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Department of Philosophy, Psychology, Pedagogy

PHILOSOPHY IN TABLES AND TERMS

Part 1. History of Philosophy

Educational and reference manual
for English-speaking students of all faculties

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Author-compiler **E.K. Ovsyannikova**, PhD (Philosophy), Associate Professor of the Department of Philosophy of Psychology and Pedagogy of KSMU

Translator and editor of the manual PhD (Philosophy), Assistant of the Department of Philosophy, Psychology and Pedagogy of KubSMU **A.A. Yurganov**

Under the general editorship of PhD (Philosophy), Professor of the Department of Philosophy and Psychology and Pedagogy of KSMU **T.A. Kovelina**

Reviewers:

P.M. Khakuz, PhD (Philosophy), Professor of the Department of Philosophy of KSTU

P.E. Boyko, PhD (Philosophy), Head of the Philosophical department of KSU

The educational & reference manual "PHILOSOPHY IN TABLES & TERMS" is a presentation of educational material in the form of tables, diagrams, as well as dictionary entries. The paper presents all the main sections of the course "History of Philosophy", provides information about the stages of development of philosophical thought, the main philosophical trends, schools and the most prominent representatives, reveals the content of key philosophical concepts.

This manual has been prepared in accordance with the requirements of the State Educational Standard of Basic Higher Education, reflects the content of the work program of the discipline "Philosophy" developed at the Department of Philosophy of KSMU and is intended for students of all faculties studying in English in order to systematize and generalize educational material.

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PREFACE

The educational reference manual "PHILOSOPHY IN TABLES AND TERMS" is intended for the organization of classroom and extracurricular work of students of all faculties. The educational material in this manual is presented in the form of tables, diagrams, as well as dictionary entries and is grouped in accordance with the main topics and sections of the training course.

The purpose of this manual is to optimize and improve the effectiveness of teaching philosophy.

Tasks of the manual:

- assimilation and consolidation of educational material in a visual-figurative form;
- systematization and generalization of the studied material;
- development of independent logical thinking;
- development of creative activity.

The manual presents all the main sections of the educational course "History of Philosophy", provides information about the stages of development of philosophical thought, the main philosophical directions, schools, and their most vivid representations, reveals the content of key philosophical concepts.

The reference material is preceded by a list of references recommended for all seminars, basic and additional literature and methodological materials developed at the Department of Philosophy of KSMU.

The material of the manual meets the requirements of the State educational Standard of basic higher education, reflects the content of the work program of the discipline "Philosophy" developed at the Department of Philosophy of KSMU.

INTRODUCTION

The use of visual aids is one of the important sources of improving the effectiveness of teaching university disciplines. Visual aids make information more intelligible, convincing, emotionally saturated, helps to systematize and generalize the acquired knowledge, can serve as a reference point for creative thinking.

The main task of graphic visualization is to enable students to assimilate, systematize and consolidate educational material in a visual-figurative form. The use of diagrams and tables at lectures and seminars on philosophy will allow reproducing the structure and logic of the issue under study in a conditionally schematic form, which facilitates the assimilation of complex philosophical issues, contributes to the systematization and generalization of knowledge, the development of logical thinking.

When using tables and graphic schemes in teaching philosophy, it is necessary to take into account a number of features:

- firstly, graphic schemes are largely conditional. They allow us to isolate its most significant aspects in each problem, to give a general idea of the problem under consideration, but sometimes this leads to some simplification of the material;

- secondly, the form of presentation of the material in the graphic image depends on the personal vision of the problem by the author, on the goals and objectives that stand before him. Therefore, the proposed material is only one of the possible solutions to the problem of graphical representation of the material.

The proposed tables can be used in various ways:

- 1) is enlarged to the size of a poster, tables can be used at lectures as a support for presenting the material of the topic (the existing experience of attracting students to the production of visual textbooks deserves attention);

- 2) in seminar classes, tables can be filled in during the review of the material (such a dynamically visual image encourages students to reason, to creative thinking);

- 3) may be offered for use in the independent work of students.

This paper presents material on all the main sections of the discipline "History of Philosophy", at the same time, the author did not set out to fully reflect the issues of the course.

Literature recommended for all seminars

Basic literature

Махаматов, Т. Т. Philosophy for Professionals. A Short Series of Practice-orientated Lectures and Reader — М.: Издательство Юрайт, 2020

Chernoskutova L.B., Lomova I.O. THE STUDY OF RUSSIAN PHILOSOPHY: The New Revised History of the Russian Soul// Курс лекций на английском языке, Издательство «ООО Студия «НП-Принт», 2015

Additional literature:

Copleston, S.J. A History of Philosophy by Frederick VOLUME I-IX, Image Books, 1993

Falckenberg R. History Of Modern Philosophy, CreateSpace Independent Publishing Platform, 2015

Lossky, Nikolai Onufrievich "History of Russian philosophy", International Universities PressInc, 1969

Zenkovsky V. V., A History of Russian Philosophy. - London; New York : Routledge, 2003

Internet Resources

<https://www.iep.utm.edu/analytic/> - Internet Encyclopedia of Philosophy (IEP)

<https://plato.stanford.edu/> - Stanford Encyclopedia of Philosophy (En)

<http://philosophy.ru/> - Stanford Encyclopedia of Philosophy (Ru)

<https://www.rep.routledge.com> - Routledge Encyclopedia of Philosophy Online

<https://www.marxists.org/glossary/index.htm> - Marxists Internet Archive Encyclopedia

https://web.archive.org/web/20040810101214/http://philtar.ucsm.ac.uk/russian_philosophy/individualphilosophers.html - Russian Philosophy: Individual Philosophers

https://web.archive.org/web/20040910091321/http://philtar.ucsm.ac.uk/russian_philosophy/ - Russian Philosophy

<https://filosofia.dickinson.edu/encyclopedia/prefix:a/> - Filosofia: An Encyclopedia of Russian Thought

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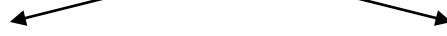
TOPIC 1. PHILOSOPHY, ITS SUBJECT AND ROLE IN SOCIETY

Table 1. Philosophy and pre-philosophical worldview systems

Basic worldview systems	Socio-historical conditions of formation	Features of the worldview	Form of reflection of reality
MYTHOLOGY	Ancient society: adaptation to nature, subsistence farming, collective labor, lack of social inequality.	Syncretism of world perception. The idea of the unity of the world, the inseparable relationship of man and nature.	Fantastic performances, emotional-figurative form.
RELIGION	Formation of the social division of labor and the system of social inequality. The emergence of privileged social strata (priests, ministers of worship).	The world is divided into 2 parts: 1) earthly, natural, perceived by the senses, 2) heavenly, supernatural, inaccessible to sensory perception ⇓ the basis of the religious worldview is the belief in the supernatural.	Illusory representations, emotional-figurative form.
PHILOSOPHY	A class-organized society. The emergence of groups of people who are free from physical labor and have the opportunity to professionally devote themselves to spiritual activities.	The concept of the unity of being, in which two basic types of reality are distinguished: material and spiritual.	Rational, logical-conceptual form.

Table 2.

