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2017
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**The international scientific-practical conference
DISCOURSE: METHODOLOGY, THEORY AND PRACTICE**

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Международная научно-практическая конференция ДИСКУРСОЛОГИЯ: МЕТОДОЛОГИЯ, ТЕОРИЯ, ПРАКТИКА

В. Хвощев, редактор

Три четверти избранных трудов 11-й Международной научно-практической конференции «Дискурсология: методология, теория, практика» посвящены 200-летию со дня рождения Карла Маркса. В отношении к марксизму и пониманию его основных идей авторы выступлений демонстрируют идентичность российских и мексиканских взглядов по всему спектру социально-гуманитарного знания. Мы разделяем убежденность тех, кто полагает, что политическое учение К. Маркса непреходяще, а снижение интереса к нему временно и обусловлено не лучшей в человеческой истории конъюнктурой современного этапа социального развития.

V. Khvoshchev, editor

Three quarters of the selected works of the 11th International Scientific and Practical Conference "Discourseology: methodology, theory, practice" are dedicated to the 200th anniversary of the birth of Karl Marx. In relation to Marxism and understanding of its main ideas, the authors of the speeches demonstrate the identity of Russian and Mexican views throughout the spectrum of social and humanitarian knowledge. We share the conviction of those who believe that the political teachings of K. Marx are imperishable, and the decline in interest in it is temporary and conditioned not by the best situation in the human history of the current stage of social development.

V. Jvoschev , redactor

Tres cuartas partes de las obras seleccionadas de la Conferencia Internacional Práctica 11 Científico y "Diskursologiya: metodología, la teoría y la práctica", dedicado a los 200 años del nacimiento de Karl Marx. En relación con el marxismo y la comprensión de sus ideas principales, los autores de los discursos demuestran la identidad de los puntos de vista de Rusia y México en todo el espectro del conocimiento social y humanitario. Compartimos la convicción de aquellos que creen que las enseñanzas políticas de K. Marx son imperecederas, y la disminución del interés en ella es temporal y está condicionada no por la mejor situación en la historia humana de la etapa actual de desarrollo social.

The international scientific-practical conference DISCOURSEOLOGY: METHODOLOGY, THEORY AND PRACTICE

Symposium Anual Internacional Científico Práctico DISCURSOLOGIA: METODOLOGIA, TEORIA Y PRACTICA

KARL MARX.
DISCOURSE ON THE EVENT OF THE JUBILEE

Mijail Malishev

**Kant`s ethics
and moral of the «real socialism»**

Kant's ethics is a universal deontology because it takes in the individual reasons at their best and elevates them to a valid law for everyone. This ethics's main objective is to transform men from inside, nevertheless Kant was very far from the idea of radically transform it. The orders and restriction from the will are capable to prevent or suppress evil, but to ripped it off from the deeps of human nature, to expel it once and for all from all of the men on men relationships, without transforming its biological basis, is impossible. On his glorious project of historic transformation, Marx didn't consider that this transformative activity relays on the "material" that is being transformed, that is to say; from human beings and their anthropological qualities. The founder on scientific socialism considered that the essence of men is constituted by a set of social relationships, and if the working class will create the future conditions of social life on the basis of justice and reasons, then the human beings will get to be the incarnations of all of the possible virtues. However, the lessons of the crash of the real socialism have taught us that no matter how sublime and noble, how rational and balanced the projects of future political and social transformations may be, they are destined to failure if their revolutionary and reforming attempts do not take into consideration the anthropological boundaries of human beings, as well as the stringent demands of Kant's ethics.

Keywords: Marx, Kant, socialism, anthropology, ethics, morality

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**Simposium Anual Internacional Científico Práctico
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Robert Stingl
Gustavo Garduño Oropeza

Karl Marx: Bolivar and Ponte

This text is dedicated to Karl Marx' essay "Bolivar and Ponte" about Simon Bolivar whom led the peoples of Latin America to freedom, ison of his controversial works. Karl Marx, who is known for his partial sarcastyc style, but his thoroughly and exact written works, wrote a pamphlet about Latin America's liberator, which does not fit into his usual style. Even, as he admits, his sources are extremely questionable, which he does not even want to reveal to his publisher. He uses the figure of Bolivar to work on the mythical imagination of the people and to work on his figure as a part of the bourgeoisie's enemy. This article attempts to reconcile Karl Marx's historical Bolivar and the difficulty of a myth that continues to this day. Simon Bolivar was a visionary and mentor of a free America. The founding fathers of the nations had to deal with the difficult legacy of colonialism. Centuries of dependence, intolerance, and struggle for power and influence made the process of becoming a nation even more difficult. But all of this problems were not part of the reality of Marx.

