

Editorial

The publication of this issue marks fifteen years since the founding of the journal "Ideas and Ideals". This is not a very long period, but certain results can be summarized. Firstly, the journal has confidently reached the All-Russian level, and secondly, the topics of the journal, which are stated in its mission, are becoming increasingly clear, namely: reflection on culture allows us to identify and explore trends in the spiritual and material development of society. This applies to quite a few, if not all, articles in philosophy, economics, and cultural studies.

At present, one of the key topics for our society is the theme of transitional time, which claims the level of the second "Axial Time". Shortly after the Second World War, Karl Jaspers in his work "The Origins of History and its Purpose" presented a vivid characterization of the world-historical phenomenon dating back to the first millennium BC. In doing so, he relied on a number of earlier works, where the term itself appeared, but he gave it a new meaning. The idea of the Axial Age appears in the works of historians of religion and philosophers in the second half of the 19th century, and at the turn of the 19th-20th centuries it was actively discussed by a number of prominent scholars, including Max Weber and Ernst Troeltsch. In the Axial Age (dating from 800 to 200 B.C.), a radical change of consciousness occurs simultaneously yet independently in several Eurasian cultures – from China to Greece - which is marked, in particular, by the emergence of religions of revelation and philosophy. Man begins to see his place in the world in a new way, individualistic consciousness and reflection emerges, which opens man's own inner world. As a result, the social and cultural changes defined the present state of humanity. Yet, of course, we understand the full significance of Axial changes only in retrospect, and at that time hardly anyone could have guessed the contours of the future. Today we may be experiencing no less of a turn in consciousness, and one of the key tasks of philosophy and socio-humanitarian sciences is to understand the changes taking place in terms of what is happening to human beings. In order to talk about this, it is necessary as a starting point to identify what signs create a sense of transition. This is, of course, the dramatic change in family and inter-generational relationships associated with urbanization. It is the changing nature of labor processes, and the consequent need to constantly learn new skills. It is globalization, which makes the world more and more homogeneous, but which has also given rise to powerful counter-movements, and these movements have a planetary character. It is, of course, a cluster of environmental problems that raise questions about human survival on this planet. It is the emergence of new means of communication and the corresponding possibilities of controlling people, compared to which the press of the twentieth century is just child's play. This is also the question of the limits of humanity, and other questions. It would seem that we will not need two and a half millennia to understand whether our time is Axial or not.

