

Andrii Baumeister

Ontology and the principle of subjectivity: an attempt of contr-interpretation of Heidegger's philosophy

The article analyzes current interpretations of Heidegger's thought in the Ukrainian philosophical tradition. The author tries to prove that interpretations of Heidegger's thinking from positions of communicative practical philosophy, a philosophical hermeneutic and a postmodernism comprise essential shortcomings, and sometimes directly contradict Heidegger's intentions. The author of article offers own interpretation of Heidegger's philosophy which he calls counter-interpretation. This counter-interpretation takes into account constant intentions of Heidegger's philosophical searches in their dynamics and internal intensity.

Keywords: fundamental ontology, Dasein, subjectivity, primary experience, authentic being, event, communicative practical philosophy, philosophical hermeneutic

Yevhen Bystrytsky

Identity, community, and political judgment

Is it possible to provide a "philosophical reduction" of extensively proliferating interpretations of the phenomenon of identity in humanities? Could the concept of ethno-cultural form of life serve as the end socio-anthropological correlate of its philosophical understanding through the notions of life-world, culture, a person of culture? Interpreting E. Ericson's, A. Sen's, K.A. Appiah's, A. Maalouf's, N. Sharansky's and some other ideas the article responds in a positive way to the raised questions. At the same time it criticizes a trend of applying cosmopolitan view on the globalization process (A. Sen, J. Habermas) to analysis of the "end grounds" of the identity.

The author refers to deliberated hermeneutical study of the "communitas" (Lat.) done by R. Esposito to join his conclusion on "no-thingness" of the "essence" or "communality" of community as identity of a collective subject. Using generalizations of B. Anderson as to "emagined nations" the author develops the view on identity as a way of being in terms of being-possibility, as well as through M. Heidegger's concept of ontological difference. Methodologically, such an approach can help to criticize various forms of reificationistic approaches in political judgments and in everyday life, i.e., under discriminating interpretations of identity through indication of the "negative features of national character", biased reduction of communities and individuals to their bio-anthropological characteristics, etc.

Keywords: identity, life-world, political judgment, cosmopolitanism, community, reification, being-possibility

Florent Guénard

Philosophy and policy in political philosophy of Vincent Descombes

There is the question which haunts philosophy: how may be philosophy correlated with policy? The answer supposes the appeal to a so-called figure of philosopher-law-maker. Thus the author dwells in succession on three points: 1) comprehension of the figure of philosopher-law-maker in V. Descombes' political philosophy; 2) elucidation, basing on V. Descombes' directions, of the illusions generated by the above figure in the modern political thought; 3) this figure outline in Plato's and Rousseau's vision.

The analysis brings the author to elucidation of divergences between substantiation philosophies which form the policy on rational principles and decisionist philosophies according to which policy is not the cause of substantiation, thus, political philosophy has to renounce any instance of fundamental reflection.

In the author's opinion it is necessary to revise interpretations of Platonism and Rousseauism to understand the interrelation between the appearance of autonomous will or "ability to formulate" (Liotard), and a myth about the philosopher-law-maker

Keywords: political philosophy, substantiation philosophy, decisionist philosophy, nomocratism, artificialism, subjectivism

Vincent Descombes

How to state the problems of collective identity?

Such terms as *identity* and, in particular, *collective* identity had been established in the discourse of social sciences since the 1950's in those contexts where formerly they rather had to do with *individuality*.

Reasoning upon the theoretical principles of research of collective identity, the author raises the question of conceptual content of transition from psychological lexicon of the individual to that of identity. That requires finding out the sense development of the terms *identity*, *existence* and *individual* on the common basis, as well as provides for consideration of a man both in empirical and normative sense.

When raising a problem of identity criterion for the collective wholeness, the author considers, in particular, two types of criteria: epistemological (*following which we identify an individual as himself*) and grammatical (*which defines the individual's identity to himself within the framework of his transformations*).

Proceeding from the presented analysis, the author makes a conclusion that the community based either on common characteristic, or on the fact of availability of the same thoughts, has no his own reality; instead, the community based on sharing institutions is a necessarily *real* group.

Keywords: identity of the collective wholeness, epistemological criterion, grammatical criterion

Philippe de Lara

Cornelius Castoriadis and Vincent Descombes: two concepts of political modernity

In the author's opinion Cornelius Castoriadis and Vincent Descombes propose two different concepts of political modernity. Castoriadis and Descombes are made related in

political philosophy by their insensitiveness to temptations of decisionism as well as to temptations of individualist's rationalism, i.e. to the position-of-strength policy and to position-of-morals policy.

