

невичерпності життєвих сил, стане дієвою підставою для наснаги та впевненості у прийдешньому.

Тож, філософія серця уможливує ефективну протидію колізіям сучасної драматичної історії, виступає гарантом присутності людини у складі буття. Таким чином, добросердечність виступає очевидною формою гуманізму на вітчизняних теренах, є виявом загальнолюдських цінностей в українській ментальності. Сподіваємось, що подібні світоглядні сентенції відкривають перспективи ствердження людського світу, у якому гармонізація світів може полягати у довірливих стосунках на основі встановлених через вільну дискусію пріоритетів абсолютних цінностей над будь-якими іншими.

Як бачимо, українська гуманітарна традиція переконливо свідчить про «генетично» закладені підвалини загальнолюдських цінностей у національному світосприйнятті. Незнищенням доробком у розбудову гуманного суспільства виявляється інтелектуальна, волевовольова, почуттєва діяльність мислячих і небайдужих співвітчизників, які повсякчас доводять, що жити серцем є найвірнішим способом людського існування у строкатому світі. Таким чином, кожен із небайдужих як до комфортного побутового співіснування із такими «собінеподібними» сусідами, так і до високо-рефлексивного пошуку істинно людського буття, має культивувати і настійливо розповсюджувати на всіх рівнях комунікацій домінуючий колективний інтерес над індивідуальним, загальнолюдських цінностей над особистими задля зовнішнього спокою, внутрішньої рівноваги і, насамкінець, самовозвеличення: я зміг зробити щось добре, або, принаймні, не примножив зло!

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Cordiality in communicative experience of Ukrainians

The problem of development and implementation of its goodwill in everyday life is timeless in any civilized community. The article is devoted to finding effective methods of connection of individual and universal values in the Ukrainian philosophical thought. We are talking about the philosophy of the heart and the urgent need to spread its ideological content in terms of development civil society in Ukraine. Purpose is to clarify the conditions for successful functioning of a trusting attitude, realization ideological content of humanism in the psychological adjustment, study the ability of personal restraint and prudence to maintain peace and tranquility in a global world, defining tolerance as a form of wisdom. The author seeks to prove the ability of the cordiality to spiritualize otherworldly, external, indifferent world. Identifies potential and actualizing ways cordocentrism influence on historical and existential event for the purpose of absolute humanization of as a cultural and anthropological space and achieve peace of mind.

Keywords: humanism, cordiality, trust, heartfulness, spiritual values, prudence.

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Добросердечность в коммуникативном опыте украинства

Проблема освоения доброжелательности и воплощение её в повседневность является вневременной в любом цивилизованном сообществе. Статья посвящена поиску эффективных способов соединения индивидуальных и общечеловеческих ценностей в украинской философской мысли. Речь идёт о философии сердца и настоятельную необходимость распространения её креативной составляющей на процесс становления гражданского общества. Целью исследования является выяснение условий успешного функционирования доверительного мироотношения, трансформации мировоззренческого содержания гуманизма в психологическую установку, роли сдержанности и рассудительности в поддержании мира и покоя в глобальном измерении. Автор стремится доказать способность личной добросердечностью одухотворять потусторонний, внешний, безразличный мир. Определяются потенциальные и актуализирующие способы влияния кордоцентризма на исторические и экзистенциальные события с целью безусловной гуманизации как культурно-антропологического пространства, так и достижения душевного равновесия.

Ключевые слова: гуманизм, добросердечность, доверие, душевность, духовные ценности, рассудительность.

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THE ROLE OF THE FAMILY IN THE SOCIALIZATION PROCESS AND ADJUSTING GENDER-BASED DIFFERENCES

The study of different human communities and factor analysis of their impact on the process of socialization are always the center of attention of researchers of social sciences and humanities. From this perspective, the purpose of this article is to examine gender relations in the family environment and their impact on the process of socialization.

The article also explores the different feminist approaches, makes some important generalizations of the essential differences in the East and the West.