Keywords: Karl Marx, Simón Bolívar, independence war, Latin America

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Nicolás Olivos Santoyo

Rethinking the meaning from a materialist way: marxism in the critical theory of Jürgen Habermas

: In this paper I will discuss and show how the social philosopher Jürgen Habermas intends to articulate under his own perspective, two traditions of thought that were normally considered as opposite and of opposite sign: the comprehensive ways and the Marxist tradition. Due to the emphasis that the former put on conceiving the articulation of social life through the action of subjects who shared a meaning, for some Marxists were thesis contrary to the dialectical materialist approach from which the idea of society in Marx starts. Therefore, Habermas intends to draw a bridge that encompasses Marxism and comprehensive ways, for which it considers that an urgent task is to reconstruct historical materialism, adding a theory of interaction where the symbolic and meaning worlds are central areas for its understanding. In addition to conceiving that the processes of constitution of meaning happen in a historical and social development, driven by the logic of the development of social relations and the productive forces of society.

Keywords: sense and understanding social theories, Reconstruction of historical materialism, Communicative action, Social evolution

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Simposium Anual Internacional Científico Práctico
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Davide Eugenio Daturi

The approach to the Phenomenology and Marxism in the ultimate work of Enzo Paci

During the last part of his life, Enzo Paci introduced perhaps the most important theoretical proposal of his whole speculative path. Taking inspiration from the interests of the last Husserl in an evident anthropological position, Paci considered the new concept of the transcendental ego of the German philosopher as the starting point for proposing criticism of modern science and pointing to the possibility of a substantial change in the Western World. The originality of Paci's proposal, which is the subject of this text, consists primarily in the fact that at the beginning of the 1960s this idea was approached by the Italian author in certain positions of Marxist work. We will therefore try to show first of all how the theoretical proposal of this philosopher enrolls in his speculative path and then in the second direction in which sense, according to Paci, is possible to approach two positions that appear *a priori* irretrievably distant.

Keywords: Enzo Paci, marxism, anthropology, transcendence, ego

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Simposium Anual Internacional Científico Práctico DISCURSOLOGIA: METODOLOGIA, TEORIA Y PRACTICA

Per altri versi a partire da questa prima riflessione, secondo Paci il discorso di Husserl vuole vedere più in là dello *status quo*: secondo il padre della fenomenologia una società veramente autentica sarà quella in cui nessun uomo si considererà più un oggetto o una cosa, ma bensì in cui tutti saranno dei soggetti e questa società sperata rappresenta secondo Husserl e a detta di Paci il vero *telos* della storia.

Il terzo punto in comune tra la fenomenologia e il marxismo, che poi riflette i primi due, è secondo il filosofo italiano la somiglianza tra le due scuole, malgrado le evidenti distanze teoretiche, in relazione alla naturalizzazione del mondo sociale e delle sue relazioni. Così come Marx cerca di togliere il velo posto dall'economia capitalistica sulle relazioni sociali, le quali vengono "naturalizzate" e diventano quindi delle cose reali e concrete, mentre invece sono solo il frutto di nozioni astratte, con l'introduzione dell'*epoché* Husserl vuole superare il naturalismo, svelando il mondo delle cose stesse, vale a

dire così come nella loro verità trascendentale. Ma non solo. Ciò che alla fine l'*epoché* dell'ultimo Husserl svela non è il mondo solipsistico del io-puro, quanto piuttosto quello vivo delle relazioni intersoggettive autentiche, costituito dai soggetti viventi e che Husserl definisce l'orizzonte di tutti gli orizzonti, il mondo dell'esperienza originaria, la *Lebenswelt*.

Con queste considerazioni generali, riassumibili nei tre punti elencati, Paci apre il cammino per un discorso che raggiungerà una maggior ricchezza teoretica nel libro sulla *Funzione dell'uomo*. Non vi è dubbio che il cammino tracciato in quell'opera cercherà non solo di dimostrare con maggior forza la vicinanza tra i due punti di vista filosofici, sottolineando la critica di entrambi alla scienza moderna, ma anche di proporre una concezione vera di uomo dalla cui consapevolezza sarebbe potuta nascere un giorno una società autenticamente fondata sulle relazioni tra degli uomini concreti.

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Roberto Andrés González Hinojosa

**Apology of the young rebel,
an anthropological possibility since
the occasion of marxism:
brief meditation from Herbert Marcuse**

In the present work the most significant moments of the criticism that Marcuse deploys against the capitalist system are exposed. This one realizes the recess of the proletariat and witnesses the emergence of a new revolutionary group raised by the youth (contestatarios) of the mid-twentieth century. In the first texts of the author this subversive group is encouraged to carry out a counterculture for the sake of a cultural revolution in order to reach the face of the new man. Marcuse goes to the history of thought as the philosopher who conceived the theoretical possibility for young people to become true protagonists of change, and encouraged them to resist the onslaught of the totalitarian system.

Keywords: man, Marcuse, culture, counterculture

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**Simposium Anual Internacional Científico Práctico
DISCURSOLOGIA: METODOLOGIA, TEORIA Y PRACTICA**

revolucionaria" (Marcuse, 1986: 113). Se diría que la rebelión juvenil es el catalizador para el advenimiento del nuevo hombre. Marcuse termina su empeño exclamando esta expresión: "La próxima revolución durará generaciones y la crisis final del

capitalismo puede tardar mucho, pero no un siglo" (Marcuse, 1975: 145). El maestro de Berkeley sentencia casi proféticamente que el capitalismo, tarde o temprano, cederá y entonces sobrevendrá la revolución cualitativa del hombre.

