ABSTRACTS

ONTOMETRY, EPISTEMOLOGY, LOGIC

P. 5. Bezlepkin E.A., Storozhuk A.J. ONTOLOGICAL ANALYSIS OF METAPHYSICAL FOUNDATIONS OF UNIFY THEORIES. Under the great unification in physics was understood a theory that uniformly describes the four known types of interactions: gravitation, electromagnetic force, strong and weak interactions. The problem of a Unify theory rooted in an inconsistent understanding of the ontological foundations of different physical theories. The relevance of Unify theory is due to both the philosophical and ontological assumptions and conceptual difficulties of the theoretical physics, as well as applications of physics in cosmology. Despite the severity and the high relevance of the problem, it is still are not resolved. The analysis shows the incompatibility of the philosophical foundations of scientific theories, and allows us to consider the problem from the perspective of contradictory between theoretical views on the basic ontological categories. It’s impossible to find of Unified theory without the philosophical reflection of theoretical foundations. Solving the problem of compatibility of conceptual foundations could be solved by some common language in which the interpretation of the concepts could be given so as to be shared with the language of any physical theory. It is necessary to deeply conceptual review of the concepts of space, time, matter, and causality by both scientists and philosophers.

Keywords: methodology, the foundations of a scientific theory, the Unify theory.

P. 11. Gorbatov V.V., Gorbatova Y.V. THE MODAL VERSION OF THE ONTOLOGICAL ARGUMENT IN THE LIGHT OF N.A. VASILIEV’S LOGICAL IDEAS. The present paper deals with the modal version of St. Anselm’s ontological argument (the so-called «modal argument», or MA, developed by N. Malcolm and A. Plantinga) and the logic used therein. The authors focus on the problem of conceptual connection between the logic of this argument and some implicit ontological and epistemological assumptions inherent in it. Since this argument is constructed, in general, as a reductio ad absurdum, one of its most important prerequisites is the assumption about the logical consistency of the concept of God. This means, in effect, that God is obliged to obey the laws of classical logic (at least, the law of non-contradiction). However it is not clear how the thesis of God's rationality is consistent with the divine omnipotence. The most effective solution to this problem, in our opinion, is to apply N.A. Vasiliev's idea of the division of logic to the "empirical" ("human") and metalogic ("divine"). In the light of this division it is natural to assume that God is subject to the metalogical law of non-selfcontradiction, but He doesn’t have to follow the "empirical" law of non-contradiction. And since in MA the concept of God is essentially the modal one, it is important to find out what kind of modal logic could adequately describe the nature of the divine necessity. It is unlikely that this role can play such a strong system as S5, which is the basis of MA. Rather we should call "divine" the minimal modal logic T. But then the modal argument causes the following fundamental questions: (1) How does as the existence of worlds which are subject to some “imaginary” logic affect the validity of the argument? (2) What is more important: to preserve the traditional concept of God while losing the chance to prove His existence in worlds with other “empirical” logic, or to prove the existence of God in all possible worlds, which can be thought of, but at the same time reject the classical concept of Him?

Keywords: ontological argument, possible worlds, God, rationality, metalogic.

P. 26. Ladov V.A. ON THE CONCEPT OF INFORMATION IN THE CONTEXT OF CONTEMPORARY INVESTIGATIONS IN THE AREAS OF SEMANTICS AND ARTIFICIAL INTELLIGENCE. The concept of information is considered in the article. The areas of semantics, artificial intelligence, mathematical theory of information and philosophy of information society are analyzed. The author asserts that the concept of information is very ambiguous in contemporary literature. An attempt of classification and critical analysis of different points of view on the concept of information is realized in the article.