The author also analyzes the theoretical bases features intra roles svyazannyh gender differences.

Keywords: socialization, socio-political status, gender based difference, personality stabilization, feminizm, feminist approaches of a family

According to most sociologists, one of the most important functions of the family is the provision of emotional needs to family members, which guarantees the continued existence of this institution, especially in industrial communities. Although the provision of emotional needs is also possible through other environments, such as workplaces or educational institutions, or the companionship of a friend, many people feel that their most satisfactory personal relations are with their wives, children and other relatives.

People usually seek their physical security and mental comfort in the family. For them, home is a safe shelter that gives them mental relaxation far from the quarrels and tensions of the outside world. The importance of this function in modern industrial communities has made it the most important factor influencing the quality of marriage in the family.

According to Parsons, among the many functions of family two in particular are very important: sociability and the role family plays in stabilizing the personality of adults. The author says that industrialization has destabilized kin-based family relations and led to the family's economic and educational functions being divided between the family and other institutions. "The family has an important role to play in the preparation of sociability factors for children and above all, the conditions for obtaining mental harmony for adults" [1, p. 377]. According to Parsons, the stabilization of an adult's personality refers to the role played by the family in facing the psychological pressures of everyday life, which may potentially destabilize adults' personalities. Stabilization of personality originates from the mutual emotional support spouses supply to each other and also the role parents play in this process. During the process of personality stabilization, parents can return to their childhood by playing with their children, which can help them remove some of their emotional stresses.

Undoubtedly, like many others, feminists also consider satisfaction of emotional needs one of the basic ideals of family. But what has made them critical of this family function is its inequitable distribution between men and women. Factors such as women's employment, housework, domestic violence and other factors have made feminists claim that this emotional function is not shared equally in the family. They have examined this function from different perspectives and concluded that emotional needs also provide a basis for women's suppression during their married lives.

Jessie Bernard, a liberal feminist, believed that marriage has different effects on the mental health of men and women. She also believes that traditional marriage brings more welfare advantages to the husband than his wife. In this regard she distinguishes two types of marital life in each marriage out of which one is the man's marital life. Further she notes that, despite being bound to the family and its related responsibility, a man enjoys powers guaranteed to him by social norms and traditions. These powers include authority, independence and the right to enjoy unconditional emotional and sexual services provided by his wife. The other is the woman's marital life, in which she acknowledges the cultural value of marriage, which safeguards her from social stigmas that unmarried women normally face. However, she suffers from her impoverished conditions, powerlessness and dependence on husband, obligation to provide emotional and sexual services and the gradual losing of the privileges she used to have as a girl before her marriage. She concludes that marital life is good for men but bad for women. She believes that this unequal

effect will cease to exist when the spouses are released from the traditional obligations entailed with marriage and choose the kind of marriage which is consistent with their demands and personalities [2, p. 1277-1279]. According to feminists, even though it is necessary to satisfy the emotional needs of family members each individual's need is not equally fulfilled in the family. There is an important question here - why can family not address the emotional satisfaction of women?

Feminists have provided different answers to this question, but most have emphasized two factors more than others: motherhood and housekeeping duties. They have presented many discussions of housekeeping and motherhood and their repetitious nature from different aspects. They all consider housekeeping the major expression of patriarchy. The perceived conflict between housekeeping and emotion and companionship will be explained below.

Oakley, a radical feminist, believes that women experience four different kinds of contradicting conditions in family life [3].

1) A gender-based work division, in which women are expected to undertake the responsibility of housekeeping and childcare.

2) Differences in the emotional needs of women and men, in which women are expected to address the angers of their husbands and children but they themselves have no one to refer to.

3) Differences in the physical power and economic capability of wife and husband, which may result in women having no authority over financial resources, being unable to participate in social activities and even facing physical abuse from their husbands.

4) Authority over sexual relations and fertility control belonging to men [4, p. 704].

