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THE WIDENING OF THE LOGIC AND THE CARE OF THE STATE

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Abstract: The main problem of Plato's Republic and of contemporary Russia is the fusion of the state power and philosophy in order to improve both the state and the individual. The article deals with the problem of widening the logic causing the defacement of sciences and endangering the existence of the state. There is a hidden agenda, a hidden problem: The prepositive widened attribute destroying the "philosophical (logical) syntax" of the Vienna Circle. The article raises the problem of the metaphysics as the spiritual foundation of the European civilization and considers its repudiation by the logical positivists as a knotty problem. The great problem is the evil influence of the logical positivism on the American politics which is applying the syncretic method of the Vienna Circle. At present, philosophy is not even mentioned among the related disciplines of politics in the sense of state theory (history, state law, international law, sociology, political economy, psychology, ethics). Today there is a necessity that makes philosophers anxious about the state, and the state will have to obey them if it does not want to perish. Philosophy is the valiant guardian of the state, a guarantee of its preservation. It was the absence of this guard that led to the death of the Soviet Union.

Keywords: the care of the state, Plato, Montesquieu, Kant, Hegel, Russell, Gadamer, Marcuse, widening the logic, American politics.

Introduction

A new type of political leader, "nervous and neurotic" (in the words of Henry Kissinger), by unreasoning aggravates the clash of civilizations. The destruction of the Soviet world power, impermissible under any pretext, from within and from without, was the greatest stupidity for which one has to pay.

Who, under the circumstances, is able to turn political leaders who have fallen into unreason towards the path of reason? Those who are able to make a reasonable argument or accept it. Those are a few philosophers who stand on the positions of revolutionary dialectics.

As a result of the Russian Revolution of 1917, two advanced, fundamentally new models of socio-economic development were implement-

ed – capitalism within the framework of socialism for the East (NEP, modern China), socialism within the framework of capitalism for the West (F. Roosevelt’s New Deal, the “Keynesian revolution” in the USA and England). In the 1970s, the economic life of the United States was hit by a coup.

Reagan reshaped American politics by applying the syncretic method of the logical positivism. The Vienna Circle has made an attempt to join together mathematics and logic to widen the latter by including in it the mathematical sections on the continuity and infinite numbers. Kant on principle was against the widening of the borders of the logic, i.e. against “defacement of sciences” (*Verunstaltung der Wissenschaften*). While leaving intact the popular New Deal programs, Reagan’s administration accepted a deep recession in order to curb inflation. This attempt to reconcile Keynes and M. Friedman, the popular and antipopular economic programs signified deceiving the American people.

The Logic of the Empirical Thinking

The protracted bitter Civil War between Russia and Ukraine, the thinly disguised military intervention of the West, which has passed into the stage of drone attacks on the Kremlin, threaten to become a prelude to World War III.

The United States, which had a hand in the collapse of the USSR, violated the most important commandment of its French founding father, Charles Montesquieu. It says: No state is able to secure for itself for a long time an advantage over others, all need mutual communication, and states that build their prosperity on the destruction of their neighbor, are because of this, usually the first to fail.

Who, under the circumstances, is able to turn political leaders who have fallen into unreason towards the path of reason? Those who are able to make a reasonable argument or accept it. Those are a few philosophers who stand on the positions of revolutionary dialectics. The latter presupposes a bold practical application of general theoretical structures. The fusion of state power and philosophy in order to improve both is the main problem of Plato’s Republic and of the contemporary Russian state. He emphasizes that “neither the state nor its system, nor the in-

dividual, will ever be perfect, until some need occurs, which will make those few philosophers – people who are not bad at all, although they are now called useless, – take care of the state, whether they want it or not (and the state will have to heed what they say)” (Plato, 1971, VI 499 bc).

It seems that under those circumstances, the state will indeed have to listen to rational philosophers, and not obsequious empiricists and pragmatists who put interest above ideas. Plato rightly emphasizes that it is not mundane interest, but “an idea full of order and meaning” that arouses admiration among people. But there is also “a means of not imitating what you admire when communicating”. That means is slander. “Everything in the world can be slandered” (Plato, 1971, VI 500d).