Keywords: information, semantics, meaning, truth, artificial intelligence, mathematical theory of information, informational society.
is a broad, diverse and very interesting trend in contemporary analytic philosophy. Deflationism presupposes and naturally "generate" your answer to metaphysical questions. Of course, if you take into account the nature and basic intuitions behind deflationism, the resulting metaphysical explanation seems more likely explanation for the question of correlation of language and the world, through which the number of explanations for the basic concepts is "refracted". This is, first of all, the concept of truth, reference, meaning, value and fact. Deflationary theory of truth is such a theory of truth, according to which the concept of truth is understood as metaphysically thin concept, performing the language-specific logical and linguistic functions (generalization, indirect speech, "semantic ascent"), fully explainable by the equivalence scheme. Thus, in the deflationary theories of truth it is stated that the truth has no metaphysical character and is not a property (at least, in the usual sense of the word). The common point of deflationary definition of truth and deflationary definition of reference is that the notions of truth and reference are special logical tools that greatly extends the expressive capabilities of language. This approach leads to the construction of a theory of meaning as use, which states that meanings are not representative or relational. The meanings have the following characteristics: they are substantively and naturalistic, they are reducible to the properties of non-semantic nature, namely to the use. Deflationism can serve as an argument in favor of non-cognitivism in considering the Frege-Geach problem. Deflationism allows you to "construct" the truth conditions. This suggests that we have no criterion for distinguishing real and deflational ("fictional") facts, and facts are not really exist, but they are the case only by the adoption of such a point of view that they (and objects participating in these facts) are the case. In this case, they "exist" in accordance with the principles of a given language game. Obviously, deflationism is the opposite of realism. However, although the opposite of realism is anti-realism, there's a methodological similarity between realism and anti-realism – both realist's and anti-realist's notions of truth are epistemic concepts. According to realism and to anti-realism truth has a certain metaphysical nature, deflationism denies that the truth has underlying metaphysical character and is not a property (at least, in the usual sense of the word). The number of explanations for the basic concepts is "refracted". This is, first of all, the concept of truth, reference, meaning, value and fact. Deflationary theory of truth is such a theory of truth, according to which the concept of truth is understood as metaphysically thin concept, performing the language-specific logical and linguistic functions (generalization, indirect speech, "semantic ascent"), fully explainable by the equivalence scheme. Thus, in the deflationary theories of truth it is stated that the truth has no metaphysical character and is not a property (at least, in the usual sense of the word). The common point of deflationary definition of truth and deflationary definition of reference is that the notions of truth and reference are special logical tools that greatly extends the expressive capabilities of language. This approach leads to the construction of a theory of meaning as use, which states that meanings are not representative or relational. The meanings have the following characteristics: they are substantively and naturalistic, they are reducible to the properties of non-semantic nature, namely to the use. Deflationism can serve as an argument in favor of non-cognitivism in considering the Frege-Geach problem. Deflationism allows you to "construct" the truth conditions. This suggests that we have no criterion for distinguishing real and deflational ("fictional") facts, and facts are not really exist, but they are the case only by the adoption of such a point of view that they (and objects participating in these facts) are the case. In this case, they "exist" in accordance with the principles of a given language game. Obviously, deflationism is the opposite of realism. However, although the opposite of realism is anti-realism, there's a methodological similarity between realism and anti-realism – both realist's and anti-realist's notions of truth are epistemic concepts. According to realism and to anti-realism truth has a certain metaphysical nature, deflationism denies that the truth has underlying metaphysical nature, so deflationism is opposed to both realism and anti-realism. Thus, deflationism is not purely anti-metaphysical conception, metaphysics is only reduced, "trimmed" to a certain minimum amount.