Oakley believes that housekeeping lacks any motivating factor, because there is no possibility for progress and promotion, the sense of success is transient, work satisfaction is rare and housekeeping is not considered a paid profession. He believes that thankful and sympathetic behavior from the husband serves as a reinforcing factor keeping the housewife at her job but does not provide her with a more fundamental reward. Although Oakley accepts that the "responsibility of housekeeping produces some motivation, the result is not at all satisfactory due to the psychological isolation of the housewife [5, p. 199].

Another field that feminists have dealt with in analyzing the emotional function of the family is - Domestic Violence against Women, which is considered one of the dark aspects of family life. They believe that home is often perceived as the shelter of happiness and security, but domestic violence is part of the experience of most women. According to them, "the main reason for this violence is the authoritative patriarchal structures in society and family, as the center of inequalities and the exploitation of women and children has become the primary environment for the maintenance of domestic violence" [6, p. 18-19].

Basically, all approaches to social phenomena are based on a series of specific intellectual and philosophical principles which are used to analyze and explain those phenomena. If, in the world of intellect and in practice, we witness a process called feminism, we should look for its seed in Western intellectual and social foundations. It is ideas that emerged in the West after the renaissance which became the basis for the emergence of feminism.

In reviewing feminism, therefore, one should realize that feminism is a Western concept which cannot be generalized

to other cultures and communities. And since none of the fundamental feminist principles is accepted in Islamic doctrine, teachings based on these principles cannot be acceptable for the Islamic community. In the following section, therefore, we will briefly review the critical perspective of religion on feminist tendencies concerning family functions.

The value-based Islamic system or Islamic theory prescribes man to be God's "khalifeh" (successor and ambassador on earth). Man's identity, and the purpose of his creation, can only be determined and manifested within the framework of his slavery and obedience to God. Therefore, the ultimate goal in the establishment of the preferable Islamic government is submission to God.

According to religious scholars, in this value-based system there is a harmony between human nature and the religious principles regulating social and private life. Although men and women are presumed to be equal as human beings, the prevalent difference of interest and purpose between men and women acts as the theoretical basis for making gender-based distinctions between them. Furthermore, they claim that these differences not only do not provide grounds for gender conflict but complete a couple. Feminist approaches have dealt with family and its functions differently:

1. The axis of the feminism concept includes humanism and secularism. Therefore, all its orientations are based on the presumption that humans are the source of religion and do not need divine direction (humanism). Resort to inspiration and belief that religious ideas should govern social behavior are not accepted in any strand of feminism. In this approach, the only thing which deserves to be examined is the worldly life of a human (secularism). Therefore no external power is higher than individual demands and the only thing that matters is earthly reality. According to humanist theory the feminist family is a family in which the interests and demands of individuals are the fundamental criteria defining and regulating people's affairs. Therefore, since issues such as women's right to refuse sexual relations with their husbands, free and open sexual relations, homosexuality, etc. are matters of human demand there should be no limitations. Obviously, the principles of secularism contradict the Islamic values which are deeply integrated with the culture of Iran's religious community.

2. Opposition to religion and deviation from religious values is believed to be the most serious criticism of feminism. One of the intellectual foundations of feminism is secularism. Secularism advocates the removal of religious doctrines from a role in the individual's social and private affairs and for the concept of ethical and social values to be determined based on worldly livelihood and social welfare without reference to religion. Feminism likewise seeks to omit religion and religious instruction from the family. It encourages people to enjoy worldly pleasures by omitting God and religious concepts from social and family life. As quoted by some Islamist scholars, —With the expansion of secularism, there is no reason to tolerate the limitations and hardships of marriage and family. The most important goals of feminism include removing different prejudices against women, obtaining legal equality for them and equal rights in their sexual relations and recognition of same-sex relationships and abortion. Most of these demands are in conflict with Islam and other divine religions, and are held to have no positive result except the destruction of family and society.