The «main question» of philosophy,
its two sides are the wording








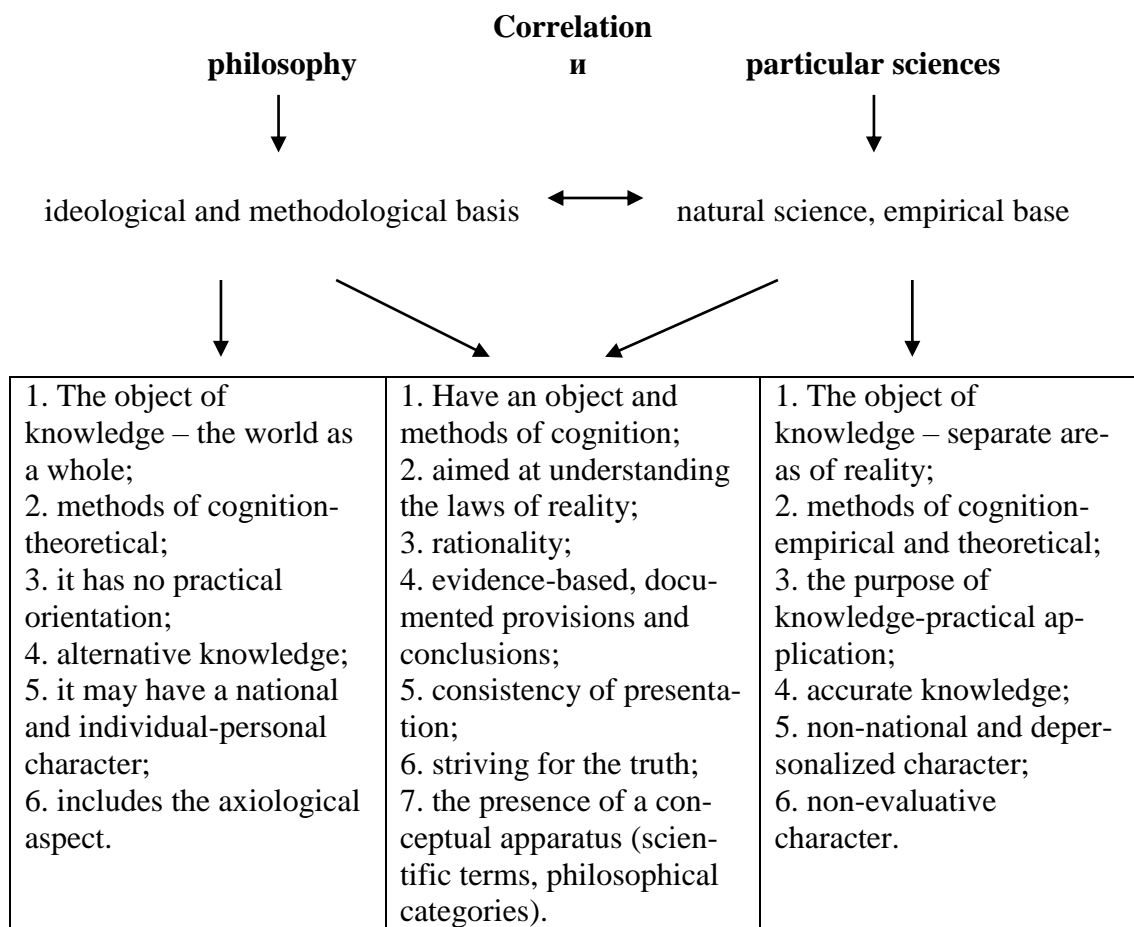
Ontological (what is primary?)	Epistemological (is the world cognizable?)	Main philosophical directions
The primary material principle	 the world is cognizable, a person is able to reveal the laws of nature and society, to make a reliable picture of the world (epistemological optimism).	materialism
The primary spiritual (ideational) principle: a) objective, i.e. existing independently of the human will and consciousness; b) subjective-individual human consciousness	 usually: the world is knowable, but within certain limits;  usually: reliable knowledge about the ob- jective world cannot be obtained (agnosticism)	 idealism: <i>objective</i> <i>subjective</i>
Material and spiritual- equal , independent of each other principles	 usually: the world is cognizable	dualism

Table 3. Historical forms of materialism

Historical forms of materialism	Formation conditions	Features of perception of reality
Materialism of the Elements (ancient naturphilosophy)	The contemplative type of comprehension of reality. The lack of scientific knowledge. The influence of mythology.	The substance of being is identified with various natural elements.
Atomistic materialism (originated in antiquity: the teachings of Leucippus, Democritus, Epicurus; it lasted until the end of the XIX century.)	It appeared as a kind of spontaneous materialism. In Modern times, it was the basis of the natural science picture of the world. It has lost its significance in connection with scientific discoveries (the discovery of the electron, X-rays, radioactivity, etc.).	The fundamental principle of the world is the atom as the smallest indivisible particle.
Mechanistic (metaphysical) materialism (philosophy of Modern times of the XVII - XVIII).	Growth of industrial production. The rapid development of natural sciences, primarily mathematics, physics, and mechanics.	The material world is considered as a mechanical system, the development of nature and society is explained by the laws of mechanics.
Vulgar materialism (mid-XIX century: K. Focht, L. Buchner, J. Moleschott)	The development of natural science, the desire to solve philosophical problems through natural science research.	Human consciousness is interpreted as a physiological function of the brain, its social essence is denied.
Anthropological materialism (XIX century: German classical philosophy-L. Feuerbach, Russian philosophy-N. Chernyshevsky).	Bourgeois transformation of social relations. Criticism of the religious understanding of human nature. Development of natural sciences.	The unity of man and the natural environment is emphasized, man is considered as the pinnacle of the evolution of nature, its intelligent part. The social essence of a person is underestimated.
Dialectical materialism (the second half of the nineteenth century-Marxism).	Social and political processes in Western Europe of the nineteenth century. Scientific discoveries: the law of conservation of energy, the theory of the cellular structure of living organisms, the theory of evolution. The influence of German classical philosophy (Hegel's dialectic, Feuerbach's materialism).	The study of the general laws of the development of nature, society and human consciousness is based on the position of material unity and the continuous development of the world.

Таблица 4.



Basic concepts of the topic.

Agnosticism (Greek: a-negation and gnosis-knowledge) is a trend in gnosology, whose supporters deny the possibility of reliable knowledge of the objective world, the laws of the development of nature and society.

Gnoseology/Epistemology - the theory of knowledge. The section of philosophy that deals with the essence, sources and methods of knowledge, the ways of comprehension and the criteria of truth.

Epistemological optimism is a trend in epistemology, whose representatives do not doubt the cognitive capabilities of the human mind, they claim that a person is able to know the laws of nature and society, to create a reliable picture of the world.

Dualism (lat. duo-two) is one of the main philosophical trends, whose representatives recognize the material and spiritual as equal, independent of each other principles.

Idealism (Greek: idea - image, concept) is one of the main trends in philosophy, whose representatives believe that the spiritual precedes the material and creates it.

Objective idealism is one of the main varieties idealism, whose members recognize the basis of all the existing lensing, i.e., independent of human spirituality (the spirit of the World, the Absolute Idea, the idea of God, etc.).

Subjective idealism is one of the main varieties idealism, which is the only reality I think human consciousness (the subject), but the reality seen as a result of spiritual creativity of the subject.

Materialism (Latin: materialis - material) is one of the main philosophical trends, whose representatives recognize the primacy of matter that exists outside and independently of consciousness, and consider consciousness to be secondary, derived from matter.

Anthropological materialism is one of the historical forms of materialism that emphasizes the close unity of man and his natural environment, considering man as a product of nature, the peak of its evolution, as a rational being through which nature knows itself. The principles of anthropological materialism were most clearly expressed in the philosophy of L. Feuerbach.

Atomistic materialism is one of the earliest historical forms of materialism, which recognizes the atom as the smallest particle as the primary basis of the world. The most prominent representative is the ancient philosopher Democritus.

Vulgar materialism is one of the historical forms of materialism that has developed in the philosophy of Modern times in connection with the development of natural sciences. Representatives of this trend deny the social nature of human consciousness, treat it only as a physiological function of the brain.

Dialectical materialism is one of the main historical forms of materialism, which emerged in the second half of the nineteenth century on the basis of the achievements of natural science and social sciences and received its justification in Marxism. This is a philosophical direction that studies the most general laws of the development of nature, society and human consciousness based on the concept of material unity and the continuous development of the world.

Mechanistic materialism is one of the historical forms of materialism that has developed in the philosophy of Modern times. Its representatives viewed the ma-

terial world as a closed mechanical system, and explained the development of nature and society by the laws of mechanics.

Materialism of the elements is one of the main historical forms of materialism that developed in ancient natural philosophy; its representatives identified the substance of being with various natural elements (water, fire, air, etc.).

Worldview is a system of generalized views of the world and man's place in it, and based on these views, beliefs, feelings, and idea-ly defining stance of man and the principles of his behavior.

Mythology (gr. mythos – narrative) is the oldest form of social consciousness that reflects reality in the form of fantastic performances in emotionally-shape.

Ontology (Greek: ontos - being and logos - word-knowledge) is a philosophical teaching about being in general.

"The main question of philosophy" is the question of the relation of thinking to being, of the relation of the ideal and the material, through the solution of which a person's place in the world, his purpose, the meaning of existence is realized. Every philosophical teaching is based on the solution of this question as a starting principle.

Religion (Greek: religio - sanctity) is a form of social consciousness based on belief in the supernatural and reflecting reality in an illusory, emotional and figurative form.

Skepticism (Greek. skeptikos-critical) - a trend in epistemology, whose representatives express doubt about the possibility of obtaining true knowledge about the world.

Substance (Latin: substantia – basis) – the primary basis of being, which is the cause and source of all the variety of natural and social phenomena. The concept of "substance" characterizes real reality from the point of view of its internal unity, the relationship of all forms of its movement.

Philosophy (Greek. phileo - love, Sophia - wisdom) is a form of social consciousness aimed at understanding the fundamental worldview issues and reflecting reality in a rational, logical and conceptual form.

**TOPIC 2. HISTORY OF PHILOSOPHY
AS A SOURCE OF PHILOSOPHICAL IDEAS.**

Table 5. The main stages of the development of Western European philosophy

Stages of philosophy development	Socio-historical and cultural conditions of formation	Key philosophical principle	Type of philosophizing
Philosophy of the Ancient World: The Ancient East, Antiquity (VI century BC – V century AD)	The slave-owning mode of production. Democracy. The influence of mythology. Formation of sciences.	Cosmocentrism	Contemplative
Philosophy of the Middle Ages (the collapse of the Roman Empire in the V century – - XV century.)	Feudalism. Absolute monarchy. The defining role of the Christian religion in all spheres of society. Slow pace of social development.	Theocentrism	Speculative
Philosophy of the Renaissance (XV–XVI centuries.)	The transition from feudalism to capitalism. Secularization. Development of natural sciences. The statement of the principle of humanism in culture.	Anthropocentrism	Transition from contemplative and speculative thinking to rational thinking
Philosophy of the New Age (XVII–XIX centuries.)	The establishment of capitalist relations. Bourgeois revolutions. Rapid development of exact sciences: mathematics, physics, mechanics. The formation of atheism.	Mechanicism ↓ dialectical-materialistic monism	Rational-pragmatic approach ↓ activity level
Western philosophy of the twentieth century.	Scientific and technological progress. World Wars. The rapidity and radical nature of the changes that are taking place. Democratization of political life. Globalization.	Irrationalism ↓ global evolutionism	The tendency to form a socio-ecological type

Basic concepts of the topic.

