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## EDITORS' FOREWORD

The editorial team of the journal WISDOM presents the second issue of 2024 to the academic community. This issue features significant contributions addressing fundamental questions in theoretical philosophy, social philosophy, philosophy of education, and philosophy of law.

Despite encountering objective and subjective challenges, WISDOM steadfastly pursues its mission to deliver valuable scientific articles and research to scholars. We remain committed to publishing innovative ideas and concepts while facilitating constructive discussions.

This publication includes insightful studies focused on classical and non-classical logical systems, artificial intelligence, national identity, the history of philosophy, as well as existential, socio-philosophical, and legal-methodological inquiries.

From August 1 to 8, 2024, the 25<sup>th</sup> World Congress of Philosophy convened at Sapienza University in Rome - a venue aptly named "wisdom". This event observed active participation from members of the Armenian Philosophical Academy, representatives of the WISDOM editorial team, and numerous contributors to our journal. The article titled "25<sup>th</sup> World Congress

of Philosophy and Armenian Philosophical Academy" chronicles this significant event in the philosophical community.

On September 9, 2024, the eminent Armenian philosopher Karen Svazyan passed away in Basel, Switzerland. His research profoundly engaged with key issues in philosophical anthropology, modern European philosophy, gnoseology, and epistemology. The WISDOM editorial team extends its heartfelt condolences to Professor Svazyan's relatives and colleagues, and we feature a memorial article dedicated to him by Professor Oleg Gabrielian in this edition.

The WISDOM staff continues to receive positive feedback regarding our published articles. The Editorial Board extends its sincerest gratitude to all authors, reviewers, professional critics, and assessors of the contributions included.

In light of the importance of pluralism in addressing scientific issues and upholding freedom of speech, we remind our readers that the views expressed in the authors' papers remain their own and may not necessarily reflect the positions of the Editorial Board.

*Editorial Board*



# LIMITATIONS OF CLASSICAL LOGIC AND CAPABILITIES OF NON-CLASSICAL SYSTEMS FROM THE POINT OF VIEW OF ARTIFICIAL INTELLIGENCE DEVELOPMENT

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*Abstract:* The article analyzes the differences between classical and non-classical logical concepts. The features and possibilities of transformational logic are considered. Specific details and proposals are analyzed, including using the example of the functioning of ChatGPT, where the use of transformational logic tools, namely rules that clarify the meaning of explicit forms of thought and derive new judgments from explicit forms of thought, as well as complex rules with the help of which it is possible to simultaneously solve the two problems mentioned, would significantly expand the possibilities and improve the operation of artificial intelligence (AI) systems.

Non-classical logical systems, partly critical of classical logic systems, not only open up new prospects for studying thought structures, but also consider issues that go beyond the subject area of classical logical systems, adding the possibilities of logical science.

In terms of interpreting the phenomenon of complementarity of logical concepts, the conception of polylogic by G. Brutian is valuable and the application of his ideas will give positive results from the point of view of further development of artificial intelligence tools.

*Keywords:* classical and non-classical logic systems, transformational logic, artificial intelligence.

The development of science, from time to time, requires a revision of the methodological tools, their renewal, improvement and development.

Aristotelian logic (Aristotle, 2016), originally intended to serve as methodology of scientific knowledge, has honorably performed this function for centuries, and to a large extent still underlies the methodology of science.

Nevertheless, it has gone through interesting stages of development and improvement.

The processes of review and improvement of Aristotelian logic began in the time of F. Bacon, when the rapid development of experimental science formulated the need to develop a new method for collecting and systematizing experimental data. Bacon's "New Organon" (Bacon,

1620) developed and enriched classical logic in the spirit of empiricism and inductivism.

Thomas Hobbes made a significant contribution to the development of Aristotle's classical logic. The first section ("Calculus and Logic") of the first part of his work "Fundamentals of Philosophy" he devoted to the analysis of logical problems and developed the idea that the process of thought can be formulated to mathematical operations. Like numbers, one can add and subtract concepts, judgments, thoughts, facts, laws, etc. And logic should study arithmetic operations in relation to concepts, judgments, syllogisms (Hobbes, 1989, pp. 73-138).

The contribution of René Descartes ("Rules for the Guidance of the Mind" (Descartes, 1953a) and his followers Antoine Arnauld and Pierre Nicole's ("Port-Royal Logic", 1996) is undeniable.

The role of Gottfried Leibniz in the mathematization of mental operations and the formulation of a sufficient fundamental law is especially important (Leibniz, 1948, p. 235).

Of particular importance in the process of development of classical logic systems was the formation and development of mathematical (formalized) logic – propositional logic, predicate logic and classes.

Nevertheless, the 1780s can be considered a kind of "start" of the process of critical examination of the foundations of traditional Aristotelian logic, and this process is associated with the name of Immanuel Kant.

Although Immanuel Kant in his work "The Critique of Pure Reason" (1787, Preface to the Second Edition), speaking about Aristotelian logic, notes that "since the time of Aristotle it has not had to take a step back ..., nor a step forward, and, apparently, it seems to be a completely finished and complete science" (Kant, 1787). However, in the same work, Kant, criticizing Aristotelian logic, calls it formal, which "abstracts from any content of knowledge, i.e. from any relation to the object, and considers only the logical form in the relation of knowledge to each other, i.e. the form of thinking in general" (Kant, 1787, 2-nd part, II.). In return, he proposes transcendental logic, which, when considering the forms of thinking, also considers the nature of the object of knowledge, the origin and objective meaning of the knowledge embedded in the forms of thought.

G. Hegel proposed the concept of **dialectical logic**, where, in contradistinction to formal logic, which considered forms of thought from the point of view of quantitative and volumetric characteristics, the components of thought are characterized based on their cognitive content, the role they play in the process of cognition (Hegel, 2010, pp. 506-734).

All of the listed stages of development of logical science, with the exception of transcendental and dialectical logic, can be attributed to the history of the development of classical logic.

Non-classical concepts in logical science, in fact, began to rapidly form and develop from the first half of the 20th century.

How do non-classical logical concepts differ from classical logic?

Classical logic is based on two important principles.

**The principle of bivalence**, according to which each judgment (statement) can take only two values of truth: be true or false.

**The principle of functionality (existentialism)**, according to which the truth of a complex judgment (statement) is (conditioned, dependent) on the truth values of the constituent simple judgments and the functional significance of the logical connections that make up the complex judgment.

There are several approaches to the classification of non-classical logic in the scientific literature. Thus, Susan Haack in her work "Deviant Logic: Some Philosophical Issues" divides all non-classical logics into **deviant, quasi-deviant and extended logic**, while a logical system can be both deviant and an extension of classical logic (Haack, 1974, pp. 1-24).

Other authors highlight deviation from the basic principles of classical logic and extension, that is, **consideration of issues that remain outside the subject area of classical logic**, as the main difference between non-classical logic.

Princeton University professor J. Burgess uses a similar classification of logics, identifying two main groups: **anti-classical and extra-classical** (Burgess, 2009, pp. 1-2).

Non-classical concepts of logic include multi-valued logic, systems of strict implication, constructive, modal and interrogative logic.

In 1983, the Armenian philosopher G. Brutyan developed another interesting concept of

non-classical logic - **transformational logic, which can be attributed to a number of “extended” logics** (Brutian, 1983).

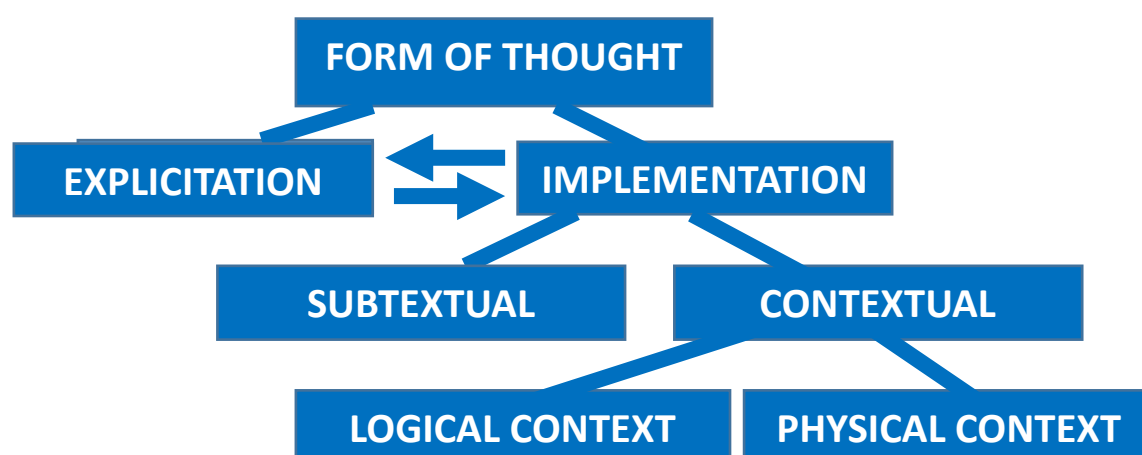
It studies the relationship between explicit (evident) and implicit (inedvident) forms of thought, the laws of inference from explicit to implicit forms of thought, as well as the principles of clarifying the meaning and significance of explicit forms of thought using the analysis of implicit forms.

**Explicit** is form of thought is one that is recorded by linguistic means (written or oral speech units) and perceived by the senses of the

interlocutor.

**Implicit** is a form of thought that is not expressed by linguistic means (external, conversational-subjective speech units) and is not perceived by the senses, but can be inferred, it can be guessed as a result of analyzing the context and subtext of a given text. Accordingly, implicit forms of thinking are **subtextual and contextual, and the latter can be physical and logical**.

*Scheme 1: Classification of forms of thought in transformational logic.*



**Context** is a system of reasoning (**logical context**) within which a given statement (thought or expression) is used, or the conditions and circumstances, such as the educational level of the audience, demographic composition, circumstances of the case, political situation, etc. (physical context), under which a speech is presented, a sentence or idea is considered.

**Subtext** is a system of judgments that, although not clearly fixed by means of linguistic units of the text, can be deduced and guessed as a result of additional analysis of the judgments of the text. For example, fables, which are often allegorical short stories, usually end with a short moralistic message-conclusion: “What the fable tells about ...”, which is the main meaning of the work.

G. Brutian divides the rules of transformational logic into three groups: **rules of generation (elucidation), rules of precision and complex rules** (Brutian, 1983, pp. 51-57; 76).

**The rules of generation** are logical methods by which implicit forms are derived from explicit forms of thought.

These are the rules of conversion, obversion and contraposition of a simple attributive judgment.

For example, as a result of the conversion of the general affirmative judgment “*Man is a rational being*”, we obtain the particular affirmative judgment “*Some rational beings are people*”. Additional analysis of this conclusion gives grounds to assume: “*It is possible that in addition to man, there are other rational beings, for example, God, representatives of an extra-terrestrial civilization, etc.*”

The tools of transformational logic significantly expand the capabilities of traditional formal logic, allowing us to make more accurate conclusions. For example, the judgment “*Some people are violinists*” in the system of formal logic is converted in a simple way:  $(S \text{ i } P) \rightarrow (P \text{ i } S)$  “*Some violinists are people*”. However, taking into account the factor of the ratio of the volumes S and P, we can derive a more accurate - general affirmative judgment: “*All violinists are people*”.

It is known that a particular negative judgment

ment is not subject to conversion in traditional formal logic. Otherwise, if we are guided by the principle of distribution of terms, which underlies the rules of conversion, then the judgment “*Some people are politicians*” will lead to the absurd judgment “*No politician is a person*”. Meanwhile, within the framework of transformational logic, taking into account the content of the relationship by volume **S** and **P**, we can conclude: “*All politicians are people*”.

One of the well-known logical proofs of the existence of God is based on the principle of identifying and analyzing the subtextual content of concepts and judgments: “In the course of his cognitive activity, a person constantly questions his impressions and knowledge, checks and rechecks and tries to improve them. And if a person doubts and strives to develop, then he is imperfect. A judgment about imperfection can only make sense in comparison with perfection. Therefore, perfection exists by necessity. However, it is not perceived by the senses and does not exist in nature. Therefore, it is supernatural. Therefore, this is nothing other than the idea of God himself, from which the conclusion about the existence of God follows.” The course of such reasoning is defended and a similar argumentation about the existence of God is offered, for example, by R. Descartes in his “Discourse on Method” (Descartes, 1953b, pp. 51-53).

**Rules of precision** are those that clarify the meaning and significance of the form of thought under consideration.

Analysis of the context allows you to clarify the meaning and significance of an expression or judgment. Without taking into account the logical or physical context, it is impossible to unambiguously interpret the meaning of the following judgments. “John said to Ben: “What a robber you are!””, “Gevorgyan was always proud of this operation”, “The lecturer was pleased with the audience”. If John’s statement to Ben was made during a trial or a domestic quarrel, it would be interpreted as an insult and a remark. But if this statement was made when Ben organized an unexpected meeting with a pleasant person for John, then the mentioned words should be understood as a compliment. In the second example, depending on the situation, the phrase “operation” can mean surgical intervention, military, financial, intelligence or counter-terrorism action. The true meaning of the third

judgment can also be clarified only by clarifying the logical or physical context.

**Complex rules** are those that allow you to simultaneously derive implicit judgments and clarify the meaning and significance of the explicit form of thought under consideration. Consider the following anecdote. A Georgian, having learned that Tigran Petrosyan has won the title of world chess champion, tells his friend the news:

- You know, the Armenians have won the title of World Chess Champion.

- Seriously?, all of them? - the interlocutor naively asks.

In order to determine whether the judgment “the Armenians have won the title of World Chess Champion” is in fact general, particular, or singular, it should be associated with quantifiers of generality (“all”, “each”), existence (“some”), or uniqueness (“one”, “the only”). As a result, the meaning of the judgment will be clarified and a more precise, unambiguous affirmative judgment will be derived that “one of the representatives of the Armenian people has won the title of World Chess Champion.”

It is impossible in principle to limit the process of identifying implicit forms of thought from explicit ones. The number of layers that are revealed and the number of implicit thoughts are determined by the stock of knowledge of the interpreter, by the knowledge that he compares with the judgments under consideration. Therefore, the classification of generative, precisiv and complex rules has, in a certain sense, a relatively conditional character, since in the case of a generative rule, an additional result can be a clarification of the meaning of thinking, and when clarifying one thought, the derivation of new, additional judgments.

The operational field of transformational logic is quite broad and covers all areas of mental activity: interpersonal communication, negotiations, mass media, advertising, politics and enrichment of the methodological and hermeneutic tools of particular sciences (law, sociology, psychology) (Hovhannisyan, 2008, pp. 617-626).

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The currently gaining popularity tools of artificial intelligence, mainly based on classical logical systems, in some cases also experience

difficulties with the correct answer to the tasks set. The author of this article was convinced of this when he worked on a university manual on logical exercises and practical tasks in 2024.

Let's consider several examples that cannot be solved using only traditional classical logic. However, difficulties are overcome when using the tools of transformational logic.

### Example 1. Task proposed to ChatGPT (22.10.2024):

Determine the composition of this syllogism, identifying the minor, major and middle terms, the major and minor premises. Show the relationships between the terms and comment on the logical correctness.

**“Jews are intelligent people. Hans is a Jew. Therefore, Hans is smart.”**

#### Answer from ChatGPT:

“This example presents a categorical syllogism. Let's analyze its composition, identifying the minor, major and middle terms, as well as the major and minor premises:

**1. Major term (predicate of the conclusion):** “smart”. This is a characteristic that applies to the subject of the conclusion.

**2. Minor term (subject of the conclusion):** “Hans”. This is the specific object that is discussed in the conclusion.

**3. Middle term:** “Jew”. This term connects the minor and major terms through the premises.

Now let's highlight the premises:

- **Major premise:** “Jews are intelligent people” (All Jews are intelligent).

- **Minor premise:** “Hans is a Jew” (Hans belongs to the category of Jews).

- **Conclusion:** “Hans is intelligent”.

#### Relationships between terms:

- The middle term (“Jew”) connects the major term (“smart”) with the minor term (“Hans”). The logic of the reasoning is that if all Jews are intelligent (major premise), and Hans is a Jew (minor premise), then Hans must also be intelligent.

#### Logical correctness:

This syllogism is **formally correct** since it corresponds to the structure of a correct categorical syllogism: the middle term is in the premises, but not in the conclusion; the minor term is connected to the major term through the middle. However, in this case, it can be noted that:

**1. The major premise** (“Jews are intelligent

people”) is a generalization that can be controversial and not precise enough since it attributes a characteristic to an entire group of people.

**2. The logical form** of the syllogism is correct, but the truth of the conclusion depends on the truth of the premises.”

**Note:** However, if we resort to the tools of transformational logic, we can see that the major premise is not a **general**, but a **particular affirmative judgment**.

This can be verified by combining this judgment with the universal and existential quantifiers. When combining a judgment with a universal quantifier (when placing the words “each” or “every” before the subject), a false judgment is obtained. When combined with an existential quantifier, the proposition becomes true.

Therefore, the major premise of this syllogism is not a general affirmative proposition, but a particular affirmative proposition.

This means that this conclusion belongs to the 1st figure of the syllogism and has the following formula:  $((M - i P -) \& (S + a M -)) \rightarrow (S + a P -)$ . Two rules of syllogism are violated: a) “M” is not distributed in any premise and b) the major premise is not a general judgment.

However, ChatGPT learns and develops quickly.

### Example 3. On July 3, 2024, ChatGPT was given the following task:

*Analyze this syllogism, showing the major, middle, and minor terms. Show the relationships between the terms schematically. Justify the logical correctness or incorrectness of the conclusion.*

**“It is impossible to read all of Pushkin's works in one day. “The Tempest” is one of Pushkin's works. Therefore, it is impossible to read “The Tempest” in one day.”**

#### Answer from ChatGPT:

“Let's analyze this syllogism by defining the major, middle, and minor terms, and the relationships between them.

#### Terms:

**1. Major Term:** Read in one day (X).

**2. Middle Term:** The works of Pushkin (Y).

**3. Minor Term:** “The Tempest” (Z).

#### Syllogism Structure:

A syllogism consists of two premises and a conclusion:

**1. Major Premise:** It is impossible to read all

of Pushkin's (Y) works in one day (X).

**2. Minor Premise:** "The Tempest" (Z) is one of Pushkin's (Y) works.

**3. Conclusion:** Therefore, it is impossible to read "The Tempest" (Z) in one day (X).

**Scheme of relations between terms:**

1. All Y's are not X.

2.  $Z \subseteq Y$ .

3. Therefore,  $Z \rightarrow \text{not } X$ .

**All Y (Pushkin's works) cannot be X (read in one day). Z ("The Tempest")  $\subseteq$  Y. Therefore, Z cannot be X.**

**Logical correctness:**

In order to determine the logical correctness of this inference, it is necessary to consider the forms and rules of the syllogism:

**1. Form of the syllogism:** This syllogism is a form of the Barbarian syllogism (AAA-1)<sup>1</sup>, which has the form:

- All A's are B.
- All C's are A.
- Therefore, all C is B.

**2. Application to our case:**

- All of Pushkin's works (A) cannot be read in one day (B).
- "The Tempest" (C) is a work of Pushkin (A).
- Therefore, "The Tempest" (C) cannot be read in one day (B).

There are no logical errors in this syllogism. It is correct because both terms are included in the corresponding classes correctly and the conclusion follows logically from the premises.

**Thus, this syllogism is logically correct.**

The logical correctness of the inference is justified by the fact that it corresponds to the form of the categorical syllogism modus Barbara (AAA), where both premises are statements of generality, and the conclusion is also a statement of generality. This inference is logically correct because if all elements of the middle term (Pushkin's works) have the property of a large term (it is impossible to read in one day), and the smaller term ("The Tempest") is part of the middle term (is one of Pushkin's works), then the smaller term also has the property of a large term. Thus, the conclusion follows logically from the premises."