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Aäron Moszowski Van Loon

On the anarchomarxism of a certain reflexive anthropology

At the 100 years anniversary of the Russian revolution, the Nikolai Berdiaev's studies about the Marxism, reveals many new elements to understand better the Marx's thinking and his messianic and religious backgrounds. In this small writing some contributions are taken into account that the author cited expresses in one of his little-known works in Latin America: *Christian Affirmation and Contemporary Social Reality* (1936), especially in his chapter entitled "Marxism and Religion". One of them is curiously the assertion that Russian Marxism would become deeply virulent against established religion because deep down it established itself as a new religion, within the mentality and vision of the Russian people. Russian Marxism is proposed as a new system of dogmas that, when presented as supreme, denies even human freedom. Both starting from the European social reality of the 19th century, and from the German Philosophy, the main postulates of Marx are presented. Based on these contributions, Berdiev to makes a contrast between the "scientific" Marxism, the objective pillars of the Marxism. To later, make a contrast with the subjective pillar of Marxism. Among the first is dialectical materialism or the exploitation of man by man. While among the latter he can point out the Hebrew messianic longing of which Marx himself was heir, though unconsciously. Exploring the philosophical roots of the Marx' thinking and the Hebraic legate in the Messianic Marx, the lector will can discover how do the dogmas conform that will permit see now the Marxism how a new religion, that looked at make disappear the Christianity. What new ways can acquire today this model discovered here by Berdiaev?

Keywords: Michael Taussig, anthropology, Marxism, anarchism, phenomenology, reflexivity

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como fuere, el hecho de que suprimió una nota a pie de página sorprendentemente crítica del marxismo de la versión de "The Stories Things Tell and Why They Tell Them" (Taussig, 2012: s/p, nota 10) que fue incluida en *The Corn Wolf*

(Taussig, 2015: 15-30) parece indicar que está consciente de que no se trata de elegir entre el marxismo o el anarquismo, sino de mantener a raya la tensión incómoda pero productiva entre ambos.

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Pedro José Hinojosa Gutiérrez

Nikolai Berdiaev: the relations between Russian Communism and christian religion

At the 100 years anniversary of the Russian revolution, the Nikolai Berdiaev's studies about the Marxism, reveals many new elements to understand better the Marx's thinking and his messianic and religious backgrounds. In this small writing some contributions are taken into account that the author cited expresses in one of his little-known works in Latin America: *Christian Affirmation and Contemporary Social Reality* (1936), especially in his chapter entitled "Marxism and Religion". One of them is curiously the assertion that Russian Marxism would become deeply virulent against established religion because deep down it established itself as a new religion, within the mentality and vision of the Russian people. Russian Marxism is proposed as a new system of dogmas that, when presented as supreme, denies even human freedom. Both starting from the European social reality of the 19th century, and from the German Philosophy, the main postulates of Marx are presented. Based on these contributions, Berdiaev to makes a contrast between the "scientific" Marxism, the objective pillars of the Marxism. To later, make a contrast with the subjective pillar of Marxism. Among the first is dialectical materialism or the exploitation of man by man. While among the latter he can point out the Hebrew messianic longing of which Marx himself was heir, though unconsciously. Exploring the philosophical roots of the Marx' thinking and the Hebraic legate in the Messianic Marx, the lector will can discover how do the dogmas conform that will permit see now the Marxism how a new religion, that looked at make disappear the Christianity. What new ways can acquire today this model discovered here by Berdiaev?

Keywords: Marx, Berdiaev, Russian Marxism, religion, dogma, Chistianism

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utilidad. Cuando un argumento plausible, comprensible y hasta cierto grado fundamentado, que incluso puede revelar una realidad desagradable o injusta (la explotación, la discriminación, la avaricia de pocos, los juegos políticos turbios), se reviste de la gran respuesta, de la nueva verdad que se debe de establecer (aun con la crítica de la postmodernidad, o inclusive contando con el relativismo de la misma postmodernidad) ¿podemos esperar que ahora se yerga con un perfil parecido al perfil seductor que el marxismo tuvo hace dos siglos? Si eso puede ser identificado ¿Que valores, perfil del hombre, dignidad humana presenta, promueve y ofrece ante el hombre contemporáneo? ¿Favorece la auténtica libertad humana o solo la considera con su perfil básico a conveniencia de una modelo deshumanizante y enajenante peor que el

socialismo real? ¿Es libertador o es la nueva idolatría que exige nuevamente sacrificios como los dioses paganos de la antigüedad? La pregunta sigue abierta.

Así, en la conmemoración de los cien años de la revolución rusa, sirva este pequeño trabajo, para iniciar nuevamente reflexiones como las que los marxistas y sus detractores hicieron antes y durante la revolución, un acontecimiento tan importante en la historia de la humanidad, a pesar de sus excesos y errores, ha aportado elementos bastante reveladores sobre como los anhelos más profundos del hombre se hacen presentes, a pesar de que haya ideas o teorías que parezcan regirla conciencia. Y aun los modelos que parecen ser liberadores, deberán examinarse con cuidado, so riesgo de caer en nuevas vorágines que repitan tristemente viejos crímenes, revestidos de nuevas banderas presuntamente liberadoras.