Anthropocentrism (Greek: anthropos-man) is a key philosophical principle of the Renaissance, according to which the central problem of philosophical analysis is man, who is perceived as the center of creation, as the crown of the evolution of nature and as an active, intelligent being.

Global evolutionism is one of the defining principles that emerged in the philosophy of the second half of the twentieth century, asserting the need for a universal, planetary approach to solving the problems of modern society and aimed at constructing models of a managed, viable world.

The activity type of philosophizing (Marxism) is a method of theoretical understanding of being, emphasizing the practical – transformative nature of philosophical knowledge in the heyday of capitalist relations.

Irrationalism (Latin irrationalis-irrational) is one of the defining principles in Western philosophy of the twentieth century, from the standpoint of which the capabilities of the human mind are questioned, and its non-rational forms are recognized as the main way of cognition: instinct, intuition, insight.

Cosmocentrism is the main principle of the early stages of the development of philosophy (antiquity, the Ancient East), from the standpoint of which the world was considered as a single, harmonious cosmic whole, nature and man as mutually connected parts of this unity.

Mechanismis a key principle of the philosophy of Modern times, which views a person and the world around him as a complex mechanism that functions and develops according to the laws of mechanics.

The philosophical principle (Latin: principium – the basis, the original) is a fundamental, guiding idea that extends its provisions to all or most of the philosophical teachings of a particular period.

The rational-pragmatic type of philosophizing is a method of theoretical comprehension of reality, formed in Modern times, according to which the main subject of philosophical understanding is scientific knowledge aimed at achieving practical benefits, solving economic and social problems.

The contemplative type of philosophizing is a method of theoretical understanding of being, characteristic of the early stages of the development of philosophical thought (Ancient East, antiquity) and presupposes a passive process of perception of the surrounding world, regardless of its dependence on the activity of the subject.

The socio-ecological type of philosophizing is a method of theoretical understanding of being, characteristic of modern philosophy, based on the idea of the relationship and interdependence of the natural and social, the need to preserve humanity and its natural environment.

Theocentrism (Greek. Teos-God) – a key principle of the philosophy of the Middle Ages, according to which the supreme reality is recognized as God – a supernatural omnipotent force that is the source and basis of all things.

The speculative type of philosophizing is a method of theoretical comprehension of the world, typical for the philosophy of the Middle Ages, based on abstract logical constructions that are not related to experimental data.

TOPIC 4. ANCIENT PHILOSOPHY.

Table 7. Stages of development and characteristic features of ancient philosophy

Stages of the development of ancient philosophy	Socio-historical and spiritual-cultural conditions	Typical features	Main philosophical schools and representatives
1. Natural philosophy , or pre-Socratic (VI-beginning). V centuries BC.)	The formation of slave-owning relations. The emergence of groups of people who have the opportunity to devote themselves professionally to mental activity. Formation of city-states. The influence of mythology.	Cosmocentrism, contemplative character, natural philosophy, the search for a single primary basis of being, spontaneous materialism, naive dialectics.	The Milesian School (Thales, Anaximenes, Anaximander); Heraclitus; Pythagoras and the Pythagoreans; Democritus.
2. Classical Greek Philo-sophia (V-IV centuries BC)	The spread of competitive democracy. Formation of layers of the free population. Development of selective authorities. Formation of sciences.	Rationality, anthropologism, the formation of the main philosophical trends, the emergence of philosophical systems.	Socrates, Plato, Aristotle
3. Philosophy of the Hellenistic era (III century BC-IV century AD)	The collapse of the Empire of Alexander the Great. The crisis of the Greek Polis democracy. The formation of the Roman Empire. The fusion of Greek and Roman cultures.	Ethical and socio-political problems, the development of the theory of knowledge, rationality, the beginning of the penetration of religious ideas into philosophy.	Stoicism: Zenon Kition, Seneca; Skepticism: Pyrrhon; Epicureanism (Epicurean school); Neoplatonism: Plotinus.

Basic concepts of the topic.

Atomistic materialism-see Topic 1.

Cosmocentrism - see Topic 2.

The Milesian School – the first philosophical school of antiquity (VI century BC, Miletus). Its representatives became the founders of the natural philosophy tradition; their focus is on the question of the primary basis of being, which they see in various types of natural matter.

Naive dialectics (Greek: *dialogomai* – I conduct a conversation, I reason) is a way of understanding the world, which manifests itself in the desire to consider the world in its constant variability, in development, the source of which is the collision

of opposite principles. The naive nature of the ancient dialectic is manifested in its contemplation, reliance on observations of nature.

Natural philosophy ("philosophy of nature") is a way of philosophizing and understanding the world, in which nature was put forward as a living whole, integrating the universe: the cosmos – nature – man.

Neoplatonism – (from the third century BC to the seventh century AD; the most famous representative-Plotinus) - is a current in the philosophy of the Hellenistic era, which is based on the ideas of Plato.

Skepticism is a philosophical trend of the Hellenistic era, which contained features of subjective idealism and agnosticism. It appeared at the end of the IV century BC; the largest representative is Pyrrhon.

Materialism of the elements -see Topic 1.

Stoicism is one of the trends in the philosophy of the Hellenistic era, which arose in the third century BC, whose representatives (Zeno of Kition, Seneca) developed ideas about the animateness of the world and about universal predestination.

Epicureanism is a social and ethical trend in the philosophy of the Hellenistic era. Its founder, Epicurus (341-271 BC), developed the atomistic teachings of Democritus.

Personalities.

Anaximander (VII-VI centuries BC) - a representative of the Milesian school, who believes that the basis of the world is a single, infinite, eternal, unchanging substance-apeiron.

Anaximenes (VI century BC) - a representative of the Milesian school, who considers air as the primary basis of existence.

Aristotle (384-322 BC) – the greatest encyclopedist of antiquity and systematizer of all the philosophical and scientific knowledge accumulated by that time. Aristotle's views combine materialistic and idealistic ideas.

Heraclitus of Ephesus (ser. VI-beginning. V centuries BC) - a bright representative of ancient spontaneous materialism and naive dialectics, who considers the primary basis of the world to be fire.

Democritus (V century BC) - a prominent ancient philosopher, the most prominent representative of atomistic materialism.

Pythagoras (VI century BC) - an ancient philosopher and mathematician, the first representative of philosophical idealism, claiming that number is the essence of any thing, that the main characteristic of the world is its measurability in numbers.

Plato (427-347 BC) - the creator of the system of objective idealism. Author of more than 30 philosophical dialogues ("The State", "The Sophist", "The Feast", etc.).

Socrates (469 – 399 BC) – the founder of classical ancient philosophy. In the center of his attention is the person and his cognitive abilities; the main way to get the truth, he considered dialectics as the art of dialogue.

Thales (VII-VI centuries BC) - a representative of the Milesian school, the first Greek philosopher and scientist who considers water to be the origin of existence.

TOPIC 5. PHILOSOPHY OF THE MIDDLE AGES.

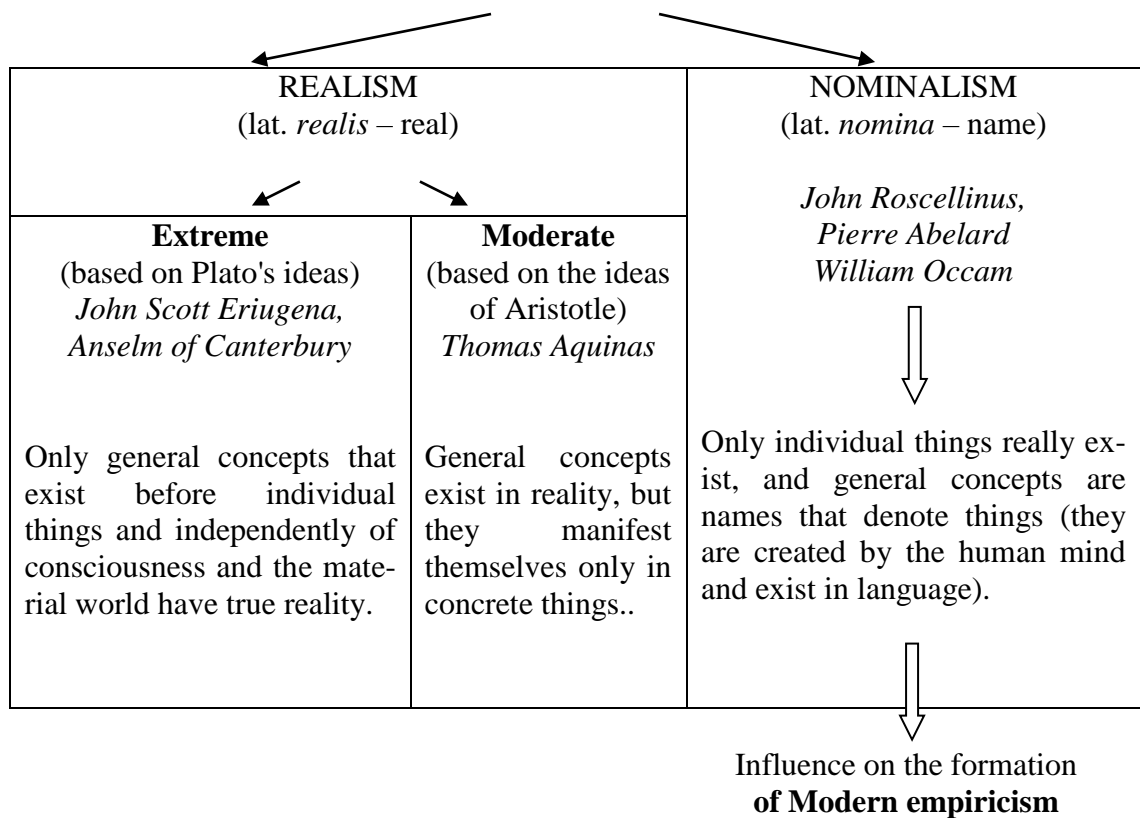
Table 8. Stages of development of medieval philosophy.

