The problem of community in new types of social philosophy textbooks

Alexey E. Smirnov (a), Evgeny A. Prokhorov(b)[*]

(a) Irkutsk State University, 1 Karl Marx St., Irkutsk, 664003
(b) Irkutsk State University, 1 Karl Marx St., Irkutsk, 664003,
irgtuprihod@inbox.ru

Abstract

Modern teaching practice imposes special requirements on textbooks. The text should be concise, but at the same time extremely comprehensive - similar to the way encyclopedia texts were compiled in the "classical era". The authors show that such requirements are met by a modern philosophical problem of community, which may prove constructive for preparation of social philosophy textbooks. The aim of the article is to demonstrate the didactic and theoretical possibilities of the concept and problems of community in a textbook. A heterological approach is used to explore different concepts of community. A central feature of all concepts of community is the representation of the social without reliance on some central authority or transcendental denotation. Community in this logic is thought of not as a given, not as an idea or a representation, but as a state or a mode of existence. Community is being together. But 'being together' does not mean being as a common property. Being is only in sharing, only through which community is established. The material presented in a social philosophy textbook should meet the following criteria: 1. The notion of community captures a snapshot of sociality that opposes imitative, dogmatic, totalitarian and authoritarian cognitive models. 2. The practice of using the notion 'community' is closely linked to a number of key concepts in contemporary social philosophy, such as singularity, event, other, sociation, sharing, multiplicity, difference. 3. The use of material that in one way or another engages the notion of community allows us to better understand the paradigmatic methodological shift in contemporary social science from being as a supersubstantial ground to being as becoming. 4. Finally, the issue of a community in relation to social philosophy as a field of knowledge is universal and, to varying degrees of detail, can be used in almost all the topics of any relevant course.
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[*] Corresponding author. E-mail: irgtuprihod@inbox.ru

Introduction

Teaching practice has long entered a new era. Its content is a shift in the pedagogical paradigm. The processes of learning and education are increasingly seen as multi-dimensional and multifaceted. Textbooks and teaching aids, while asserting their right to be one of the main means of education, have to meet the didactic requirements of a modern learner. Learners of today differ sharply from their "counterparts" of the non-digital age. The traditional delivery of learning material is no longer sufficient. Students and secondary school children perceive information in terms of its multidimensional, rhizomatic, "hyperlinked" structure. The psychology of perception also changes in accordance with the specific organization of information, which students have to deal with. A long text, built on abstract logical links and evolving from simple to complex, is difficult and sometimes painful to comprehend. Today, in order to be effective, a text should be concise and at the same time succinct - similar to the way encyclopedia texts were written in the "classical era". A didactic text should, therefore, provide a clear, complete and at the same time concise description of a phenomenon, subject or event.

So, among the factors influencing the structure and content of a modern textbook, we will highlight the following: 1) changes in the psychology of perception, uptake and use of information by students; 2) unlimited access to information; 3) the problem of motivation to acquire knowledge always existing in the information space; 4) the problem of choosing and organizing didactic material in order to a) achieve classical pedagogical goals and b) connect with practice as much as possible.

The above-mentioned circumstances require changes in the construction and the learning process as a whole: its goals, objectives, forms, methods, and the main means of learning - a textbook.

The current literature on new generation textbooks and the search for appropriate didactic solutions is quite extensive (E. A. Bannikova "New generation textbooks - a component of the transition to a new style of education", M. V. Studenikin "New generation textbooks: modern technologies of teaching history at school", etc.). In a rather large body of literature, there is no mention of how philosophy textbooks should be created. Meanwhile, there is a risk of philosophy becoming an outcast subject among students, since by its subject matter, nature, and problems it requires "the impossible": to keep attention on one object for a long time, to actualize reflexive and creative abilities, to be able to get interested in unfamiliar material.

Consequently, the harder the "entry" into a discipline and its subsequent study is, the greater the requirements for organising the material in a textbook are.

As noted above, a modern textbook is designed to provide the most succinct and applied information possible. This can be achieved by using material that meets the following requirements at the same time: has classical foundations of the discipline taught; contains a proper theoretical and methodological level; has opportunities to prepare cases for autonomous work; has pronounced interdisciplinary links; is topical and directly related to practice.