Keywords: deflationism, metaphysics, truth, meaning, reference, fact, value.
The ecological approach to the study of language, communication and cognition. This article studies different aspects and perspectives on ecological approach – a new interdisciplinary theoretical and methodological paradigm that is applied to the investigation of the systems’ communicative and distributed cognitive processes. The main focus of this work is on ecolinguistic, ecosemiotic and biosemiotic studies with their heteronomous, system-first, context-oriented approach to understanding of sign systems and informational processes. It is shown that biological and social, cognitive and communicative processes are evolutionary integrated, mutually regulating and developing. Because of this the studies of the origin and evolution of various means of communication and information transmission have to consider at list three system characteristics: biological (genetic, epigenetic, environmental), social (cultural habits, social context, culturally inherited means of communication) and individual (cognitive skills, personal interpretations). It is argued that in biological and social systems a theoretical distinction between organism and environment is reasonable for research purposes, but in reality it is conventional. Many communicative and cognitive processes take place on system level where environment is essential part that implements, accumulates and regulates particular biological and social activities. Therefore, researchers can study as a special object of their investigation “territorial dialects” that maintain, direct and reproduce biological and social structures and informational processes. In the article a term “circle of representation” is also coined to refer to a process of representation where elements represent and are represented by the system, since in the framework of ecological approach the distinction between context and language is as well arbitrary as opposition of environment and organism. For instance, it is stated that not context reveals the meanings of particular, “opposed” to them signs (words), but context and signs are one system where the general process (or knowledge) reveals and determines the existence and content of the particular processes and is mutually revealed by them, like road signs reveal rules and are revealed by them as their concrete representatives embodied into environment. Thus, ecological approach, by studying system “affordance” and “scaffolding” of cognitive and communicative processes and their role for the transmission and reproduction of biological and social systems, reveals their ontological nature and objective foundations of their existence and development.

Keywords: ecosemiotics, ecolinguistics, sign systems, memory, cultural inheritance.
said, without further explanation. But this means that primitive terms are not fixed in advance. In other words, the primitive Hilbert’s terms lacks the substantiality. They are simple schemes that must be filled with content in the application of mathematics to the outside world. In this case, however, is not quite clear how we understand the mathematical assertion. The theoretical difficulty is following: If there is a primitive simple diagrams, they are variables, but what semantics can be assigned to variables? Hilbert did not accept explanations of the primitive terms. One of the most plausible conjecture is that he was strongly influenced by the philosophy of Kant, and the idea of organizing the material experience by mind was very close to him. In this regard, the experience of having a scheme perfectly fit the role that Hilbert had put the science.

Keywords: ontology, semantics, primitive concepts, Hilbert, axioms, definitions.

P. 71. Chernyak A.Z. ON AUTOMATIC REFERENCE. There is an idea in modern philosophy of language that some types of linguistic expressions are directly referential, i.e. refer to their objects independently of any descriptive or conceptual background of understanding what the expression mean. Some such expressions (names) are supposed to have stable reference while another change their reference depending on the context of use (demonstratives and indexicals). One theory firmly associated with the idea of direct reference is the theory of automatic reference. It presupposes that an expression referring to its object does so independently of the communicative intention of the user, which otherwise would determine what the utterance of this expression means in the given case. But I think that the kind of automaticity some expressions actually demonstrate under certain ways of use hardly supports the very idea of direct reference, and the automaticity presumed by the theory under consideration is more like a legend than reality. In other words, an expression may be automatically tied to certain object or class by circumstances of context, including conventions shared by the agent, or even rules determining changes of meaning due to the contexts. And communicative intentions may be not directly involved in these sorts of meaning. But they contribute indirectly. E.g. what exactly context provides for the utterance depends on how much it is itself constituted by relevant beliefs of communicators. The dependence of the reference solely on the object of this reference is a pretty obscure notion, and that was shown in the paper by several examples: the ordinary use of “I”, for instance, can tie it firmly to the agent of the context, but not to any definite person, since which person it is, is determined commonly by certain kind of knowledge or concept, or belief, i.e. something convertible into the intention of utterance. In general, any term may be used in a way which makes it automatically referring to something, but this does not make any such use automatically fulfilled in any relevant context by picking up some certain object, and only it, just because there are no types of objects out there ready for such picking up.