<sup>1</sup> It should be noted that it would be more correct to consider this reasoning as the Celarent modus of the 1st figure of the syllogism. Although this does not change the final conclusion much.

**The same task was proposed by ChatGPT about four months later, on 22.10.2024.**

The answer turned out to be relatively correct – with a cautious caveat:

"Let's analyze this syllogism, identify its terms, analyze the relationships between them and evaluate its logical correctness..."

Syllogism formula:

**1. Major premise:** All A (Pushkin's works) are B (impossible to read in one day).

**2. Minor premise:** C ("The Tempest") is part of A (Pushkin's works).

**3. Conclusion:** Therefore, C ("The Tempest") is B (it is impossible to read in one day).

The relationship between the terms can be represented as follows:

$C \subseteq A \text{ and } A \subseteq B \Rightarrow C \subseteq B$

Here the conclusion is made that if "The Tempest" belongs to the set of Pushkin's works, and all of Pushkin's works cannot be read in one day, then "The Tempest" cannot be read in one day.

**Logical correctness:**

**1. Formal correctness:** The syllogism is formally incorrect because it violates the rule of transition from the general to the particular. The major premise says that all of Pushkin's works as a whole cannot be read in one day. However, this does not mean that individual works (for example, "The Tempest") cannot be read in one day either. The syllogism makes the incorrect assumption that the properties of the whole automatically apply to its parts.

**2. Material correctness:** The major premise concerns all of Pushkin's works as a collection, not their individual characteristics. Perhaps individual works (for example, "The Tempest") are short enough to be read in one day, in spite of the fact that the entire frame of works requires more time. The conclusion is incorrect since it does not follow from the premise.

**Conclusion:** This syllogism is logically incorrect in both the formal and material sense. The error lies in the incorrect transition from the general property of the set (Pushkin's works as a whole) to the particular (one work)".

**Note:** Again, if we use the rules of transformational logic, we can reveal that in the major premise M ("Pushkin's works") is a general collective concept. We are talking about all of Pushkin's works taken together. And in the

minor premise, only one particular work is discussed. The relationship between the whole and the part is confused with the generic relationship between concepts. The relationship between the **whole** and the **part** is confused with the **generic-specific relationship between concepts**.

After such clarification, we can already switch to the “language” of classical logic and show that in this syllogism an error of *quadrupling terms* was made (when four terms were used in the syllogism instead of three).

### Example 3. Task for ChatGPT:

*Represent the syllogism as a formula, determine the figure and comment on the question of logical correctness.*

**“Man conquers the Universe and extracts energy from the nucleus of the atom. Gavrila is a man. Therefore, Gavrila conquers space and extracts energy from the nucleus of the atom.”**

### Answer from ChatGPT (22.10.2024):

“Let’s represent this syllogism as a formula and determine its figure:

### Syllogism:

**1. Major premise:** Man conquers the Universe and extracts energy from the nucleus of the atom.

**2. Minor premise:** Gavrila is a man.

**3. Conclusion:** Therefore, Gavrila conquers the Universe and extracts energy from the nucleus of the atom.

### Syllogism formula:

• **Major premise:** All A (men) are B (those who conquer the Universe and extract energy from the nucleus of the atom).

• **Minor premise:** C (Gavrila) is A (man).

• **Conclusion:** therefore, C (Gavrila) is B (conqueror of the Universe and extractor of energy from the nucleus of an atom).

### Definition of a figure:

This syllogism has the 1st figure, because the middle term (“man”) in the major premise is the subject, and in the minor premise it is the predicate. The formal structure of the first figure is as follows:

1. All A are B.

2. C is A.

3. Therefore, C is B.

### Logical correctness:

• **Formal correctness:** The syllogism is formally correct. It corresponds to the structure

of the first figure of a categorical syllogism. The middle term (“man”) connects the minor term (“Gavrila”) with the major term (“conquers the Universe and extracts energy from the nucleus of an atom”).

• **Material correctness:** The problem is in the content (material correctness). The major premise (“Man conquers the Universe and extracts energy from the nucleus of an atom”) is indeed an overly broad generalization. In reality, not every person has such abilities - this is more likely to be applied to a group of scientists or researchers. Thus, the major premise is false or insufficiently substantiated, which makes the conclusion incorrect in terms of content.

• **Conclusion:** Although the syllogism is formally correct, its material correctness is still questionable. Not all people conquer space and extract energy from the atomic nucleus, so the conclusion cannot be true.”

**Note:** At first glance, it seems that we are dealing with the 1st figure of the syllogism, the Barbara mode:  $((M + a P-) \& (S + a M-)) \rightarrow (S + a P-)$

However, using the rules of clarification of transformational logic once more, we can find out that the major premise is **not a general affirmative judgment**, but a **particular affirmative judgment instead**.

Therefore, the syllogism actually has the **following formula:**

$((M - i P-) \& (S + a M-)) \rightarrow (S + a P-)$ .

Here classical logic comes into play, with the help of which we can find out that, as in the first example, two errors of syllogism have been made:

a) “M” is not distributed in any premise,

b) the major premise is not a general judgment.

### Conclusion

Thus, non-classical logical concepts, partly critical of the systems of classical logic, simultaneously complement and expand their capabilities, stimulating a new phase in the development of logical science.

From this point of view, the principle of polylogic (Conception of Polylogic) of Academician G. Brutyan (1968) is valuable.

This concept is the idea of deepening and

revealing new semantic and structural layers of the thinking process by analyzing and evaluating the forms of thought from the point of view of various logical systems and tools.

According to this concept, formal logic and systems of substantive logic do not so much contradict each other as complement each other, and formalized (mathematical) logical systems (“mathematics of consciousness”) play the role of a kind of explication in terms of clarifying the thought structures studied by formal logic (“grammar of mind”).

By reconsidering the traditional principles of bivalence and functionality, non-classical logical systems not only open up new prospects for the study of logical structures but also consider issues that go beyond the subject area of classical logical systems, enriching knowledge and expanding the possibilities of analyzing and evaluating thinking structures. The principle of mutual complementarity and, in particular, the possibilities of transformational logic seem valuable for the further development of artificial intelligence systems and tools.

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# LEGAL PROBLEMS AND AGAMBEN'S "STATE OF EMERGENCY" IN POST-FEBRUARY RUSSIA: METHODOLOGICAL ANALYSIS

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**Abstract:** This article presents document flow in the context of the "state of exception" (according to Giorgio Agamben), which abolishes the effect of the usual legal distinctions, when, for example, "it is impossible to draw a line between peace and war". As a scientific contribution, the authors deepen the binary/bipolar dimension of complaints/denunciations to a plural and bureaucratic dimension and explore them from a plurality of perspectives: user, legislative and law enforcement. The statistics indicates that the vast majority of investigations are related to the anti-war Internet activity of the defendants, for registration and evidence of which predominantly automated search systems and screen-work by law enforcement bureaucrats are used, rather than a written or oral flow of grassroots/spontaneous complaints/denunciations. Research shows the diversity of government agencies/bodies involved and interdepartmental competition for quick quantitative results (the ratio of cases filed and sentences), as well as Agamben's abolition of customary legal distinctions.

**Keywords:** denunciation, anti-militarist persecution, bureaucracy, law enforcement, complaint, state of exception, Agamben.

## 1. Introduction, Methods, Data, and Fieldwork with Conflicts and Positionality

As Australian Sovietologist Sheila Fitzpatrick rightly noted, denunciation is not a unique (post)Soviet phenomenon, "*denunciation is a phenomenon of everyday life that exists in every society, albeit with great variation in type, visibility (the degree to which the practice is recognized and problematized), and incidence*" (Fitzpatrick, 1996b, p. 832). Meanwhile, complaints

and denunciations characteristic of different periods of Russian history were considered by our academic predecessors primarily as unique imperial phenomena: (1) as specific mechanisms of feedback from autocratic authorities, (2) as methods of the only available everyday political expression of will ("vernacular monitoring of the bureaucracy") and communication, and also (3) from the point of view of genre and classification features, functions, grammar and semantics of the official text, the choice of addressees and the

subject of the complaint (Fitzpatrick & Gellately, 1996; Fitzpatrick, 1996a, 1996b, 1997a, 1997b, 1997c, 1997d, 1999; Kozlov, 1996; Orlova, 2004; Utekhin, 2004; Bogdanova, 2014, 2021; Tendryakova, 2010; Kuksa, 2011; Fedosova & Kuksa, 2024). For our research tasks in this work, we benefit from the binary/bipolar logic of Sovietologist Sheila Fitzpatrick, which considers denunciations from both the state's and citizens' interests. Developing Sheila's binary/bipolar approach and the bureaucratic frame of our first article (Fedosova & Kuksa, 2024), we take into account the diversity of formats, functions, and reasons for post-February document flow and look at denunciations precisely as law enforcement communication between the common man and the state within the framework of the bureaucratic culture of complaints, appeals and statements provided for by Russian legislation and unwritten cultural customs (*in conditions of radical breakdown of law and order* (Agamben, 1998)). In other words, our scientific contribution lies in the fact that we deepen the binary/bipolar dimension of complaints/denunciations to a plural and bureaucratic dimension and examine them from a plurality of perspectives: not only the user (complainant<sup>2</sup> and victim), but also the legislator and the law enforcer. At the same time, we consider document flow in the context of the state of exception (according to Giorgio Agamben), which abolishes the effect of the usual legal distinctions, when, for example, "it is impossible to draw a line between peace and war (between external war and civil war on a global scale)"<sup>3</sup> (Agamben, 1998).

In this article, we present the post-February scale of legislative criminalization of anti-war

statements and actions (after 02/24/22), as well as the multiplicity of Russian government bodies searching for protesting offenders mainly in an automated manner, but not on the initiative of appeals/denunciations of ordinary "vigilant" citizens<sup>4</sup>. The results of cartography of Russian law enforcement agencies and the scale of persecution were obtained by us based on legal monitoring of current and canceled open regulatory legal sources/acts (Zhulin et al., 2010; Kuksa, 2011), analysis of data and statistics from human rights organizations, published articles by employees of federal law enforcement agencies (Shamaev & Boloban, 2022; Stepkin & Ryapukhina, 2022; Muradyan, 2023) and interviews with victims of denunciations<sup>5</sup>.

This research proves that in the life cycle of criminal or administrative prosecution, a complaint/denunciation is no more important than the linguistic, philological or other expert assessment of invited experts (Dubrovskiy, 2020), proving the deliberate/guilty motivation of the dissenting/protesting person (based on "motives of political or religious hatred" or "hatred of a social group"). From a bureaucratic point of view, a complaint/denunciation is just one of the documents that sometimes (if we are talking about high-status or "serial" complainants) initiates a persecution procedure and indicates an anti-war offense. An ordinary complainant may also not be able to get through to the initiation of an investigation, or he may not provide the necessary evidence, or the case may be initiated on other sources and grounds of which the complainant will not be informed.

Our scientific contribution to intellectual discussions about the function of complaint/denunciation in autocracies (Fitzpatrick & Gellately, 1996; Fitzpatrick, 1996a, 1996b, 1997a, 1997b, 1997c, 1997d, 1999; Kozlov, 1996; Orlova, 2004; Utekhin, 2004; Bogdanova, 2014, 2021; Tendryakova, 2010; Kuksa, 2011) and the actual scope of discretion of the law enforcement bureaucrat (after 02/24/22) (Lipsky,

<sup>2</sup> In this translation, the words denunciator or informer ("donoschik") are used synonymously and are applied, as a rule, to situations where sources represent and informants (respondents) emphasize a negative attitude towards the phenomenon and the subject initiating the denunciation ("donoschik"). In other cases, we used a more official and neutral (bureaucratic) term without negative connotations – applicant, addresser, complainant and application, statement, complaint.

<sup>3</sup> Giorgio Agamben continues his reasoning as follows: "The diversity of legal traditions in legal theory corresponds to the division between those who try to include the state of exception in the sphere of legal order, and those who consider it a phenomenon external to the legal order, that is, a phenomenon that is essentially political and in any case located outside the field of legal relations" (Agamben, 1998).

<sup>4</sup> Our other publication presents the typology of complainants/denunciators and the current role of legally authorized (status), "serial" (specialized) informers in the service in relation to the prosecution of public figures speaking out with an anti-war position.

<sup>5</sup> We presented our research and interviews for the first time at a conference in October 2023 at Yerevan State University (Agadjanian & Dubrovsky, 2023; Fedosova & Kuksa, 2024).

1969, 2010; Douglas, 1986; Herzfeld, 1992, 2005; Graham, 2002; Berenson, 2010, 2011; Hoag, 2011; Zhulin et al., 2010; Kuksa, 2011; Heyman, 2012; Serebrennikov, 2023; Fedosova & Kuksa, 2024) is revealed by the following ideas, proven in the article. On the one hand, the scale of anti-militarist repressions in Russia indicates that the vast majority of investigations are related to the anti-war Internet activity of the defendants (mainly male, young and middle-aged), for registration and proof of which, predominantly automated search systems and screen-work of law enforcement bureaucrats are used, rather than a written or oral flow of grass-roots/spontaneous complaints/denunciations (the calculation of which is historically not interesting/beneficial to law enforcement, and therefore is virtually invisible to government statistics (Shklyaruk et al., 2015)). On the other hand, by the end of the second year of the Special Military Operation (further – SVO), statistics on the frequency of criminal and administrative corpus delicti applied (by law enforcement officers) to dissenters shows a reduction/decline in the number of criminal cases initiated compared to the first year of the SVO, except for an article with double jurisdiction, providing for administrative prejudice (Article 207.3 of the Criminal Code of the RF) and articles that are supervised by the Federal Security Agency<sup>6</sup>. This circumstance indicates the multiplicity of government agencies involved and interdepartmental competition for quantitative results (the ratio of cases filed and sentences), and also (proves) the greatest and forced activity of competing law enforcement agencies only in the criminal corpus delicti, which is preceded preliminary administrative prejudice. Finally, we show the abolition of cus-

tomary legal distinctions in emergencies (according to Giorgio Agamben) and factual reconstruction of Soviet criminal corpus delicti and investigative procedures similar to those operated in WWII through military tribunals.

In our research, we tried to “thickly” record the routine actions of law enforcement officers, authentic interpretations and flickering motivations of persons involved in the conflict (applicants and victims) and ethical assessments of ordinary people, conditioned by their bureaucratic or everyday positionality. We carefully selected a neutral anthropological scientific framework and correlated multiple perspectives in order to also understand why and how the complaint and denunciation work after February 24, 2022, namely:

- how does the increase in repressive criminal and administrative corpus delicti adopted by the Russian parliament since the beginning of the SVO affect conflicts within disciplinary institutions and confrontation between social groups standing in different hierarchical positions and/or having opposing values;
- how officials of various law enforcement agencies react to the criminalization of the anti-militarist position customary before 02/24/22, as well as to the initiatives of complainants (use complainants and their information to carry out plans or deviate from the flow of complaints);
- is the initiative and figure of the grass-roots/ordinary denunciator-applicant really important for the persecution of the opposition, what role do other actors (except law enforcement officers and judges) play in this – witnesses, experts, human rights activists, media, social networks, and search systems.

For the above goals and objectives, for 24 months we collected and examined discourses and stories about denunciations told in interviews, in scientific publications, in the media and on social networks, by victims and initiators. We studied legal and judicial acts, analyzed law-making and law enforcement practice, turned to bureaucratic documents of informants in interviews and networks, to archival and judicial databases<sup>7</sup>.

<sup>6</sup> Administrative prejudice was actively lobbied by “employees of departmental universities (the University of the Prosecutor's Office of the Russian Federation, institutes of the Ministry of Internal Affairs of Russia). Among the opponents of prejudice are a number of scientists from Moscow State University. M.V. Lomonosov, Moscow State Law Academy, Far Eastern Federal University, Saratov State Law Academy, Higher School of Economics, etc.” Lawyer's newspaper 21.02.23. Problemy sostavov prestupleniy s administrativnoy preuditsiyey: o nekotorykh voprosakh tolkovaniya i primeneniya st. 280.3. [Problems of crimes with administrative prejudice: on some issues of interpretation and application of Art. 280.3]. <https://www.advgazeta.ru/mneniya/problemy-sostavov-prestupleniy-s-administrativnoy-preuditsiyey/>

<sup>7</sup> 6 current codes of Russian Federation (Civil Code 1994,96,01,06; Family Code 95; Criminal Code 96; Code of Criminal Procedure 2001; Code of Administrative Offenses 2001; Labor Code 2001); 4 Soviet codes

## 2. Criminalization of Anti-War Speech, Activities and Scale of Political Persecution

In 1996, when the new Criminal Code of the Russian Federation was adopted, the official supremacy of criminal legal protection of the individual and its priority concerning the criminal protection of public safety and state interests was proclaimed in post-Soviet Russia. Today, in warring Russia, the interests of the state take precedence, protecting its institutions and the reputation of officials instead of the priority protection of the dignity, freedoms, and lives of ordinary citizens. The first chapter of the Criminal Code of the RF on crimes against the person now only formally opens a special part of the Criminal Code of the RF, since in the last decade (and especially since the beginning of the SVO) new criminal corpuses delicti have been introduced and applied in defense of state interests and symbols, world security, public morality, historical truth<sup>8</sup> (Shamaev & Boloban, 2022; Stepkin & Ryapukhina, 2022; Muradyan, 2023). Moreover, the modern criminal legislator is gradually returning the Soviet offenses against the state, abolished at the previous stage (in the 1990s), and tightening the protection of public order and security in connection with the conduct of the SVO. Employees of federal departments openly compare the March novelties, introduced a few days after the announcement of the SVO, with the Decree of the Presidium of the Supreme Soviet of the USSR of July 6, 1941 “*On responsi-*

*bility for the spread of false rumors in wartime, causing alarm/anxiety among the population*”, which provides, upon a verdict of a military tribunal, imprisonment for a term of 2 to 5 years (if this action by its nature does not entail a more severe punishment by law) (Muradyan, 2023). In fact, in the spring of 2022, citizens were deprived of expressing their individual (if pacifist) opinion on the current events in Ukraine or a number of rights and freedoms provided for by international conventions, the Constitution and legislation through the decisive and immediate criminalization of any anti-war statements, actions and events.

So, on 03/05/22, new articles of the Criminal Code of the RF came into force – 207.3 (“military fakes”) and 280.3 (“repeated discrediting of the army”), becoming a tool for military censorship and prosecution for anti-war statements and actions. The only authoritative source of what is happening within the framework of the announced SVO are the speeches of the Commander-in-Chief of Russia and official comments by employees of the Russian Ministry of Defense (which law enforcement officers sometimes clarify with General Staff employees through inquiries<sup>9</sup>). Law enforcement officers and courts recognize as “military fakes” (referring to them as “deliberately false information about the Russian armed forces that are used outside the territory of the Russian Federation”) any mention of facts that contradict press releases of the Russian Ministry of Defense, and “discredit” – any repeated critical opinion about the actions of the Russian armed forces, if a similar administrative offense has already been recorded (criminal corpus delicti with administrative prejudice) (Shamaev & Boloban, 2022; Stepkin & Ryapukhina, 2022; Muradyan, 2023). Articles contain formal and material compositions. The maximum punishment for fakes can be up to 15 years in prison (in case of grave consequences, Part 3 of Article 207.3), for “discrediting” – up to 7 years (from the beginning it was up to 5, as in the Decree of July 6, 1941).

In total, according to OVD-info, for two years of the SVO, by 02/19/2024, 848 defendants in anti-militarist criminal cases are known under more than 8 repressive articles of the Criminal

of Russian Soviet Federative Socialist Republic (no longer in force Criminal Code 1926, 1960, Code of Criminal Procedure 1922, 1960); more than 40 laws, amendment laws, drafts and invalid laws (on Appeals, on Deputies, on the Media, on Education, on Examination, on the Ministry of Internal Affairs, on the Investigative Committee, on the Prosecutor's Office, on other authorities); dozens of subordinate regulations (podzakonnnykh NPA); dozens of screenshots of official documents (statements, responses to complaints, conclusions of ethical commissions, letters of the informers to the authorities).