For Castoriadis the Greek democracy is a "tragic regime" which personifies true policy. Castoriadis comprehends policy as deliberate collective activities which appear since the time when the question of law efficiency and value was raised. This precisely personifies "true policy" for him, the policy which is both creative and selfrestricted; that is why it is tragic.

For Descombes policy is the "architectonic art", that is practice which defines true place for other practices, proceeding from their significance and their function as a whole. At the same time policy is thus something restricted, that is relative.

Keywords: conditions of political judgment, social and political ontology, individual's autonomy, policy of identities, dilemma of political modernity

Myroslav Popovich

The theory of meaning: *to be or to have*

The author concentrates attention on the terms *to be* and *to have* as language phenomena and searches for such a definition which had the strict logical sense beyond the ethical and philosophical niceties. In this connection semantics of political judgments proposed by Vincent Descombes is of great interest. The appeal to semantics of *natural language* and creation of new methods of estimation and measuring for communication systems, for which cognitive estimations are not relevant, makes us to reconsider the character of notions specification in formalized systems.

Comprehension of difference between *to be* and *to have* in the context of semantics of natural language brings us to fundamental changes in *language consciousness* — the transition from active language system to *nominative* one. Formation of language ways of special imagination of *to have* in collective consciousness, which is reflected in the subject-object opposition, evidences for the essential step in development of cognitive abilities of a man compared with the situation of *to be*.

Keywords: *to be*, *to have*, semantics of natural language, language consciousness, transition from active language system to nominative

Serhii Proleev

Heterogeneity of political discourse: three main formations

Vincent Descombes' conception of political rationality is subjected to analysis and critical revision in the paper. Four methodological restrictions of Descombes' position have been distinguished: 1) subjectivization of political judgment; 2) reduction of political discourse to judgment format; 3) unaccount of supra-political nature of great social utopias (nazism, communism, liberalism); 4) idea of homogeneity of political discourse. As an antithesis, the author proposes and upholds the conception of heterogeneity of political discourse, in which he distinguishes three essentially different sense formations: theoretical, practical, and event discourses. He also point out their basic forms which are the theory, program, and cluster, respectively.

Keywords: policy rationality, will, discourse, sense heterogeneity, theory, program, cluster

Philippe Raynaud

Spirit, right and justice

The author dwells on interpretation of certain classical problems of philosophy of law in the framework Descombes' original political philosophy. Descombes proposes simultaneously to revise the definition of law and Hegelian category of *objective spirit* in new conceptual frames. This essentially changes the conventional vision of relations between *modernity* and philosophic and political legacy of *antiquity*. In general, Descombes' creative work may be comprehended as potentially "complete" practical philosophy. The understanding of modernity in this context provides for a revision of the extended vision of autonomous individual in the framework of the central paradigm of modern policy with the alternative between *social contract* and *market* inherent in it.

The author states that the strengthening of human rights logic in the sphere of law does not mean the weakening of conditions of political decisions. At the same time *market* sets in the *social* sphere, and individualistic vision of equality and *rights* is established against its background. And, at last, the "objective spirit" tends now, as never before, to modern principles of subjectivism and individualism, taking the risk of losing the objective character.

Keywords: autonomous individual, social contract, market, objective spirit

Paul Thibault

Europeans' astonishment

The author starts his reasoning from the appeal to historical tradition to which both France and Ukraine as European cultures belong each in its own way. He further analyzes the results of institutionalization which has today united in European Union 47 nations – from Lithuania to Ireland and from Switzerland to Malta. In conclusion the author makes an attempt to find out on which principles the cause of European nations integration may be continued with adaptation to new conditions.

The author believes that in the present day sense to become the European means to become the organization member. He sees the history of Europe as the history of nation formation. In the author's opinion Europe can become the political integrity, if the nations populating it will take part in the discussion of these problems together.

Keywords: theological/political, nation formation, "European concept", institutionalization, meta-national political life

Anatolii Yermolenko

Principle of objectivity and pragmatic-dialogic coherence of political statements

A principle of objectivity of social knowledge in correspondence with the paradigmatic turn in philosophy that is in the context of practical discourse is substantiated in the article. This principle is considered in interrelation with the principle of pragmatic-dialogic, discourse coherence of social, and, in particular, political statements. This means that the fact of consistency of one or another thesis or intention with trustworthiness of recognition of speakers as partners in discourse is inevitable for determining objectivity of social statements. The agreement of the thesis or intention with the role of a partner of discourse is the last criterion for the argument significance and then a contribution to discourse, i.e. it is a principle of *discursive coherence*, or *intersubjective objectivity* of corresponding statements. This principle is simultaneously a moral principle, since the practical discourse is also ethical, moral-practical category applied to different spheres of social being.

Keywords: political statement, practical discourse, pragmatic-dialogic coherence, intersubjective objectivity