As examples of textbooks on social philosophy and social-humanitarian subjects we would like to mention the textbooks re-published many times by V. E. Kemerov "Introduction to Social Philosophy" (Kemerov, 1996), L. G. Ionin "Sociology of Culture: Way to the Third Millennium" (Ionin, 2000), A. Magun "Unity and Solitude. A Course in Political Philosophy of Modern Times (Magun, 2011). From recently published and, in our opinion, extremely successful textbooks we would like to mention the work of Y. A. Safronova "Historical Memory: Introduction" (Safonov, 2020), the textbook by T.Kh. Kerimov "Social Philosophy" (Kerimov, 2018), as well as the textbook by the same author "Modern Problems of Philosophy" (Kerimov, 2020). In this article we would like to prove how modern philosophical community problems can be constructive for the preparation of textbooks on social philosophy.

Purpose and objectives of the study

The object of this article is a philosophical problem of a community. The subject is the value of the didactic and theoretical resource of the problem for preparing textbooks in social philosophy. The aim of the article is to demonstrate the didactic and theoretical possibilities of the concept and issues of a community in a textbook.

Literature review

Under the conditions of intensive modernization of the domestic system of higher education, the issues of informational and methodological support of the educational process become more urgent. Textbooks, including philosophy textbooks, play an important part of this process (Press, 2015, Vasilyeva, 2012, Bulatova, 2006, Kurashov, 2007)

Third-generation educational standards require a fundamentally new approach to curriculum development and teaching methods. The emphasis is placed on the need to comprehend the methodology of the subject, master its logic, understand the interrelation of individual notions and phenomena. The student is not expected to memorize numerous formulas, schemes, equations, but to be able to deduce them by mastering the method and understanding the logical connection between individual elements of a unified system. Modern principles of organising the learning process in higher education require a shift of the emphasis

from rote learning to active information search, development of initiative, creativity and personal responsibility of students for the results of their academic work (Gomoyunov, 2006).

The practice-oriented (competence-based) model of the educational process implies enhancing students' autonomy, interactive nature of learning, and individualization of learning. At the same time, subject knowledge loses its dominant role, the degree of information load of the student takes a second place. The formation of the system of certain competences in the learner is considered the result of the educational process (Press, 2015).

Analyzing the problem of forming the concept of a modern philosophy textbook, we can conclude that compared to a typical traditional textbook, an important place should be given to the history of the formation of philosophizing as a method of constructing complex conceptual systems. Existing textbooks present only the results of philosophizing - the ready-made dogmas of ontology and gnoseology. Such literature could bring students closer to philosophy, but no more than, for example, looking at stuffed animals in a zoological museum brings them closer to zoology (Kurashov, 2007).

Using hermeneutic perceptions, we may formulate the main requirement for a philosophy textbook: the author should provide a level of presentation which the average student could "obtain". Only then can there be that "melting of horizons" which provides necessary understanding. Only the author with many years of teaching experience can do this. At the same time, it is necessary to bear in mind that philosophical knowledge is extremely specific. Vl. Solovyov noted quite rightly that philosophy requires 'a special direction of the will, i. e. a special moral direction, and also an artistic feeling and sense, a power of imagination, or fantasy'. Considering that not every student has the above qualities, we must nevertheless try to awaken them (Ardov, 2006).

Modern philosophy textbooks, often certified as new-generation textbooks, tend to bear the irreducible birthmarks of "ideologized philosophy" (i.e., philosophy that does not require the presence of a thinker. Or it excludes the state of understanding as the presence of an individual in what he or she has to do. Philosophy always speaks about the actual, i.e. existing in the moment of thinking, i.e. in the language of wisdom (Bondarenko, 2007, Bulatova, 2006).

There are several approaches to the creation of a modern philosophy textbook: The first approach is presented in M.Gurin's textbook - the comprehension of the history of ideas for predicting human existence in the future, the aspiration to develop a social ideal, ascending to a high spirituality. In the second approach, ontological foundations are set through the ideas of being: what is the world, how did it come into being, how does it exist, how and when will it die? In the third approach elaborated by L. Feuerbach,

the main thing is anthropology: philosophy is addressed to the soul, thoughts and feelings of a man, all other sciences are only an appendix. The fourth approach is through the socialisation of an individual, through an orientation towards the society, in which an individual expresses the form of the social and the collisions of social development converge in his fate (Druzhinin. 2007).

