute knowledge, the inquiry stops. As a result, we admitted that the highest status in the Aristotle's doctrine had the epistemic inquiry as the inquiry for absolute knowledge.

Keywords: *Aristotle, inquiry, method, Meno's paradox, episteme, epistemic inquiry.*

P. 127. *Malkina S.M.* AFTER METAPHYSICS: NIETZSCHE AND THE LANGUAGE OF PHILOSOPHY. Nietzsche's project of reform in philosophy intended not so much new revision of traditional content of metaphysics, as transformation the philosophy as the very genre. In case of research into post-metaphysical ideas of Nietzsche's philosophy we have to consider him as the prophet of the new philosophy, ignoring his critics of the philosophy's claims on priest's know-all. The author advances the idea, that Nietzsche's style of philosophical writing has features of post-metaphysics, rather than philosophical content. Nietzsche's aphoristic writing has features of plurality, withstood dogmatism, not avoided contradictions and divided sight in interpretative perspectives. Nietzsche's text is heterogeneous in principal, conflicting and mixing not only different senses, but also different styles, irredundant to integrated synthesis. Just in such writing the deconstruction of basic notions of metaphysics (such as *ego, substance, cause* and *effect* and so on) takes place. In consideration of difficulty of intention and style of Nietzsche's text, it is necessarily to produce strategies of special reading in the gap between senses and styles of thinking. From P. de Mann's point of view, a systematical critic of main metaphysical notions has necessarily to correlate with his rhetoric. Nietzsche treats tropes not as ornament or figural meaning; tropes are not "supplement" to the literal meaning, but necessary and unavoidable mean of thought expression. We can say that Nietzsche treats a language as a place of truth, not as unconcealing, but as illusion-veils. A style is acceptance of conditionality and illusoriness of the language, using it for creating one's own mirages. Believe in the existence of literal sense, free of rhetorical ambiguity is illusion. Thus philosophy becomes metaphysics not when it uses metaphors, but when it forgives its metaphorical base. Nietzsche's discourse uses itself criticized "metaphors" of metaphysics. If we apply Nietzsche's logic of critics of metaphysics to his own discourse, we have to treat his very text as determined rhetorically. Dissonance of thematic and rhetoric reading prevents the reader from the complacency of metaphysical reading of the irredundant to a set of theses text. Thus we can conclude that post-metaphysical thinking is not extermination of metaphysics in all its forms (such negativism is one more manifestation of metaphysical dogmatism). Post-metaphysical nature of Nietzsche's thinking declares itself not only in the sense of statements, but in *dis-tanz* between the sense and rhetoric, in mixing of styles, perspectives, voices and interpretations.

Keywords: *overcoming of metaphysics, Nietzsche, postmetaphysical thinking, strategies of philosophy, style of philosophy.*

ARCHIVE

P. 135. *Ladov V.A.* WITTGENSTEIN AND HACKER ON THE LANGUAGE OF SENSATIONS. The content of P.M.S. Hacker's "Can Different People Have the Same Pain?" is analyzed in this article. The different interpretations of so-called private language argument formulated in later L. Wittgenstein's philosophy are compared. The priority of Hacker's interpretation is proved.

Keywords: *Wittgenstein, Hacker, Kripke, sensation, individual language, rule-following.*

MONOLOGS, DIALOGS, DISCUSSION

P. 157. *Gorbuleva M.S.* MEMORY-TURN AND A BIOETHICS CONTENT OF A SYMBOLS OF MODERN CULTURE. Bioethical content of modern culture's semiotics figure in article, based on information-synergistic approach. That allows to understand spontaneously occurring human adaptation to the aggressive reality. Methodological solution to the problem is obtained in the framework of the RFFI grant № 11-06-00160. The research results were supported by a grant RGNF № 12-03-00198.

Keywords: *bioethics, aggression, memory-turn, symbols of modern culture, information-synergistic approach.*

P. 165. *Melik-Gaykazyan I.V.* MEMORY-TURN: ARCHITECTURE OF BIOETHICS AS DIAGNOSTICS OF A NEW TURN OF PHILOSOPHY. Based on the information-synergetic approach paradoxes of the present state of socio-cultural systems were discovered (the result of the project RFBR № 11-06-00160). The solution of them requires a new dialogue with the cultural memory or memory-turn, which is made spontaneously in the process of bioethical research by the modern philosophy (the result of the project RFBR № 10-06-00313). The concept of memory-turn allows to order bioethics treatments (the result of the project RFH № 12-03-00198).

Keywords: *memory-turn, bioethics, information-synergetic approach, ordering of bioethics treatments.*

P. 180. *Melik-Gaykazyan M.V.* MEMORY-TURN: MANIPULATION OF CULTURAL MEMORY AS CONDITION OF THE SEMIOTIC MECHANISMS OF MODERN MANAGEMENT ACTION. Manipulation of cultural memory has become an unplanned result of modern management. The concept of memory-turn sets the limits of the applicability of specific management technologies and allows carrying out their humanitarian expertise. The result was obtained on the base of the studies of the semiotic mechanisms of management, which were made in the information-synergetic approach, supported by the RFBR (the project № 10-06-00313).

Keywords: *manipulation of memory, memory-turn, information-synergetic approach, limits of applicability of specific management technologies.*

P. 187. *Mescheryakova T.V.* MEMORY-TURN OR RETURN TO THE LOST. In the article it is substantiated presence of memory turn in bioethics and why it is urgent to account it in medical practice. The given result was obtained in the process of substantiating individuality in bioethics as historical individuality within the bounds of fulfilling RFH grant № 12-03-00198 «Bioethics as a Form of Self-consciousness of Modern Culture» project. Also some results of the RFBR project № 10-06-00313 «Attractive Management: Methodological Principles of Managing Complex Systems' Dynamics» are presented.

Keywords: *temporal turn, bioethics, memory-turn, narrative ethics, individuality, patient autonomy.*