After the Second World War, the hawks of the West (Brzezinski, Sartori, etc.), following the Vienna Circle (Schlick, Carnap, etc.), known for their excessive scientific care, attached “scientific” significance to slander. Sartori shamelessly proclaimed: “The coinage of apt words and their incessant reiteration. The whole trick is to use apt words to use *slander* (*Verleumdung*)”. (Italics by Sartori, 1992, p. 469). The “scientific” nature of slanderous fabrications is achieved by relying on mathematical thinking.

Applied to socio-political reality, mathematical thinking is distorted into sophistry. Thus, the sentence “Hitler exterminated the Jews, and Stalin used to annihilate his own people” is a sophism, since, under the guise of historical analogy, a mathematical analogy is dragged through, the analogy of attribution of a distinctive feature (*Attributionsanalogie*). In the latter, the first subject plays an independent role of an argument, the second plays a subordinate role of a function. In our example, Hitler completely likens Stalin to himself, captures him “in Nazi captivity”. It is clear that the mathematical analogy applied to society and to the state turns into a method of sticking slanderous labels. It is also clear that the solution of issues of state-building and management requires the use of philosophical thinking, emphasizing not only and not so much the similarity of the two compared subjects, but their difference. So, the creator of a new historical community of people, with all the possible excesses of Stalin’s purges associated with the need to eliminate the “fifth column”, did not kill the So-

viet people. To equate him with the creator and executor of the Jewish Holocaust is the ugly slander and absurdity.

The fact that only philosophical thinking should be applied to sociopolitical reality proves the internal connection between state power and philosophy, their interaction with the aim of improving both, as well as the necessity that compels the philosophers to take care of the state. The destruction of the USSR, which became a world power along with the United States, was built on discrediting the name and activities by Stalin. The Soviet Union was the most original product of the spirit of proletarian internationalism on the part of the great Russian nation, the product so original and admirable that no other great nation was able to imitate it.

The unaccountable destruction of the state of democratic centralism led to a complete confusion of its constituent elements – democracy and tyranny – and to the formation of a timocratic state. Timocracy is a mixed type of governance. According to Plato, expressed in the “Laws”, it is “similar even to tyranny”, and then “to the most democratic of all states”, although it is “strange not to recognize both the aristocracy” and “life-long royal power” (Plato, 1972, IV 712d-e). Timocracy is a state system where “everything is mixed; only one circumstance is striking there – rivalry and ambition, for there dominates a fierce spirit (Plato, 1971, VIII 548c). Yeltsin’s temperament and our “dashing nineties” fully convey the main feature of a timocratic state structure – the domination of a fierce spirit.

The main idea of the timocratic legislation, inherited from the preceding state of the democratic centralism is that the institution of the army should be democratic. As can be seen, in wartime, democracy plays a major role among the structural elements of timocracy. A striking confirmation of what has been said can be the changes taking place today in the Russian state. The army carrying out a special military operation against the neo-Nazi regime, guarded by the ultraliberal West, is the most democratic army in the modern world. The deserter Westerners are free to leave the country they are supposed to defend. Isn’t such a life wonderful and seductive? In the state there is a complete freedom and the opportunity to skip fighting leaving it to others. And isn’t today’s Russia the most democratic of all states?

With the destruction of the socialist world power, to which the West had a hand, the East as a geopolitical and civilizational reality faded and was covered with darkness. Russia’s special military operation in Ukraine has shone a bright light on its revival. Next to Russia, free and democratic humanity saw a socialist China and the prospect of a new world order – without the dictatress of the world. The new world order will be based not on the confrontation (clash) of civilizations of East and West, capitalism and socialism, but on their convergence. The contradictions between them remain, but they cease to be antagonistic.

