

FROM THE EDITOR

This issue presents materials discussing a problem that is interesting for those who live and work in Siberia and teach philosophy here: is it possible that “philosophy in Siberia” also becomes “Siberian philosophy”? Historically, the classification of philosophical trends are normally done according to two criteria – content and geography. A traditional course in the history of philosophy usually combines both. Of course, Ancient philosophy is a set of teachings related to different areas and schools, but at the same time we understand that there are important differences between the same Ancient philosophy from the German classics or from Eastern philosophies.

If we exclude topics which are developing – creatively or not – are set by programme of teaching, then most of the other topics are set by the international and metropolitan philosophical thought. Therefore, the autonomous research is quite strictly defined from outside. Actually, this consciousness is called provincialism. It is worth noting that the concept of province and provinciality as important elements of the country’s mentality arises in the states where there is a significant and greedy capital city, very distinguished by prestige among other cities and forming a sense of inferiority among their residents (so called negative provincialism). However, there is another side of provincialism: the consciousness of un-spoiledness, purity, rooted in their national culture (so called positive provincialism).

What is forming a person’s consciousness where there are no perceptible boundaries? If we assume that Siberia as a political, cultural and geographical concept has been created by the expansion of the Russian state from the Urals to the Pacific ocean, it turns out to be the opposite of the Great Steppe. The second was a bridge between civilizations, the first was the advancement of civilization. This is a different consciousness and a different mentality. Yes, Siberia is a colony, and in this sense it is an extension of Russia, “a country that is being colonized” (in the words of V. O. Klyuchevsky). The image of the great steppe as a link between the civilizations of the West and the East served as the basis for the emergence of the philosophy of Eurasianism. On its scale, the image of Siberia may well play an independent role without being included in Eurasian discourse. It is possible to talk about a certain type of person, and the correspondence between habitat and mentality, etc. And the level of significance of the corresponding philosophy will be determined only by the level of understanding and representation. In this case, “philosophy in Siberia” can become an independent “Siberian philosophy”.