Methodology

Let us refer to some basic principles for selecting the content of a new type of a social philosophy textbook and its structure, which have been shaped by the current needs and our own experience of teaching the subject.

Novelty principle.

This principle implies regular inclusion of the most interesting and topical theoretical and factual material on the newest social philosophy. The novelty principle also implies the inclusion of controversial, sometimes debatable, problems of modern social life into academic literature. In this perspective, the works of a contemporary French philosopher Jean-Luc Nancy, one of the most important authors developing the issue of community, are relevant.

In his book "The Unproductive Community" he writes that it is impossible to create a community artificially; all totalitarian regimes have created not a community, but works of death with untold numbers of victims. Moreover, he reaches a logical limit when he speaks of a community that cannot be conceived, of a community that cannot produce itself as its own work (if by work we understand the purely technical term of production).

Nancy, above all, speaks of a community as being-together or as co-being, of co-creating being. Being, to Nancy's mind, is not a thing that belongs to everyone and is possessed equally by all. We are talking about an existence that has no basis (being), that is not preceded by anything, that is not presupposed. Co-existence, as being-together, is inherently singular and on display, on these two notions Nancy builds his ontology of a community.

What does it mean to be on display? It means that each person is exposed to the world and exists always on the border between inside and outside, where there is no longer any difference between inside and outside. Where the boundary itself is no longer a boundary, but that which is between us, is shared by us, but it is not between, that which totally separates or unites. "The space between us is the space of not-being-the-same-thing and of being on mutual display: this exposition, or 'community' as such, or 'togetherness' (if

'being-in-together' could be called an entity), is some limit in the sense that the border always combines two different things or two different sites" (Nancy, 2004, p. 162.).

To be shown is to have no essence of its own, to remain singular. Such being is singular, it "forms a new point of exposition each time, traces the intersection of the limits towards which the act of discovery is carried out each time" (Choran, Nancy, Simmel, 2018, p. 111.). Exposition, in contrast to position, implies the multiplicity of the singular, being in the presence of the whole, in the co-presence, in the movement of the one towards the other. The act of discovery or openness can be seen as suspended, when there is not yet any relationship between people, but only a possibility of the emergence or rejection of a relationship, where chance decides everything. In this contingency, being manifests itself; to be is to happen.

For Nancy, the main content of the concept of community essentially boils down to the prefix "co-". 'Co-' here is not understood as 'one with others' and does not simply mean 'being near', 'co-' indicates the presence of the Other. "The Other is the place of a community (communaute) as unity (communion), that is, the place of being-self-in-other who would no longer be a stranger, whose otherness would be identification" (Nancy, 2004, p. 126.). The other, as being, is the beginning of my own existence, because in it I gain an open access to the source and the possibility of touching it. Co-existence, the infinite intimacy of the near, the knowledge of the self through the presence of the other in me and me in the other, becomes an overcoming of total intimacy as loneliness. The near becomes the most 'near', but not me, as it is infinitely distant in itself on its exposition. All together they share the same primordiality and simultaneousness. Thus at each point of the world there is origin, the world itself becomes co-presence every time. And the 'co' here is 'the full measure of incommensurable meaning (of being)' (Nancy, 2004, p. 131.).

According to Nancy, the meaning of being is shared in being together. There is no meaning where there is no this separation, the very meaning is in the very sharing of presence. The meaning of being is in being itself, and being is given as meaning and this givenness is expressed in simultaneousness. Meaning does not come from the outside, from the transcendent, it is not added to the already existing, nor is it a result or a goal to strive for. Meaning is what we, as being-in-being, are already in, abide in. It is not possible to designate or classify meaning as a certain truth, meaning precedes any meaning by overcoming it.

Being is put together towards death, but death is not a destination and completion. The infinite meaning of finite existence is an exposition of that which existing does not attain even in its extreme point. In this sense finitude is the very dimensionlessness or 'excessive measure' that allows us to speak of being as a responsibility. Hence, the shared responsibility for meaning and existence is what constitutes the

community of being (Nancy, 1983.).