3. From a feminist point of view, man and woman are two different genders, one of which seeks to enslave the

other through traditional norms and religious customs, the excessive prosecution of which have made man and woman become enemies of each other. Family was introduced to be the scene of such contradiction. But in Islam man and woman complete each other, and each has a specific responsibility to ensure the other family members' happiness. Therefore, since establishment of contradiction would weaken their capacity to do this, social reforms should be applied which would generate a better mutual understanding of the two genders and the removal of contradiction. In religion, man and woman are taught that their happiness depends on both of them. So their mutual understanding in the family is not an obstacle, but a factor determining their happiness. It is quite clear that the realistic correlation of moral or ethical values with individuals' worldly needs would result in a couple fulfilling their needs through applying religious concepts. According to religious scholars, excessive promotion of secularism would result in the total elimination of ethical values from human societies.

4. All feminists believe in gender equality and the guarantee of equal access to facilities, opportunities, resources and legal protections in family and community. Feminists in Western countries try to establish a community where differentiation based on gender is replaced by similarity. This is the way to achieve an ideal of equality and worldly welfare for men and women, in their view. They believe that a desirable community is a community where men and women have an equal share in all activities in all sectors of society. The differences in feelings, talents, physical capabilities and any other factors between men and women should not be used to justify presumed gender discriminations. Secular feminism encourages women to leave their family duties and take on more social responsibilities, in which they will have equal educational and job opportunities, and ignores the major inherent roles of women such as motherhood and housewifely responsibilities. According to the Islamic ideological interpretation of women's position in the family and society, she will thereby lose her motherly respect and her fundamental function in the kin-based family structure, as her distinctive feminine characteristics place her in a completely different position in the family and society where she will be expected to behave differently. Islamic ideologists claim that ignoring the differences between the sexes damages human society and women's identity and therefore, to the same extent, harms human equality. The problem with the secularist's feminism is that woman has to change herself to fit in with a society where she must compete with men in all fields of activity. In this process of competition she might thus compromise or jeopardize her womanly characteristics. According to the Islamic approach, the feminist analysis of women's situation, based on gender equality and humanism, cannot lead women to achieve prosperity and perfection.

5. The most important objective of feminism is — Women's Rights, which might include rights to equality, freedom, child abortion etc. However, it seems that feminism is not concerned about ethical principles in a family. The feminist version of women's rights places less emphasis on moral values being fundamental to family functions, while in Western countries feminism has failed due to this deviation from spirituality and morality. Since feminism has not been properly led, we have seen the highest degree of violation of women in the societies which claim to be the arbiters of women's rights. Issues like the economic exploitation of women, and using naked women in commercial advertising,

will likely damage equality for women rather than promoting it, according to religious leaders. Anti-feminist religious scholars claim that feminists have tried their utmost to create equal opportunities for women in society outside the family, but feminists' description of women's social activity disregards some inevitable realities about women in society, like women's cultural, physical and mental differences to men. Feminism has made women materialistic instruments which profit capitalism. According to religion, feminism has not only helped women obtain rights and freedom but has also hindered the achievement of many of their human rights.

6. Feminists believe that family and marriage are obstacles to women's sexual freedom because, in their opinion, the sexual freedom of women equals the right of access to sexual relations without any restrictions. The problem with this claim is that women's feminine values will be undermined by this, because having multiple sexual partners, according to religion, makes her a prostitute. Moreover, the dissatisfaction and mental insecurity created during these kinds of relations will create frustration and desperation, whereas healthy married life provides them with instinctive marital satisfaction which helps them enjoy their relationship with peace and security.

7. One of the bases used by feminists to develop their conception of equality between men and women was the freedom of the sexual revolution. Feminists promoted issues such as free abortion, sexual relations beyond the family framework and homosexuality as a response to this. However, in religious communities such feminist concepts of relationship cannot be accepted, because moral values and the establishment of a family for couples are significantly important for Islamic societies.