<sup>8</sup> OVD-Info. 13.11.2023. Baza politicheskii motivirovannykh ugolovnykh presledovaniy, vklyuchaya anti-voyennyye 2022-2023 godov [Database of politically motivated criminal prosecutions, including anti-war 2022-2023] <https://ovd.info/politpressing> According to OVD-info data, since 2012, there have been 3,679 defendants in politically motivated cases in the country on at least 10 criminal offence. For details, see: “Anti-war cause”: OVD-info guide. <https://data.ovdinfo.org/antivoennoe-delo-gid-ovd-info>

<sup>9</sup> Verstka & Setevye svobody. March 2023. Novyye narodnye prestupleniya [New folk crimes]. <https://verstka.media/ugolovnye-dela-za-kritiku-voyny>

Code of the RF, including the two described March novelties<sup>10</sup>. In addition to Article 207.3 of the Criminal Code of the RF ("military fakes") and Article 280.3 of the Criminal Code of the RF ("repeated discrediting of the army"), anti-war statements and actions are also qualified under the following articles: Article 205.2 of the Criminal Code of the RF ("justification, propaganda or calls for terrorism"), Article 214 of the Criminal Code of the RF ("vandalism"), Article 280 of the Criminal Code of the RF ("calls for extremism"), Article 205 of the Criminal Code of the RF ("terrorist act"), Article 354.1 ("rehabilitation of Nazism"), Article 207 of the Criminal Code of the RF ("telephone terrorism"), insulting a government official, etc. In recent pre-war and war years, the pool of these articles has been used with varying intensity. The OVD-info database of politically motivated criminal prosecutions contains information about 3,741 persons involved in politically motivated cases under at least 10 criminal charges, starting in 2012.<sup>11</sup>

80% of those persecuted for their anti-war stance are men. Courts consider anti-militarist cases faster than other political cases, with the average time from the initiation of a criminal case to a court verdict being approximately 9 months.<sup>12</sup> Most often, criminal cases are opened for anti-war Internet activity – videos, publications and comments on social networks, and even messages in chats (Shamaev&Boloban 2022; Stepkin&Ryapukhina 2022; Muradyan 2023). Despite many criminal articles actively working towards Internet censorship, people continue to speak out against the war on social networks. In 2022/23, for example, Article 205.2 of the Criminal Code ("calls or justification of terrorism") began to be used more often for such statements.

If we focus on the March novelties, then the Investigative Committee has exclusive powers to investigate criminal cases of "military fakes" (Article 207.3 of the Criminal Code of the RF), the Ministry of Internal Affairs of Russia and the Investigative Committee can initiate criminal cases for "discrediting the armed forces" (double jurisdiction under Article 207.3 of the Criminal Code of the RF) (see the next section 3 about cartography of federal agencies). Of the total number of defendants in all anti-war criminal cases (as of February 19, 2024 – 848), 253 defendants are accused of "military fakes" (Article 207.3 of the Criminal Code of the RF), 145 are accused of "discrediting" (Article 280.3 of the Criminal Code of the RF)<sup>13</sup>.

At the same time, not every initiated criminal case is brought to a sentence with a real term: in 2022, such sentences accounted for 46% of the total number of sentences passed, in 2023 – 60% of the total number. It is known that the Investigative Committee brings the majority of cases to verdicts (152 defendants have already been sentenced by March 2023<sup>14</sup>). The OVD-info website also provided the current number of sentences, broken down by type of punishment: imprisonment in various types of colonies (267 people as of February 19, 2024<sup>15</sup>), forced treatment, fines, suspended sentences, other restrictions on freedom, various types of forced labor for the benefit of states. The prosecution of at least 41 defendants has already been completed – 13 of them have already served their prison sentences.

However, most often oppositionists and activists are brought under the new administrative article on "discredit" – under Article 20.3.3. Code of Administrative Offenses of the RF (Shamaev & Boloban, 2022; Stepkin & Ryapukhina, 2022; Muradyan, 2023). According to OVD-info and Mediazone, 8,696 cases are known (as of 02/19/2024<sup>16</sup>). In 2022, the average

<sup>10</sup> OVD-Info. 19.02.2024. Svodka protivoyennykh repressiy [Summary of anti-war repressions. February 2024].

<sup>11</sup> OVD-Info. 13.11.2023. Baza politicheskikh motivirovannykh ugovolnykh presledovaniy, vkluchaya protivoyennyye 2022-2023 godov [Database of politically motivated criminal prosecutions, including anti-war 2022-2023] <https://ovd.info/politpressing>

OVD-Info. 19.02.2024. Svodka protivoyennykh repressiy [Summary of anti-war repressions. February 2024].

<sup>12</sup> OVD-Info. 19.02.2024. Svodka protivoyennykh repressiy [Summary of anti-war repressions. February 2024].

<sup>13</sup> OVD-Info. 19.02.2024. Svodka protivoyennykh repressiy [Summary of anti-war repressions. February 2024].

<sup>14</sup> Verstka & Setevye svobody. March 2023. Novyye narodnye prestupleniya [New folk crimes]. <https://verstka.media/ugolovnye-dela-za-kritiku-voyny>

<sup>15</sup> OVD-Info. 19.02.2024. Svodka protivoyennykh repressiy [Summary of anti-war repressions. February 2024].

<sup>16</sup> OVD-Info. 19.02.2024. Svodka protivoyennykh repressiy [Summary of anti-war repressions. February 2024].

fine, according to Network Freedoms, was 34,237 rubles<sup>17</sup>. The number of administrative cases that are terminated due to qualification errors is not so large, since the entire law enforcement and judicial system works with accusatory bias to bring the initiated prosecution to a verdict using the available interpretative methods and examinations (Paneyakh & Volkov, 2010; Paneyakh, 2011; Dubrovskiy, 2020).

Since the legitimate (until February) and habitual anti-militaristic and pacifist position for (post-Soviet generations was declared prohibited by the legislator, numerous forms of open and partisan street, everyday and online protest activism (posters, memes, actions, reposts and online discussions) also began to be suppressed and punished (Kozlova, 2022, pp. 254-263; Kozlova & Levochskaya, 2023). According to OVD-info, as of February 14, 2024, there were 19,855 known arrests for anti-war positions on the territory of the Russian Federation from February 24, 2022 to February 14, 2024<sup>18</sup>.

It is believed that a special facial recognition system “Sphere”<sup>19</sup> is being used to suppress protests, which since 2022 *“began to be used for preventive detentions on public holidays or important public events, when, according to the authorities, protest activity is more likely”*. In most cases, according to OVD-Info & Roskomsvoboda, those detained in the Moscow metro were those who had previously been prosecuted for participating in protests or for “discrediting the armed forces.” As a rule, such arrests involved being taken to the police department (Ministry of Internal Affairs of Russia) and conducting a preventive conversation. Some detainees, whose identity was established using the

“Sfera” system, according to OVD-Info & Roskomsvoboda, appealed their detention due to the use of facial recognition algorithms against them, and also demanded that their personal data be removed from the system. However, in most cases, law enforcement officers did not and do not admit that they used a facial recognition system in connection with protest activity; they refer to the federal law *“On operational investigative activities”* and the secrecy of information about such activities.

### 3. Jurisdiction of Criminal and Administrative Cases, Cartography of Government Authorities

When studying Russian law enforcement authorities, it is necessary to abandon the monolithic perception of the state as a single and cohesive actor, including a discursive one, accepted among a number of social and humanitarian specialists. As this was accurately noted in relation to Russia by a researcher of post-communist bureaucracies, (who consulted the World Bank) Marc Berenson: *“the state is not a homogenous actor, but variations within it can be teased out by specifically looking at one area of state activity. Therefore, the state or the bureaucracy should not be treated as a monolith. It is much more than that. Focusing on the structures, constraints, incentives, and purpose of office of particular state agencies can help determine the differences within and across states”* (Berenson, 2010). Researchers of Russian public administration, it seems to us, should always take into account the importance of multi-actorism, as well as identify cultural and historical differences between agencies, their specific functionality, normative and actual numbers, everyday and current tasks, which (especially in the presence of duplication with other players) lead to different social consequences (Herzfeld, 1992, 2005; Zhulin et al., 2010; Hoag, 2011).

Monitoring illegal content, as well as bringing dissenting citizens, opposition media and organizations to criminal and administrative liability (for the offenses listed in the previous section 2) is currently being carried out, at a minimum, by the Ministry of Internal Affairs of Russia, the Investigative Committee, the FSB of Russia, Roskomnadzor, and the Prosecutor General’s

<sup>17</sup> OVD-Info. 14.10.22. Over six months, the courts imposed administrative fines of 257 million rubles in connection with the protests. <https://ovd.info/express-news/2022/10/14/za-polgodasudy-nalozhili-administrativnye-shtrafy-na-257-millionov-rublej>

<sup>18</sup> OVD-Info. 12.02.2024. Zaderzhaniya na publichnykh aktsiyakh. Dannyye za 2012–2023 gody [Arrests at public rallies. Data for 2012–2023.] <https://t.me/ovdinfo/19259> <https://data.ovd.info/dannye-po-zaderzhaniyam-na-publichnykh-aktsiyakh-za-2011-2023>,

<sup>19</sup> OVD-Info & Roskomsvoboda. March 2023. Prava cheloveka i novyye tekhnologii v Rossii [Human rights and new technologies in Russia]. Joint report to the UN High Commissioner. <https://reports.ovdinfo.org/prava-cheloveka-i-novye-tehnologii-v-rossii>

Office of the RF. and the prosecutor's office of the constituent entities of the RF. For the purposes of our research and compactness, we presented the distribution of current anti-war administrative and criminal compositions among the actors identified above in section 2. A more detailed dynamic description of the number and functions of these federal agencies was provided in a large-scale expert research (disclosed for public access) of information and powers of presidential and government federal ministries, services and agencies, as well as in a number of other studies of the security bureaucracy (Zhulin et al., 2010; Shklyaruk et al., 2015).

In accordance with Part 2 of Article 151 of the Criminal Procedure Code of the RF, preliminary investigations in criminal cases for "military fakes", a crime provided for in Article 207.3 of the Criminal Code of the RF, are carried out only by investigators of the Investigative Committee of the RF. According to Part 2 of Article 151 of the Criminal Procedure Code of the RF, a preliminary investigation in criminal cases for "repeated discrediting," a crime provided for in Article 280.3 of the Criminal Code of the RF, is carried out by investigators of the Investigative Committee of the RF and investigators of the internal affairs bodies of the RF. In accordance with Part 2. Article 151 of the Criminal Procedure Code of the RF, preliminary investigations in criminal cases of public calls for extremist activities, crimes provided for in Article 280 of the Criminal Code of the RF, are carried out by investigators from the FSB of Russia.

According to Part 3 of Article 151 of the Criminal Procedure Code of the RF, an inquiry in criminal cases for libel, that is, for the dissemination of knowingly false information discrediting the honor and dignity of another person or undermining his reputation, a crime provided for in Article 128.1 of the Criminal Code of the RF, is carried out by investigators/interrogators (*doznavatel*) of the internal affairs bodies of the RF. Following Article 28.4 of the Code of Administrative Offenses of the RF, cases of administrative offenses for insult, that is, the humiliation of the honor and dignity of another person, expressed in an indecent form, provided for in Article 5.61 of the Code of Administrative Offenses of the RF, are initiated by the prosecutor.

Roskomnadzor is an authorized federal executive body that carries out extrajudicial re-

striction of access to information on the Internet in the manner and case of calls for mass riots, extremist activities, participation in mass (public) events held in violation of the established procedure (based on the request of the Prosecutor General of the RF or his deputies), under Article 15.1 and 15.3 of 149-FZ of July 27, 2006 "*On information, information technologies and information protection*"<sup>20</sup>. Restriction of access to sites on the Internet in accordance with Article 15.1 149-FZ is also carried out on the basis of a court decision declaring information contained on an Internet resource prohibited for distribution on the territory of the RF.

Within the framework of the powers disclosed in this section, established by current legislation, the listed authorities independently and with the support of subordinate organizations conduct regular (including automated) monitoring of networks and random checks. Over the past two years (especially since 2022), the technologies of the service and digital state have switched to repressive tasks: a facial recognition system (protesters and military personnel), monitoring of social networks, automatic search for prohibited content, online censorship<sup>21</sup>, including through the involvement of subordinate and outsourcing organizations. Active informatization and automation of surveillance processes transforms street-level bureaucrats (Lipsky, 1969, 2010) from law enforcement agencies with broad discretion into screen bureaucrats, as ethnographic observations show, with less discretionary capabilities and a large amount of duplicative paper and computer work, as a rule (Shklyaruk et al., 2015). System-level or screen-level bureaucracy – a term used by public administration researchers to define a new type of bureaucracy and new amounts of discretionary powers in the context of e-government (Buffat, 2015).

To replace the "manual" identification of information prohibited on the territory of the Russian Federation with an automatic search, special

<sup>20</sup> Roskomnadzor. 4.07.2014. Blokirovka internet-stranits (Blocking Internet pages). <https://rkn.gov.ru/treatments/p459/p750/?ysclid=lnhun7b7zl503566080>

<sup>21</sup> OVD-Info & Roskomsvoboda. March 2023. Prava cheloveka i novyye tekhnologii v Rossii [Human rights and new technologies in Russia]. Joint report to the UN High Commissioner. <https://reports.ovdinfo.org/prava-cheloveka-i-novye-tehnologii-v-rossii>



technologies<sup>22</sup> are used for automated online censorship: equipment has been installed for traffic management and filtering; special social network monitoring systems have been developed – “Oculus” (for automatically searching for prohibited content in images, videos, chats, instant messengers in real time) and “Vepr” (for detecting unreliable socially significant information (“information bombs”) and anonymous messages on news sites and telegram channels via trigger topics that opinion leaders can support).

According to Roskomsvoboda, from January 1, 2022 to December 18, 2022, 9,208 sites were subject to military censorship<sup>23</sup>; for 2023, Roskomnadzor blocked a different number of resources monthly – from 394 from 04/24/23–05/23/23 to 8429 from 08/24/23–09/21/23<sup>24</sup>. According to Roskomsvoboda, in just two years, as of February 17, 2024, Roskomnadzor blocked 66,061 Internet resources<sup>25</sup>.

Experts from OVD-Info & Roskomsvoboda believe that special social network monitoring systems have probably been and will be used to make decisions about blocking content, Internet resources and to punish individuals for disseminating information on the Internet. According to human rights activists, this will lead to a reduction in the possibilities of challenging and appealing restrictions and punishments, since Russian courts do not question the correctness of decisions proven through an automated mode.

#### 4. The Life Cycle of the Screen-Prosecution and the Minimal Role of the Complaints/Denunciations

It should be noted that researchers of police eve-

ryday life and large-scale informatization of law enforcement agencies note a downward trend in the number of registered crimes and the lack of reliable detailed statistics from the state regarding the number and content of appeals to law enforcement officers, including from “vigilant” citizens: *“from the moment a message is registered to the moment a criminal case is initiated, 92% of all requests are eliminated. ... In large cities, we are aware of the ongoing practice of concealing applications from registration. But at the same time, the number of citizens’ calls to the police is growing in Russia by about 2 million per year. Registered crime is decreasing.”* (Shklyaruk et al., 2015, pp.7-8). Meanwhile, the prosecution of a subject with an anti-war public position can also be initiated (except for an automated search) based on the results of processing citizens’ appeals received either directly at the address or forwarded according to the jurisdiction of the agencies listed (above in section 3). In order to bring the offender to justice for “discrediting” or for “military fakes,” applicants, according to the field data and screenshots of documents we have, most often turned to police officers and prosecutors. However, the security forces themselves and, accordingly, the state do not have accurate statistics on such statements, and researchers are aware of a stable long-term trend: *“a constant increase in the number of applications to law enforcement agencies is combined with a decrease in the number of registered crimes,” and also that “there is no available statistical information for analysis the problems with which citizens turn to law enforcement simply do not exist”* (Shklyaruk et al., 2015, p. 9).

In the event of an independent discovery of an offense or receipt of a (third-party) report about it (or about its preparation), law enforcement officers (investigators, interrogators (*doznavatel*)) check the information, make a decision to initiate (or refuse to initiate) an administrative and criminal case (Article 145 of the Code of Criminal Procedure of the RF), carry out a (preliminary) investigation (including with the involvement of witnesses and experts (Dubrovskiy 2020)), prosecutors represent the interests of the state in the trial, in which the judges makes a decision and chooses the penalty.

Federal agencies investigate anti-war (“defamatory”, “false”, and “offensive”) content in different ways [see: scale of political persecution

<sup>22</sup> OVD-Info & Roskomsvoboda. March 2023. Prava cheloveka i novyye tekhnologii v Rossii [Human rights and new technologies in Russia]. Joint report to the UN High Commissioner. <https://reports.ovdinfo.org/prava-cheloveka-i-novye-tehnologii-v-rossii>

<sup>23</sup> OVD-Info & Roskomsvoboda. 18.12.2022. Svodka antivoyennykh repressiy (Summary of anti-war repressions. December 2022). <https://data.ovd.info/svodka-antivoennykh-repressiy-desyat-mesyacev-voyny#5>

<sup>24</sup> OVD-Info & Roskomsvoboda. 23.09.2023. Svodka antivoyennykh repressiy [Summary of anti-war repressions. September 2023]. <https://data.ovd.info/svodka-antivoennykh-repressiy-sentyabr-2023>

<sup>25</sup> OVD-Info & Mediazona 17.02.2024. Svodka antivoyennykh repressiy [Summary of anti-war repressions. February 2024].

in section 2 of this article]. Depending on which addressee the violation is reported and what evidence is attached, different procedures and penalties may be applied. Employees of state agencies with a large staff (the Ministry of Internal Affairs of Russia and the FSB of Russia) can make efforts to find the author and bring him to justice, provided that the message is registered in the appropriate capacity, which, according to our colleagues given above, occurs only when certain benefits for the federal service circumstances (Shklyaruk et al, 2015). In extrajudicial proceedings, Roskomnadzor usually acts differently: based on the request of the Prosecutor General of the RF or his deputies, they send a warning to the resource administration about the immediate removal of illegal content and threaten to block the page and subsequently the entire site, without, as a rule, searching for the direct author [see: statistics on the extent of censorship and blocked resources in section 3 of this article].

Researchers of everyday life and the functionality of law enforcement agencies note accusatory bias of criminal prosecutions (Paneyakh 2011; Paneyakh et al., 2010), as well as the fact that *"the law enforcement system is aimed at selecting cases that are easy to investigate with a socially weak and well-known suspect. Basically, it is precisely such criminal cases that reach the court"* (Shklyaruk et al., 2015). Therefore, so that the prosecution does not fall apart at subsequent stages and in court, the main task of representatives of security forces about the anti-war position of citizens is the "correct" qualification of acts that were discovered during screen-monitoring and verification of information (which could be presented, including by the "vigilant" or "serial complainant"), collecting sufficient evidence of guilt and minimal facts to support (if necessary) a causal relationship between the wrongful act and public harm (Shamaev & Boloban, 2022; Stepkin & Ryapukhina, 2022; Muradyan, 2023). Since the legislator provided for formal March criminal corpus delicti about "discredit" and "military fakes" (except the last material subparagraphs), it is assumed that evidence is mainly easily accessible and inexpensive (to obtain), roughly speaking, screenshots of anti-militarist statements on the Internet. Therefore, the investigation procedure turns out to be quick and simple, on average about 9 months, as already indicated above based on statistical data

(from human rights organizations). However, to prove intentional guilt, a high-quality examination of an invited expert (linguist, philologist, criminologist) is required, who will link the anti-war position and text with the alleged compositions of the offense and confirm the chosen qualifications (Dubrovskiy, 2020). Sometimes, law enforcement officers request information from the General Staff of the Russian Ministry of Defense to confirm the "falsity" of the facts about the Russian armed forces stated by the defendant or check with press releases of this ministry<sup>26</sup>. It is believed that the only authoritative sources of what is happening within the framework of the declared SVO are the speeches of the Commander-in-Chief of Russia and official comments by employees of the Russian Ministry of Defense.