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7. Para complementar lo expuesto en el artículo.

Óscar Juárez Zaragoza

Karl Marx and the thinking as *critique*

This writing is the result of both an approach and a distancing of Marx's work and attempts to put it into practice, with the aim of being able to glimpse those elements of it that, from our perspective, are valid, focusing especially on the *critic*. Fundamental attitude that, from our point of view, represents and will always represent the most current philosophy at any time that has taken place. It is not the theoretical constructs carried out by the philosophers that should be subject to revision, that is, it is not Marx's work that should be the focus of current studies, since this is nothing other than ideology; as a thinker he always stated that the object of attention of all philosophy must be reality, the historical-material conditions in which the life of the human beings that we live in it unfolds; analyze it, study it, understand it in order to expose the deceptions on which it is based, the abuses and injustices that it entails is the true function of philosophy as a criticism, coupled with the requirement to influence its transformation. If reality is constantly changing, the worst loss regarding philosophy consists in wanting to criticize it by recovering exercises from another time. To commemorate Marx means to carry out the criticism of our time, for this, certainly, there is a need to create new ways to carry it out, new ways of continuing to carry out the philosophy of suspicion that every age requires, because inevitably reality is based on deception and the abuse.

Keywords: Marx, philosophy, thought, criticism, philosopher, rebellion, reality, suspicion, deception

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fuerza de lo firme en el interior de la facultad de la razón, ya sea como verdades claras y distintas o como sujeto trascendental; nuestro autor dirige la mirada a la realidad, a las condiciones materiales de los seres humanos, pero no se satisface con la simple descripción de lo que aparece, sospecha que detrás de esa apariencia se esconde un subterfugio no susceptible de desenmascarse por medio de una mirada meramente frontal, de ahí que si bien hay que mirar de frente, hay, en un esfuerzo mayor, que sacar a la luz lo que ese frente oculta, sólo en ese desocultamiento se puede desarticular el engaño que el discurso fundamento del capitalismo disfraza. Mirando el anverso y el reverso de la realidad Marx conjugaba los dos esfuerzos teóricos entre los que se movía: la ciencia y la filosofía. Con la ciencia observa el anverso, con la filosofía el reverso. Esfuerzo magnánimo que Foucault (1995) caracterizó, junto con Freud y Nietzsche, de maestro de la sospecha. Actitud que no obstante queda atrapada en su irreflexividad ante la ciencia, pues nunca le pasó por la mente el cuestionarla en sus fundamentos mismos, quizá

convencido por el esfuerzo de fundamentación de la ciencia que el filósofo Kant ya habían realizado, cosa que si efectúo, al menos, con la filosofía del idealismo alemán que conoció.

Queda entonces la pregunta ¿cómo hemos de actualizar la crítica marxiana en este tiempo? Si bien ésta depende de los intereses de cada uno de los posibles pensadores, de su sensibilidad, del objeto de su atención no podemos pasar por alto que debe crear o recrear un método, unos conceptos, juicios y las herramientas que le permitan cuestionar de forma frontal la realidad instituida por los discursos dominantes, de otra forma la crítica pierde toda su fuerza, convirtiéndose en una especie de eunuco incapaz de fracturar los cimientos de la misma. Es más urgente pensar que rememorar, la rememoración supone una Verdad eterna, ya sea de Dios, el Ser o Marx que hay que reencontrar en su estado puro para ponerla en práctica sin los errores cometidos, ejercicio que denota la ausencia de pensamiento, no porque no se oponga al presente, sino porque lo hace acudiendo a otra verdad incuestionada.

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Rolando Miranda Caballero

The thought of the Situationist International: Raoul Vaneigem and Guy Debord

The following article tries to introduce the reader to the approaches of the Situationist International. The Situationist International is a critical movement developed in France in the sixties, his diagnosis of everyday life in the society of the show allowed him to become one of the major ideological referents in the revolutionary movement developed in France in 1968 known as the May French. The Situationist International was formed by seventy intellectuals from different parts of Europe, but in this article we will take into account the postulates issued by Raoul Vaneigem and Guy Debord, since they are the most influential intellectuals of this movement. The Situationists tried to analyze the evolution of society from the end of the Second World War to its time (Cold War and the Vietnam War), Raoul Vaneigem and Guy Debord called this society as: commercial-show, it was dominated and unified by the economy. Both situationist authors had a strong Marxist influence and were strong critics of Marxism posed by Stalin. The Situationist International defended the Marxist ideal of endowing the worker with a theoretical apparatus to awaken his conscience and transform his reality, which is why his criticisms of art and politics were fundamental in the spring of Paris.

Keywords: Spectacle, situationism, criticism, subjectivity, everyday life.

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hubiera podido dar el tránsito como apelaban los situacionistas, la realidad no se hubiera transformado, pues si no se

disolvía la sociedad industrial y sus necesidades, la sociedad del espectacular-mercantil no se eliminaría.