This thesis, being presented in a textbook, implicitly defends the point of view that it is impossible to objectify society, taken in a "real", not abstract, dimension. Its discussion in the practical lesson will allow students to distinguish two methodological approaches to the analysis of society - the classical one, which implies some basis, and the non-classical one, which presents society as a principled openness. At the same time, society, viewed in the dimension "together", allows us to demonstrate a notion of being that is alternative to the classical understanding.

Thus, a textbook on social philosophy will, on the one hand, make an interdisciplinary connection with ontology, and, on the other hand, society itself will be presented as an example of being itself, or, as the French thinker puts it himself, "the cipher of ontology".

The principle of correspondence.

The essence of the principle lies not only in the correspondence of the author's idea and his objectives with their actual embodiment in the textbook, but also in the autologic of the studied subject to the concepts and methods. This is conditioned, first of all, by the fact that the principle of newness requires us to be sensitive and adequate to the dynamically changing sociocultural contexts, and, consequently, to the very subject of reflection. Here, too, there are a number of problems both linguistic and semantic, both theoretical and phenomenological. When we deal with new phenomena, for which we have not yet worked out a terminology, then terms from another sphere of science or another philosophical tradition or even from everyday life are used.

In this respect it seems justified to refer to the works of another author, whose concept should be considered in the intended textbook, J. Agamben. The material of his concept is important for a textbook for the following reasons. For J. Agamben one of the basic terms of ontology of the political was dispositif. Exploring the origin of this term, the thinker turns to a 'theological genealogy of economy'. The Greek term 'economy' (oikos), meaning house administration - as a practical action in an emergency - was introduced in the ancient Church, in order to avoid accusations of pagan polytheism, while affirming the dogma of the trinity of God. Economy (administration, managing the world) becomes the dispositif by which His nature and essence, being and practice are shared and simultaneously articulated in God. The dispositif (economy) in this case points to pure activity, i.e. governance that has no basis in being (Agamben, 2018b).

Modern political models of governance have turned dispositives, which include mechanisms that facilitate processes of subjectivation, into elementary practices of violence (Agamben, 1993.). The tragedy of

contemporary society is that societies emerge as inert bodies imbued with gigantic processes of de-subjectivation to which no real subjectivation can correspond to any more. To compensate for the lack of real subjects and, hence, to save the world, according to J. Agamben, it is possible by means of the profanation of dispositives, returning the connection with the self to the living person.

Considering this problem, Agamben refers to the ancient Roman law, in which the individual was included in the existing order through sovereign exclusion. The fact is that Western civilization, according to the scholar, transforms a man into a homo sacer (a holy man), i.e. into one who may be killed but may not be sacrificed. The life of a Homo sacer, J. Agamben calls vita sacra or a naked life and characterizes it by complete insecurity before death (Agamben, 2016.). The sovereign, as a representative of sovereign power, acts as the manager of life and death. The sovereign, like homo sacer, belongs neither to divine nor human law, but outlines the political space as such in its original form, where the rules of law and the laws of nature are missing. This zone, which is outside the social context, is called by G. Agamben a state of emergency, which only the sovereign has the right to declare.

In the modern world, the state of emergency is rapidly encroaching on the legal system, making the exception the rule of law, where violence and law become barely distinguishable. The result of this intrusion, according to the researcher, is the transformation of the world into a great political concentration camp, with its totalitarian principle of governance, at the heart of which is the control not only of one's private life, but where every decision about life becomes a decision about death. How to overcome this ontological negativism, what should the project of a new "community" in a situation of total legalization be and economization of human relations, of confusion between what we can believe, hope for and love, and what we are obliged to do or not to do, to say or not to say? In other words, how to change or suspend the space of the political, how to deactivate the dispositif that has bound life and law in a state of emergency?

At the base of the community to come, G. Agamben sees inactivity as a contemplation of one's own capacity to act. We are talking about an activity that is capable of bringing about inactivity, stillness and the deactivation of all human acts, which are constantly reproducing one another. Inactivity appears in this concept as a political paradigm, enabling contemplation of the open and the eventual discovery of those possibilities of fullness of form-life (Agamben, 2020.) that have long been neglected, levelled by dispositives, split into separate ways of life. Through the example of poetry (a kind of no-activity) (Agamben, 2018a), which deactivates the communicative and informative functions of a language, transforming it into pure speech, J. Agamben shows how it is possible to overcome the split between an animal and a human, biological and political and enter into an acquired world, alien to all violence. Based on this, the philosopher proposes thinking of art not as an aesthetic human activity, but as a political one.