Based on the easily accessible evidence base of formal corpus delicti and the ease of confirming intentional guilt (with the participation of invited experts), the screen-bureaucrats of the security forces (together with the trial in absentia of the defendant absent from the courtroom, which is practiced for emigrated Russians) carries out accelerated prosecution and simplified prosecution of offenders under the new March articles on "discrediting" and "military fakes" (in comparison with protracted, multi-year investigation procedures, for example, material criminal charges in the medical field). Due to the political demand for registration of such offenses and the significant speed of (on-screen and expert) investigation, we are seeing an increase in prosecutions for anti-war statements and actions specifically on social networks during the first two years of the SVO (statistics are given in section 2 of this article).

We found cases where law enforcement officers refused to accept complaints from informers/denunciators (which the latter complained indignantly on their channels or in interviews with media channels), could not qualify the unlawful act and choose the appropriate article, acted based on their own interests and circumstances (delayed consideration of cases, for example), due to the discretion granted to the lower-level bureaucrat according to Lipsky (Lipsky, 1969, 2010; Herzfeld 1992, 2005; Heyman 2012; Gra-

<sup>26</sup> Verstka & Setevye svobody. March 2023. Novyye narodnye prestupleniya [New folk crimes]. <https://verstka.media/ugolovnye-dela-za-kritiku-voyny>

ham, 2002; Hoag, 2011), up to and including deliberate dismissal from the law enforcement agencies due to the inability to serve the state in such circumstances. There were cases when the police formally supported the victims of denunciators, for example, they refused to initiate cases due to the lack of evidence of unlawful acts, they even advised to talk less in public places about the SVO and their attitude towards it<sup>27</sup>: *“I was accused of “extremist activity” and insulting the president. “Where is the insult here?” – I ask. They searched and searched, but they still didn’t decide what they would charge me with, but they still wrote a report that they found an inscription on my car.... Then he wrote a statement on his behalf, I recognized his signature in the protocol, which they gave me to photograph. In response, I filed a complaint against him for false denunciation - he already knew that the police had already carried out an investigation into the first denunciation and had not found anything criminal. And I wrote a statement against him, and I’m waiting to see how the matter ends”*.

The above examples and proof indicate that the ideological and pro-war agenda, hierarchical vertical, and kpi requirements work with traditional bureaucratic failures described by public administration researchers (Berenson 2010, 2011; Hoag 2011; Shklyaruk et al., 2015), because the bureaucratic system and the latitude of discretion of the lower-level bureaucrat, according to Lipsky, usually reproduce red tape and minimize personal costs (personal resources) to achieve new ideological goals set by top management.

## Conclusion

If in 1996, when the Criminal Code of the RF was adopted, the priority of criminal legal protection of the individual was proclaimed in post-Soviet Russia, which means that the sphere of public security and state interests were not protected by the criminal legislator in the first place. Today in Russia (as well as in the USSR during

the Second World War), the official priority of the interests of the state has been proclaimed and the criminal law protects state symbols, historical truth, the reputation of some federal law enforcement agencies, and officials, for the protection of whom the criminal legislator stands (the legitimacy of which is supported by the legislator). At this time, specialized military and emergency regimes are carried out on behalf of the population and the entire state, as well as law enforcement policies, are produced along with the March novelties widely applied to protesters and dissenting citizens (in addition to other political corpus delicti).

At this time, on behalf of the population and the entire state, specialized military, and emergency regimes are carried out, as well as law enforcement policies are carried out through the March Novels, applied to protesters and dissenting citizens, in addition to other political compositions.

Contemporary states use state-of-emergency regimes – specialized restrictive mechanisms that are introduced according to a strictly established procedure (at least in national legislation) (Agamben, 1998). Such regimes reduce the “inalienable” rights and freedoms of man and citizen guaranteed by post-war international conventions and national constitutions through the moral relativization of the Enlightenment idea, balancing between the need for population survival and state benefit (Agamben, 1998; Ignatieff, 2018; Kuksa, 2020, 2022). However, from February 24, 2022, just as at the beginning of the pandemic in the Russian Federation, emergency restrictions were introduced, bypassing the current requirements of the current legislation on a state of emergency (then) and martial law (now). In the pandemic spring of 2020, the Legislature ensured the criminalization of the movement of persons, goods and services and inconsistent fines in the name of two disparate ideas (Kuksa, 2020). The idea of preventing the spread of covid and the idea of holding a referendum on the adoption of a new constitution in unacceptable epidemiological conditions led, when combined, according to field research by several anthropologists, to the paradoxical return of the usual (post-)Soviet imitation and “outsideness/out-of-reach” (vnenakhodimost) (Yurchak, 2014), informal ignoring of the extraordinary and severe requirements of regulators, up to demonstrative

<sup>27</sup> Sibir'.Realii. April 2023. Uchenogo presleduyut za nadpis' na avtomobile [A scientist is being persecuted for writing on his car]. <https://d25maoq59f2s.cloudfront.net/a/putin-kaput-uchenogo-presleduyut-za-nadpis-na-avtomobile/32357193.html>

and hidden refusal of vaccination and medical care (Kuksa, 2020, 2022).

The post-February inflation of criminal corpus delicti by parliamentarians also leads to post-Soviet imitation among law enforcement officers and a high "density of regulation." Researchers of bureaucracy use this concept to illustrate situations where the number of decisions of regulators (parliamentarians) regarding objects of regulation per unit of time (speed) leads to the opposite effects – the costs of "legality" exceed the planned effects of "dense regulation" (Hoag, 2011; McKay, 2012; Paneyakh et al., 2010; Paneyakh, 2011; Kuksa, 2020). The ineffectiveness of "dense regulation" in the Agamben's context of the abolition of customary legal distinctions was demonstrated in this study through a description of the scale of criminalization and cartography of government authorities, which chaotically (with malfunctions and breakdowns) enforced/mobilized new and old administrative and criminal offenses for the same pacifist activities (Shamaev & Boloban, 2022; Stepkin & Ryapukhina, 2022; Muradyan, 2023) and by the second year of the SVO reduced the number of criminal and administrative cases brought before verdicts (in a situation where there is no interdepartmental competition).

At the same time, in a situation of an unnamed/hidden "emergency" and a ban on calling ongoing military actions and events by their proper names, supported by criminal prohibitions and prosecutions, (along with the imitative and chaotic work of law enforcement officers), a paradox follows. The ruling class, which has received all the legislative and enforcement levers, openly views the March novelties, introduced a few days after the announcement of the SVO, as mandatory and comparable to the military Decree of the Presidium of the Supreme Soviet of the USSR of July 6, 1941 *"On responsibility for the spread of false rumors in wartime, causing alarm/anxiety among the population"* (Muradyan, 2023).

The culture of complaints in our country is extremely diverse, however, since February 2022, Russian media and public (primarily dissident) discourse has reduced some complaints to denunciation (Fedosova&Kuksa 2024), because this lexically marks the speaker's negative attitude towards the (imaginary) fact of the applicant turning to the authorities for forceful help in or-

der to stop a perceived illegal action or anti-militarist speech. However, in order to talk about the real scale of grassroots reports of offenses and complaints under 59-FZ, it is necessary to refer to the statistics of all federal and regional authorities involved in collecting statements. On the one hand, in the Russian Federation there is no automated and accessible for external and even internal user statistics of reports of offenses; the Russian Ministry of Internal Affairs keeps records of criminal cases and sentences (Kuksa 2010; Shklyaruk et al., 2015). On the other hand, in the Russian Federation there is no mass civil litigation; it is unprofitable and costly for the average person. Our citizens, like small businesses, infrequently use civil proceedings and civil compensation for harm in relations with the state and its institutions, thereby reducing their costs and time (Hendley, 2017). It is cheaper to initiate a criminal case than to organize a civil lawsuit, for example, for compensation for material and moral damage. Because Russian civil proceedings are a long, complex and expensive process, when there may be a suitable corpus delicti (for example, libel), which is protected by criminal law, and, therefore, all costs of examination and investigation of evidence are borne by the state. Therefore, citizens turn to the state apparatus, control and supervisory agencies developed for these purposes [see: flows of complaints about medical care, rare civil claims for compensation for moral and material damage in medical cases, Kuksa, 2022), because they are accustomed to solving problems with criminal cases and criminal proceedings, attracting appeals from government prosecutors and law enforcement officers.

At the same time, according to our immersive ethnographic research, the role of ordinary complainants (as opposed to authorized and "serial" ones) over the two years of the SVO was not as significant as how media that turned out to be vehicles of moral panics (Cohen, 2011) were described, and in procedural terms was secondary, because the facts given in the application become evidence only after collecting additional information and/or an examination organized (ordered) by law enforcement officers. What is important is not the complaint itself or its author (if he is an ordinary person), but the case that is constructed ("fabricated") as a result of the work of law enforcement officials and experts (Her-

zfeld, 1992, 2005; Hoag, 2011). According to our observations, only high-status and “serial” complainants could count on the results they sought from consideration of their applications – the initiation of administrative or criminal cases and the adoption of appropriate measures.

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## METAPHYSICS OF REASONS AND THE DEFENSE OF SOCIETY

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**Abstract:** The chief problem of metaphysics of reasons is the theoretical substantiation of the steady existence of the best government and society. Reason (Erörterung) contains that which presupposes the formation of a concept given a priori. Montesquieu's *theory* of separation of powers inspired the Constitution of the United States. But the American founding fathers decidedly rejected Montesquieu's *experience* concerning the separation of powers in England. The article deals with the problem of defending Kant's opinion that logic had made no important step either forward or backward since Aristotle. The work raises the problem of the excrescences of the scientific empiricism of the Vienna Circle. The research attempts to solve the problem connected with the debate concerning the insights of rationalists as mere tautologies. Concerning the problem of relation between the mathematical and dialectical logic, the present work shows that the first type of logic refers mainly to natural, the second mainly to social science. The article discusses the eternal problem of middle classes clearly raised by Aristotle. This problem is successfully solved in China with the help of the differentiated theory of convergence: capitalism within the framework of socialism for the East, socialism within the framework of capitalism for the West.

**Keywords:** metaphysics, reason, society, logic, middle classes, M. Friedman, Ph. Harriman, B. Blanshard, A. Church

## Introduction

The classical example of metaphysics of the arguments of reason and of the defense of society, we find in "Politics" of Aristotle (IV 295 b): There are in every state three parts: men of property, extremely indigent men and those standing between both first — that is, men with middle but sufficient income. It is difficult for a very rich

and for a very poor man to obey the arguments of reason. And it is easy for a middle man to follow these arguments. Both first do harm to the society and only a middle man secures its defense. Rich and poor persons are unable to take a part in the discussion of first principles. And only the middle men are able to give and take a reason.

The metaphysical *essence of being* is here the



steady existence of the best government and society. The metaphysician Aristotle first raises for all times the real problem of establishing the numerous middle class as the guarantee of beginnings and preservation of more perfect government and society.

The problem of metaphysics of the reasonable arguments refers to Hegel's problem of taking upon oneself "the exertion of the Concept" (die Anstrengung des Begriffs). Philip L. Harriman follows in Hegel's footsteps: "In metaphysics itself — man's most rigorous attempt to think clearly about first principles — even the greatest thinkers may shift from intensional to extensional terms. Thereby, they confuse the student, and disagree with one another". Therefore, "metaphysics cannot be dismissed as a major concern of speculative thinkers. Not even the eminent Immanuel Kant succeeded in removing metaphysics from philosophy. The intrusive and persisting issues which, by convention, have been assigned to metaphysics remain to this day as challengers for clear, reasoned thought" (Harriman, 1967, p. 710).

In Kant's eyes metaphysics, like first principles, has eternal value: "Because some metaphysics has been always in the world and will to all appearances also later be in the world; but also with a dialectic of the pure reason because of analogous nature. So it is the first and most important concern (Angelegenheit) of the philosophy once for all to deprive it of all harmful influence by removing the source of errors" (Kant, 1965, pp. 28-29). Kant considered his criticism to be the *revolution* in the philosophical method of thinking turning it into the scientific metaphysics, that is – the first science. This idea of the scientific metaphysics as the chief science became the main cause of repudiation of the speculative metaphysics and the conscious break with Kant by the school of logical positivism.

The enemies of metaphysics adduce the statement: "No problem can ever be solved once and for all". We can narrow the truth of this argument of understanding (empirical thinking) by adding an argument of reason. *Till this problem will be solved once and for all by the history of action of a metaphysical thought.* The beginning of completion of the action history of Aristotle's concept is clearly fixed in the Declaration of Independence of 1776. A numerous middle class is possible if the state holds "these truths to be self-

evident: That all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness...". These truths are the first principles of metaphysics: God, equality, life, liberty, happiness. The Constitution of the United States of America has also metaphysical (i.e. pure philosophical) origin. It "is meant to endure for ages to come, and to meet the various crises of human affairs" (Marshall, 1819).

The next completion stage of the action history of the middle class conception were the New Economic Policy (NEP) of Soviet Russia introduced in March 1921 which lasted until 1929 and the New Deal for the American people which came into force with the March 4 1933 inauguration of Franklin D. Roosevelt. Socialism and capitalism were saved: in Russia through capitalist, in America through socialist measures. Fred Siegel enumerates these revolutionary measures: "The Great Depression had decimated the independent middle classes, the small businesspeople and farmers who had been the bulwark of self-government. Roosevelt redefined democracy for a mass society of industrial workers. He incorporated the wage-earning masses into the nation's political life by supporting the growth of trade unionism. Government, through New Deal laws like the Wagner Act which enabled labor to organize, became the guarantor of the independence once supplied by property ownership" (Siegel, 1991, p. 654).

Among the political leaders of the West, the "hawks" set the form. They are not able to adduce an argument of reason or to apprehend it. Hawks as Ronald Reagan slandered the Soviet Union ("Evil Empire") and inspired its destruction. Nowadays, Donald Trump is slandering China and inspiring its destruction. The hawks watch over Milton Friedman's "capitalism without alternative", that is – without socialism and numerous middle classes, but with super-rich businesspeople. In our time, the attempts of the capitalist West to assimilate the socialist East will certainly fail. There are in China no neurotic traitors of the proletarian thought like Gorbachev and Yeltsin. It is formed in the socialist republic China the great society of the middle prosperity. This is just one of the two forms of the best State system and social order.

The destruction of the Soviet world power inspired by the American world power was the act

of the imperial expansion. It disregarded the anti-imperial warning best expressed by John Quincy Adams on July 4, 1821: “America goes not abroad in search of monsters to destroy... She might become the dictatress of the world; she would no longer be the ruler of her own spirit” (Adams, 1991, p. 367).

The new attempt of America to become the dictatress of the world by going abroad in search of “the Chinese monster” to destroy could once and for all put an end to her greatness. Even *the great metaphysical Constitution ment for ages to come* would hardly save America. The anti-imperial sentiment in opposition to the war is the best guarantee of her greatness.

## The Defense of Rationalism

Herbert Feigl, a prominent member of the famous Vienna Circle, reviewed its logical and philosophical concepts: “Though the doctrines of the Vienna Circle have been modified considerably since the 1930’s, the basic outlook of scientific empiricism, with its exact analyses of the logical foundations of the sciences and its repudiation of speculative metaphysics, continues as a most influential factor in present day philosophy” (Feigl, 1967, p.105).

Concerning the destiny of metaphysics, of a whole isolated, speculative cognition through reason, Kant considered that it would be preserved even if all other sciences (including a possible scientific empiricism) would be wholly absorbed in a muzzle of an all-eradicating barbarism (in dem Schlunde einer allesvertilgenden Barbarei gänzlich verschlungen). This Kant’s simile was hardly understood by logical positivists having delivered philosophers and scientists from “the misery metaphysics”. The famous simile of *barbarsm* proclaims metaphysics to be the non-eradicating root of the European civilization. And its repudiation by the scientific empiricists is just their falling into barbarism.

The Vienna circle was characterized first of all by its hostility to metaphysics and by its radical empiricism. But it is no secret that hostility and radicalism are known to play the worse role in philosophy and state affairs. The radical fundamental principle of the logical positivists says: “The meaning of any statement turns entirely on the possibility of its empirical verification”. It

was from this principle that Moritz Schlick, Rudolf Carnap, Herbert Feigl, Hans Reichenbach and other more important members, visitors and collaborators of the school of logical positivism drew the conclusion that metaphysical statements were meaningless. They did not admit in themselves the theoretical thinking and *the possibility of the rationalist verification*.

The problem of verification was at the center of attention of one of the greatest metaphysical systems in the history of philosophy. From Spinoza’s point of view an experience “cannot act on reason and disperse its mist so as in that case when a doctrine about a subject is deduced only from axioms agreeable to reason, i.e. only by virtue of the power of reason and its order of understanding, especially if the point is a spiritual subject that is perceived by no means by external senses... If they (empiricists) just boast that they possess something that rises above the reason (natural light), it is a pure invention and far beneath the reason (Spinoza, 1957 p. 86).

For 20<sup>th</sup> century defenses of rationalism, Brand Blanshard’s research works were of great significance: “Rationalism in Philosophy is primarily a theory of knowledge. As opposed to empiricism, which holds that all knowledge comes from perception, it maintains that the most important part of our knowledge comes from intellectual insight. The clearest cases of such insight are to be found in logic and mathematics – the knowledge, for example, that a thing cannot be both square and not square, or that  $2+2=4$ . Such knowledge is certain; it is necessary, in the sense that we not only see it to be true, but see that it could not be otherwise; and it is universal, in the sense that it holds everywhere and always. Such insights provide the framework of all our knowledge... Rationalism in philosophy went into eclipse after World War I. The notion of rational insight was subjected to sharp criticism by the school of logical positivism, which insisted that the insights of which the rationalists made so much were mere tautologies – that is, statements of what we meant by our terms – and therefore revealed nothing about the nature of things. “ $2+2=4$ ” is true and certain, but all it tells us is that what we mean by “ $2+2$ ” is the same as what we mean by “4”. If this criticism is valid, the kind of thinking on which rationalism has relied loses most of its significance. Whether the charge is valid is still a matter of debate”

(Blanshard, 1967, pp. 230 c-d). Brand Blanshard (1892-1987) clearly defines the matter of debate: the defense of rationalism against the doctrine of tautology of L. Wittgenstein and Vienna circle.

The basic outlook of scientific empiricism continues as a most influential factor not only in present day philosophy. It continues also in contemporary society and state. The proposition that the individual is more important than society is common in Western philosophy. This is the fundamental proposition of the Vienna group which belonged to the right wing of liberalism. The proposition “The individual is more important than society” assigns to society a subordinate part. Thus the individual is an “argument” and the society is a “function” of an individual.

In the new empirical logic, argument and function designated as name and denotation are intended for substituting word and concept of the formal logic. And especially, the denotation as collections or classes of concrete things to be calculated is intended for substituting the abstract concept of species. The has been known as *Nous* (Anaxagoras), *Eidos* or *Idea*, *Art* (Hegel), i.e. determinate generality. But we are faced here with insuperable difficulties connected just with the vagueness of the notion “denotation”. As regards this, there is a clear opinion of Alonzo Church, the author of *Introduction to Mathematical Logic*: “A *name* is said to *denote* that thing or those things of which it is a name, or to which, in other words, we intend to *refer* when we use the name. The threatened circularity of this definition (the three italicized words are not easily defined except by means of one another) suggests that we are here dealing with a basic concept, for which an axiomatic treatment may be more appropriate than definition” (Church, 1961, p. 218).