Keywords: reference, meaning, semantics, context.

SOCIAL PHILOSOPHY AND PHILOSOPHY OF HUMANITY

P. 83. Ardashkina O.M. UPDATING ROLE OF ARCHIVES IN MODERN SOCIETY: A PHILOSOPHICAL APPROACH. The approaches to the definition of the archive. Notes the prevailing variety of interpretations archive that show high prevalence of this phenomenon in various social practices. Discusses the need for an approach to the understanding of the archive, we can consider a variety of interpretations of archive as a source of self-development of man. Author as a possible theoretical basis for this approach considers the concept of communicative rationality Habermas.

Keywords: archive, institute, the power of legislation, a historical document, the source of self-actualization.

P. 92. Kiselev V.I. FOUNDATION OF THE SUSTAINABILITY OF THE SYSTEM "JOINT ACTIVITIES" AT VARIOUS STAGES OF ITS DEVELOPMENT. Understanding stable tension of social systems in General and the personnel of the enterprise in particular, is impossible without general knowledge. Abstracting from system-specific common ground system stability, at various stages of its development, allow you to clearly understand dialectical unity of opposites – stability and variability. However, the "struggle" of these opposite sides as self-contradiction "joint action" generates energy. Energy joint ventures not only supports – provides activities in time, but is the basis for development of joint activities. On the other side, each system exists and develops in the environment. As a system, it is at the same time and the other, the wider system. This enhanced system, on the one hand, leads to sustainability of the system (as a member), on the other hand, in the process of interaction with her you must require its variability, thus – external conflict of "working together".

Keywords: system, stability, development, sustainability, variability, joint activities, social tension.
P. 99. Korobeynikova L.A., Gil A.Y. NET STRUCTURES IN A GLOBAL WORLD. The paper presents interpretation of globalization concerned the net community formation, which exploits a normatively attractive alternative to existing concepts of globalization. It is argued here that development of contemporary world community manifests the implementation of a form of global net community. In most recent theoretical debates depending on the character of the process of globalization (homogeneous or fragmentary), trends of investigation of this process arise: (i) globalization on the basis of the idea of progress which leads to a homogeneous world and maintains hierarchical structures (universalism), (ii) globalization on the basis of the representation of the world real diversity which supports net community formation (multiculturalism). As for universalistic discussions, the tendency to assume opposite values — on the segment comprising corporative version of globalization and elite version of globalization — arises. Multicultural concepts of globalization, based on the recognition of the world diversity, are popular because of their non-repressive, tolerant and net form. Appraisals of multiculturalism as an intellectual trend, which could be evaluated as the of recent multi-globalization process, are controversial (for example as in the works by J. Searle, R. Rorty C. Taylor, etc.). The theorists of globalization stress the fact that modern globalization process include many instances of globalization. Paper mainly concentrated on several trends of interpretation of globalization: historical, social, legal, informational and net globalization. It is argued here that informational nets change the actual production, consumption, power, experience and culture in a great scale. Global net organizations represent a new type of net structure based of political institutions and international, national, local institution of decision making. Individualization and decentralization are the opposite with respect to the socialization work, vertical integration and big production — which characterize industrial society forms of organization and interaction. Modern net organization guarantee the flexibility of firms, individual, countries in conditions of globalization.

Keywords: globalization, global community, global net society, net, net structures.