For art is capable of suspending activity as activity, transferring habitual meanings into the realm of contemplation, opening for humans the possibility of a new being, a new form of life.

Thus, Agamben's logic, as proposed in the textbook, allows a thematic connection between history, ontology, politics, law and religion (Shokhin, 2016). An important aspect of this material is its genealogical approach, which is actively demanded in contemporary social studies (Etkind, 2020).

The principle of dialogue and polylogue.

These principles focus the content of a social philosophy textbook on dialogue and polylogue. They correspond to the very nature of philosophical and, even more so, of philosophical and sociological discourse, as well as to the contemporary situation in society and education. Dialogue and polylogue can be both the form of presenting the teaching material and its content, as well as various ways of involving the student in the communicative process and means of activating his or her own choice. After all, the textbook today is a part of a global communicative system that involves active involvement of the self and the Other in dialogue and polylogue.

The works of G. Bataille (2016) on community seem to us dialogical and polylogical in their content. G. Bataille was obsessed with the idea of studying the society, and moreover, he himself tried to create "a community of those who are deprived of the community" (Blanchot, 1998, p. 3.). Bataille defines society as a "complex being", transcending the sum of its parts and not reducible to them. He suggests that "complex beings" are more than a cluster, namely a specific movement that can be called a "unifying movement", at least when it comes to a one-dimensional being or a society. Bataille enters into a debate with Durkheim and insists that society is not an organism and cannot be equated to a molecule; neither is it a collection of individuals, it is a "complex being". A being possessing consciousness. It's impossible to answer the question of how consciousness appears, so we can only acknowledge that its emergence from nothing is unprecedented. The life of consciousness appears as an indivisible reality with a fundamental unity that opposes the rest of the world. But at the same time, this unity is paradoxically directed, at the level of an individual, through inner formations, if not to disconnection, then at least to a change of composition. The re-grouping of individuals (not personalities) on a new plane could be called a new community, if it did not retain a connection to the old organisation.

Community, as Bataille presents it, is not conceivable outside co-communication. Communication constitutes presence, but not the presence of an informative text that is rationally understood in communication, but the momentary state of a living body entering into an emotional relationship with other communicators. This state is what Bataille calls "inner experience". By inner experience he means what is

usually called mystical experience: the state of ecstasy, rapture, at least mental excitement. However, this experience differs from religious (mystical) experience in the fact that here it is not a question of true knowledge, nor is it a means to gain any knowledge or achieve any goal. Moreover, the experience is not the truth itself, but at the same time it does not deny it, nor is it knowledge or ignorance. Experience simply questions everything one knows about being, challenging any positive assertions. It is a journey to the edge of human possibility, to a place where language and speech no longer matter, where experience itself becomes a value and an authority.

Experience is born out of ignorance and reveals nothing, but also hides nothing; it is shared with another - in a community of friends. Inner experience, above all, is possible if it is communicated and is a gift of a friend, passed down from one person to another. The transmission of inner experience is akin to ecstasy, which refuses to focus on the self. Experience cannot be isolated, it is directed towards the other, open outwards and found in the utmost nakedness of communication when all separate existence is lost. Bataille sees in the openness of experience the road to a truly sovereign community.

So, the didactic importance of G. Bataille's work for a contemporary social philosophy textbook is to conceptualize a situation that could be called heterologous or a situation of complexity, which is characterized as: a community is impossible - but it exists, or can exist. And also in the creation of an appropriate theory, which is today reconstructed in the most systematic way by A. Zygmont (Zygmont, 2018).

Results

The didactic, theoretical, and methodological productivity of the community problem for a new-type social philosophy textbook can be summarised as follows. Society, as seen from the perspective of classical philosophy, always seeks to be homogeneous, total, holistic, and sustainable. The 20th and 21st centuries have brought to the world an unprecedented number of problems related to the deformation of communicative relations, fragmentation of cultural experience, loss of the sense of community (Jameson, 2016.). There is a situation of a lack of communication, erosion of social ties, increased conflict, as well as a whole list of deformities of reciprocity: international terrorism, forced assimilation, all kinds of oppression of the Other and each other. It is not surprising that the problems of understanding, communication, community and difference have been developed throughout this period. Hermeneutics, existentialism, phenomenology, fundamental ontology as well as postmodernist philosophical discourses offered different ways of solving the painful problems.