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Marco Urdapilleta Muñoz

The proposals of the Marxist literary critic about the relation between the *diegetic* representation of the literary text and the social reality

The article addresses the relationship between the world represented in the diegesis and the social context from which the literary text emerges from the Marxist perspective. The way in which the various theories of Marxian affiliation were raised was the age-old problem of literary representation and its connection with social reality. It is a topic of literary criticism approached from the idea of mimesis, seen in Aristotelian terms as the poetic reproduction of reality. It implies the approach of the representational statute of the fiction and the verisimilitude, that is, the appearance of "true" representation that the author pursues and obtains in his literary text. It also addresses how the Marxist theory of art states that the work of art in general and particularly literature have a component considered to be cognitive, since from its perspective art was aimed at showing -and even explaining figuratively- the social reality and, in this way, to help the reader understand it through aesthetic intermediation. However, we must not lose sight of the fact that this postulation entails a decisive moral component: art must be morally and politically correct according to the values promoted by Marxism. All the authors studied participate in this perspective, but with notable differences. Our study addresses these great nuances.

Keywords: : diegesis, marxist aesthetics, mimesis, literary realism, artistic reflection, critiques

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del sistema capitalista surge la propuesta de un método que no aísla o abstrae el fenómeno literario de su complejo entorno social: If a more modern characterization of mediation is wanted, we will said that this operation is understood as a process of *trans-coding*: as the invention of a set of terms, the strategic choice of a particular code of language, such that the same terminology

can be used to analyze two different kind of objects or "texts," or two very different structural levels of reality. Mediations are thus a device of the analyst, whereby the fragmentation and automatization, the compartmentalization and the specialization of the various regions of social life [...] is at least locally overcome, on the occasion of a particular analysis (2007:25).

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Juan Monroy García

Adolfo Sánchez Vázquez (1915–2011) and the philosophy of praxis

The purpose of this paper is to make known the main ideas of the philosophical thought of Adolfo Sánchez Vázquez, whose fundamental contributions were based on a critical interpretation of the work of Marx, avoiding dogmatism at all times. His contributions are important in the following areas of philosophy, such as esthetic, ethic, theory of knowledge, philosophy of history and political philosophy. Likewise in themes of Marxism as alienation and praxis, understanding praxis as a dialectical relationship between theory and practice. His critique of real socialism is undoubtedly an innovation for his time and intellectual context in which he lived. It is also worth emphasizing the vindication of utopia in his work, as well as the severe criticism of the society of exploitation and injustice of contemporary societies.

Keywords: Adolfo Sánchez Vázquez, esthetic, ethic, praxis, theory of knowledge, ideology, real socialism, Carlos Marx

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The relation of Marxist philosophy to the problem of death and immortality of man

The materialistic tradition of following the mortal paradigm (Epicurus, Lametry, Diderot, Holbach, Feuerbach, Buchner, Herzen, etc.) is considered, in the atmosphere of which the founders of Marxist philosophy (K.Marx and F.Engels) developed their attitude to the problem of death and immortality of man. It was ambiguous. On the one hand, they shared a fatalistic and pessimistic attitude to the inevitability of death, but on the other hand, formulated a number of important philosophical and methodological positions that at the present level of the development of scientific knowledge directly contribute to the scientific and optimistic solution of this problem in the context of the concept of practical immortality of man and his real resurrection or immortalology.

Keywords: Marxist philosophy, the problem of death and immortality of man, mortal materialism, the mortal paradigm, immortal materialism, the immortal paradigm, the dialectic of freedom and necessity, the historicity of the laws of nature, the concept of practical immortality of man and his real resurrection, immortalology, cloning, cryonics, a single doctrine of man.

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The problem and the categories of rational and irrational in classical marxism

Modernity actualizes diverse fundamental philosophical the problem of the nature and relationship of the rational and the irrational in politics, Economics, law, education, etc. At the same time revealed a significant change in the understanding of the nature and interrelation of those categories in classical Marxism in comparison with the ideology of the Enlightenment, as we know, is permeated by the cult of reason. The study of the works of Marx and Engels shows their desire to radically rethink the problem of a ratio rational and irrational, to overcome the rationalistic and the irrationalistic mystification of it. However, the study of the relation between these categories in the Marxist and non-Marxist philosophy shows that the potential of the dialectical materialist reformulation of the problem has not been fully implemented, resulting in continued circulation not overcome the rational and irrational prejudice. From the point of view of methodology of Marxism, this is understandable social (and epistemological) reasons.

Keywords: the rational, the irrational, the relationship of rational and irrational, classical Marxism

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**How marxism had the masses:
to the question of the mythologization
of marxist ideas in the public consciousness
in the 1920s – the middle of the 1930s (based
on the materials of the Urals women's history)**