As a result of the Russian Revolution of 1917, two advanced, fundamentally new models of socio-economic development were implemented – capitalism within the framework of socialism for the East (NEP, modern China), socialism within the framework of capitalism for the West (F. Roosevelt’s New Deal, the “Keynesian revolution” in the USA and England). In the 1970s, the economic life of the United States was hit by a coup. Economic policy began to be determined by the conservatives, rallied under the banner of the “last marketer” Milton Friedman, an opponent of the “Keynesian revolution” and the theory of convergence. They set themselves the goal of galvanizing capitalism in its purest form with the help of barbaric “shock therapy”, namely, with the help of “unpopular painful experiments”.

The Soviet Union was created by a revolution. In 1991, a counterrevolutionary political coup took place in the country. With the support of the West, liberal communists (Yeltsin, Gaidar, Chubais, etc.), liberals at the level of consciousness, communists at the subconscious level came to power. They could not be compared with the Anglo-Saxon liberals, they did not come out with a snout. In 1920, Oswald Spengler (1922) wrote: “In England, the liberal is something single, integral, he is free ethically and therefore also commercially, and he is well aware of the connection between these two freedoms” (p. 44). The traitors to proletarian thought were not ethically free, but they were absolutely free commercially. Under the guise of “people’s privatization,” Yeltsin and his fellow liberal communists, boon companions in collusion with street cutthroats, “robbed Russia to the skin,” in Solzhenitsyn’s words.

Under these circumstances, the most important task of the fighting Russia is to get out of the Civil War happening in Ukraine as the most democratic of all states, not only and not so much in wartime, but in peacetime, and create a more perfect Union.

In an exemplary democratic state, there must be a new advanced ideology. Let's listen to the rational writer Alexander Prokhanov (2023) on this subject: "After 1991, we lived according to the patterns of Western liberal ideology. Its Russian form was primitive, descended from the Anglo-Saxon Olympus. We got the stubs of the powerful and the mysterious that is modern liberalism. Now this ideology has collapsed. We have to return to the Russian historical time" (No. 17). It is possible to return to Russian historical time only by returning to Russian critical rationalism, the highest form of which is revolutionary dialectics. The traitors to proletarian thought are people with amputated intellect. They were made as such by the transition to the position of pseudoscientific Anglo-Saxon empiricism. As long as Yeltsin, in the words of A. A. Prokhanov (2023), is "untouchable", as long as "he is at the center of today's ideological procedure", "as long as we create a product in which decay is obviously laid", i.e. until we return to the point of view of the Russian man, who "diverted his soul from the shameful bureaucratic reality at home behind unusually bold theoretical constructions" (Lenin), such a shameful political reality as a people deceived by slanderers will persist. In 1778, when American democracy was just raising its head in the War of Independence, Frederick the Great, in the words of Hegel, "the philosophical king", put the question to the Berlin Academy of Sciences for the prize: "Is it permissible to deceive the people?" (Ob es erlaubt sei, ein Volk zu täuschen?) After the Second World War, at the suggestion of the sophists of the Vienna Circle, the sycophants of Anglo-Saxon "scientific empiricism", within the framework of the state mores of the United States, deceiving the people became not only permissible, but also the norm (Ronald Reagan: The Soviet Union is an "evil empire", etc.).

Reagan's way of thinking is analogous to that of the sophists of the Vienna Circle. About him as a thinker, I shall cite a quotation from American historian Leo P. Ribuffo (1991): "Intelligent but intellectually lazy, Reagan was prone to mak-

ing groundless assertions that he often rendered as quips" (p. 915).

The Revolutionary Dialectics

The ultimate goal of the civil war that Russia is waging in Ukraine is to create a more perfect Union, namely, the most democratic of all states. This goal can be successfully achieved within a reasonable time if the special military operation is supported by such victorious fortitude as the new, advanced ideology. It is based on the principles of Russian critical rationalism, which has become the cornerstone of revolutionary dialectics.

The thirty years of liberal antidemocratic experiments of the late 20th to early 21st cc. dubbed "the unpopular morbid reforms" has produced a dire impression on great masses of people. It revived in their memory thirty irretrievably lost years of their lives.