P. 108. Krasikov V.I. BEING AND TIME: EXISTENTIALISM VERSUS ANTHROPOLOGY. This article analyzes the principal work of Heidegger. The author tried to lay out the basic features of Heidegger's understanding of the human being in comparison with the philosophical anthropology. The text is the overall exposure of Heidegger's understanding of the world in its relation to man. We consider both the historical and philosophical origins of Heidegger's ideas and especially his own position. Heidegger often mentions the ideas of Kant, Aristotle, Hegel, Husserl, Scheler and Kierkegaard. The essence of Heidegger's ontology of world order that the correlation of the "subject" and "object" is set initially. And in this correlation privileged or establish, a leading component is Dasein. Heidegger says about the original individual, describing the general categories of "humanity" or "species" of both formal and empty. He calls the philosophy of life and philosophical anthropology "ontology of life", setting it lower in comparison with his "ontology of presence". All the arguments of Heidegger represent the "circular reasoning" and he admits it. Indeed, "being" is only "human." Being non-humans do not. He then introduces the idea of "existence" and in line with it explains all of human existence or the world. This is the norm for the "philosophy of consciousness" where consciousness is extended to his emotional characteristics. So, the very human being is a full circle and it is necessary to get inside.Key chapters of the treatise devoted to human self-understanding. This is the analysis of the consciousness of mortality, guilt, conscience and determination. Heidegger's existential analysis has given impressive results in terms of understanding the fate of potentially personal principle in man. This is a profound teaching necessary for understanding the deep motivation and internal events that take place in human hearts. Especially it comes to the minds of those who are constantly transcend human limits.

Keywords: human existence, existentialism, philosophical anthropology.

P. 117. Nurgaleeva L. V. MULTIRATIONALITY AND TRANSVERSAL. PROJECTION OF THE COMMUNICATIVE ONTOLOGY. Examines the conditions of emancipation of rationality and forming of its integral anthropological and communicative understanding. Determined the content of the concept of multirationality. The advantages of the study of the genesis of the multirationality from the procedural point of view. Center of attention is the process of distinguishing between observations and actions. Discusses the genesis of the multirationality in the context of the unity of action and reflection. Indicates that this approach allows us to examine the cognitive aspects of communication. Shows that communication is based on the principles of continuous transformation of the semantic elements that define its place in the context of the events and its place in the context of events and promotional activities of the perceptual thinking. Analyzed the relationship between the concepts «multirationality» and «transversal reason».

Keywords: communication, multirational foundation of human activity, transversal reason.
P. 124. Pirogov S. V. HORIZONS OF RESEARCH OF THE VISUAL. In the paper the paradigm foundations of researching the visual are analyzed. Different paradigms have the image of their own, different social ontology is emphasized, different answers to the key questions of visual researches are given: what the correlation between the image and social reality is; how the image functions and influences social reality and people's behavior. The naturalist interpretation of the visual is a reflection of the objective social reality. The structuralist approach aims to analyze the visual as a socio-cultural text, to single out culture codes of interpretation. Constructing the image is the process of setting separate fragments of the reality (objects) and creating a picture of the world out of them. The phenomenological horizon stresses the activity of both the image and the subject of perception. The content of the image here is not only about representation and interpretation of social reality, its presentation aspect is expressed. In the paper the social functions of visual images are systematized.

Keywords: visual, image, paradigm of cognition, social functions of image.

HISTORY OF PHILOSOPHY

P. 132. Iliina J.A. ONTOLOGY OF CONSCIOUSNESS OF KAZIMIR TWARDOWSKI. This article examines the concept of "ontology of consciousness" Kazimir Twardowski (1866-1938) - Polish thinker, a brilliant representative of the "scientific philosophy" of the twentieth century, the founder of the Lvov-Warsaw School. In the teaching of being Twardowski can see it as psychological interpretation, and logical. In psychological period of his life Twardowski all existential manifestation makes dependent on consciousness, developing thus a subjective ontology of being. In the so-called period of creativity antipsihologichesky Twardowski this phenomenological view gives way, relatively speaking, a moderate phenomenализм. In ontological issues this resulted in the creation of Tvardovsky its formal ontology.