The report analyzes the content of Marxism from the standpoint of the person's life-meaning values, characterized by interest in this problem, manifested among historians. The example of the Ural women's society is shown to form a relation to the content of Marxist theory as the official ideology of Soviet society in the first fifteen years of Soviet power. It was revealed that the objective approach of the Bolsheviks to the solution of the question of why a person lives is determined by their policy of total propaganda of Marxist provisions, a negative attitude to the critical analysis of Marxist theses. The main channels of agitation and propaganda were public lectures, general women's meetings and delegates' meetings; for communists who held leadership positions, it was mandatory to teach Soviet and party work in schools, while political consistency, readiness to adhere to party decisions, was considered preferable to political literacy. It was established that under conditions of almost universal illiteracy, Marxist ideas were held in the form of short slogans and their content, simplified, often transformed, distorted. As a typical example of mythologization, simplification of Marxism, the transformation in the process of agitation and propaganda of one of the main Leninist positions in the solution of the women's issue-the relationship between the abilities to govern the state and the social belonging of the subject-was considered. It is shown that by the mid-1930s. gradually the propaganda of Leninism was replaced by the planting of ideas of Stalinism, trust with time began to be interpreted as an unconditional perception of the truth of Marxist-Leninist positions, which became the factor of turning Marxism into a kind of religion.

Keywords: marxism, Leninism, Bolshevism, women, slogan, myths

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Bredikhin S.S.

Dialectics of the Marxist approach to the problem of revolution

The article considers the main theoretical positions that have become the foundations of the marxist-dialectical approach to the study of the problems of the revolution. The basis of the dialectical understanding of the revolution is laid by Hegel. His dialectical method, deducing every phenomenon from the necessity of universal historical self-development, uniting consciousness and being and realized through the movement, generated by the totality of contradictions and denying any givenness, and also the development of problems of the formation, removal, alienation, dialectics of the master and slave, freedom, history and Universal become the basis for all further research in this approach. At the same time, political bias and panlogistic dogmatism limited the critical revolutionary character of Hegel's theory and necessitated the liberation of Hegel's dialectic in applying it to the concrete reality of the social world. Marx and Lenin first consistently applied the dialectical theory to the analysis of a concrete historical reality. Marx formulated the general basis of the dialectical approach: the primacy of the dialectic of history, which man makes, obeying the laws of historical development; The definition of the proletariat, existing as a world-historical subject, as the main revolutionary force; The definition of social revolution as the highest historical phenomenon reflecting the totality of the socio-economic formation that comes when the dialectic of history gives rise to the contradiction between existing social relations and the objective development of the productive forces that is insoluble in the framework of the given social system and which proceeds in the violent form of the class struggle; The conditionality of the dialectics of history and its main expression-the dialectics of revolution by the dialectic of social relations (classes, alienation) and the dialectics of social structures. The article shows that, despite the widespread ideas in the domestic public opinion regarding the absence in the works of Lenin of significant theoretical achievements, at least in the application to the problems of the revolution, his thought became an essential complement of research within the framework of the marxist-dialectical approach.

Keywords: : marxism, dialectics, revolution, history, methodology

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Relational approach and its possibilities in application to the analysis of contemporary transit societies

The article discusses the current state of relational approach as a paradigm of social inequality analysis. In spite of the postmodern concepts which emphasize the importance of horizontal stratification, the author insists that the notion of class is the integral part of all the existing concepts, as classes still constitute the core of dynamics and reproduction of capitalism. Relying upon the idea of social reproduction of class relationships, the author observes that version of class approach that was proposed by K. Marks in his work "The 18th of Brumaire of Louis Bonaparte". It is proved that conceptual apparatus, which describes the French society at the unstable stage of its development, can be used for the analysis of social inequality in transit societies.

Key words: social inequality, class analysis, social reproduction, class relationships, social classes, social interests.

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Khvoshchev V.E.

The Marxist theory of activity

The report emphasizes the theory of activity as a political component of Marxism. The author believes that K. Marx's contribution to political science is underappreciated and overshadowed by his economic analysis of capitalism and argues for perspective research of human activity as the basis of social development. The paper pays special attention to K. Popper's harsh criticism of Marxist activism and historicism, N. Berdyaev's moderate disagreement with K. Marx's materialism combined with his approval of the principles of Marxist activism. In conclusion, parallel and distinct positions of Marxism and Leninism in the understanding of activity together with the methodological effectiveness of the activist approach in the research of social and political processes are discussed.

Keywords: Marxism, Leninism, activism, historicism, materialism

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мотивы. И, даже более того: марксизм и ленинизм объединяет, связывает именно общее понимание активности действующих субъектов, а критики марксизма, если остаются в

этом вопросе на объективных и беспристрастных позициях, выглядят, скорее, сторонниками, а не противниками К. Маркса.

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POLYMORPHIC DISCOURSE

Javier Jaimes Cienfuegos

“Consumer culture” and “tecnological reason”: a vision of the one-dimensional man by Herbert Marcuse

The objective of the present work is to establish an analytical and synthetic process of the concept of technical reason in the work of Herbert Marcuse. Allowing to understand the concept of man in the XXI century as well as the new forms of sublimation that are structured in the society Tecnocientificas that bring as a consequence subjects without opposition and criticism. Finally, the concepts that are the central axis of the present study are addressed, that is, repression is approached with special care under the theoretical and contextual analysis of the same; The latter gives way to the Freudian analysis of societies as well as the dialectical transformation of man within the work of Marcuse, detects a being that produces, consumes and is repressed, possessing a false consciousness. His analysis of post-modern societies begins under the Freudian perspective, where pulses are repressed and inclined to Thanatos, thus allowing the construction of the technical reason based on satisfying the desires imposed by society and not sublimating the primaries, in this meaning the construction of the subject is given from its oppression in the form of collective consciousness and a deconstruction from the social economic sphere, where the basis will be production and consumption as a form of satisfaction, the merchandise. The capitalist system and the new forms of culture in which a false conscience is created for Marcuse, are the culprits of all the ills that afflict society since from it the constant disagreements that are manifested in a social way come off.