According to Ludwig Wittgenstein the only necessary propositions are those which are true by definition. Alonzo Church deviates from this rule because “there is no definition available for denotation in general”. Nevertheless he intends to solve the problem of denotation as a basic concept by means of the axiomatic treatment. But axioms are known to be appropriate generally for the abstract concept of species. Therefore the truth characteristic of the concept “denotation” is entirely absorbed by a name, i.e. by a word. And the primacy of word over concept easily leads to distortion of the classical formal logic.

After World War I, the *Schülerszene* of Goethe's *Faust* invaded literally the historical scene of defeated and humiliated Germany. The hostility of the Vienna circle to Aristotelian logic, metaphysics, rationalism and non-liberal society entailed serious crisis of scientific education in Western Europe. It favoured significantly the distortion of religious rationalism to magic thinking and the seizure of power by National Socialists in Germany.

In the *Schülerszene*, Mephistopheles (in Faust's long robes) sets a student on the right path. He is the worst enemy of “reason and knowledge” (*Vernunft und Wissenschaft*), “the highest strength in man”. Therefore he holds up logic, metaphysics and rationalism to contempt. But how is the right path then possible?

“1990 **Meph.** In sum, on words attention center!

Then through the safest gate you'll enter  
the temple halls of Certainty.

**Student.** Yet in the word there must some  
concept be!

**Meph.** Of course! But don't give concepts  
over-close attention,

for just where fails the comprehension”

a word steps promptly in as deputy (Goethe, 1965).

The wisdom of Mephistopheles reproduces formally true the spirit of scientific education of Goethe's era. In *Prologue in Heaven*, Mephistopheles ridicules before the Lord Vernunft of the little god because he himself has only *Verstand*.

“L.285 **Meph.:** he calls it Reason — thence  
his power's increased,

to be far beastlier than any beast”.

Nevertheless he is aware of the highest strength of Vernunft coupled with science.

The distinguishing of *Vernunft* and *Verstand* was established by Leibniz and has played the key part in the philosophical systems of Kant and Hegel. The formula “*Nihil est in intellectu quod non prius fuerit in sensu*” (Nothing is in the intellect which has not been previously in sensation) was the thesis of John Locke's polemic against the doctrine of rational insights. Leibniz added to this thesis the limitation “*Nisi intellectus ipse*: (except the intellect itself). This *intellect itself* is just Vernunft (reason). The intellect which is conditioned by sensation is *Verstand* (understanding). In the early years of the 20<sup>th</sup> century,

the logical positivists substituted the term “sensation” for the term “emotional experience”. This strengthened considerably the conditionality of understanding by opening the gate for sophistical behavior of the individual. The reason waned in his eyes in general.

And vice versa, a humble notion “tautology” eclipses suddenly the sublime notion of rational insight. How is it possible? For an ultra-liberal individual who is more important than society, the emotional experience is a reliable guard. It will prompt him to choose an exact word (name) of an individual subject of scientific research and to solve the problem of the propositional function that is the key problem of mathematical logic. A definition of the propositional function contains the merits and demerits of the logical positivism: “An expression containing at least one variable, that becomes a proposition when a constant is substituted for the variable (Ex.:  $x$  is a man)”.

It is doubtful that this definition contains an original conception. It reproduces some important features of Schelling’s philosophy of nature. The instrument of the monotonous formalism of the philosophy of nature is the substitution of something clear for the abstract concept. The instrument of the monotonous scientific formalization is the substitution of a clear propositional (logical) function for the abstract concept. The propositional function permits to formulate a definition by full mathematical analogy which Wittgenstein, the logical positivists and their followers call tautology.

In the Preface to *The Phenomenology of the Spirit*, Hegel subjected the formalism of philosophy of nature and the method of substitutions by superficial analogy to sharp criticism: “Inexperience may also be delighted by the good cheer of such determinations, since they substitute that can be intuited for the abstract Concept and thus make things more pleasing, and inexperience may even congratulate itself on its intimation of an affinity of souls with such glorious activity.

The trick of such wisdom is learned as quickly as it is easy to master it; its repetition, once it is known, becomes as insufferable as the repetition of a sleight of hand one sees through. The instrument of this monotonous formalism is no more difficult to handle than a painter’s palette on which there are only two colors, bay, red and green, one if an historical piece is wanted, the

other for landscapes”.

Walter Kaufmann quotes Hermann Glockner concerning Hegel’s sharp attack on romantic philosophy of nature” which “was indeed meant to be directed only against its excrescences but not against Schelling himself”. Kaufmann gives also his own commentary on Hegel’s criticism directed against the formalism of philosophy of nature: “What is much more interesting and important than these historical considerations, however, is that Hegel once again goes out of his way to attack the very views which posterity, ironically, came to associate with him. Ever since the mid-nineteenth century, Hegel himself has been ridiculed for allegedly holding the views which he mocks here”.

### Excrescences of the Scientific Empiricism

The problem of excrescences in philosophy of nature and in scientism is closely connected with the problem of natural philosophizing as healthy common sense and as genius. The analysis of this connection by Hegel is topical. “It is not pleasant to remark that ignorance, indeed even crudeness that lacks form as much as taste and is incapable of concentrating thought on an abstract sentence, not to speak of the connection on several, assures us now that it is the freedom and tolerance of thought, now that it is nothing less than genius. As is well known, such genius, now the rage in philosophy, once raged no less in poetry; but when the products of such genius had any meaning at all, they were not poetry but trivial prose or, when they were more, mad oratory. Thus a supposedly natural philosophizing that considers itself too good for Concepts and thinks that this lack makes it an intuitive or visionary and poetical thinking, in fact brings to market arbitrary combinations of an imagination that has merely been disorganized by thought – fabrications that are neither flesh nor fish, neither poetry nor philosophy” (Kaufmann, 1965).

The fabrications of the logical positivism are neither flesh nor fish, neither logic nor philosophy. These fabrications (Gebilde) are a flat logical-philosophical syncretism. Hegel opposes his own view on nature against Schelling’s philosophy of philosophy of nature: “Instead of the inner life and the self – movement of its existence, such a simple determinateness is taken from intuition,

which here means the knowledge of the senses, and expressed according to a superficial analogy, and then this external and empty application of a formula is called *construction*. – Such formalism is like any other”. The formalization is an aggravated formalism.

The inner life and the self-movement of its existence is to be expressed by “the dialectical movement of the proposition itself” (Hegel): “It is of the nature of representational thinking to follow the attributes or predicates and to go beyond them, quite rightly, too, because they are mere predicates and attributes; but because that which in a proposition has the form of a predicate is really the substance itself, representational thinking is stopped in its advance. To represent it that way: it suffers a counterthrust. Beginning with the subject, as if this remained basis, it finds, because the predicate is really the substance, that the subject has moved into the predicate and has thus been sublimated. Thus that what which seemed to be predicate has become the whole and independent mass, and thinking can no longer stray freely but is brought to a stop by this gravity” (Kaufmann, 1965).

Hegel is expounding a new and difficult theory of the *counterthrust* (Lehre vom Gegenstoß) which is the important argument in favour of the existence of substance and the speculative metaphysics. This is also the theory of the objective truth. In the same time, Destutt de Tracy (1754-1836) is elaborating the doctrine of the *resistance* which the subject experiences in the time of primary meeting with the outer world. Destutt de Tracy calls this experience the argument in favour of the reality of the outer world as united corporal substance. Hegel’s theory of the counterthrust refers to the resistance of the predicate becoming the substance by means of absorbing the subject of the proposition to the arbitrary opinion of a thinking subject trying to retain it. The movement of the substance as subject is expressed by the dialectical movement of the proposition itself.

Hegel explains the both movements with the help of two examples. “Examples may help to explain this. In the proposition “God is being”, the predicate is “being”. It has substantial meaning in which the subject dissolves. Being here is not meant to be a mere predicate but rather the essence, and God apparently ceases to be firm subject, in spite of his position in the sentence.—

Thinking here does not progress in the transition from the subject to the predicate: the subject gets lost, and thinking feels inhibited and, missing the subject, is thrown back to the thought of the subject. Or, because the predicate is expressed as itself a subject, as being, as the essence which exhausts the nature of the subject, thinking finds the subject immediately in the predicate; and now, instead of attaining in the predicate the free position to argue, it is still absorbed in the content—or at least the demand is present that it ought to be so absorbed.

It is similar when one says: the actual is the general. The actual as a subject vanishes in the predicate. The general is not meant to have merely the meaning of the predicate, as if the proposition were merely meant to say that the actual is general. Rather, the general is supposed to express the essence of the actual.—Thus *thinking* loses the firm objective ground it had in the subject whenever the predicate throws it back to the subject, so that in the predicate it returns not to itself but to the subject of the content” (Kaufmann, 1965).

The question is the excrescences of the formalism of philosophy of nature (the understanding is electricity, animals are nitrogen or equal the south or north, etc., or represent it), not of the philosophy of nature itself. The excrescences of formalization by substituting something that can be intuited for the abstract concept are the hostility to the classical formal logic, metaphysics, rationalism and the society. Gottlob Frege (1848-1925) conceives the concept as function with one or several variables. He opposes the subjects (Gegenstände) to functions values: true or false.

It is obvious that Frege’s formalization of notions from Hegel’s criticism of formalism: “Confronted with such power that brings together what seemed far apart, and with the violence that the calmly restful things of sense suffer from such connections while they thus receive the semblance of a concept, though they spared the main thing, namely to express the Concept itself or the significance of the notion of the senses—confronted with all this, inexperience may well be plunged into admiration and amazement, and it may even venerate in all this the signs of profound genius”.

The dialectical movement of the proposition itself is substituted for the tautological movement of the propositional function. But tautology does

not possess the magic power of self-movement, as believe Wittgenstein and the logical positivists. The driving force of the substitution of a constant (Socrates: a name, a word) for the variable  $x$  is the superficial arbitrary analogy equating the movement of the propositional function to the dialectical movement of the proposition itself. The driving force of the movement of the propositional function is the arbitrary analogy to which resorts the subject of cognition. Hegel calls it “the second subject”. The first subject is the subject of a proposition.

Kant gave in “Metaphysical Foundations of Natural Science” (1786) the first critical philosophy of nature of modern (mechanical) natural science proving the inevitable use of metaphysical principles by all natural philosophers and natural scientists. “Hence all natural philosophers who have wished to proceed mathematically in their occupation have always, and must have always, made use of metaphysical principles (albeit unconsciously), even if they themselves solemnly guarded against all claims of metaphysics upon their science. Undoubtedly they have understood by the latter the folly of contriving possibilities at will and playing with concepts, which can perhaps not be presented in intuition at all, and have no other certification of their objective reality than that they merely do not contradict themselves. All true metaphysics is drawn from the essence of the faculty of thinking itself, and is in no way fictitiously invented on account of not being borrowed from experience. Rather, it contains the pure actions of thought, and thus a priori concepts and principles, which first bring the manifold of *empirical representations* into the law-governed connection through which it can become *empirical* cognition, that is, experience. Thus these mathematical physicists could in no way avoid metaphysical principles, and, among them, also not those that make the concept of their proper object, namely, matter, a priori suitable for application to outer experience, such as the concept of motion, the filling of space, inertia, and so on. But they rightly held that to let merely empirical principles govern these concepts would in no way be appropriate to the apodictic certainty they wished their laws of nature to possess, so they preferred to postulate such [principles], without investigating them with regard to their a priori sources” (Kant, 2004).

Michael Friedman shows very well and clearly in his *Introduction* (2004) to “Metaphysical Foundations of Natural Science” that Kant’s revolution in metaphysics is the foundation of the contemporary European spiritual and political civilization. “Much of Kant’s intellectual energy, throughout his long career, was devoted to issues in the philosophy of natural science. Kant was not a “philosopher of science” in the sense now familiar within the Anglo-American tradition – a specialist focused on the nature and methods of scientific inquiry, say, or on the foundations of some particular science, such as physics or biology. Kant was a generalist philosopher in the classical sense, concerned with all human thought as such (both practical and theoretical) and with the structure and character of all distinctively human activities and institutions (science, art, religion, law, morality, politics, and so on). Natural science, however, was a particularly central and important example of human thought. Indeed, for the eighteenth century as a whole, the age of Enlightenment and the triumph of Newtonianism, the recent culmination of the scientific revolution of the sixteenth and seventeenth centuries in the work of Newton had elevated natural science to previously undreamt of heights within the intellectual firmament. Thinkers as diverse as Voltaire, Hume, and Kant himself all took the Newtonian achievement in natural science as a model of the human intellect at its best, and as a model, more specifically, for their own philosophical activity” (Kant 2004, *Introduction*, p. VII).

According to Moritz Schlick, “the cognition consists, in its essence, in a reproduction of the order, the structure of the world; the matter or contents which possesses this structure cannot enter into it; because the expressive (*das Ausdrückende*) is not just the expressed (*das Ausgedrückte*) itself. So it would be a senseless undertaking to want to want to “express” the “contents” itself. By this, the sentence is pronounced on any metaphysics; because it has wanted just this at all times as it made its purpose to get to know the actual “essence of being” (Schlick, 1950, p. 463).

According to a superficial analogy, the reproduction of the structure of the world as the knowledge of the senses is substituted here for the metaphysical “long chain of concepts” (Spinoza). The scientist formalization of this substi-

tute only aggravates the sophistical element of any formalism.

The formalized substitute consists in the empty application of the sophistical formula “the expressive is not just the expressed”. In Hegel’s logic, the dialectical movement of the proposition itself turns the predicate into the substance into which enter the subject, the contents. In Schlick’s logical conception, the movement of the propositional function weakens the predicate to the last degree. The all-powerful subject joins the humble predicate by extremely superficial analogy with itself which assumes the appearance of the tautology.

In Schlick’s sophistical and antimetaphysical formula, “the expressive” is meant as a predicate and “the expressed” as a subject of the proposition. The predicate as the concept is turned into a vague image. Therefore the subject cannot enter into the predicate to create the substance. But it can add the predicate to itself. Schlick’s belief is that by it we can arrive at ultimate “atomic facts” logically independent both of one another and of being known. Schlick is characterized by his hostility not only to metaphysics but to philosophy in general: “The philosophy is not a science though it penetrates through all sciences. While the sciences must consist of the systems of the true propositions and contain the cognition, the philosophy consists in search of the meaning of the propositions and creates an understanding which leads to the wisdom”. He attempts here to build a general theory of meaning. But unwittingly he creates a negative metaphysics which is a negative philosophical system and a negative philosophical science. Therefore “an understanding which leads to the wisdom” is to be understood as the way to philosophical science. And the way to the science is just the science.

During the 1970’s and 1980’s, academician Theodore Oiserman (Moscow’s M.V. Lomonosov State university) was at the head of a group of philosophers which elaborated problems concerning the scientific development of philosophy. Prominent among the members were A.S. Bogomolov, E.V. Ilyenkov, V.A. Lektorski, N.V. Motroshilova, V.V. Sokolov, F.K. Kocharli, S.M. Abdildin, V.I. Shinkarouk, and Will Poghosyan. The group made essential contributions to the theory of the historical philosophical process of the formation of the philosophical sci-

ence and scientific method – that is, the dialectical method.

## Dialectical and Mathematical Logic

Herbert Marcuse points out the main difference between Hegel’s dialectical method and that of Karl Marx: the Marxian dialectic is a historical method. “The dialectical method has thus of its very nature become a historical method. The dialectical principle is not a general principle equally applicable to any subject matter. To be sure, every fact whatever can be subjected to a dialectical analysis, for example, a glass of water, as in Lenin’s famous discussion. But all such analyses would lead into the structure of the socio-historical process and show it to be constitutive in the facts under analysis. The dialectic takes facts as elements of a definite historical totality from which they be isolated. In his reference to the example of a glass of water, Lenin states that the whole of human practice must enter the “definition” of the object”; the independent objectivity of the glass of water is thus dissolved. Every fact can be subjected to dialectical analysis only in so far as every fact is influenced by the antagonisms of the social process. The Marxian dialectic is a historical method in still another sense: it deals with a *particular stage* of the historical process. Marx criticizes Hegel’s dialectic for generalizing the dialectical movement of all being, of being-as-such, and getting therefore merely “the abstract, logical, speculative expression of the movement to which of history. Moreover, the movement to which Hegel gave such abstract expression, and which he thought was general, actually characterizes only a particular phase of man’s history, namely, “the history of his maturing” (*Entstehungsgeschichte*). Marx’s distinction between the history of this maturing and the “actual history” of mankind amounts to a delimitation of the dialectic. The *Entstehungsgeschichte* of mankind, which Marx calls his prehistory, is the history of class society. Man’s *actual* history will begin when this society has been abolished. The Hegelian dialectic gives the *abstract logical* form of the pre-historical development, the Marxian dialectic its *real concrete* movement. Marx’s dialectic, therefore, is still bound up with the pre-historical phase” (Marcuse, 1964)

Hegel poited out the main deficiency of mathematical method: *it remains external to its material*. It should be here especially emphasized that the German speculative metaphysics has predetermined by its criticism the scientific side of the development of mathematical logic.

“If this should boastful or revolutionary, though I know that my tone is altogether different, it should be noted that the scientific finery furnished by mathematics—such as explanations, divisions, axioms, rows of theorems, their demonstrations, principles, and inferences from them—is at least according to current opinion quite outmoded. Even if the unfitness of these procedures is not yet clearly understood, one makes little or no use of them; and if one does not disapprove of them, at least they are not loved. And we must have the prejudice in favor of what is excellent that it will get itself used and loved.

But it is not difficult to see that positing a proposition, adducing reasons for it, and in the same way refuting the opposite by giving reasons, cannot be the form in which truth appears. Truth is its own self-movement, while this is the method of knowledge that remains external to its material”.

The problem of “the prejudice in favor of what is excellent that it will get itself used and loved” was raised already by Plato in connection with his critique of vulgarization of the language of the mathematical science by mathematicians themselves. “Consequently if geometry compels the soul to contemplate real existence, it does concern us; but if it only forces the changeful and perishing upon our notice, it does not concern us.

Yes, so we affirm.

Well then, on one point at any rate we shall encounter no opposition from those who are even slightly acquainted with geometry, when we assert that this science holds a position which flatly contradicts the language employed by those who handle it.

How so?

They talk, I believe, in a very ridiculous and poverty-stricken style. For they speak invariably of squaring, and producing, and adding, and so on, as if they were engaged in some business, and as if all their propositions had a practical end in view: whereas in reality I conceive that the science is pursued wholly for the sake of knowledge.

Assuredly it is.

There is still a point about which we must be agreed, is there not?

What is it?

That the science is pursued for the sake of the knowledge of what eternally exists, and not of what comes for a moment into existence, and then perishes.

We shall soon be agreed about that. Geometry, no doubt, is a knowledge of what eternally exists.

If that be so, my excellent friend, geometry must tend to draw the soul towards truth, and to give the finishing stroke to the philosophic spirit,—thus contributing to raise up what, at present, we so wrongly keep down.

Yes, it will do so most forcibly.

Then you must, in the most forcible manner, direct the citizens of your beautiful city on no account to fail to apply themselves to geometry. For even its secondary advantages are not trifling” (Plato, 1943, Book VII, 527).

Wittgenstein’s model of knowledge issuing from the possibility of reduction of the whole knowledge to a totality of the elementary propositions wholly repeats Marx’ course of thought concerning the wealth of nations as applied to the spiritual wealth. “The wealth of those societies in which the capitalist mode of production prevails, presents itself as “an immense accumulation of commodities”, its unit being a single commodity. Our investigation must therefore begin with the analysis of a commodity” (Marx, 1943, p. 1). And it is the ultimate aim of “Capital”, “to lay bare the economic law of motion of modern society” having the substantial significance. But the ultimate aim of Wittgenstein is to make the individual responsible for the preservation of the liberal society above which he may raise himself. The spiritual wealth of liberal societies presents itself as “an immense accumulation of propositions”, its unit being a single proposition. The model of Wittgenstein is a mercenary one. The long – discarded methods “of squaring, producing, and especially adding” are instruments of Wittgenstein’s analysis of a proposition. *The adding is here a full mathematical analogy presenting itself as tautology.*

Hegel influenced the forming of the mathematical method. He fairly criticized the “quite outmoded” method of mathematics because this is the method of knowledge that remains external



to its material. Hegel's reproach has induced Wittgenstein to attempt to remove this fatal deficiency. Hence the doctrine of tautology: All necessary propositions say the same thing—that is, *nothing at all*. Kant emphasized the difference between philosophical and mathematical analogies: “In philosophy, the analogies mean something quite different than in mathematics. In mathematics, the formulas are so called which express the equality of two relations of quantities... But in philosophy, the analogy is the equality of two not quantitative, but qualitative relations...” (Kant, 1965). Wittgenstein's tautology is a full mathematical analogy. In his doctrine of tautology, the mathematical analogy is substituted for philosophical analogy.