Stages of development and main representatives	Socio-historical and spiritual-cultural conditions	Typical features	Main problems
Apologetics (II-IV centuries): <i>Tertullian,</i> <i>Titus Flavius,</i> <i>Origen</i>	The decline of ancient culture. The struggle of Christianity with paganism and with the philosophical teachings of antiquity.	Theocentrism, speculative nature,	Ontological: on the relationship of God and the world, on the structure of the universe, on the soul, etc.; epistemological: on the relationship of faith and reason; anthropological: about the essence of man, about the meaning of life and death; ethical: on the meaning of good and evil, on free will, etc. socio-historical: on the theocratic essence of the state, on the meaning of history.
Patristics (V-IX centuries): <i>Gregory of Nyssa,</i> <i>Augustine Aurelius the Blessed,</i> <i>John Scott Eriugena</i>	The establishment of the dominance of Christian beliefs in all spheres of public life. The division of the Christian Church into Catholic and Orthodox. Slowing down the development of science and philosophy.	creationism, didacticism, exegesis,	
Scholasticism (X – XIV centuries): <i>John Roscelin,</i> <i>Pierre Abelard,</i> <i>Albert the Great</i> <i>Thomas of Aquinas</i>	The emergence of universities. The development of medieval art and literature. The penetration of elements of Oriental culture into the West as a result of the Crusades. The influence of Arab culture. Formation of anti-church opposition.	the idea of revelation.	
Arab Middle-century philosophy (IX – XIII centuries): <i>Al-Farabi,</i> <i>Ibn Sina (Avicenna),</i> <i>Ibn Rushd (Averroes)</i>	The emergence and spread of Islam. Formation of the Arab Caliphate. Development of science, philosophy, and art.	Theocentrism (the influence of Islam), the influence of the philosophy of Plato and Aristotle, the relationship with science.	Ontological: synthesis of materialistic and religious ideas; epistemological: the idea of the necessity of the unity of sensory cognition and speculative thinking; contribution to the development of medicine.

Table 9. The dispute about universals in the philosophy of the Middle Ages

↓

DO GENERAL CONCEPTS (UNIVERSALS) HAVE A REAL EXISTENCE ?



Basic concepts of the topic.

Apologetics (Greek: apologetikos-defending)-in the development of Middle-century philosophy, this is the period of creation of works by apologists (defenders) of Christianity, the presentation of the foundations of the Christian faith.

Didacticism (Greek: didaktikos-instructive) is a characteristic feature of medieval philosophy, meaning its edifying, instructive nature.

Creationism (Latin: creatio-creation) is the idea of the creation of the world by God out of nothing, which is the basis of the ontology of medieval philosophy.

Nominalism (Latin nomina-name) is a trend in the philosophy of the Middle Ages, whose representatives believed that only single things really exist, and general concepts are nothing more than names, names denoting things.

The idea is the basis of the doctrine of knowledge in medieval philosophy, meaning the knowledge of the world through the expression of the divine will.

Patristics (Latin pater-father) - in the development of the philosophy of the Middle Ages, this is the period of the creation of the teachings of the " church fathers " – Christian thinkers who laid the foundations of religious philosophy. The main

task of this period was the systematization and interpretation of the Christian faith, which was based on ancient philosophy, primarily on the ideas of Plato.

Realism is a trend in the philosophy of the Middle Ages, whose representatives developed Plato's teaching about ideas and argued that the real reality is not specific things, but only general concepts that exist independently of consciousness and the material world.

Scholasticism (from lat. "school") (X – XV centuries) – in the development of Middle-Eastern philosophy, this is the period of the spread of religious and philosophical teachings

Theology (Greek. Teos-God) – "theology", a statement of the doctrine of God, as well as a set of rules and norms for the life of believers.

Theocentrism-see Topic 2.

Tomism (Latin Thomas-Thomas)-the religious and philosophical teaching of Thomas.Aquinas, which became the official doctrine of the Catholic Church.

Speculative type of philosophizing-see Topic 2.

Universals (Latin universalis-universal) - general concepts. The dispute about universals became the basis for the division of medieval philosophers into two main directions – realism and nominalism.

Exegetics (Greek: exegetikos-explaining) – the art of interpreting religious texts.

Personalities.

Aurelius Augustine (Blessed) (354-430) - the largest systematizer of the Christian faith. His main works are: "Confessions", "On the Grace of God".

Thomas Aquinas (1225-1274) was a Catholic theologian who focused on the relationship between faith and knowledge. His main works are: "The Sum of Theology", "The Sum against the Gentiles".

Al-Farabi (c. 800-870) was a medieval Arab philosopher, mathematician, and physician. He wrote commentaries on the works of Aristotle, works on metaphysics.

Ibn Sina (Avicenna) (980-1037) was a medieval Tajik scholar, encyclopedist, philosopher, and physician. His philosophy combines elements of the teachings of Aristotle with the religion of Islam. Main works: "Book of knowledge" - presentation of scientific and philosophical views, "Canon of medical science" - encyclopedia of medical knowledge.


Ibn Rushd (1126-1198) was a representative of medieval Arabic philosophy. His views were characterized by a materialistic orientation; he put philosophical knowledge above religious dogmatics. The main composition is «A reasoning that makes a decision about the relationship between philosophy and religion».

TOPIC 6. PHILOSOPHY OF THE RENAISSANCE

Table 10. General characteristics of Renaissance philosophy.

Focus of philosophical analysis	Representatives	Main ideas and achievements.
Humanistic orientation	<i>Dante Alighieri, F. Petrarch, L. Valla, J. Boccaccio</i>	Man is the center of the universe, the unity of the physical and spiritual; the value of earthly existence; man is a rational and creative being.
Formation of new ontological and epistemological representations	<i>N. Kuzansky, J. Pico della Mirandolla</i>	The Unity of God and nature (pantheism); unity of opposites-the principle of being (dialectics); man is a microcosm that obeys the general laws of the macrocosm; cognition is infinite by virtue of the infinity of the world-the object of cognition; the process of cognition-the movement from sensory to rational forms; the greatness of the human mind.
Formation of a new natural science	<i>N. Copernicus, J. Bruno, G. Galileo</i>	Formation of the heliocentric map of the world; the dialectical unity of the divine and the natural, the material and the ideal, the cosmic and the earthly; God is the Active Inner Cause of the Material world; development of the basics of experimental mathematical method of cognition.
Development of medicine and anatomy	<i>L. da Vinci, Paracelsus, A. Vesalius</i>	Natural-philosophical tendencies; ideas about the universal interrelation of processes and phenomena in the universe, about the impact on human life and health of natural phenomena and the movement of cosmic bodies; ideas about the chemical nature of the processes occurring in the body; transition from theoretical to experimental knowledge in medicine.
Social Philosophy	<i>N. Machiavelli, T. Mohr, T. Campanella</i>	Denial of the divine nature of society and the State; a person is the highest value of society; the idea of social equality and social justice; the most important duty of a citizen is to serve society.

TABLE 11. The principle of humanism in the culture of the Renaissance, its manifestation



IN ART (painting, sculpture, architecture)	IN THE LITERATURE	В НАУКЕ И ФИЛОСОФИИ
<p>Италия: Боттичелли, Леонардо да Винчи, Рафаэль, Микеланджело, Тициан, Веронезе, Караваджо.</p> <p>Нидерланды: Ван Эйк, Босх.</p> <p>Германия: Дюрер, Грюневальд.</p> <p>Испания: Эль Греко.</p>	<p>Italy: Dante Alighieri, F. Petrarck, J. Boccaccio, Ariosto.</p> <p>Netherlands: Erasmus of Rotterdam.</p> <p>Spain: M. de Cervantes, L. de Vega.</p> <p>France: P. Ronsard, F. Rabelais.</p> <p>England: V. Shakespeare.</p>	<p>N. Kuzansky, L. Valla, J. Pico della Miran-dolla, Paracelsus, A. Vesalius, N. Copernicus, J. Bruno, G. Galileo, N. Machiavelli, T. Mohr, T. Campanella</p>

Basic concepts of the topic.