Theoretical efforts were related to the necessity of answering a number of questions: what could be

opposed to totalitarian communitarian models and dogmatic, imitative, authoritarian forms of a community?

How can we stop understanding society as "around the common"? What would then constitute its 'community'? What cognitive models can overcome the homogeneous order of the totalitarian? What logics of communication can be opposed to " gnoseological totalitarianism"?

The concepts of a community presented above answer these questions to a certain extent. Their main feature is the representation of the social without reliance on some central instance or transcendental signifier. The concept of a community generates its own ontology, alternative to the classical one. Community is thought of not as a given idea or representation, but as a state or mode of existence. The basic motive of a community is not to deal with an idea, but with existence itself. With existence without foundation or essence, with the factual circumstance of existence. In this situation being ceases to function as the ground of being. Existence is not derived from some basis and is not reducible to essence. Existence is the essence of community insofar as it is "without properties", before any predication, that is, simply is. Community is being together.

But 'being together' does not mean being as a common property. Being is only in the division by which only a community is established. Being is introduced as difference and is not present for itself before this difference.

Thus, within the classical (metaphysical) tradition, sociality has always been reduced from Being as an external instance of order (Cosmos, God, nature). This external instance organized, stabilized and guaranteed the social as such.

The ideal of community was seen in fusion, unification (Delanda & Harman, 2017). The concept of community frees the researcher from reference to some structural centre. For community is not a common substance or a common Being. Community is not an object or a representation, but a co-existence of singular existences. Community, as already said, requires an imaginary ontology of being for which the idea of difference becomes fundamental.

Discussions

The confrontation of the notions of "society" and "community" exposes a specific gap between the classical (metaphysical) and non-classical view of the sociality. The metaphysical way of understanding the sociality considered society by analogy with nature. This view was inextricably connected to power and knowledge - to the specific organization of the society and to rationalism. Today, there is no longer the familiar

transparent world. This does not mean that the notion of "society" and/or metaphysical notions in general should be abandoned. Rather, we need to free ourselves from the research patterns associated with the practical use of these concepts. At the same time, we should not forget that in contemporary sociocultural circumstances, antitotalitarian discourse itself, its structure and organisation, its possibilities and limits, also needs to be challenged and revised.

Nevertheless, it seems to us that revealing the basic interconnections and interdependencies of different conceptions of a community allows us to identify a number of positive possibilities, which will allow us to start building a theory of a society that will constructively reveal the facets of the social process that have so far been unnoticed.

Conclusion

The inclusion of the problem of community in new types of social philosophy textbooks seems to us important for the following reasons.

1. The notion of community captures a cross-section of sociality that confronts imitative, dogmatic, totalitarian and authoritarian cognitive models. Theoretical culture is far from being extinct at the level of research stereotypes and daily cognitive practices, as well as their corresponding methodological ideologies.

2. The use of the notion of community is closely linked to a number of key concepts in modern social philosophy, such as singularity, event, other, sociation, sharing, multiplicity, difference. This will facilitate the actualisation of interdisciplinary connections in the learning process and increase the content capacity of the manual.

3. The use of the material, which in one way or another involves the concept of community, makes it possible to better understand the paradigmatic methodological shift of contemporary social science, consisting in the transition from being as a supersubstantial basis to the representation of being as becoming. Concepts of community, for all their differences, are described by this second ontological (or, more precisely, heterological) model.

4. Finally, the problem of community in relation to social philosophy as a field of knowledge is universal and can be used to varying degrees of detail in practically all the topics of the relevant course.

The issue of community, as presented in a contemporary textbook, can be justifiably considered as a "hot spot" of contemporary social philosophy because it is the most relevant motifs of ontology, social epistemology, and correlated disciplines that overlap within it. For this reason, the above-mentioned issues

have a pronounced didactic resource.

Thus, having covered the material properly, it is possible to create a modern social philosophy textbook that would meet the challenges of modern education, namely: provide the most concentrated and applied information; contain the classical foundations of the discipline with modern approaches; combine a proper theoretical and methodological level; have strong interdisciplinary links; have opportunities for case studies for autonomous work; be directly related to practice.

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