Keywords: thought, repression, society, consumerism

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represión, maximizando las ganancias económicos como un estándar privilegiado lo que conduce en términos Freudianos ya antes mencionados al principio del *tanatos*, la verdadera sublimación y liberación de los instintos será la base para fragmentar la falsa conciencia. "En una civilización libre de verdad todas las leyes son autoimpuestas por los individuos <dar libertad por la libertad es una ley universal, la voluntad de totalidad se realiza así misma sola a través de la naturaleza del individuo. El orden

es libertad sólo si está fundado y es mantenido por la libre gratificación de los individuos" (Marcuse, 1983: 125).

Para el poder económico la lógica inherente en las diferentes disciplinas de conocimiento es irrelevante su concreción es material, en este sentido el avance del racionalismo instrumental aliena la conciencia transformándola en la masa como un principio universal el cual debe ser seguido, respetado y apreciado.

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Herminio Núñez Villavicencio

The silent renovation: novel conception in the work of Bakhtin

The purpose of these pages is to reconsider a transcendent fact of the 30s of the Twentieth Century: The heated discussion about the novel, a fact that marked a revolutionary milestone, not only in Russia but in great part of the world, it made a change not only in the understanding of the novel, but also in how to understand reality itself. A step was taken from the unique and absolute hegelian vision to the plurality offered by Bakhtin's perspective. In this controversy, the question of literature and its relation to reality was considered again in questions such as: can we objectively grasp reality and translate it by making up an intrigue and with the invention of characters? In what ways can the artifices of the novel present the truth? We conclude stating that Bakhtin rejects the traditional «monological logic», his thought is based on the philosophy of the dialogue and proposes a plausible explanation of the novel and of the human reality.

Keywords: Bakhtin, novel, dialogue, human reality

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explicar la obra literaria reduciéndola a su ambiente histórico inmediato; al mismo tiempo que señala a los formalistas que la literatura, aunque ligada a un especial momento específico, sin embargo, es parte de la cultura y sólo una teoría general de ésta y de su historia puede explicarla en su especificidad. El estudio de la obra en su tiempo y lugar inmediatos no puede abarcar la plenitud del fenómeno estudiado, porque una obra hunde sus raíces en el lejano pasado y es preparado durante siglos, mientras que en la época de su creación "se cosechan sólo los frutos maduros de un largo y complejo proceso de maduración". Si nos limitamos a estudiar una obra en su tiempo próximo, no podremos penetrar jamás en sus

profundidades semánticas. Las grandes obras rompen las fronteras de su tiempo y viven en los siglos, en el *tiempo grande* y, con frecuencia, en una vida más intensa y plena que la de su sociedad contemporánea.

Bajtin formula una lograda y original teoría de la novela de la que los libros sobre Dostoievski y Rabelais son sus columnas. Su teoría consiste en una interpretación de la novela en términos del lenguaje. Sus contemporáneos que descomponían en sus partes el mecanismo narrativo no llegaron a construir un modelo lingüístico de la novela. Bajtin se sirve de la filosofía del "diálogo", rechaza la lógica "monológica" tradicional y propone una visión plausible de novela y de realidad humana.

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Lezer Victoria

Phenomenology of rebellious consciousness and freedom: F.M. Dostoevsky and LI Shestov

The report deals with the evolution of Shestov's ideas about the works of the great Russian writer F. M. Dostoyevsky, shows the shestovization of ideas of Russian philosophy. Shestov had the ambition to direct perception of life in its inexhaustibility, and, consequently, to illogicality, chaos, groundlessness. Shestov's cognition is an aspiration to express the idea succinctly and, at the same time, visibly, so it is not decomposable on concepts, theses and provisions. The author also seeks to identify new aspects in the interpretation of the problems of life and death, God and Man, tragedy and freedom, faith and truth in the texts of Leo Shestov. It's obvious for the author that Shestov had difficulties to avoid contradictions in his interpretation of Dostoevsky's works, the article identifies the contradictions that have been unable to settle in their anthropodicy neither to Dostoyevsky, nor to Shestov, the contradictions in their approaches to human values and his life. If Shestov was attracted by groundlessness, then Dostoyevsky, on the contrary, only in unity with the soil, with the world, with the earth sees the salvation of Man, and therefore himself. Shestov created the image of a "man above the abyss", that is, a man who rose above the vices and ulcers of the world, but rose not by the wave of the magic rod, but by the price and measure of unbearable suffering, at the cost of exorbitant efforts. Dostoyevsky also often uses the notion of abyss when creating his characters. For Dostoevsky, God meant the Good, what brought him to Tolstoy and disconnected with Shestov. Breakthrough to God according to Dostoevsky it is always the overcoming of the abyss of evil and initiation to the Good, and not just a desire, but the battle for the Good, ever-present bloody fight with everything that stays out of the way. He does not believe in instant transformation - a Miracle of accomplishment, which occurs without the participation of the person, outside of hard mental labor. Dostoyevsky would have difficulty in agreeing that only faith saves. In his concept both faith and actions save. On the example of L. Shestov's philosophie it is possible to explore the tragedy of the twentieth century mindset, in the complex ambivalence of which the world and man, his consciousness, the problems of cognition and values are connected.