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Роль сім'ї в процесі соціалізації з урахуванням регулюючих установок гендерних відмінностей

Питання вивчення різних людських спільнот та аналіз їх факторних впливів на процес соціалізації завжди знаходяться в центрі уваги дослідників соціальних і гуманітарних наук. З цієї точки зору, метою цієї статті є вивчення гендерних відносин в сімейному середовищі та їх вплив на процес соціалізації. Стаття також досліджує різні феміністичні підходи, робить деякі важливі узагальнення по сутнісним розбіжностям в Сході і на Заході. Автор статті також аналізує теоретичні бази особливостей внутрішньосімейних ролей зв'язаних з гендерними відмінностями.

Ключові слова: соціалізація, соціополітичний гендерна відмінність, стабілізація особистості, фемінізм, феміністичний підхід до сім'ї.

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Роль семьи в процессе социализации с учетом регулирующих установок гендерных различий

Вопросы изучения различных человеческих общностей и анализ их факторных влияний на процесс социализации всегда находятся в центре

внимания исследователей социальных и гуманитарных наук. С этой точки зрения, целью этой статьи является изучение гендерных отношений в семейной среде и их влияние на процесс социализации. Статья также исследует разные феминистические подходы, делает некоторые важные обобщения по сущностным различиям в Востоке и на Западе. Автор статьи также анализирует теоретические базы особенностей внутрисемейных ролей связанных с гендерными различиями.

Ключевые слова: социализация, социополитическое гендерное различие, стабилизация личности, феминизм, феминистический подход к семье.

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УТОПІЗМ VS УТИЛІТАРИЗМ: ПОРІВНЯЛЬНИЙ АНАЛІЗ СОЦІАЛЬНИХ ПРОЕКТІВ ВІДРОДЖЕННЯ

В статті досліджуються два філософсько-соціальні проекти доби Відродження: утилітарний та утопічний. Здійснюється їхній порівняльний аналіз на предмет подібності та контрарності позицій, висловлюваних в цих проектах щодо проблем гуманізму, свободи людини, вимоги справедливості суспільно-державного устрою, необхідності надання людині можливостей для її самореалізації тощо. Дослідження утилітарної та утопічної концепцій філософії доби Відродження здійснюється на основі філософських доктрин видатних представників того часу – Томаса Мора (утопізм) та Ніколо Макіавеллі (утилітаризм). Висновки їхніх розмірковувань редукуються у площину сьогодення, на практику сучасного державного та суспільного будівництва. У зв'язку з цим виявляються сильні та слабкі сторони обох проектів, їхня користність та шкідливість в умовах сучасного державно-політичного життя.

Ключові слова: Т. Мор, Н. Макіавеллі, утопія, утилітаризм, держава, свобода, справедливість.

Філософія доби Відродження подарувала світові два важливі здобутки у соціальній царині: утопічні та утилітарні проекти, які з принципово різних позицій вирішують питання можливості стабільної та сильної держави. Ці проекти стали базовими концепціями у подальших філософських, соціологічних, політичних пошуках моделі найкращого суспільного устрою, який би забезпечував щастя людині та процвітання держави.

В роботі здійснюється порівняльний аналіз філософської спадщини утопіста Т. Мора та утилітариста Н. Макіавеллі. Їхні ідеї знайшли потужну розробку в роботах наступників. Утопічні ідеї в подальшому надихали розробників соціалістичних та комуністичних проектів майбутнього – Сен-Симона, Фур'є, Оуена, Маркса, Енгельса та інших. Утилітарна концепція розроблялась Л. Вала, Д. Міллем, І. Бентамом, Р. Холмсом та іншими.

На основі проведеного порівняльного аналізу утопічної концепції Т. Мора та утилітарної концепції Н. Макіавеллі буде здійснена спроба виявити особливості, сильні та слабкі сторони обох проектів та результати їхньої редукції в практичну площину державобудування сучасності.

Н. Макіавеллі (1469-1527) та Т. Мор (1478-1535) жили та творили в один і той самий період. Але попри це їхні ідеї і думки були кардинально різними: Мор висував перші ідеї соціальної утопії, а Макіавеллі відтворив дух свого часу в утилітарній політичній філософії, ставши ім'ям