The revolution in mathematical thinking has created the mathematical logic. But the mathematical thinking owes the speculative metaphysics this revolution. The mathematics could cope with Hegel's criticism: “The mathematical method is method of knowledge that remains external to its material”. The doctrine of tautology is of importance in this upheaval. But the sphere of the application of tautology has its limits. Wittgenstein's tautology is inapplicable to formal logic. The insuperable obstacle is here the group of adjective, more often of participle, with dependent prepositive words - that is, *the prepositive widened attribute* (das erweiterte Attribut). It exists in German, Russian, Armenian, but does not exist in English. This problem is thoroughly discussed by me in the article “The Widening of the Logic and the Care of the State” (Poghosyan, 2023).

According to statement of Russell “Plato has no understanding of philosophical syntax”. This statement is refuted by the prepositive widened attribute with a group of words dependent on adjective: “Platon ist der *im Verständnis für die philosophische Syntax starke Mann*”. In English in analogous case only postpositive words independent of the adjective: “Plato is the man *strong in understanding of philosophical syntax*”. It is obvious that “the great gap between the universal “man” as the name of a pattern man created by God” (Russell, 1964) is successfully narrowed by power of the adjective and the language order.

The doctrine of tautology is of importance in natural science and in the knowledge guided by

calculation though here it is subjected to miscalculation. The famous Prussian soldier Alfred Schlieffen (1833-1913) had wittily shown an unreliable character of calculation-based experimentation: “In whatever calculation, the easiest thing is a miscalculation as to the forthcoming resistance of a girl and the course of a battle”. (“Über nichts verkalkuliert man sich leichter, als über den Widerstand eines Mädchens und den Verlauf einer Schlacht”. In: ZWEIG, Arnold. *Die Zeit ist reif*).

In contemporary Russian fighting with Ukraine, Putin's intricate politics is guided by calculation subjected to miscalculation. He is trying to free the next territories populated by Russians. But it is a petty question in behalf of a petty section of the citizens. It is not question in behalf of the whole population of the slandered and behalf of the state as a whole, of the society as a whole is that of establishing the more perfect Union of the former Soviet republics. The problem of a more perfect Union is simple and clear to the whole world. And the solution of this State problem requires revolutionary measures. Without these there are the permanent civil wars. But Putin and the traitors of the proletarian thought have repudiated the great Russian revolution of 1917 because they tremble for the destiny, of the riches amassed by robbery of the “people's privatization” realized by the neurotic gang of cynical cretins Yeltsin, Gaidar, Chubais, Kudrin.

## Conclusion

The repudiation of metaphysics and rationalism, the Widening of Logic and the defacement of sciences entailed the darkening of the human reason and the eclipse of the State morals. The chief problem of Russia is to realize with the help of typically Russian revolutionary dialectics its legal right to establish a more perfect Union. The chief problem of America is to hold the metaphysical principles of her Constitution and to repudiate the imperial role of the dictatrix of the world. Only the theory and practice of the convergence of civilizations will save us, namely — capitalism within the framework of socialism for the East and socialism within the framework of capitalism for the West.

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# THE SYNTHETIC NATURE OF THE ARMENIAN MEDIEVAL PHILOSOPHY IN THE CONTEXT OF THE DEVELOPMENT OF NATIONAL IDENTITY

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*Abstract:* The Armenian philosophy is a significant part of the medieval Armenian spiritual culture. During the long centuries without statehood, spiritual culture resources became decisive in preserving, reproducing and developing the Armenian identity. Based on the fact that the main institution, responsible for implementing this project, has been the Armenian Church, we refer to this model of the Armenian nation, formed in the early Middle Ages, as a model of a cultural-confessional nation. The Armenian spiritual culture, in general, and the Armenian philosophy, in particular, are characterized by their synthetic nature. Some elements of philosophical synthesis can be found in the patristic philosophy of Eznik of Kolb. The philosophy of David the Invincible is a brilliant manifestation of universal synthesis, too. Anania Shirakatsi's natural philosophy represents a synthesis of ancient scientific-philosophical concepts and the Christian worldview. The Armenian medieval education system also has a synthetic character.

*Keywords:* Armenian medieval philosophy, national identity, principle of synthesis, spiritual culture, cultural-confessional identity.

## Introduction

The Armenology is an interdisciplinary system of studies, a significant component of which refers to the history of the Armenian philosophy. The establishment of the latter as a separate academic discipline took place in the second half of the 20<sup>th</sup> century, thanks to the efforts of V. Chaloyan, S. Arevshatyan, K. Mirumyan, and others.

The strategic significance of Armenology to-

day is determined not only by a purely cognitive interest in the past but also by practical considerations: on the one hand, it comes up to reconnect Armenians with the origins and values of their spiritual culture, and on the other, it is based on the objective to present the image of the Armenian “cultural” nation to the world. In this context, understanding the place and role of the Armenian philosophy within the framework of the cultural-confessional model of Armenian identity, which essentially continues to function today, becomes

especially important.

## Main Study

At one time, building on the conceptual ideas formulated by such academicians as S. Arevshatyan (Arevshatyan, 1973) and K. Mirumyan (Mirumyan, 1994), we developed the concept of the cultural-confessional model of Armenian identity (Sargsyan, 2017). We concluded that, in conditions of complete or partial absence of statehood, the primary factors shaping Armenian national identity were cultural and confessional elements. In our view, this process of identity construction was the result of implementing an original nation-building project. Such a model of identity enabled Armenians to function as a unique networked nation, even without their own state. This also explains the phenomenon of the relatively stable diasporic network of Armenian communities that has endured for centuries.

Understanding the identity of contemporary Armenians requires analyzing the historical specifics of the formation and development of the Armenian nation. Unlike most Western nations, where the primary actor in constructing national identity was the state (which we might term “state-based nations”), the Armenian case demonstrates the exceptional role played by cultural and confessional factors (what we term the “cultural-confessional nation project”). On the one hand, this was due to the centuries-long absence of Armenian statehood. On the other hand, this model allowed the Armenian nation to thrive even while embedded within various imperial-state formations.

The identity of the Armenian nation is not an immutable given but a phenomenon that has undergone a long and unique historical evolution. In this development, we observe both periods of revolutionary transformation and phases of isolation and stagnation. In our opinion, the foundations of modern Armenian identity were established in the 4<sup>th</sup>-6<sup>th</sup> centuries as a result of a unique identity policy: the adoption of Christianity as a state religion, the process of sovereignization-nationalization of the Armenian Church, the invention of a national script, the creation of a distinct written culture, the establishment of a national education system etc. This model of Armenian identity, while inherently

national in essence, simultaneously possessed an open and synthetic character. This openness allowed Armenians to absorb the most progressive innovations of world civilization, enriching their identity while maintaining its national character (Sargsyan, 2011).

This synthetic model, in which a nation remains creative and keen for self-development even in the absence of its own statehood, where the primary resource for constructing identity is civilizational-cultural and religious-confessional, can be conditionally termed as a cultural-confessional model of national identity. We believe that this model remains a core element of Armenian national identity even today.

The identity of modern Western nations seems to be constructed differently. It is evident that the leading role in unifying identity here was, and continues to be, played by the state. Professor V. Achkasov titled a section of his book, where he addresses the formation of Western European nations, as follows: “Western Europe: The State Creates the Nation, Not the Nation the State” (Achkasov, 2014, p. 102). Notably, this mechanism, in our view, applies not only to Western European nations but to many others as well. Various tribes and ethnic groups, uniting within emerging nation-states, underwent a form of political totalization (Ortega y Gasset, 2003, p. 13), where political and civic values, rather than spiritual and cultural ones, played the defining role. Only later, having formed as civic nations, did these peoples, as a consequence, begin to create their distinct national spiritual cultures. This model of constructing national identity can be termed as the state-national identity model.

The very act of adopting Christianity as the state religion (in 301 AD) can already be considered as a policy in which ideological and cultural factors were prioritized. By adopting Christianity, King Tiridates III erected an ideological barrier against the ideological expansion of pagan Rome and Zoroastrian Iran.

Subsequently, the threat of losing statehood—or, perhaps, the realization of its inevitability—compelled the nation’s political and cultural elite to shift their focus almost entirely to the cultural and ideological domain. They reinforced the national element in this domain to distinguish Armenia, first within the broader context of a globalized yet decaying Hellenistic world, and later

within the emerging and similarly globalized Christian world. A vivid expression of this approach is the process of the Armenian Church's sovereignization.

It is well known that Christianity is a world religion, inherently supranational, emphasizing universal human values. However, it is also known that the early Christian ecumenical church did not last long, fragmenting into numerous autonomous (autocephalous) churches. These newly formed churches gradually acquired a national character, becoming national churches. To be national meant to be sovereign. Thus, the process of church sovereignization unfolded as a process of nationalization—acquiring a national character.

One of the first to pursue a course of sovereignization and nationalization was the Armenian Church. The sovereignization of the Armenian Church became a tool of preserving and developing spiritual distinctiveness in the face of weakening, and later the complete absence of, national statehood. The process of sovereignizing the Armenian Church can be divided into three stages: organizational-administrative, liturgical, and doctrinal (Sargsyan, 2007).

From the perspective of the formation of medieval Armenian culture, the creation of the Armenian script in 405 AD by Mesrop Mashtots holds enormous significance. This phenomenon demands serious reflection. In 387 AD, Armenia was officially divided between the Roman Empire and Sasanian Iran. Western Armenia (the Roman part) was turned into an ordinary province of the empire, while in the Iranian part, although an Armenian king, Vramshapuh, formally reigned, his power was purely nominal. By 428 AD, the Armenian Arshakid kingdom ceased to exist entirely. Logically, a nation that had effectively lost its independence should have entered a period of cultural stagnation, or possibly even degradation. Yet, the opposite occurred: not only was a unique alphabet created, but an unprecedented cultural renaissance began, ultimately earning this period the title of the “Golden Age” of Armenian culture.

The creation of the Armenian script was driven by two interconnected factors. First, it was necessary to achieve the liturgical sovereignty of the Armenian Church, translating church literature into Armenian and conducting rituals in the Armenian language. Second, it aimed to create

and develop a national culture in the Armenian language as a powerful tool for fostering national identity.

This task was extraordinarily challenging from both ecclesiastical and political perspectives (Ormanyan, 2001, p.325; Mirumyan, 2006). In the early Christian era, the official languages of the Christian East were Greek and Syriac, while in the Western Christian world, Latin and Greek dominated. Using a local language for church rituals was considered heretical. Thus, it was crucial to skillfully navigate the tensions between the Greek and Syriac churches, as well as between Iran and Byzantium, to secure their “permission” to create and use a unique script. Through the efforts of Mashtots, with the support of Catholicos Sahak Partev and King Vramshapuh, this mission was accomplished.

With the creation of the alphabet, church rituals and ceremonies began to be conducted in Armenian. Before the invention of the script, Hellenistic schools operated in Armenia, but a national education system now emerged. Armenian schools became a spiritual synthesizing factor for a nation divided between Iran and Byzantium. The school system became a critical channel for reproducing and developing Armenian identity, serving as a bridge between the ecclesiastical-political elites and society (Mirumyan, 2019, p. 22).

An unprecedented wave of translation activity emerged during this period. Initially, the Bible and all classical works of Christian literature were translated. Following this, a body of original patristic literature was developed. The next phase focused on assimilating the cultural heritage of antiquity, a process associated with the so-called “Hellenophile School.” While the term “Hellenophiles” (or “lovers of Greece”) is traditionally used, this activity was driven by the urgent demands of national existence and, in this sense, bore a distinctly national character. The work of this school was necessitated by the ideological and doctrinal struggle against the Byzantine Empire (and its imperial church). Thanks to this school, a rich body of scientific literature in the Armenian language was created. First, classical works of world scientific literature were translated and “Armenianized.” Notably, several ancient works have survived only in their Armenian translations. Second, commentaries and interpretations of classical works were produced.

Third, original Armenian scientific literature was developed. As S. Arevshatyan demonstrated, the Hellenophile School operated according to a structured program—grammar, rhetoric, logic, and so on (Arevshatyan, 1973, pp. 141-165) — indicating that the deliberate development of spiritual culture, designed to meet the needs of national existence, was part of a broader national-cultural project.

The historiography and the philosophy of history occupied a special place in this emerging written culture. By the fifth century, Armenian historians were already articulating the idea of national sovereignty. Their arguments often rose to a philosophical level, transforming into a philosophy of history. They justified the concept of national liberation struggles against foreign oppression and resistance to the ideological aggression of invaders. These ideas are evident in the works of Yeghishe and, especially, Movses Khorenatsi, who was the first Armenian thinker to attempt to create a conceptual model of national development—emergence, formation, and evolution. He philosophically argued for the Armenian people's natural right to possess a national state. Khorenatsi's teachings represent the theoretical expression of an already well-formed national consciousness among Armenians.

Thus, in the 5<sup>th</sup>-7<sup>th</sup> centuries, a time when “cultural darkness” began to dominate elsewhere, Armenia developed and actively advanced a spiritual culture rooted in ancient traditions. In the absence of statehood, cultural factors assumed a compensatory role, becoming the primary means of preserving and developing national distinctiveness. This context explains the extraordinary rise of Armenian culture during its “Golden Age,” despite the profound political, economic, and social crises of the time.

It is particularly important to emphasize that the Armenian culture developed in its native language. This is a unique phenomenon for the “globalized” medieval period, during which culture predominantly evolved in a few “cultural” languages: Latin in the Western Christian world, Greek and Syriac in the Eastern Christian world, and later Arabic in the Islamic world. Only a few nations in the medieval period advanced their culture in their national language.

As we can see, medieval Armenian culture, being a reflection of the nation's existential reality, had a distinctly national character. This na-

tional orientation even influenced seemingly abstract domains of spiritual culture, such as theology and philosophy (Sargsyan, 2010).

Another characteristic of medieval Armenian culture was its synthetic nature. This synthesis involved the fusion of spiritual (religious) and secular (ancient scientific and philosophical traditions) elements. A vivid manifestation of this synthesis was found in the sphere of education (Sargsyan, 2011). Educational institutions, often attached to monasteries, were funded by the Church. Naturally, Christian literature was a significant part of the curriculum, yet the core of the educational system remained the “seven liberal arts.” The trivium (grammar, rhetoric, logic) formed the first stage, while the quadrivium (arithmetic, music theory, geometry, and astronomy) formed the second. Thus, during an era when the traditions of ancient science and philosophy were being forgotten throughout the Christian world, philosophy, logic, and natural sciences flourished in Armenia.

This synthesis was already evident in early medieval Armenian patristic philosophy. In particular, the Eznik of Kolb (5<sup>th</sup> century) in his work *Refutation of Heresies* criticizes various doctrines, especially Zoroastrianism, and seamlessly combines the logical and philosophical tools of antiquity with the foundational principles of Christian teaching.

The pinnacle of synthesis in early medieval Armenian culture was the work of the aforementioned Hellenophile School. The goal of this school was to quickly assimilate and synthetically integrate the key achievements of ancient culture into the framework of Christian medieval Armenian culture. The work of this school followed a systematic program, further evidence that the nation's cultural elite clearly recognized the importance of culture in preserving national identity. The activities of the Hellenophile School and the cultural synthesis it achieved laid the groundwork for the unprecedented cultural renaissance of Armenia during the 5<sup>th</sup>-7<sup>th</sup> centuries, a period in which much of the Christian world was sinking into cultural “darkness.”

The crowning achievement of the Hellenophile School in the realm of philosophy was the work of David the Invincible, particularly his renowned treatise *Definitions of Philosophy*. This work is a brilliant example of implementing a synthetic approach. The prominent Russian

thinker and expert on ancient culture, A.F. Losev, highlighted this synthesis in David's methodology. He described it as a virtuosity of thought that "strives, on the one hand, toward the smallest distinctions, and on the other hand, to elevate these minimal distinctions into a new universal synthesis." David's significance does not lie in proposing new specific ideas—these ideas were already present in the vast heritage of ancient thought. Instead, it is in his "virtuosic novelty of thinking." From this perspective, Losev gave David exceptionally high praise, asserting that even within the grand philosophical tradition of antiquity, "it is very difficult, if not impossible, to find a thinker for whom philosophical virtuosity is a defining feature. (Losev, 1984, pp. 27-28)" It is no coincidence that Losev titled his article about David "The Philosophical-Historical Feat of David the Invincible".

An analysis of medieval Armenian thought shows that David the Invincible's universal and virtuoso philosophical synthesis became the methodological foundation for synthesis in more specific fields of knowledge. In the 7th century, an attempt at synthesis in natural philosophy and science was made by the renowned Armenian thinker Anania Shirakatsi. Shirakatsi's scientific interests were diverse, encompassing mathematics, geography, and calendrical studies. However, from the perspective of synthesis, his cosmological views are particularly significant. Shirakatsi was the only 7th-century thinker to adhere to ancient cosmological concepts, which he interpreted through the lens of Christian dogma. His attempt to synthesize ancient and Christian cosmology enabled him to be one of the first in medieval thought to propose the idea of a natural-scientific justification for the existence of God (Sargsyan, 2003). He developed a cosmological argument for God's existence, enriching it with natural-scientific and philosophical reasoning.

The synthetic methodology developed by early medieval Armenian thinkers remained foundational in subsequent developments of Armenian medieval thought, manifesting in various fields such as natural philosophy, logic, theology, and more. In theology and church dogmatics, the synthetic approach was evident in the moderate positions taken on doctrinal issues. A moderate position incorporates elements of extreme views, striving to merge them organically. In the context

of dogmatic disputes among confessions, such moderation allowed for flexible policies, skillfully navigating between extremes. A prime example of such a moderate synthetic stance in the Armenian Church is its formula of moderate Monophysitism. This position allowed the Armenian Church to navigate between extreme Monophysitism and Dyophysitism while maintaining its dogmatic sovereignty.

The synthesis of extreme positions not only reinforced the Armenian Church's theological independence but also exemplified the broader cultural tendency of Armenian thought to integrate diverse influences into a cohesive whole, ensuring the preservation and development of Armenian identity through a creative and balanced engagement with the broader intellectual currents of its time.

Another manifestation of the synthetic approach among Armenian medieval thinkers was their adoption of moderate nominalism—a position closely aligned with conceptualism—in addressing one of the central issues of medieval philosophy: the problem of universals (the relationship between the general and the particular). Moderate nominalism represents a synthetic stance that reconciles the extremes of radical nominalism and realism, asserting that the general exists within things. This position was most fully developed by the renowned Armenian philosopher and theologian of the late Middle Ages, Grigor Tatevatsi. Through his resolution of the problem of universals, Tatevatsi provided a logical and theological argument for the sovereignty of the Armenian Church. He argued that a universal Christian Church could not exist without sovereign national churches, thereby reinforcing the unique theological position of the Armenian Church within Christendom.

A unique figure in medieval Armenian culture is Grigor Magistros Pahlavuni (11<sup>th</sup> century). As a magistros of the Byzantine Empire (governor of the empire's eastern provinces), he not only found time to translate scientific and philosophical works from ancient Greek (e.g., Plato's dialogues, Euclid's Elements) and write original works (including textbooks for Armenian schools) but also established a higher educational institution that was mobile in nature. As Academician S. Arevshatyan noted: "According to the curriculum followed by Grigor Magistros, a significant role in education was given to secular

sciences, with religious education complemented by diverse secular knowledge” (Arevshatyan, 1982, p. 171).