The experiments were staged by the communists converted into liberals, prudent practitioners, the folks of booty. They had become fans and copycats of the "last market man" Milton Friedman. That dwarf-economist used to dream of a rehabilitation of capitalism in a pure form brandishing a hokey slogan "Socialism has been defeated, but Capitalism has won". In US Friedman stigmatized the New Deal of Franklin Roosevelt and the "Keynesian Revolution" in economics by the targeted words "a wrong drug, a wrong disease". According to his slanderous fabrication, the non-capitalist but rather Socialist and mixed (Keynesian) economy is a sickness and is to be treated using an unpopular and morbid "shock therapy". Yeltsin, Gaidar et al set their aim as an "assimilation" of the first Socialist country by Capitalism. Instead of following the example of China and starting the materialization of the progressive model of converging the two world social systems they were spilled into the morass of the reactionary policies of confrontation between Capitalism and Socialism. Taken in by deception and self-deception, the liberal Communists had chosen the rotten way to revive Capitalism artificially.

What then had stimulated the traitors of proletarian thought to take sides with the class enemy? The general crisis of Socialism embracing economics, political science, ideology, culture, as

well as their mental short-sightedness, ambition and strive for personal advancement. The matter was about the crisis of Socialism in the pure form, falsely taken for the crisis of Socialism in its entirety. The NEP experience as the advanced model of Capitalism within the framework of Socialism was laid in the basis of socio-economic development of the currently affluent China, whereas in the Soviet Union it has almost completely been forgotten. The crisis had resulted in splitting the most authoritative party top gear into rivaling juntas shattering the Great State. Our turmoil had been very aptly used by the hawks – slanderers of the West. The predators of the slanderous concoctions (Brzezinski, Huntington, Sartori, et al) using the filthy information technologies managed to equate Socialism to Totalitarianism, with the Soviet Union equalized to the Third Reich. That is the largest slander at Socialism. Only the cynical idiots could have drawn the analogies like: Hitler was the killer of the Jews, whereas Stalin was striving to wipe out his own population. It comes out as if Stalin were worse than Hitler. However, the non-critical mass of common people had taken their word for it, since the slanderers had substituted the strife of ideas with the war of words.

The new aliens had committed an unpardonable miscalculation. They demolished the Soviet Union which could not have been done under any pretext. The West had designed the annihilation of the USSR as a prelude to the eradication of Russia itself. That could not be understood by Yeltsin or his boon companions.

What then was the state that had been created on the debris of the Union by those improvident politicians? They had called themselves democrats, although their creation was not a democratic, but rather a timocratic state. Timocracy is a state system whereby the competing cliques resulting from splitting the ruling top power, arrive to an agreement at the expense of the interests of the working people: they establish private property of manufacturing facilities, while driving the free people to serve them and the parvenu oligarchs. The principle of democratic centralism underlying the Soviet state structure was an auxiliary reservation made for the tyranny as a means for achieving the goal of democracy. With the collapse of the Union that principle broke apart into component elements. Having become an autonomous spontaneous force, tyranny com-

pletely merged with democracy. The trend to merging the differing types of governance had also embraced the elements of lifelong royal power and oligarchy. There came about a compound type of governance, namely *timocracy*, the rule of strong men endowed with civic courage, but greedy, like those within the oligarchic regime.

The revolutionary spirit of the unified Bolsheviks, marching in the front line, in order to fall among the first, was substituted by the fierce spirit of the ambitious strong men – defenders of the country, representing the competing clans and marching in front and ready to turn into the first persons of the state. Timocracy is distinguished by a considerable stability, for it simulates the preceding structure in revering the rulers in the matter of defending the country. In a timocratic state, democracy is quite fully represented in the army, therefore it is largely democratic and battleworthy.

However, timocracy has its own distinguishing features. It is apprehensive of philosophically-minded persons to the state-managing positions, to be followed by educated and decent citizens. Multiple people of mixed morals may be inclined towards the strong men and other practitioners. Highly prized in a timocratic state are military subterfuges and contrivances.