Anthropocentrism-see Topic 2.

Renaissance is a stage in the development of the culture of Western Europe (XIV-XVI centuries), a transition period from the feudalism of the Middle Ages to the capitalism of Modern times in the economic, socio-political, and spiritual spheres.

Humanism (from lat. "human") is a worldview statement that proclaimed the highest value and goal of society as a free, creative person. The principles of humanism were manifested in the sphere of politics, social practice, art, and other areas of public life.

The art of the Renaissance is the leading form of spiritual culture for this period, in which the principles of humanism were most clearly expressed. Western European literature (Dante Alighieri, F. Petrarck, D. Boccaccio, T. Mohr, W. Shakespeare, M. Cervantes, L. de Vega, F. Rabelais, P. Ronsard, etc.), painting and sculpture (L. da Vinci, Botticelli, Raphael, Michelangelo, A. Durer, El Greco, D. Velasquez, etc.) reached the heights of their development at this time.

Pantheism (from Greek. pan – everything and Teos-God, i.e. "all-God") – a philosophical principle that brings together the concepts of "God" and "nature", the idea of God's dissolution in nature and in all things ("God is inside nature, not outside it").

Secularization is the tendency to liberate society from the dictates of religion and the Church and to establish a secular culture.

Personalities.

Bruno Giordano (1548-1600) was an Italian philosopher and scientist who focused on natural philosophical problems solved from the standpoint of pantheism. Author of philosophical dialogues "On the cause, the beginning and the One", "On infinity, the universe and the worlds".

Valla Lorenzo (1406-1457) was an Italian philosopher, historian, and philologist who developed the ethical teachings of Epicurus. Author of the treatise "On Pleasure as a true good".

Vesalius Andreas (1514-1564) was an Italian thinker and physician, professor of medicine at the University of Padua, whose research made a significant contribution to the development of anatomy. Author of "Anatomical tables" and the work "On the structure of the human body".

Galileo Galileo (1564-1642) was an Italian scientist and thinker, the founder of the experimental mathematical method of research. The main work is "A dialogue about the two most important systems of the world – Ptolemaic and Copernican".

Dante Alighieri is a great Italian poet and thinker, the author of the "divine comedy" and the founder of the humanist movement in Italy.

Campanella Tommaso (1568-1639) was an Italian thinker, one of the representatives of natural philosophy and utopian socialism. Author of the social utopia "City of the Sun".

Copernicus Nicholas (1473-1543) - Polish astronomer and philosopher-in his writings proposed a fundamentally new, heliocentric picture of the world. The main work is "On the revolutions of the celestial spheres".

Nicholas of Cusa (1401-1464) – the most prominent representative of the philosophy of the Renaissance, a German priest, a cardinal of the Catholic Church and a scientist. In his works, he outlined and justified the foundations of pantheism as a religious and philosophical worldview. The main works are: "On the hidden God", "On the premises", "On scientific ignorance".

Machiavelli Niccolo (1469-1527) was an Italian thinker who focused on the problems of social philosophy and political history. The main work is "The Sovereign".

More Thomas (1478-1535) was an English humanist, thinker and statesman, a prominent representative of utopian socialism. The main work is "A golden Book, as useful as it is funny, about the best structure of the state and about the new island of Utopia".

Pico della Mirandola Giovanni (1463-1494) was an Italian thinker and statesman who considered the creation of a "new philosophical religion" to be his main task. The main work is "Philosophical, Kabbalistic and theological conclusions".

Paracelsus (Philipp Aureola Theophrastus Bombast von Hohenheim) (1493-1541) was a physician, natural scientist and philosopher of the Renaissance, one of the founders of experimental science. In his medical activity, natural-philosophical tendencies were clearly manifested.

TOPIC 7. PHILOSOPHY OF THE NEW AGE

Table 12. General characteristics of the philosophy of Modern times

Main problems	Options for solution	Key representatives
EPISTEMOLOGICAL	empiricism	F.Bacon, T. Hobbes
	sensualism	J. Locke, the French En- lighteners
	rationalism	R. Descartes, B. Spinoza
	agnosticism	J. Berkeley, D. Hume, and I. Kant
ONTOLOGICAL	mechanistic materialism	T. Hobbes, J. Lametri, et al.
	pantheistic materialism	B. Spinoza
	dualism	R. Descartes
	objective idealism	G. Leibniz
	subjective idealism	J. Berkeley, D. Hume
ANTHROPOLOGICAL	man is an active being	F. Bacon
	man is a rational being	rationalists
	man is a special kind of mechanism	T. Hobbes, J. Lametry
SOCIAL PHILOSOPHICAL ISSUES AND	social contract theory	T. Hobbes, J. Locke, J.-J.Rousseau
	the idea of an enlightened monarchy	representatives of the French Enlightenment
ATTITUDE TO RELIGION	deism	F. Bacon, F. Voltaire, J.- J. Rousseau
	atheism	Zh. Lametri, D. Diderot, P.-A. Holbach, K. Helvetius

Table 13. F.Bacon-the founder of empiricism in Modern philosophy

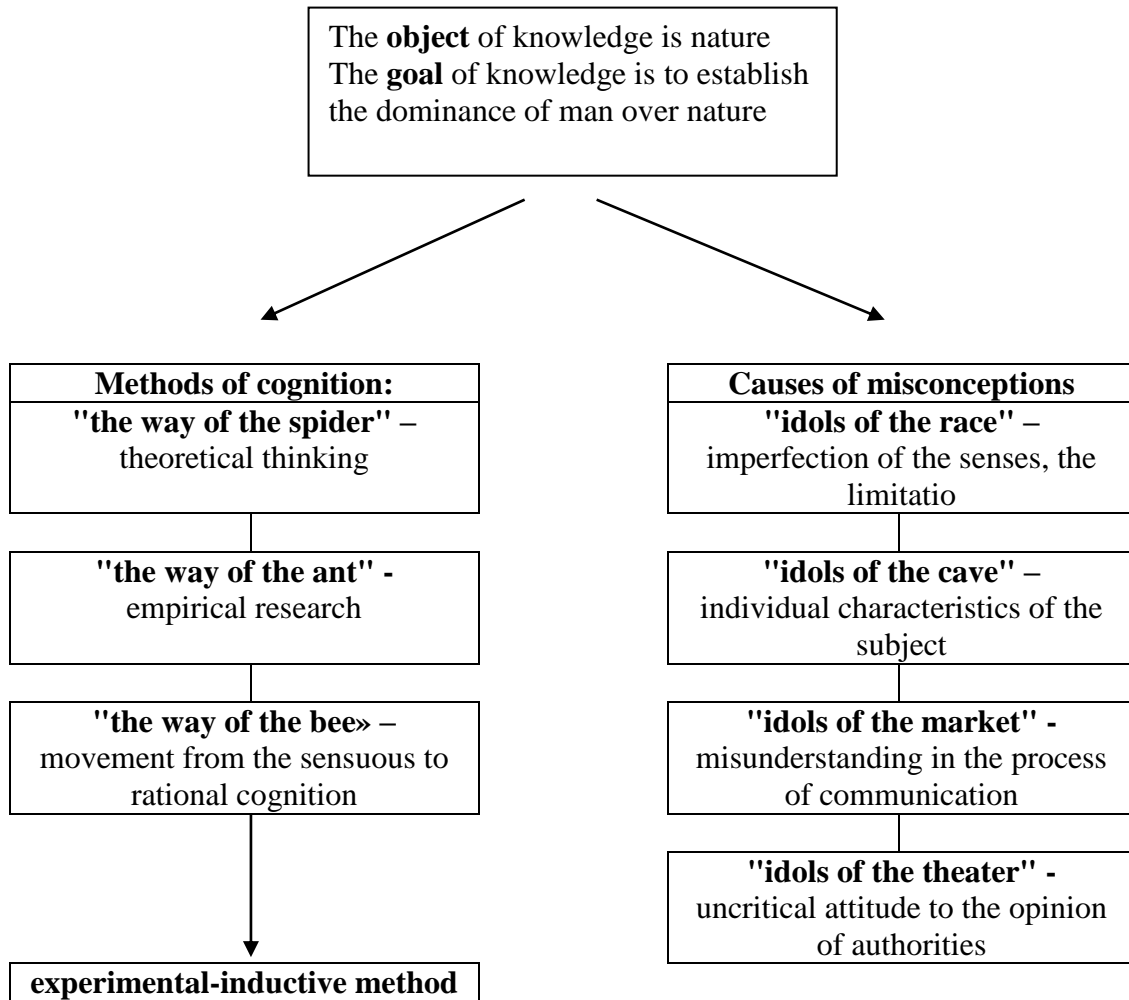


Table 14. Rationalism in Modern philosophy

R. Descartes	B. Spinoza
↓	↓
dualism	monism
substance ↙ ↘ spiritual ↔ material ↓ ↓ <i>indivisibility</i> <i>divisibility,</i> <i>thinking</i> <i>length</i>	a single substance ↓ the fusion of God and nature ↓ <i>extension,</i> <i>thinking</i>
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Rationalism The three stages of knowledge: 1. sensory perception ↓ unprovable and unreliable; 2. reasoning of the mind about sensually acquired knowledge ↓ it needs mediation and proof; 3. knowledge, independent of sensory experience and based on innate ideas ↓ the source of true knowledge ↓	
the criterion of truth	
intuition and correct deduction	clarity, distinctness, evidence of thinking