This synthesis of spiritual and secular education later found its most vivid expression in the activities of Armenian medieval universities. Armenian universities (“vardapetarans”) were established within monasteries and funded by the Church and some noble houses. The most notable among them were the University of Gladzor (founded in the late 13th century) and the University of Tatev (14th–early 15th century). These institutions offered instruction not only in theology but also in all the secular sciences known at the time, including philosophy, grammar, arithmetic, geometry, logic, rhetoric, astronomy, and calendrical studies. Graduates of these universities were called “vardapets”, a unique phenomenon in medieval Armenian culture. A vardapet was both a clerical rank and, in essence, an academic degree. Vardapets wrote and defended dissertations, earning the right to teach. These institutions embodied the synthesis of spiritual and secular elements, fostering an intellectual tradition that preserved and advanced Armenian culture and identity. The combination of rigorous theological study with a broad secular curriculum exemplifies the Armenian cultural elite’s commitment to intellectual and cultural development as a means of national preservation.

## Conclusion

Deprived of statehood for centuries, the Armenian nation focused on the preservation and development of its identity. The cornerstone of this overarching goal was the maintenance of national-cultural distinctiveness, even while being integrated into multi-ethnic and multi-confessional states and empires. Under such conditions, the cultural factor effectively became the primary means of preserving self-identity. However, this does not imply that Armenian culture was isolated or confined within its own boundaries. On the contrary, medieval Armenian culture was characterized by its synthetic nature, creatively absorbing the achievements of other cultures: Greek, Syriac, Greco-Christian, Latin-Christian, and even Arabic. Armenian thinkers dialectically justified the connection between the national and the universal, i.e. the national is a materialization

of universal values, while the universal can only exist through the national. In this context, K.A. Mirumyan’s assertion is particularly interesting: Armenian culture was “national in form and universal in content” (Mirumyan, 2019, p. 21).

Thus, synthesis is a defining feature of both medieval Armenian spiritual culture and its philosophy. The synthetic nature of medieval Armenian philosophy was an expression of a unique methodological approach and a distinct type of synthetic thinking. The principle of synthesis served as a methodological framework for the complementary integration and organic merging of diverse elements.

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## SCIENTIFIC EVENTS

## 25<sup>TH</sup> WORLD CONGRESS OF PHILOSOPHY AND THE ARMENIAN PHILOSOPHICAL ACADEMY

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The World Congress of Philosophy is a global meeting of philosophers held every four years under the auspices of the International Federation of Philosophical Societies (FISP). First organized in 1900, these meetings have been held regularly since 1948. They focus philosophical knowledge on global problems, promote philosophical education, encourage the development of professional relations between philosophers of all countries, and intend to foster scholarly and public reflections on the future of the world's philosophical community.

From August 1-8, 2024, the XXV World Congress of Philosophy on the theme "Philosophy across Boundaries" took place in Rome (<https://wcprome2024.com/>), under the

joint responsibility of Fisp, the Italian Philosophical Society, and Sapienza University. The congress brought together 5,730 philosophers from 109 countries around the world. During the congress, presentations were made by both world-renowned philosophers and promising young researchers.

On August 1, the opening ceremony was held at the famous Caracalla Baths complex, where welcoming speeches were delivered by Roberto Gualtieri, the Mayor of Rome, Luca Maria Scarantino, President of the International Federation of Philosophical Societies, Antonella Polimeni, Rector of Sapienza University of Rome, and Emidio Spinelli, President of the Italian Organizing Committee.



The grand opening of the Congress concluded with arias from the opera *Tosca* by one of the greatest Italian opera composers,

Giacomo Puccini (Conductor Antonino Fogliani, Floria Tosca Francesca Tiburzi, Mario Cavaradossi Luciano Ganci).



The congress included five Plenary Sessions, covering the Spheres of Boundaries: Personae, Transitions, Justice, Earth, and Infinity. The Plenary Sessions featured their Symposiums.

The Congress also comprised 89 Thematic Sections and Chairs. There were Endowed Lectures featuring distinguished philosophers: Nancy Tuana (USA) with “From Population Anxiety to Immigration: Fears: Controlling Images,” Barbara Herman (USA) with “Why the Kingdom of Ends Needs a Doctrine of Means,” Joachim Garff (Denmark) with “Kierkegaard’s Formation: Between Authenticity and Fictionality,” Wang Zhongjiang (China) with “Relationism and Human Reciprocal Ethics Based on Universal Correlation,” Lee Tae-soo (South Korea) with “Humanism: An Unfinished Project,” and Evandro Agazzi (Italy) with “Transparency of Borders.”

More than 370 round tables were orga-

nized throughout the congress, discussing a wide range of urgent and interesting philosophical issues. Each round table lasted two hours and included speakers from at least three countries. More than 120 invited sessions were held upon proposals made by members of the FISP Steering Committee.

The congress also organized four Dialogic Sessions: Philosophical Dialogues about Critical Societal Questions, covering the following topics: Session 1: To Trust or Not to Trust? Session 2: Republicanism, Session 3: The Role of Women in Emerging Countries, and Session 4: Hospitality in a Global World.

During the Congress, 51 society sessions organized by FISP member societies were also held. The Armenian Philosophical Academy (APhA), which has been a member of FISP since 2022, also initiated a session titled “Philosophical Researches in Armenia.”

**25TH WORLD CONGRESS OF PHILOSOPHY “PHILOSOPHY ACROSS BOUNDARIES”**  
**General Assembly of FISP**  
**Rome, Aug 6, 2024**

**ARMENIAN PHILOSOPHICAL ACADEMY “PHILOSOPHICAL RESEARCH IN ARMENIA”**  
**Society Session**

**AGENDA**

<b>Speaker</b>	<b>Topic</b>	<b>Time</b>
<b>Hasmik HOVHANNISYAN</b> (Dr. of Philosophy, Kh. Abovyan Armenian Pedagogical University, Vice President of the Armenian Philosophical Academy)	On the Armenian Philosophical Academy. Award Ceremony	13:00-13:30
<b>Luca Maria SCARANTINO</b> (President of the International Federation of Philosophical Societies); <b>Maria BAGHRAMIAN</b> (Full Professor of Philosophy at University College Dublin); <b>Paul BOGHOSSIAN</b> (Silver Professor of Philosophy at NYU)	Welcome Speech	
<b>Armen MARSOOBIAN</b> (PhD in Philosophy, Southern Connecticut State University)	Denialism and Its Consequences: The Epistemic Injustice of National Narratives.	13:30-13:50
<b>Silva PETROSYAN</b> (PhD, Lecturer in Philosophy, Yerevan State University)	Philosophy as a likeness of God: David The Invincible	13:50-14:10
<b>Hovhannes SARGSYAN</b> (PhD, Lecturer in Philosophy, Armenian-Russian University)	The synthetic nature of Armenian medieval philosophy in the context of the development of national identity	14:10-14:30
<b>Arshak BALAYAN</b> (PhD, Lecturer in Philosophy, American State University of Armenia)	Activities of Armenian Philosophers Today	14:30-14:50
<b>Hasmik HOVHANNISYAN</b> (Dr. of Philosophy, Kh. Abovyan Armenian Pedagogical University)	Theoretical, Methodological, and Conceptual Advancements in Argumentation Developed by the Yerevan School of Argumentation	14:50-15:10
<b>Hovhannes HOVHANNISYAN</b> (PhD in Philosophy, French University in Armenia; Yerevan State University, General scientific secretary of the Armenian Philosophical Academy)	A Comparative Characteristic of Traditional and Modern Concepts of Rhetoric	15:10-15:30
<b>Ashot MANUKYAN</b> (PhD in Pedagogy, Armenian Medical Institute)	Philosophical Ideas of Gregory of Narek Regarding the Continuous Self-Improvement of Man	15:30-15:50

<b>Arman GHARAGULYAN</b> (PhD, Lecturer in Philosophy at Yerevan State University)	Armenia in Post-Soviet Realities. A Philosophical Inquiry	15:50-16:10
<b>Sona DAVTYAN</b> (PhD, Lecturer in Philosophy, Scientific Center of Drug and Medical Technology Expertise)	Armenian Medieval Heritage and Modern Questions on Bioethics	16:10-16:30
<b>Astghik PETROSYAN</b> (PhD student at NAS RA Institute of Philosophy, Sociology and Law)	Peculiarities of political participation in information society. Armenian realities	16:30-16:50
Closing		16:50-17:00



More than ten presentations and reports were delivered on key issues regarding the valuable heritage of Armenian philosophical thought, current trends, the politics of denial regarding genocide, national identity, ethics, bioethics, argumentation, and rhetoric.

Discussions around the reports presented at

the Armenian Philosophical Academy session were attended by not only Armenian experts but also established and young researchers representing renowned academic institutions from abroad, as well as specialists in Armenian studies and diplomats.





An awards ceremony was held during the APhA session. FISP President and General Coordinator of the Congress Luca Scarantino, University College Dublin Professor and FISP Vice President-elect Maria Baghramian, and New York University Professor Paul

Poghosian were awarded the APhA's highest award, the "David the Invincible" Medal, for their significant contribution to the development of philosophical knowledge. The awards were presented by Hasmik Hovhannisyani.



On the evening of August 6, a reception for the participants of the APhA session was held, sponsored by Gabriel Chembarchian, representing the HPA presidency. Notable attendees included Valentina Kaltsolari, Pres-

ident of the International Association of Armenian Studies at the University of Geneva, Zovinar Hambardzumyan, Armenian Ambassador to Italy, Deputy Ambassador Marietta Stepanyan, and Boris Sahakyan, Armenian



Ambassador to the Vatican.

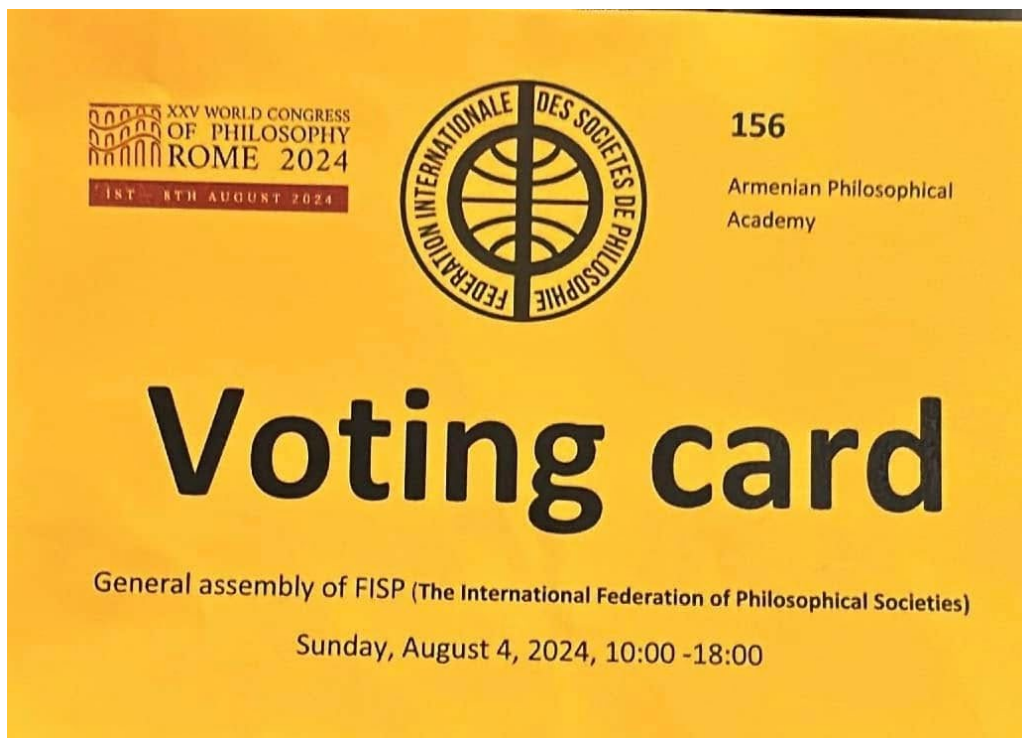
During the 25th World Congress of Philosophy in Rome, the members of the Presidium

of the Armenian Philosophical Academy were hosted by the Armenian Ambassador to the Vatican, Boris Sahakyan.



To organize the next 4 years of FISP's work and the 26th World Philosophical Congress, a meeting was held on August 4 to elect the 39 members of the FISP Presidium and the venue for the congress, where the Arme-

nian Academy of Philosophy had one vote. The competition during the election was fierce. Our compatriot Professor Maria Baghramyan was elected Vice President of FISP.





It was decided to hold the next XXVI World Philosophy Congress in 2028 in Japan.



On August 8, the formal closing ceremony of the congress took place at Sapienza Uni-

versity, following the opening and welcome speeches by Luca Maria Scarantino and



Emidio Spinelli, which were followed by the Awards Ceremony. The closing event of the congress concluded with a musical perfor-

mance by the Orchestra Popolare La Notte della Taranta.



Hovhannes O. HOVHANNISYAN & Hasmik HOVHANNISYAN

IN MEMORIAM

## (NOT) A MODERN PHILOSOPHER TOUCHES TO THE PORTRAIT OF KAREN SVASYAN

Oleg GABRIELIAN<sup>1,\*</sup> 

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These reflections do not pretend to analyze the philosophical works of Karen Svasyan. Such work is still waiting for its researchers. These are memories of a man and a philosopher who was around for many years. An attempt to sketch a portrait in order to understand and accept a simple but deep thought close to him: “The world thinks by man, by his philosophy!” And I would add: “The philosopher, rising to the heights of spirit and wisdom, raises each of us with him, at least, points the way as a pioneer.”

When a year ago I had the opportunity to contact Karen (I can't seem to mention him by his patronymic; I think it was right and convenient how it happened when we met) I was not able to overcome the feeling of uneasiness to remind about working together and open a new page of communication. Being the dean of the Faculty of Philosophy, head of the Department of Philosophy of the V.I. Vernadsky Crimean Federal University, I had the idea to organize his on-line meetings with teachers and students, but my scrupulousness did not allow me to take advantage of the fact of working together for a request. Now I realise how wrong I was, especially since even personal experience shows that people on this scale are more open than we think about them.

With my reminiscences, I will try not only to express what I did not have time to say at the right time, but I will fulfill my moral duty towards an older comrade. It is difficult for me to say how he influenced me, but it is quite obvious that this influence was and has become a part of

my destiny.

### Aura

The first and main point should be the atmosphere at the Institute and in our department of dialectical materialism and cognitive theory. It was headed by Professor, Doctor of Philosophy, later Academician of the Armenian Academy of Sciences – Gamlet Ambakumovich Gevorgyan. I want to note an extremely important fact, which immediately indicates the uniqueness of this person and the aura that he managed to create in the team. This was probably the only case in the Union when such a position was held by a nonparty. His authority as a scientist was so high that the proper authorities tried not to notice this ideological inconsistency. A gentle, conflict-free, intelligent man, he was a model of scientific exactingness. The depth and breadth of his encyclopedic knowledge and his professionalism were well known outside the republic in the community of philosophers whose names were widely known at that time in the country. He was not loud and public, but I think that everyone who had the opportunity to communicate with him will remember him with warm words. And by the will of fate, I was lucky and honored to be his disciple.

From the height of my years, I am only now beginning to realise how lucky I am to be in a community of wonderful people. Georgy Bar-seghyan is a God given logician. Gamlet Ambakumovich's friend and eternal opponent is acad-

emician G.A. Brutyan with his theory of argumentation. Grant Arakelyan is a philosopher whose works, in my opinion, are still underestimated. I am referring to his work on the philosophy of physics on fundamental constants. Once I found myself at his house and was surprised by his reverent love of classical music. He collected records with concerts of world masterpieces. Natasha Abramyan, whose philological professionalism was so high that it was recognized by everyone, even when the delights of Karen's literary style came into conflict with her sense of devotion to the spring purity of the Russian language. Her knowledge and sense of language (not only Russian) allowed her to be a subtle author of philosophical studies. Alexander Manasyan (later an academician) is a deep methodologist who had a lot to learn from. Ida Arakelyan studied philosophy of science. Anaid Galoyan was present at all our meetings during the turnout days. I do not remember her official status, but she shone with her subtle, precise, but always friendly utterances more than remarks. She was Karen's wife, his intellectual squire.

The sad news about Karen prompted me to go to my bookshelves and cupboards and collect the books of my colleagues in the department and the Institute, look into them. To recall every discussion of manuscripts and how, even I, a novice researcher with very little knowledge in philosophy at that time, was given the opportunity to express my opinion. Then the books were published, and the authors generously gave them, first of all, to their colleagues. It was a good tradition. And I did not think to take autographs because of my youth and the sense of ordinariness. And now almost all of Karen's books published in Yerevan and presented by him are on my desk. The only exception is the book about the symbol (his doctoral thesis, which he defended at the age of 33, which was incredible at that time in the USSR). It was published before I started working at the institute in a small edition and immediately became a rarity.

I have already mentioned that there was a mandatory procedure for discussing articles and books by all employees. There were no exceptions even for the work of the head of the department. Of course, Karen's books were also discussed. Like any author, with his fervor, covered by good upbringing and emphasized intelligence, it was difficult for him to listen to com-

ments on his work. After all, every line and the thought cast in it was suffered by him, nurtured in his style and could not be changed without affecting the book he created. He really created them, and did not conduct scrupulous scientific research.

Karen, of course, was internally exploding from the fact that he was misunderstood again. He did not appear on the next day of the turnout. Anaid came, assessed the situation, brought to us what we had underestimated and missed in the discussion. I only now realise how much Karen needed her: loving and understanding. We transmitted our explanations through her, and peace reigned in the department again. To give Karen his due, he could neither intrigue nor feud. It's not about him at all, and a miss.

### Counterpoint

Hardly anyone will dispute that Karen Svasyan is an original philosopher. I have to write with sorrow – “was”.

Thinking about the fate of the philosopher, I noticed that one feature in the fate of Karen was repeated several times. It was as if he was late to be in the right place at the right time. This was not his fault, this was how historical time developed, which flows regardless of our destinies. But it was precisely this untimeliness of personal existence in the space of a particular culture that dialectically confronted the contradictions from which the thinker was born.

Karen's Armenian identity was founded by his Tbilisi birth as an origin. He was born at the sunset of the phenomenon of Tiflis Armenians, which reached its cultural apogee in “Vernatun” (“Mansard”) Hovhannes Tumanyan, this Pushkin of Armenian literature. Half a century before Karen was born, the entire color of Armenian culture gathered in the “Mansard”, which set the vector of its development for the entire twentieth century. Although Karen was caught in the cultural decline of the Tiflis Armenians, it seems to me that his formation absorbed a lot of it. It is difficult to seek direct influence. But, of course, the very spirit of the circle was close to him in terms of personalities.

The Armenian community of Tiflis-Tbilisi was full of this spirit for many more years. It was created by writers, artists, teachers, musicians

who knew European languages, lived and t there in Europe. It was natural for them, following Herzen, to create their own “Gnchak” (“Bell”) or discuss Rimbaud’s “The Drunken Ship” at their meetings.

Karen received higher philological education at Yerevan State University. And while he was rapidly and almost independently mastering the art of love of wisdom, Soviet time was running out. At the turning point, in the late 80s and early 90s, he reached his ακμή. In his translation, Nietzsche’s two-volume book with its introductory article and notes was published. Probably, neither earlier nor later could this work appear as it was published by Karen.

By this time, he had already written and published books in Yerevan:

- The Aesthetic essence of A. Bergson’s Intuitive philosophy (1978);
- The Problem of the Symbol in Modern Philosophy (1981);
- Voices of silence. Rilke, Valerie, Blok, Charents, Narekatsi, Goethe (1984);
- Phenomenological cognition. Propaedeutics and criticism. (1987);
- Goethe’s philosophical worldview. (1983);
- The philosophy of symbolic forms by E. Cassirer. Critical Analysis (1989).