One reason (if not the primary one) of the Soviet Union's demise was the rejection by the traitors of the proletarian thought of the revolutionary dialectics and switching to the positions of the Anglo-Saxon thinking, viz. the mentality of political pragmatists and their sophistic promoters. The military and the Anglo-Saxon reasoning have a certain similarity. The basics of their likeness is calculation. Thinking in military ruses and devices means artificial generation of a phenomenon and its targeting in the desired direction. Experiment is an instrument for executing the calculation.

A successive array of large-scale disasters inflicted by the liberal antidemocratic experiments shed a new light upon scientific observation and experiment as methods of gaining knowledge and alteration of reality. During the collapse of the Union, the total slander and the war of words, those methods had become extremely counterproductive. Thus, a shock liberalization of prices called upon to suspend the “hidden inflation”, had triggered an explosive inflation in 1992

alone having reached 2508 percent, the prices going up 26 times. Today we clearly observe the gap between the 20th and 21st centuries: the working people have got from their golden age right into the age of iron with no transitory steps.

But even at the time of its top efficiency the experiment leaning exclusively upon calculation, had not been secured from a complete collapse. General Field Marshall Alfred Count von Schlieffen (1833-1913) had wittily shown an unreliable character of calculation-based experimentation: “In whatever calculation, the easiest thing is a miscalculation (*sich verkalkulieren*) as to the forthcoming resistance of the girl or the course of the battle”. 1914 saw the collapse of his war plan (“Schlieffenplan”): in a two-front war an uninterrupted passing of troops through the neutral Belgium for quickly defeating France by outflanking her armies, with a subsequent concentrated onslaught upon Russia. To say nothing of the Hitler’s miscalculation in attacking the Soviet Union.

Calculation is pregnant with possible errors when unleashing an unjust aggressive war. When waging a liberation, revolutionary war with its driving force being an idea, miscalculations or defeats, as a rule, never happen.

To date the pursuits of the German soldiery are successfully exercised by the Anglo-Saxon hawks-slanderers. They have devised a new way of warfare known as “cold war”, its instrument being the war of words. They had toppled the Soviet Union and will not find rest till they bring down Russia. V. V. Putin and Liberal Communists (Liberals consciously and Communists subconsciously) eventually bethought of decisive measures. The revolutionary spirit supplanted to the subconscious ripped out like hell upon the superficial consciousness in the form of a saving neurosis. The war against the brotherly Ukraine is a vitally important measure. If Ukraine becomes member of NATO, Russia will go curtains. NATO has no historic right for existence, since the Organization of Warsaw Pact Country does not exist. The strategic way of saving Russia is the legitimate assembly of the former Soviet Republics and Regions into a Union of States by sample of the European Union. The latter came about right after the collapse of the USSR taking over all positive features of the first state of social and national justice.

The Concern of Philosophers about Metaphysics and the State

Transition to the Anglo-Saxon mentality has taken away our habitude to think. Hence all our troubles. Calculation and accounting is a substitute thought, i.e., idea. Our assignment is to return to the positions of dialectical thinking with a simultaneous convergation of calculation and thought. We have to forget about confrontation of differing ideas and social systems. That is a categorical imperative these days.

The Anglo-Saxon style of thinking, a total slander and the antidemocratic liberal experiments have plunged the humanity into *spiritual blindness* comparable to the *Cave of Plato*. An exit from that type of underground habitation could have been a blessing for mankind. The question of *blessing* had been introduced by Socrates. What was then the response by Plato to the question started by his teacher? H.-G. Gadamer (1900-2001), the founder of the philosophic hermeneutics, wrote in his essay “A Praise to the Theory”: “Plato had given a monumental response using his topsy-turning ideal state, particularly his renowned simile of the cave, whereby the empiric and pragmatic individuals lived in the world of shadows thrown off behind their backs by fire and taken by them for the real world. And only by power – the power of thought – will they get free from their shackles, face the exit and effect the elevation into the daylight and the genuine sun” (Gadamer, 1983, p. 28).

