

[4].

[2].

[8].

[1].

(. *potentia* -) -



, - , ? !
 : «... ! (...)
 » [9, c.27].

! - : «
 » [8, .34].

, . : ?

; - : «
 » [5, c.346].

: «
 » [5, c.420].

: « -

. ... !
 » [8, c.27-28].

«

» [8, c.133].

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» - «



: «

, (freedom as equal liberty),

» [8, c.184].

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:()

(position) » [8, c.66].

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» [7, c.37].

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[6].

... ? ... ?

... : « ... » [5, c.284].

[... : 2, c.336-337].

...

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1. ... / ... , 2002. – 832 .
2. ... ; [...]. – ... , 1974. – .3. ... – 1974. – 471 .
3. ...
4. ... / ... , : ACT, – 2000. – 752 .
5. ... 6 . / ... , 1965. – 4. – .1. – 501 .
6. ... ; [...]. – ... , 2008. – 992 .
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Summary

Volkov . Teleology Diskourse of Solility. n the article originality of teleology of discourse of solidarity opens up. Inability of conception of intention the pragmatist of subject is shown, in particular, originality of his realization. The necessity of distinction of the states (moduses) of subjective consciousness is defended. Basic approaches open up in limitation of subjectivity. Position is defended, that teleology of discourse his potency as aggregate of possibilities is underlaid, dominant senses of existence determined maintenance and modus of consciousness. It is underlined that foundation of moral teleology can be not only actuality of freedom|, but, above all things, presence of solidarity. Keywords: subject, discourse, teleology, intention, vital world, moral, potency, modus of consciousness, sense of existence.