Based on the analysis of the work of Kazimir Twardowski "the doctrine of the content and scope of the presentations. Psychological research", the following highlights "ontology of consciousness" of the thinker:

First, all the phenomena of consciousness Twardowski divided into physical and mental;
Second, as the basis of psychic phenomena Twardowski considered view;
Third, Twardowski defended the idea of the existence of "non-objective representations", i.e., views that do not correspond to any object;
Fourth, based on Brentano's understanding of mental acts as intentional mental phenomena, Twardowski distinguishes in the act and the subject of the representation. Novation Twardowski in the theory of mental acts is that he, along with the subject of the act also introduced the content of the act and found that intentional attitudes directed to the content.

Overall, based on the analysis theory of being K. Twardowski, one can see that the psychological and logical interpretation of the ontological perspective Twardowski are combining their beginning, which is a linguistic accent, as developed in the framework of the "theory of judgment." The central concept here is the notion of "judgment," which connects Twardowski mental act.

Keywords: Kazimierz Twardowski, scientific philosophy, ontology, logic, psychology ontological.

P. 140. Krechetova M.Y. ABILITY OF IMAGINATION IN KANT'S ONTOLOGY. The article is dedicated to function of ability of imagination in Kant's ontology. This function by the most detailed and exhaustive way is presented to M. Heidegger's interpretations, stated in his early lecture courses "Phänomenologische Interpretation von Kants Kritik der reinen Vernunft" and "Kant und das Problem der Metaphysik". The unique, author's interpretation is first presented in article, poorly known to the Russian-speaking reader; arguments "in advantage" fundamental nature of ability of imagination are secondly catalogued; thirdly, is carried out border between "authentic" and "modernizing" reading of "Critique", between the reading corresponding "to a letter and spirit" the original, and development of own ontology by M. Heidegger on the basis of interpretation Kant's works. In article three fragments from «Critique of Pure Reason» where it is a question of ability of imagination are analysed: it §10 - 6 paragraphs dividing the table of judgments and the table of categories; the section about schemes of pure rational concepts; also the section about apprehension synthesis, reproduction synthesis, recognition synthesis. In article on the example of interpretation §10 "Critique" it is shown that idea of fundamental nature of ability of imagination is completely authentic and corresponding to the "Critique" text, and also that Kant's author's editing in the second "Critique" edition, generates only coherent contradictions in the specified fragment and the text as a whole. On a material of interpretation of the section about schemes the correctness of Heidegger's interpretation of transcen-
dental power of imagination as the ability defining time and being a source of the content of pure rational concepts is shown. On a material of interpretation of three synthesis the "mixed" nature of Heidegger's interpretation concerning synthesis of an apprehension and synthesis of a reproduction, and obviously modernizing nature of interpretation concerning synthesis of a recognition is shown. It is shown that interpreting recognition synthesis as «directed on the future», M. Heidegger:

1) actually ignores the Kant's doctrine about ability of imagination as ability by means of which it is possible "to represent the past and the future";
2) modernizes Kant's idea of subjectivity as having temporary structure that there doesn't correspond to Kant's judgment about our knowledge concerning "the transcendental subject".

In article it is indicated also dual nature of the Heidegger's interpretation which is guided both by a canon of "a historical hermeneutics", and a canon of "a philosophical hermeneutics" that partly darkens actually "historical" value of interpretation of ability of imagination as fundamental ability.

Keywords: imagination, time, scheme, apprehension synthesis, reproduction synthesis, recognition synthesis.

P. 150. Lobovikov V.O. KANT'S “BEING-OF-THINGS-IN-THEMSELVES” AND GENERALIZING IT BY M. HEIDEGGER’S “BEING-IN” FROM THE VIEWPOINT OF TWO-VALUED ALGEBRA OF METAPHYSICS.

Keywords: Kant, "thing-in-itself", Heidegger, “being-in” algebra-of-formal-axiology.

P. 157. Malyshkin E.V. CORPOREAL RELIGION OF BENEDICTUS DE SPINOZA. The paper is on one of the aspects of equipollent of attributes of thinking and extension in Spinoza’s metaphysics. The connection between the equipollent and third type of cognition is considered. Amor Dei intellectualis we should understand in the perspective of variety of corporeal skills.