Table 15. Subjective idealism in Modern Philosophy

Representatives	Ideas about the outside world	Theory of knowledge	
J. Berkeley	The world outside of human sensations does not exist ("to be is to be in perception").	Ideas are given by God and assimilated by the human soul; the process of cognition is the projection of these ideas. The criterion of truth is the brightness and general acceptance of ideas.	A G N O S T I C I S M
D. Hume	Вопрос о существовании объективного мира неразрешим.	The process of cognition is the construction of the world from one's own sensations and impressions, the causes of which are incomprehensible. The task of cognition is not to explain the world, but to orient a person in practical life.	
I. Kant	The natural world exists objectively (" <i>thing-in-itself</i> "); the world of human thought exists according to its own laws.	3 forms of knowledge: 1) sensuality: reflects the world in sensations gives subjective knowledge; 2) reason: systematizes sensations with the help of concepts; deals not with a thing, but with its image does not provide reliable knowledge; 3) reason: the ability to draw conclusions with the help of "pure", i.e. not based on experience concepts leads to contradictions ("antinomy").	

Basic concepts of the topic.

Antinomy - see Topic 8.

Atheism (Greek: a-negation and Teos-God) is an ideological trend that forms in the New European philosophy of the XVIII – XIX centuries, from a scientific point of view, denying the existence of God.

The thing-in-itself-see Topic 8.

Deduction (Latin: deducto-deduction) is a method of cognition based on the movement of thought from the general to the particular; deducing a statement (consequence) from one or more other statements.

Deism (lat. Deus-God) - an ideological current that recognizes God as the first cause of existence, but assumes that after creation the world develops according to its own laws, God does not interfere in the ongoing processes.

Dualism - see Topic 1.

Induction – Lat. inductio-guidance) - a method of scientific research that involves the movement of thought from the particular to the general, from individual facts to general statements and conclusions.

Mechanismism-see Topic 2.

Monism (Greek: monos-one) is a philosophical doctrine that asserts a single principle of all things. The opposite of monism is dualism.

Objective idealism-see Topic 1.

Pantheism-see Topic 6.

Enlightenment - a movement of progressive social thought, which originated in the XVIII century. in France. The philosophy of the Enlightenment is based on the cult of the human mind, the perception of it as the main tool for the transformation of society. Representatives of the philosophy of the French Enlightenment: F. Voltaire, C. Helvetius, P.-A. Holbach, D. Diderot, J. Lametri, J.-J. Rousseau et al.

Rationalism (Latin: rationalis-rational) is an epistemological principle that considers the activity of the human mind as the main means of knowledge.

Sensualism (Latin: sensus-sensation) is an epistemological principle that emphasizes the special role of the senses in the process of cognition. The basic tenet of sensualism is "there is nothing in the mind that was not originally in the senses."

Subjective idealism-see Topic 1.

The theory of the social contract is an idealistic teaching about the emergence of the state as a result of a consciously concluded contract between people, according to which they give up part of their personal freedoms in favor of the state in exchange for ensuring their security.

Empiricism (Greek empeiria-experience) is an epistemological principle that recognizes experimental data as the most important source of knowledge about the world.

Personalities

George Berkeley (1685-1753) was an English philosopher, a prominent representative of subjective idealism, who argued that the world does not exist independently of man, but is a complex of sensations and perceptions. The main works: "A treatise on the principles of human knowledge", "Three conversations between Hylas and Philonus" , etc.

Bacon Francis (1561-1626) was an English thinker and statesman, the founder of materialism and empiricism in Modern philosophy. Main works: "New Organon" - a work on the methodology of scientific knowledge, "New Atlantis" - a social utopia, which reveals the role of science and technology for the comprehensive development of society, etc.

Voltaire Francois (1694-1778) – one of the leaders of the French Enlightenment, philosopher, writer, historian. Being a representative of mechanical materialism, he at the same time recognized the idea of a creator God (de-ism). In the theory of knowledge, he developed sensualism. The main works are: "Philosophical letters", "A Treatise on Metaphysics", etc.

Helvetius Claude (1715-1771) was a French philosopher, representative of materialism and sensualism. In the field of social philosophy, he developed the idea of the determining role of the social environment in the formation of a person. Main works: "About the mind", "About man".

Hobbes Thomas (1588-1679) was an English philosopher, a prominent representative of empiricism and mechanismism. In the field of social philosophy, he became the main proponent of the theory of the social contract. Main works: "Philosophical elements of the doctrine of the citizen", "Leviathan".

Paul Henri Holbach (1723-1789) was a prominent representative of materialism and atheism in the philosophy of the French Enlightenment. The main work is the "System of Nature", the main idea of which is about the reducibility of all phenomena of nature to various forms of motion of matter.

Descartes Rene (1596-1650) was a French philosopher and scientist, the representative of dualism and the founder of rationalism in the philosophy of the New Age. As a natural scientist, he became one of the founders of physiology. Main works: "The beginnings of philosophy", "Discourses on method".

Diderot Denis (1713-1784) was a French educator, philosopher, and writer. The head of the newspaper published in 1751-1780. Encyclopedia, which became one of the forms of expression of philosophical ideas of the Enlightenment (with the participation of D. Diderot, S. Montesquieu, J.-J. Rousseau, F. Voltaire, et al.)

Lametri Julien Ofre (1709-1751) was a French philosopher and physician, a prominent representative of mechanistic materialism, who extended the principles of mechanism to medical activities. The main pro-izvedenie – "Man-machine".

Leibniz Gottfried Wilhelm (1646-1716) was a German philosopher and scientist who made a significant contribution to the development of mathematics and physics. The author of the objective-idealistic doctrine of monads-indivisible spiritual substations. The main philosophical work is "Monadology".

John Locke (1632-1704) was an English philosopher, physician, and natural scientist; a prominent representative of sensualism and skepticism. In the field of social philosophy, he developed the theory of the social contract. As a doctor and naturalist, he defended the idea of the dependence of the human psyche on the environment. The main work is "Experience about the human mind".

Rousseau Jean-Jacques (1712-1778) - a representative of the French enlightenment, philosopher, sociologist, and writer. He stood on the positions of deism and dualism, and developed the ideas of sensualism in the theory of knowledge. In the field of social philosophy, he was a proponent of the theory of the social contract. The main socio-philosophical works: "Reasoning about the origin and foundations of inequality among people", "On the social contract".

Spinoza Benedict (Baruch) (1632-1677) was a Dutch philosopher, a representative of rationalism and pantheism in modern philosophy (the study of substance and modes). The main philosophical work is "Ethics".

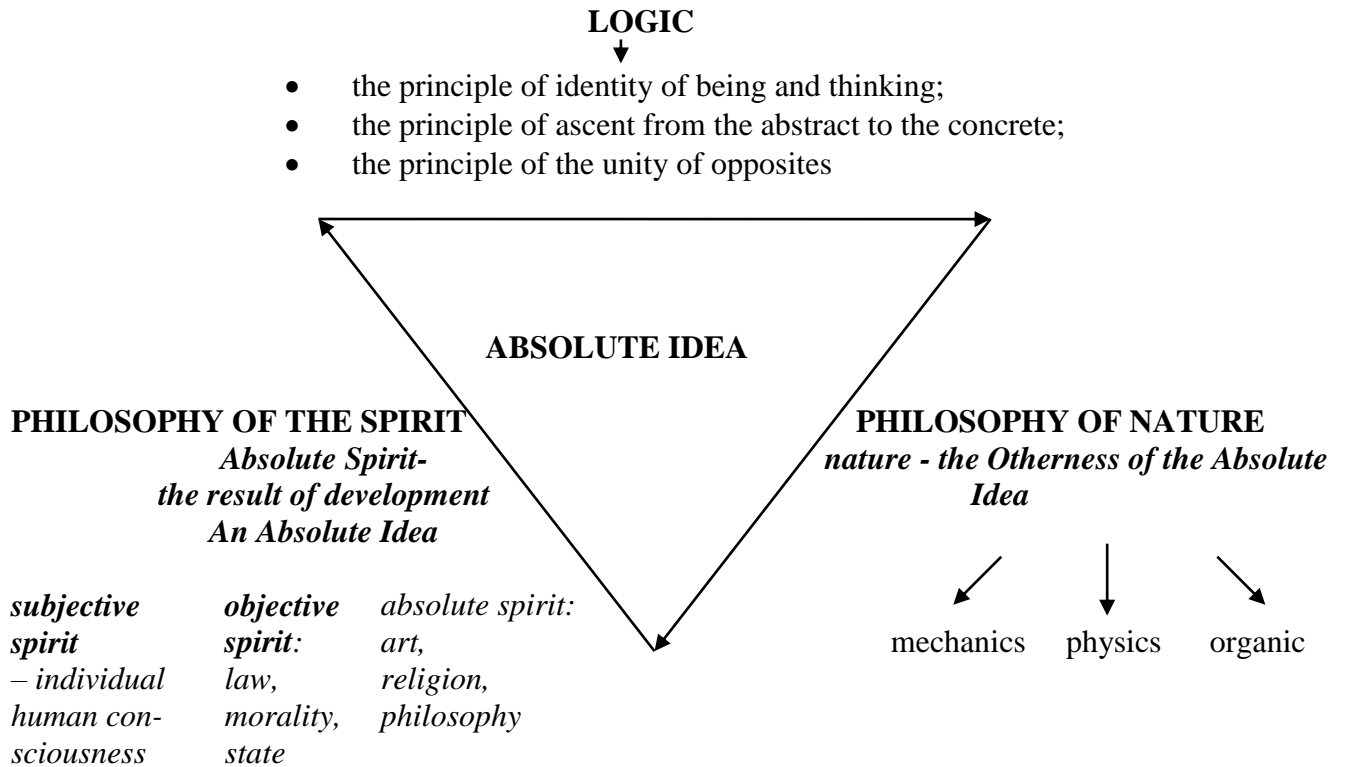
Hume David (1711-1776) was an English philosopher, historian, psychologist, and representative of subjective idealism. Hume believed that a person does not deal with the outside world, but with the flow of his feelings and ideas. Main works: "A Treatise on Human nature", "Natural History of the Republic", etc.