Keywords: phenomenology, groundlessness, anthropodicy, religious existentialism, rebellion, freedom, philosophy of tragedy

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Loginovsky S.S.

To a question of mysticism typology

In report the mysticism typology problem is considered. On the example of work of the Soviet philosopher Marxist V. S. Polikarpov "Science and mysticism in the XX century" it is shown that attributing to all mystical doctrines of pantheistical ontology isn't proved. It is proved that pantheism is only one of types of mystical doctrines. Besides it there is other type – theism. These types differ both ontology, and the anthropology following from it. V.S. Polikarpov noticed many true moments that are significant for creating a typology of mysticism. And, above all, it is the connection of mysticism with a certain religion that shapes the religious experience of the mystic in accordance with the accepted for this religion ontology and anthropology. Consecutive consideration of mystical doctrines from this point of view using the teachings of mystics representative of a particular tradition allows one to come to the conclusion that there are two main types of mystical doctrines - theistic type and pantheistic type. The most important difference that sets the division of mystical doctrines into theistic and pantheistic is the understanding of the correlation of the world (including man as a part of it) and the Absolute. The identification (or non-discrimination) of their natures is characteristic of the pantheistic type of mysticism; their strict and consistent distinction (not excluding the possibility of direct communication) is a distinctive feature of the theistic type of mysticism.

Keywords: religious studies, religion, mysticism, mysticism typology, theism, pantheism, Marxism, V. S. Polikarpov.

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Theory of power as a tool for analyzing cultural and information aspects of foreign policy

The paper considers the possibility of usage the tools of political science to study of the soft ways of implementing foreign policy. The author uses the concepts of the theory of power to order and to interpret the scientific ideas about the phenomena of soft power, public diplomacy and cultural diplomacy. Public (cultural) diplomacy is interpreted as the form of leveraging of soft power. The author analyzes scientific concepts about subjects and objects of public diplomacy. The purposes of public diplomacy are divided into general (change of values) and specific (change of policy), as well as into the purposes connected with the subordination, and objectives related to the achievement of results. The comparison of public diplomacy purposes with the interests of the recipient is based on the comparison of «conflict» and «consensus» interpretation of power. In addition, the author analyzes the substantial and instrumental resources of public diplomacy, the forms and parameters of its implementation. The results of public diplomacy are correlated with its purposes. The final part of the article observes the main components of the context of public diplomacy: a) the hard power of the country and the work for its use; b) the significant characteristics of the second side of the interaction; c) the formal and informal norms of international relations.

Keywords: foreign policy, power, soft power, public diplomacy, cultural diplomacy

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Sibiryakov I.V.

Security problems of the republic of Tajikistan: contemporary geopolitical challenges on the background of the historical epochs

The article examines the main geopolitical challenges facing modern Tajikistan in the context of a change in historical epochs. Among the main challenges posing the greatest threat for the country, the problems associated with the need to preserve the territorial integrity of Tajikistan, issues related to the economic sovereignty of the state, the difficulties associated with the development of the Tajik own culture, in the face of rapidly changing technologies and industries are being analyzed. Particular attention is paid to the role that other countries, and Russia in the first place, can play in solving current problems in present-day Tajikistan. The most important aspects of the interaction between Russia and Tajikistan are analyzed at different stages in the history of these two states, the importance of preserving in our peoples' memory an objective picture of the development of Russian-Tajik relations in different historical epochs is emphasized. The ways of cooperation between Russia and Tajikistan in new spheres are planned, first of all, first of all in combating various manifestations of terrorism and discrimination in interstate relations.

Keywords: geopolitical challenges, Russia, cooperation, Tajikistan

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Petrova A.S.

Theatre as a sphere of leisure

Theater is a social institute, which is described by such sciences as philosophy, history, economics, psychology, sociology. This paper depicts theater as a part of entertainment sphere. The author examines influence of the state ideology on the quality of theatrical performance. Furthermore, this article describes sociological study of this social institute. The object of the survey is the population of Chelyabinsk of age over 15. The subject is attitude of Chelyabinsk citizens to theatre, attendance to theater compared with other recreational facilities of the city. According to the results of the survey, theater takes the fifth position among the recreational facilities of the city (such as theatres, museums, cinemas, philharmonics, night clubs, cafes, bars, restaurants, shopping centers, special interest groups, sports clubs), only 18% respondents visit theater regularly. Moreover, this article represents the influence of different factors on the spectators' behavior. The results of this study will be useful for creation and reformation Russian legislation in the sphere of culture.

Keywords: theater, leisure, entertainment sphere, sphere of culture, state ideology, values

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