Keywords: Spinoza, ethics, amor Dei intellectualis, corporeal skills.

P. 163. Rodin K. A. WITTGENSTEIN CONTRA GÖDEL: PROVED AND PROVABLE. The paper is concerned with the controversy and debate around Wittgenstein’s notes on the Gödel’s first incompleteness theorem. The main points of the Wittgenstein’s reflection about this theorem are considered in the context of his philosophy of mathematics, which is find out in the Remarks of the Foundation of mathematics.

Keywords: incompleteness theorem, provability, Wittgenstein.

P. 170. Sodomora P.A. TERMINOLOGICAL SYSTEM OF ST. THOMAS AQUINAS: PHILOSOPHICAL AND LINGUISTIC ANALYSIS. The problem of rendering of some philosophical terms is discussed in this article. Reproduction of key metaphysical terms plays significant role in general structure of translated philosophical text. The division of being into ens reale and ens rationis is one of the most important keys for understanding of St.Thomas' philosophy. The gradual transformation of previous philosophical traditions into ideas of St. Thomas' teaching is apparent on the material of certain metaphysical terms. In their own turn, Thomistic ideas develop into subsequent philosophical streams. The medieval discussion on relations has started in Boetiu’s translation and commentaries on Aristotle’s “Categories”. The notion of relation was subsequently developed by St. Thomas in his “Summa Theologicae” and defined by John Poinset in his “Tractatus de Signis”. This article, as a part of solid interdisciplinary research on scholastic terminology, is based on Ukrainian translation of "Summa Theologicae". The meaning and rendering options of term “relation” is researched in this article. As a first glimpse, transiliteration seems to be the most convenient, but it is not really so. In such case the translator would get a strange text full of incomprehensible words. It is much easier to translate all the terms by transliteration. But completely different approach is based on copying. This method consists in precise translation of morphological structure of a word. Prefix, root, suffix and ending are rendered separately by equivalents of the target language. It is much easier to translate all the terms by transliteration. But completely different approach is based on copying. This method consists in precise translation of morphological structure of a word.
Yuriev R.A. THE CONCEPT OF «ACTION» IN THE H.L.A. HART’S ANALYTIC PHILOSOPHY OF LAW: THE GENESIS AND THE MEANING. On the basis of the J.L. Austin’s theory of performatives utterances and its comparison with the Hart’s theory of the primary and secondary rules it’s made the conclusion about genetic and theoretical succession of understanding the action in the analytic philosophy of law due to the theory of speech acts. Hart’s analytic philosophy is full of the ideas L. Wittgenstein’s last works and Austin’s theory of speech acts. «Concept of Law» is founded on understanding the system of law as a system of primary and secondary rules and deduces from certain point of Austin’s understanding doing action. It’s necessary: a) to reconstruct the Hart’s the way of thinking on the point of his understanding the law as mobile unity of primary and secondary rules; b) due to the idea of relevance of Austin’s theory of performative utterances and Hart’s theory of primary and secondary rules, we have to study the categorical accordance and problems that follows from the it’s theoretical succession. Let’s make a question about the way of connection of the «Concept of Law» with Austin’s theory of performative utterances. It’s necessary to pay attention to Austin’s doctrine of the Infelicities that is devoted to necessary conditions of successful or unsuccessful communication. The subjects of Austin’s analysis are becoming the conditions that make the communication difficult. It’s obvious that the genesis of concept of action repeats the structure of Austin’s the meaning of action as performative is given by Hart’s distinction in his theory of ascription and has important and fundamental meaning to the creating the system of law as the system of primary and secondary rules. It shows the common theoretical and methodological field of performative utterances and Hart’s analytic philosophy of law and inner unity Hart’s philosophy at all.

Keywords: speech acts, primary and secondary rules, analytic philosophy of law, performative utterances.