TOPIC 8. GERMAN CLASSICAL PHILOSOPHY

Table 16. The main representatives of German classical philosophy.

Main representatives	Ontological ideas	Epistemological ideas	Other problems
Kant	<i>See table №15.</i>		Ethics ("categorical imperative")
Fichte	Subjective idealism: the only reality that creates the world is the "I" (comprehensive human consciousness); The "Not-I" (the external world) does not exist by itself, but is the result of the activity of the "I".	The theory of knowledge is "science teaching": philosophy is recognized as the "science of science" (pure thinking) as a universal method of cognition, the basis for all sciences.	Ethics (the problem of freedom and necessity); philosophy of law; socio-political teaching.
Schelling	Objectively idealistic "philosophy of identity": the first foundation of being is the World Soul, representing the identity of nature and thinking.	The purpose of cognition is to comprehend the identity of being; The main methods of cognition are " <i>intellectual intuition</i> ", " <i>creative creation</i> ".	Natural philosophy (dialectics of nature).
Hegel	Objective (absolute) idealism: the world is a single interconnected process, stages of development of an "Absolute Idea" (the principle of identity of being and thinking).	The process of cognition is the process of self-knowledge of an Absolute Idea.	Development of dialectics as a theory and method of cognition; philosophy of history.
Feuerbach	Anthropological materialism: man is a natural and biological being, the pinnacle of the evolution of living nature.	We know the world; the main source of knowledge is sensory experience.	Criticism of Christianity , affirmation of the religion of love.

Table 17. Hegel's philosophical system



Basic concepts of the topic.

The absolute idea is the basic concept of Hegel's philosophy, by which he understands a certain world mind, which is the original and driving force of everything that exists. According to Hegel, the Absolute Idea in its hidden ("collapsed") form contains all possible natural, social and spiritual phenomena and in the course of its self-development passes through a number of stages, developing from the simple to the complex.

Agnosticism-see Topic 1.

Antinomy (Greek: antinomia – contradiction in law) – the appearance in the course of reasoning of two equally justified, but contradictory judgments. One of the key concepts of Kant's philosophy.

Anthropological materialism-see Topic 1.

The thing-in-itself is one of the basic concepts of I. Kant's philosophy, which refers to the world of things that exists by itself, independently of a person and his consciousness. According to the philosopher, in the process of cognition, not "the thing in itself" is known, but only its reflection in the human consciousness, the thought of this thing-this is the basis of Kant's agnosticism.

Dialectics (Greek: dialegomai – I conduct a conversation, I reason) - the doctrine of the most general laws of the development of nature, society and human thinking, as well as a method of cognition of reality, according to which the world is considered as a single developing whole. In Hegel's philosophy, dialectics has an idealistic character.

The categorical imperative (Latin imperativus-imperative) is the main concept of Kant's ethics, denoting a moral law that is binding for all.

Objective idealism-see Topic 1

Subjective idealism-see Topic 1.

Personalities.

Hegel Georg Wilhelm Friedrich (1770-1831) - the greatest representative of German classical philosophy. The main philosophical task of Hegel is the creation of a system of objective ("absolute") idealism; justification from the standpoint of objective idealism of the basic laws and categories of dialectics. Main works: "The Phenomenology of the spirit", "The Science of Logic".

Kant Immanuel (1724-1804) was a German philosopher and scientist, the originator of German classical philosophy, and a representative of subjective idealism and agnosticism in the theory of knowledge. Main works: "Critique of Pure reason" (theory of knowledge), "Critique of Practical Reason" (ethical teaching).

Ludwig Feuerbach (1804-1872) was an outstanding representative of German materialism and atheism. The main principles of his teaching are set out in the work "The Essence of Christianity".

Fichte Johann Gottlieb (1762 – 1814) was a representative of German classical idealism, whose ideas served as a link between the subjective idealism of I. Kant and the objective idealism of G. Hegel. The main philosophical work is "Science Teaching".

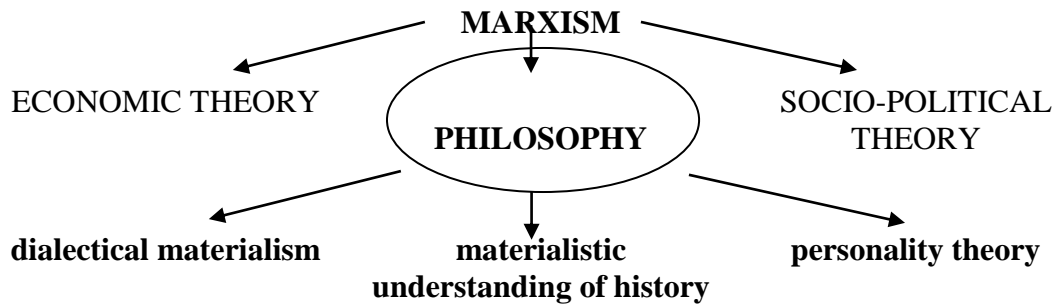
Friedrich Wilhelm Joseph Schelling (1775-1854) was a representative of German classical philosophy. In the center of his attention are the questions of the philosophy of nature (natural philosophy), which he considers from the standpoint of objective idealism and dialectics. The main philosophical ideas are presented in the work "The System of Transcendental Idealism".

TOPIC 9. PHILOSOPHY OF MARXISM.

Table 18. The main sources of Marxist philosophy.

Sources	Achievements
<p>Socio-historical:</p> <ul style="list-style-type: none"> • completion of bourgeois-democratic transformations in Western Europe; • economic crises; • deterioration of the situation of the working class; • the growth of class contradictions; • the transformation of the working class into an independent political force; <p>the beginning of the liberation struggle.</p>	<ul style="list-style-type: none"> • theory of the liberation struggle of the working class; • justification of the inevitability of the transition to a new stage of social development
<p>Theoretical:</p> <p>1) German classical philosophy</p> <p style="padding-left: 20px;">a) Hegel 's dialectic</p> <p style="padding-left: 20px;">b) L. Feuerbach's materialism</p> <p>3) English political economy (the teachings of A.Smith and D. Ricardo)</p> <p>2) French utopian socialism (A.Saint-Simon, S. Fourier)</p>	<p>criticism of the contradiction between the dialectical method and the idealistic system and justification of the unity of materialism and dialectics</p> <p>criticism of naturalism and justification of the social essence of man</p> <p>political and economic theory</p> <p>the idea of communism</p>
<p>Natural-scientific:</p> <p>1) the law of conservation and transformation of energy (Mayer, M.V.Lomonosov)</p> <p>2) theory of the cellular structure of living organisms (M. Schleiden and T.Schwann)</p> <p>3) 3) the evolutionary theory of Darwin</p>	<p>the principle of the material unity of the world, the position of the eternity and indestructibility of matter, the doctrine of the forms of motion of matter</p> <p>the position on the inner unity of the living world</p> <p>theory of the development of the material world</p>

Table 19. Components of the Marxist doctrine.



Basic concepts of the topic.

The basis and superstructure are the main categories of K. Marx's philosophy. The concept of "basis" denotes a set of material and production relations, which are considered as fundamental, primary in relation to other types of relations: political, legal, moral, aesthetic, religious - Marx designates them with the concept of "ideological superstructure".

The activity type of philosophizing - see Topic 2.

Dialectical materialism - see Topic 1.

Historical materialism is the doctrine of society developed in the philosophy of Marxism, which is based on a materialistic approach to explaining the laws of social development. From the standpoint of historical materialism, the development of society (the change of socio-economic formations) is determined by changes in material and production relations.