This list is important not only to indicate with what philosophical, and more broadly spiritual preparation, he came to Nietzsche, but also to realise who exactly he would invite to his “Mansard” if fate gave him such a fantastic opportunity to move people into his world through time and state borders. To this circle, chosen by himself, Spengler, Steiner, Hartmann, Steiner were eventually added. Plato and Aristotle, Origen and Thomas, Abelard and Descartes, Leibniz and Kant, Valerie and Rilke, Blok and Charents and, of course, Narekatsi would be treated with respect and reverence here. Here are the thinkers and milestones – their works, which were in Karen’s teachers and spiritual mentors. Why it was important to note this was because, reading them, Karen looked at them as in a mirror. Some features became close to him, recognizable as his own.

After Goethe, Husserl, Cassirer and Nietzsche, in my opinion, it was quite natural to turn to Spengler and his main work “The Decline of Europe”. He seemed to return to encyclopedism,

not as knowledge collected in one edition by French enlighteners, but in the ability to discover new things without dividing into natural science and artistic knowledge. Here, of course, Goethe was Karen’s senior teacher and friend.

I remember how inspired he could talk about him. In his vivid monologues, it was difficult to distinguish where Goethe’s science ends and poetry begins. This counterpoint became the main method of Karen Svasyan’s philosophy. Moreover, he himself became the ontology of this counterpoint. Goethe was a German poet, playwright, novelist, encyclopedic scholar, statesman, theater director and critic. How could Karen not take a closer look at this person and get to know himself better? Hence the thoughtful reading of E. Husserl’s phenomenology and E. Cassirer’s philosophy of symbolic forms. They were necessary for him, “as a means to break into other perspectives”. This is his confession about the phenomenology of E. Husserl can be rightfully attributed to almost all philosophers, poets, musicians, in general, to all the geniuses with whom Karen Svasyan established a philosophical – intellectual, artistic and spiritual – connection.

An important story happened to me with Karen’s translation of “The Decline of Europe” by Spengler. Knowing that I was a mathematician by training, Karen invited me to his home to discuss some “mathematical passages” that were not entirely clear to him. Such an offer, of course, flattered my ego, and I readily agreed. Karen and Anaid greeted me joyfully. Karen and I went into the room, and Anaid went to make coffee for us. I still remember Karen’s warning not to hit my head on the shelf that hung low over the coffee table where we sat in the armchairs. Karen asked questions, I tried to answer, we had coffee. The time passed quickly. I don’t think my explanations really helped Karen. It seemed to me that he was good at everything and did not need my help. Later, I realised that he had developed such a way to test his philosophical guesses and discoveries: to ask people about certain issues of interest to him - ματευτική on the contrary. If for Socrates, maieutics as a method of questioning the interlocutor helped to give birth to the truth, then for Karen it was necessary to confirm the grain of wisdom he had already found.

## Homeland and Destiny

The question of whether Karen Svasyan was a Soviet, Russian, German or Armenian philosopher is in the plane that does not intersect with his philosophical fate. It lies in other dimensions, in which Christian Armenia, the first to adopt this religion as a state religion, is proud of the ancient temple of Garni and the Neoplatonist David Anakht.

Karen called himself a Russian Armenian. Actually, his formation as a philosopher took place in the context of that Soviet philosophical tradition, which went from Losev to Averintsev, Pyatigorsky, Mamardashvili, Ilyenkov, Gaidenko, Tavrizyan and others commensurate with talent, knowledge and love of philosophical reflection. What is important here is not that they formed some kind of continuity, a school, but that they, as countries, recognized mutual sovereignty, philosophical self-sufficiency.

His formation took place, as we have already noted, in the circle of great and outstanding creative people, in the context of the Russian Soviet (by time) philosophical tradition and ... German philosophers.

Nevertheless, he remained an Armenian. This manifested itself at the level of somatics. His body language, gestures, intonation of voice and even his writing in Russian were from his Armenian heritage. It is this somatics that makes him an Armenian philosopher, if we follow his own Svasyan method of determining the important, the main thing, the authentic in the reaction of the body, which becomes ontology – the last philosophical foundation. Such Armenian heritage is indestructible. It stayed with Karen forever.

As a rule, he avoided discussing current political issues, but nevertheless understood that Armenia, if it tends to Europe, should look for its own format of communication with it. Europe is rapidly deteriorating, and it can simply drag Armenia down with it, destroying its traditional culture. He did not give prescriptive answers on how the Armenian government should act, but as a philosopher he outlined the parameters within which they should be sought. These answers do not lie in the Euclidean plane of political evidence and polar confrontations. They require a different, more complex geometry.

If someone wants to accuse Karen Svasyan of

leaving Armenia, then let them remember that he left back in 1991. I think in the beginning it was a desire to take advantage of the opportunity to work in Europe, to plunge into its intellectual atmosphere. And then, actually, there was no place to go back to. I realised this on my last visit to the Institute of Philosophy. Formally, it still exists, but it has already lost its topos, the place of its former spiritual and intellectual power; the house where thought was born and lived. Perhaps someone thinks that Armenia lacks investments in the economy, the power of the army, and new politicians, then they are mistaken. It lacks philosophers. Including people like Karen Svasyan. And those who are divided, confused, crushed by the current problems of survival.

Karen, like all of us, fell into the abyss of change. Time itself will determine his place in culture. He belongs to that world in whose historical memory he will remain longer. Whose history would he be needed for, and most importantly, why? Wherever Karen lived, he was at home. The question is, where was he his own?

## Language and Style

Each accomplished philosopher develops his own language of expression of thoughts, forms his own style. Karen has developed his own – Svasyanovsky.

Reading his books in manuscript, a neophyte from philosophy, I was not ready to accept such a non-strict, figurative language for me. I joked about his “miscarriages of the untold.” Moreover, sometimes the very construction of the sentence, in my opinion, was not Russian. Russians do not speak and write like that. Not because it violated the norms of the Russian language, but because Russians do not speak and write like that. Russian classics, including philosophical ones, have convinced me of this over and over again after reading a mountain of Russian classics, having lived in a Russian environment. It is an impeccably literate, sometimes ironic, but constructed language.

Karen perceived both Russian and Armenian as his native languages. He said it himself, noting the difficulty of translating “from native to native language” in an essay about E. Charents. Over the years, German was added, which he probably knew better than Armenian, wrote a number of



his works in it, and then translated into Russian. But he called Armenian his native language. It was this intersection of languages, and, consequently, cultural worlds, that gave rise to Karen Svasyan's writing style, mystic turned out to be charming, and infused with great philosophical erudition, it became unique and personal.

Artistic, in fact, it became not only a tool, but an integral essence of his way of philosophizing. It was it that opened up the opportunity for him to make the breakthrough he had indicated to a new synthesis, which modern science lacks. It has become emasculated in its endless fragmentation, in its inability to become wisdom, that is, human. It was precisely this that Goethe struggled over, Husserl despaired of "philosophy as a strict science", and E. Cassirer tried to link it in mythology in the "philosophy of symbolic forms". I repeat, this is why Karen Svasyan was interested in the morphology of O. Spengler's culture.

Having translated the first volume, he was unable to continue working on the second one. He himself admitted that the issue was an elementary Darwinian survival. At that time, he moved to Europe and had to settle into a new environment.

I think it was only after a while that it was discovered that he was late again. The death certificate of Europe, issued by O. Spengler, turned out to be correct. Karen did not find the Europe that had formed in his imagination. In the spiritual desert, he might have found some sphinxes from philosophy, but with their noses already broken off, so that they would not poke where they should not, and even more so they would not climb into the first ranks of the elite. Philosophers and philosophy have stopped generating meanings and ideas that would captivate others. European philosophy has lost its projectivity. The ideas of the Enlightenment philosophers set the vector of development for centuries, the ideas of Karl Marx changed the European and even the global geopolitical landscape for almost the entire twentieth century. And at its end, there was

nothing productive left, a complete deconstruction of any narratives and meanings. If God died, then the philosopher, as the author, ordered to live long.

Even from Karen's public appearances, you can hear his bitter cemetery disappointment. After the Second World War, Germany not only lost its political subjectivity, it lost its philosophic character. According to Karen Svasyan, Europe is philosophically sterile. It was difficult for him to recognize even the right to be called philosophy for postmodernism. He found the last consolation in his commitment to Steiner's anthroposophy. The Gethenaum is the world center of anthroposophy, located in the Swiss city of Dornach, perhaps Karen's last hope for the opportunity to preserve the human in man.

It's hard not to agree with Karen with his appeal to a man who is aware of his humanity. This conclusion is even more significant right now in the face of the threat of World War III and changes in human nature itself.

Karen's hope for Russia is that it will be able to withstand the Apocalypse and stop its four horsemen. The first rider is a Plague on a white horse (Covid and other similar threats). The Second Horseman is the War on the red horse (SWO and the threat of World War III)... Karen Svasyan believed that Russia's abduction of Europe is a hope for Europe itself. Russia has a remarkable experience of the 19th century, when it demonstrated the ability to create its own world cultural phenomena on European grounds. Repetition is possible and desirable

I am impressed by Karen Svasyan's lack of modernity, especially since I myself came to the thoughts close to him from a completely different, opposite side – from Science, in which there is no place left for Humanity. If we do not find a solution to put together the disintegrating puzzles of historical challenges and the answers to them in the person himself and with his help, then we are doomed. The hope is that the world will stand and God did not die and will give us a chance.

## NOTES TO CONTRIBUTORS

## MANUSCRIPT MUST:

- correspond to the topics of the journal,
- not include information about the author(s),
- be submitted in English, in Microsoft Office Word,
- not exceed 7000 words,
- page size – A4, margins - 2 cm from each side,
- font face – Times New Roman,
- font size for the text of the article – 12, for the footnotes – 10,
- line spacing for the text of the article – 1, first line – 0.5 cm (first line of the first paragraph after subtitles - none),
- line spacing for the footnotes – 1, hanging – 0.3 cm.

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- should outline the general scope of the article,
- uppercase,
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## AUTHORS' DATA:

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## ABSTRACT:

- should not exceed 200 words,
- should be informative and not contain general words and phrases,
- should describe the research and the results,
- should reflect the main content of the article, taking into consideration the following viewpoints: subject, purpose, research results and conclusions,
- information contained in the title should not be duplicated in the abstract,
- should provide a good perspective on the final message of the article.

## KEYWORDS:

- should be up to ten,
- should be separated by a comma and end by a full stop.

## INTRODUCTION:

- should reflect the article's contribution to the scopes of philosophy and methodology of science,
- should reflect the current concerns in the area,
- should specify the research objectives.

**CONCLUSION:**

It should be unambiguously formulated and presented.

**REFERENCES & IN-TEXT CITATIONS**

APA citation system must be used for the in-text citations and references.

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*When the author is mentioned in the running text, place the year of publication in parentheses.*

Wainwright (2012) found that the more time students spent on Facebook, the less happy they felt over time.

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The more time students spent on Facebook, the less happy they felt over time (Wainwright, 2012).

**One or two authors**

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(McDaniel, 2012, 2014)

**Citations with the same author(s) and with the same publication year**

*Identify citations with the same author(s) and with the same publication year by the suffixes a, b, c, and so forth. Assign the suffixes alphabetically by title (consistent with the order in the reference list).*

Stress can adversely affect our health (James & Singh, 2012a, 2012b, 2012c).

**Authors with the same surname**

*If a reference list contains works by two leading authors with the same surname, provide the initials of both authors in all text citations.*

Among studies, we review M. A. Smith (2010) and J. Smith (2007).

**Works with an unknown publication year**

*When the publication year of a work is unknown, use the abbreviation 'n.d.' (no date).*

(Walker, n.d.).

**Specific parts of a source**

(Spencer & Buchanan, 2011, p. 332)  
 (Nguyen, 2009, pp. 13-14)  
 (Atkinson, 2007, Chapter 8)  
 (Jones & van der Meijden, 2013, Appendix)  
 (Dexter & Attenborough, 2013, Table 3, row 5, p. 34)

**Secondary sources**

However, results from another study suggested that significant differences... (Smith, as cited in Jones, 2012).

**Direct quotations**

Lindgren (2001) defines stereotypes as “generalized and usually value-laden impressions that one’s social group uses in characterizing members of another group” (p. 1617).  
 (Mitchell & de Groot, 2013, p. 51).

**REFERENCES**

*References must be arranged in alphabetical order by the last name of the (first) author, followed by the initials. (Hanging - 1.5).*

*The Latin transliteration of all non-Latin references should be included together with the English translation. There is no need to transliterate the author(s) surname(s).*

Брутян, Г. А. (1992). *Очерк теории аргументации*. Ереван: Изд-во АН Армении.  
 Brutian, G. A. (1992). *Ocherk teorii argumentatsii* (Outline of Argumentation Theory, in Russian). Yerevan: NAS RA Publication.

Абрамова, М. А., Балганова, Е. В. (2018). Качество высшего образования как детерминанта общественного развития. *Философия образования*, 4(77), 3-12.  
 Abramova, M. A., & Balganova, E. V. (2018). *Kachestvo vysshego obrazovaniya kak determinant obshchestvennogo razvitiya* (Quality of higher education as a determinant of social development, in Russian). *Filosofiya obrazovaniya* (Philosophy of Education), 4(77), 3-12.

*Works by the same author (or by the same two or more authors in the same order) with the same publication date are arranged alphabetically by title (excluding A and The). Add lowercase letters - a, b, c, etc. - immediately after the year.*

Hayward, K. H., & Green (2012a). ...  
 Hayward, K. H., & Green (2012b). ...

**Print book**

Brown, S. D., & Stenner, P. (2009). *Psychology without foundations: History, philosophy and psychosocial theory*. London, England: Sage.

**Digital version of a print book**

Aquilar, F., & Galluccio, M. (2008). *Psychological processes in international negotiations: Theoretical and practical perspectives*. doi:10.1007/978-0-387-71380-9  
 Sugden, R. (2004). *Economics of rights, cooperation and welfare*. Retrieved from <http://site.ebrary.com/>

**Book, second/subsequent or revised edition**

Jenkins, R., & Cohen, G. M. (2002). *Emotional intelligence* (Rev. ed.). London, England: Routledge.  
 Sutton, K. (2013). *Social science research* (3rd ed.). doi:10.1017/S1474746402103051

**Edited book**

- Fineman, S. (Ed.). (2007). *The emotional organization: Passions and power*. Malden, MA: Blackwell.
- Selig, N., & Sandberg, R. (Eds.). (2001). *Economic sociology*. Retrieved from <http://press.princeton.edu/>

**Chapter in an edited book**

- Becker-Schmidt, R. (1999). Critical theory as a critique of society. In M. O'Neill (Ed.), *Adorno, culture and feminism* (pp. 104-117). London, England: Sage.

**Journal article**

- Kieruj, N. D., & Moors, G. B. (2010). Variations in response style behavior by response scale format in attitude research. *International Journal of Public Opinion Research*, 22, 320-342. doi:10.1093/ijpor/edq001
- Djidjian, R. Z. (2016). Paradoxes of human cognition. *Wisdom*, 2(7), 49-58.

**Magazine article**

- Chamberlin, J., Novotney, A., Packard, E., & Price, M. (2008, May). Enhancing worker well-being: Occupational health psychologists convene to share their research on work, stress and health. *Monitor on Psychology*, 39(5), 26-29.
- Weir, K. (2014, June). The lasting effect of neglect. *Monitor on Psychology*, 45(6). Retrieved from <http://www.apa.org/monitor/>

**Newspaper article**

- Hilts, P. J. (1999, February 16). In forecasting their emotions, most people flunk out. *The New York Times*. Retrieved from <http://www.nytimes.com>

**Entry in an online reference work (including Wikipedia)*****Encyclopedia, author and editor known***

- Steup, M. (2005). Epistemology. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2007 ed.). Retrieved from <http://plato.stanford.edu/archives/fall2007/entries/epistemology/>

***Wikipedia***

- Prisoner's dilemma. (n.d.). In *Wikipedia*. Retrieved October 24, 2013, from [http://en.wikipedia.org/wiki/Prisoners\\_dilemma](http://en.wikipedia.org/wiki/Prisoners_dilemma)

***Dictionary***

- Paradox. (n.d.). In *Merriam-Webster's online dictionary* (11th ed.). Retrieved from <http://www.merriam-webster.com/dictionary/paradox>

**Proceedings, published in book form**

- Hughes, H. (2002). Information literacy with an international focus. In K. Appleton, C. R. Macpherson, & D. Orr. (Eds.), *International Lifelong Learning Conference: Refereed papers from the 2nd International Lifelong Learning Conference* (pp. 208-213). Rockhampton, Australia: Central Queensland University Press.
- van der Linden, C. (2007). Gilles de la Tourette's syndrome: A movement disorder. In B. van Hilten, & B. Nuttin (Eds.), *Proceedings of the Medtronic Forum for Neuroscience and Neuro-Technology 2005* (pp. 70-74). doi:10.1007/978-3-540-32746-2\_18

**Proceedings, published regularly online**

- Tattersall, I. (2009). Human origins: Out of Africa. *Proceedings of the National Academy of Sciences of the United States of America*, 106, 16018-16021. doi:10.1073/pnas.0903207106

**Conference paper, from the web**

Wentworth, D. (2012, November). E-learning at a glance. Paper presented at the *Distance Education Conference*. Retrieved from [http://www.umuc.au/conference/distance\\_education.html](http://www.umuc.au/conference/distance_education.html)

**Doctoral dissertation / Master's thesis**

Bartel, T. M. C. (2005). *Factors associated with attachment in international adoption* (Doctoral dissertation). Retrieved from <http://hdl.handle.net/2097/131>

Patterson, G. W. (2003). *A comparison of multi-year instructional programs (looping) and regular education program utilizing scale scores in reading* (Master's thesis, University of Florida). Retrieved from <http://www.uf.edu/~asb/theses/2003/>

*For degrees from institutions outside of the U.S., add the name of the country:*  
(Master's thesis, Humboldt University, Berlin, Germany).

**GRAPHS AND DIAGRAMS**

If the manuscript contains non-alphabetic characters (e.g. logical formulae, diagrams), then:

- the PDF version of the text should be attached for the demanded verification,
- photo images should be of high quality.

**VARIOUS KINDS OF MANUSCRIPT FORMATTING PECULIARITIES*****Publication of Archive Materials and Translation Sources***

- A complete description of archive or publication material, according to which the translation has been done, should be comprised in the manuscript.
- A brief prologue under the title *Publication Prologue* may precede the publication (1-3 pages long, approximately 4000 characters). Long prologues are regarded articles and should be written under separate titles.
- If the publishing source contains references, they are presented as a part of a body text and are each numbered sequentially and precede the body text source.
- The publisher or translator may present references about the publishing source at the end of the body text.
- Via the references, one may present foreign word translations, explanations of abbreviations etc., contained in the text may be presented in the source text in square brackets.
- It is advisable to choose an up-to-40.000-character source for the materials published in the periodical. In the case of an extensive source, it is necessary to shorten (select) for preparing material for the periodical.
- Translations and archive sources should have enough comments and complete introductions, otherwise they could not be considered scientific publications and could not be submitted for publication.

***Essays of various symposiums and scientific events.***

- Information about the symposium organizers, place and time should be included in the essay.
- The symposium members' name, surname, workplace and city (in brackets) should be mentioned, and in the case of international symposiums, the name of the city is also included.
- Essays should not coincide with the symposium projects or their final documents.

***Reviews and bibliographical essays.***

- The length of a review should be from 5-10 pages (10.000-20.000 characters).
- Final information, name of a publication and number of pages of a studied book should be presented before the body text.
- References are not included in the review.

*Argumentative notes, essays, records.*

Materials that are written in a free style and are free of demands placed on scientific articles are accepted for publication. Such kinds of works cannot be submitted in the reports about scientific works as scientific publications.

