

----- Пересылаемое сообщение-----

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Dear Fedorova, M

Warm greetings!

We have read about your published precious paper in *FILOSOFSKII ZHURNAL* titled '*Tradition*' as an element in the discourse of political philosophy, and the topic of the paper has impressed us a lot.

The paper has drawn attention and interest from researchers and scholars specializing in historicism; historical philosophy; tradition; rationalism in politics; conservatism; liberalism.

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Here attached the details of your research which has left us a deep impression:

Title: 'Tradition' as an element in the discourse of political philosophy

Abstract: The present article attempts to consider 'tradition', one of the most frequently used terms in Russian political philosophy discourse over the recent years, as a valid notion in political philosophy. The author traces down the tangled history of this concept, aiming to reveal the political meaning of the philosophical discussions around it. She shows that the primary content of such discussions has invariably been the dilemma of reason vs tradition which originated in the political thought of the modern age to become the foundation of two distinct political ontologies. At the heart of the first of these ontologies is the idea of an unconditioned, autonomous reason capable of reforming the world of human relations in accordance with the laws of justice, elaborated by its own mediation, and intent on shaping a new world where all the prejudices and constraints of the past are abandoned. The other ontology, conversely, is based on heteronomous reason which is conditioned by its development by historic experience and tradition; it is from the latter that it derives the laws of social and institutional progress. Contemporary philosophy is aiming at finding such a solution to the dilemma that would still allow to maintain the tension between its two poles and to imbue them with new philosophical and political meaning. Among the new problems thus revealed is the problem of how following a tradition combines with the idea of freedom, or whether tradition can be transformed and change and how it can be related to transcendentals in historical thinking. The author arrives at the conclusion that archaism is the inevitable outcome of only that kind of historical politics which regards tradition as sacrosanct without taking into account its controversial logic.

Hope you can join us and kindly let us know if there is any question.

Warm regards,

Jessie Wright

Editorial Office of *International Journal of Philosophy*



----- Конец пересылаемого сообщения -----