Bertran Russell (1872-1970) had reinterpreted a la Anglo-Saxon “the renowned simile of the cave or an underground dwelling, whereby those who are not too conversant in philosophy may be compared to the prisoners of a cave”. However, after Russel, the whole matter is that in Plato’s philosophy, the thought is closely intertwined with mystics, which eventually gets the better of the intellect. It is just the power of the mystics that had driven the captives into the cave, the power of thought will hardly release them. The resulting conclusion by Russel is smashing: “Plato has to be treated with utmost respect, as if he were a modern English or American defender of totalitarianism” (Russell, 1964, pp. 105, 125). Russel’s ruses and devices show that the founder of the English new positivism is an unsurpassed

sophistical defender of the political pragmatists of the West.

Kant (1965) warned against antiscientific widening the logic and repudiating the speculative metaphysics. Russell violated Kant's commandments. "In the first place, Plato has no understanding of philosophical syntax. I can say "Socrates is human", "Plato is human", and so on. In all these statements, it may be assumed that the word "human" has exactly the same meaning. But whatever it means, it means something which is not of the same kind as Socrates, Plato, and the rest of the individuals who compose the human race. "Human" is an adjective; it would be nonsense to say "human is human". Plato makes a mistake analogous to saying "human is human". He thinks that beauty is beautiful; he thinks that universal "man" is the name of a pattern man created by God, of whom actual men are imperfect and somewhat unreal copies. He fails altogether to realize how great is the gap between universals and particulars; his "ideas" are really just other particulars, ethically and aesthetically superior to the ordinary kind" (Russell, 1964, p. 127).

In the first place: The problems of "philosophical syntax" and widening the logic arose because Russell and the leaders of the Vienna circle Schlick and Carnap have no understanding of the prepositive widened attribute. The latter does not exist in English. It exists in German, Russian, Armenian. "Human" is an adjective. Adjectives, more often participles, can have dependent prepositive words: *Platon ist der nach der Vollkommenheit des Staates und des einzelnen Menschen strebende Mann*. In analogous case there are in English only independent postpositive words: *Plato is human striving for the perfection of the state and of the individual*. The prepositive widened attribute is inclined to overcome the gap between universals and particulars. It is characteristic of the writing speech. The widened attribute shapes the style of the scientific and philosophical exposition.

Russell and the logical positivists ignore also Hegel's theory of the dialectical movement of the proposition (des Satzes) itself which is inclined to overcome the gap between universals and particulars. "Yet non-speculative thinking also has its valid rights that are ignored in the style of the speculative proposition. That the form of the proposition is sublimated should not

merely happen immediately, through the mere content of the proposition. Rather, this opposite movement must be expressed; it must not be a mere internal inhibition, but the return of the Concept into itself must be represented expressly. This movement which takes the place of that which proof was once supposed to accomplish is the dialectical movement of the proposition itself. This alone is the actually speculative, and only the expression of this is speculative exposition. As a proposition the speculative is merely internal inhibition and the failure of the essence to return into itself. Therefore we often find that philosophical expositions refer us to this internal intuition and thus spare themselves the presentation of the dialectical movement of the proposition, which we demanded.

The proposition should express what the true is, but essentially this is subject; as such it is merely the dialectical movement, this way that generates itself, leads itself on, and returns into itself. – In non-speculative knowledge proof constitutes this side of expressed inwardness. But since dialectic has been separated from proof the Concept of philosophical proof has been lost" (Kaufmann, 1965, p. 448).

Herbert Marcuse emphasizes the historical significance of the Preface to the *Phenomenology of Mind*. "The Preface to the *Phenomenology* is one of the greatest philosophical undertakings of all times, constituting no less an attempt than to reinstate philosophy as the highest form of human knowledge, as 'the Science'. We shall here limit ourselves to its main points.

Hegel (1980) starts with a critical analysis of the philosophic currents of the turn of the eighteenth century, and proceeds to develop his concept of philosophy and philosophic truth. Knowledge has its source in the vision that essence and existence are distinct in the various cognitive processes. The objects it gets in immediate experience fail to satisfy knowledge, because they are accidental and incomplete, and it turns to seek the truth in the *notion* of objects, convinced that the right notion is not a mere subjective intellectual form, but the essence of *things*. This, however, is but the first step of knowledge. Its major effort is to demonstrate and expound the relation between essence and existence, between the truth preserved in the notion and the actual state in which things exist.

The various sciences differ from each other

by the way in which the objects they deal with are related to their truth. This is confusing unless one bears in mind that for Hegel truth signifies a form of *existence* as well as of knowledge, and that, consequently, the relation between a being and its truth is an objective relation of things themselves. Hegel illustrates this conception by contrasting mathematical and philosophical knowledge. The essence or 'nature' of the right-angle triangle is that its sides are related just as the Pythagorean proposition has it; but this truth is 'outside' the triangle" (Marcuse, 1964, pp. 97-98).

Mysticism is getting the best over the formal logic but rather not over the dialectical thinking. A prisoner of the philosophic cast of mind "will rush to the essence of any subject without dwelling upon perceptions, through intelligence alone, without retreating, until he had perceived the essence of good using the intelligence itself". He will identify this way as dialectical. It is just the dialectical way of moving thought "will become the liberation from shackles, the turning from shadows to the images and to light, an uplift from underground to the Sun" (Plato, 1971, VII 532a-b). That is legitimate both for the time of antiquity and to date.

In the 1920s the Bolsheviks made a cultural revolution in the USSR, freeing their people from the cave of spiritual blindness and serfdom. In the 1930s, however, the Nazi, on the contrary, drove the cultured German Nation into Plato's cave using the mystic intuition of the Great Führer, allegedly having perceived the providence and standing above intelligence. In that way, totalitarianism, leaning upon the vulgar mysticism, would completely sever ties with the German Classical Mysticism represented by the line of Eckhart – Goethe. The two thinkers recognized as the top power of man not the mystic intuition, but rather intelligence and science. The renowned Meister Eckhart (1260-1327) proceeded from paradoxes of mysticism going from "knowledge to ignorance" ("von wizenne sol man komen in ein unwizen", Mhd.), therefore incapable to completely comprehend providence, the deity.

Without revolutionary measures leaning upon the power of thought, rather than upon calculation, it is impossible to break away from the magic circle of spiritual blindness and the socio-

economic slavery of the Plato's Cave. Such a measure is the Special Military Operation in Ukraine by Russia. The revolutionary measures do not have to be half-way. It is an urgent necessity to incorporate the great Russian ideas of social and national justice. It is necessary to get free from the trap of the so-called unified state examination (USE) involving all iniquities of the Anglo-Saxon mentality. The young people have to think in the same way as their glorious forefathers. It is not for the West to point out our ways of civilized development. On the contrary, we have to show the path of development to the West. Awaiting incorporation presently are the two advanced models of socio-economic development based upon the fruitful convergence of social ideas, rather than upon their Anglo-Saxon confrontation of differing ideas and social systems. Those models are Capitalism within the framework of Socialism for the East, and Socialism within the framework of Capitalism for the West.

The differentiated theory of convergence is elaborated by me elsewhere. I quote from this book: "The convergence (rapprochement) of Capitalism and Socialism emphasizes the development of large-scale production and full employment of the working population by assumption of insignificant inflation. On the contrary, the rotten alternativeless capitalism of monetary type emphasizes the non-assumption of inflation at the cost of the curtailment of production and employment by stimulation of artificial depressions ("shocktherapy")" (Poghosyan, 2021, p. 388).

Conclusion

The massive crash of the Anglo-Saxon civilization on the Russian ground and the military threat on the part of NATO are forcing a comeback of the Great Legacy handed over to us by the revolutionary epoch. V. V. Putin and his associates besides civic courage, inherent to the security forces, also display to the world their triumphant political wisdom. They see the ultimate aim of the revolutionary measures like Russia's special military operation in Ukraine in closing the ranks to make the Union as perfect as possible, *in order to form a more perfect Union*.

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