Marxism is a philosophical, economic and socio-political doctrine that emerged in the 1940s in Germany. The founders of this doctrine are the encyclopedic scientists Karl Marx (1818-1883) and Friedrich Engels (1820-1895). The main works are: "Economic and philosophical manuscripts", "Capital", etc. (Marx); "L. Feuerbach and the End of Classical German Philosophy", "Dialectics of Nature", etc. (Engels); "German ideology", etc. (co-authored).

Social being and social consciousness are the main categories of Marxism, denoting two sides of society's life - material and spiritual, which are closely interrelated. Social existence refers to the attitude of people to nature and to each other in the process of material production. Social consciousness represents various ways of spiritual development of reality and includes political and legal consciousness, science, philosophy, morality, religion, art. In Marxism, the position on the determining role of social existence in relation to public consciousness is established.

The mode of production is one of the main categories of historical materialism, denoting a certain type of production of material goods, characteristic of each socio-economic formation. The mode of production represents the unity of two sides: productive forces and production relations, the dialectic of which is an internal source of social development.

Socio-economic formation is a key category of historical materialism, which denotes a stage of development of society, characterized by a certain way of produc-

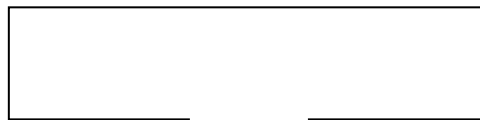
tion. K. Marx distinguished five main formations in history: primitive communal, slave-owning, feudal, capitalist and communist.

Human in Marxism is the subject of history, the development of material and spiritual culture. Marxism connects the essence of man with the social conditions of his existence and conscious activity. According to the definition of K. Marx, "the essence of man... there is a set of all public relations".

TOPIC 10. WESTERN PHILOSOPHY OF THE TWENTIETH CENTURY.

Table 20. Conditions of formation, characteristic features and main directions of Western philosophy of the twentieth century.

Socio-historical and spiritual-cultural conditions of formation	Characteristic features
1. the rapidity, scale and radical changes taking place in the world and in the life of society; 2. contradictions of scientific and technological progress; 3. contradictions of globalization; 4. democratization of the political sphere; 5. crisis in the spiritual sphere.	1. a variety of trends, problems and methods of their solution; 2. formation of scientism and anti-scientism; 3. irrationalism; 4. anthropological problems; 5. the tendency to form a socio-ecological type of philosophizing; 6. formation of the principle of global evolutionism.



The main directions and their representatives	Key problems	Solutions to these problems
"Philosophy of Life": F.Nietzsche, A.Bergson, etc.	"Life" is a kind of initial reality, inaccessible to either sensory or rational cognition and comprehended only as a result of direct experiences. Everything that exists is a manifestation of "life".	A person can assert his freedom only in a lonely confrontation with the world (F. Nietzsche). The function of the mind is to ensure that the body stays in the environment; the main method of cognition is instinct and its highest manifestation is intuition. (A.Bergson)
Existentialism: K.Jaspers, M.Heidegger, J.-P.Sartre, A.Camus, G.Marseille, N.Berdyayev. L.Shestov et al.	Man exists in a world alien to him. The true reality is the existence of "my self", i.e. the experience of my being in the world ↓ "Is life worth living?" (A.Camus).	1) religious direction (K.Jaspers, G.Marcel, N.Berdyayev, etc.): the possibility of gaining freedom through faith in God; 2) the atheistic direction (M. Heidegger, J.-P.Sartre et al.): the possibility of gaining freedom through immersion in the sphere of one's own consciousness.
Positivism (founder - O.Comte) and neopositivism	Philosophy is unable to answer the questions posed by the develop-	- Logical positivism: all philosophical problems are reduced to logical;

<p>(analytical philosophy): <i>B.Russell, L.Wittgenstein, R.Carnap, etc.</i></p> <p>Postpositivism: <i>K.Popper, T.Kuhn, P.Feyerabend, I.Lakatos.</i></p>	<p>ment of science: "science is itself a philosophy." The function of philosophy is the analysis of scientific concepts, which represent a special reality.</p> <p>Problems of the history of the emergence, development and change of scientific theories.</p>	<p>- Linguistic positivism: all philosophical and social problems are explained by the violation of the norms of language use.</p> <p>The main feature of scientific knowledge is the "principle of falsification" (K.Popper); the concept of scientific paradigms (T.Kuhn), etc.</p>
<p>Hermeneutics: F.Schleiermacher, V.Dilthey, H.G.Gadamer.</p>	<p>Problems of understanding and comprehension of the meaning of the phenomena of spiritual culture. The problem of language.</p>	<p>Language is a special reality, the basis and essence of human existence. The knowledge of truth is possible only through dialogue.</p>
<p>Psychoanalysis: Z.Freud, K.G.Jung, E.Fromm.</p>	<p>The problem of the unconscious in the human psyche</p>	<p>- Creative activity is a way out of the conflict between the unconscious and the social (Z.Freud); - the concept of the collective unconscious (K.Jung); - the doctrine of the social unconscious (E.Fromm).</p>
<p>Phenomenology: E. Husserl et al.</p>	<p>The subject of philosophy is not the surrounding world, but the phenomena of consciousness.</p>	<p>In the process of cognition of the phenomena of consciousness, a person constructs a "life world" – the foundation of the culture of society.</p>
<p>Religious philosophy. Neotomism: E.Gilson, J.Maritin, etc.</p> <p>Personalism: E.Mounier, J.Lacroix, etc.</p> <p>Religious evolutionism: P. Teilhard de Chardin and his followers.</p>	<p>The desire to comprehend the problems of the modern world from the standpoint of the Christian religion.</p>	<p>A person is realized in the sphere of creativity – this shows his involvement with God.</p> <p>The essence of a person is freedom of choice, which manifests itself in interaction with the world and society.</p> <p>Synthesis of ideas about Divine creation and natural evolution; religious and philosophical line of the doctrine of the noosphere.</p>

Basic concepts of the topic.

Hermeneutics (Greek. hermeneuo - I explain) is a trend in Western philosophy of the twentieth century, which focuses on the problem of understanding and closely related problems of language (F. Schleiermacher, V. Dilthey, H.G.Gadamer).

Irrationalism - see Topic 2.

Neo-positivism is one of the leading trends in Western philosophy of the twentieth century, which considers science as a sphere of empirical research, and reduces the task of philosophy to the logical analysis of scientific concepts, to the explanation of the meaning of linguistic expressions (B. Russell, L. Wittgenstein, R. Carnap, etc.).

Neotomism is one of the directions of Western religious philosophy of the twentieth century. At the heart of neotomism is the teaching of F.Aquinas (Thomism) about the structure of the world-building, about the relationship of faith and reason, about the place of man in the world. Unlike Thomism, this trend is characterized by attention to the problems of human creativity and to the inner world of man (E.Gilson, J.Mariten).

The **noosphere** is one of the basic concepts of T. de Chardin's teaching. In a pony-mania T. de Chardin, the noosphere is a wrapper around the Earth, whose development goes in the direction of "point omega" is the highest stage of natural evolution, in which all processes in the world are controlled by the collective human consciousness. (See also table 24).

Personalism is one of the areas of the Western religious philosophy of the twentieth century, focusing on the problem of individual freedom (E. Mounier, J. Lacroix, etc.).

Positivism is a trend in Western philosophy of the twentieth century, which asserts that all true (positive) knowledge can be obtained only by scientific, empirical means and does not need philosophy ("Science itself is philosophy" is the slogan of positivists).

Postpositivism is a trend that developed in Western philosophy in the 60 - 70s of the twentieth century. as a historical school in the methodology of scientific cognition. The focus of the postpositivists is on the history of the emergence, development and change of scientific theories (K. Popper, T. Kuhn, P. Feyerabend, I. Lakatos).

Pragmatism (Greek pragma – deed, action) – "philosophy of action" is a subjective-idealistic trend in Western philosophy of the twentieth century, defining the significance of knowledge by its practical usefulness (Ch. Pierce, W. James, D. Dewey).

Psychoanalysis is a philosophical and psychological teaching, as well as a method of treating mental illnesses, developed in the works of Z. Freud and his investigators. Psychoanalysis is based on the idea of the dominant role of the unconscious in the human psyche.

Scientism (Latin scientia - science) is a trend in the culture of the twentieth century, the representatives of which give the leading importance in the development of human culture to the development of science and technology. Anti-scientism is a trend whose representatives focus on the problems and dangers generated by scientific and technological progress, and express concern that the development of technology leads to the loss of spiritual and humanitarian values.

Teilardism (religious evolutionism) is one of the directions of western religious philosophy of the twentieth century, the philosophy of P. Teilhard de Chardin and his followers. This trend is characterized by the synthesis of religious ideas with the idea of natural evolution.

Phenomenology ("the doctrine of phenomena") is a subjective-idealistic trend in Western philosophy of the twentieth century (founder - E. Husserl). Husserl's philosophy is the doctrine of the phenomena of consciousness, which are understood as the meanings of objects and events arising in consciousness. The central concept of phenomenology is the "intentionality" of consciousness, i.e. its focus on the object ("there is no object without a subject"). Phenomenology develops a method of description - the description of ways to search for meaning.

"Philosophy of life" is an irrationalist trend in philosophy of the late nineteenth and early twentieth centuries, contrasting intuition and instinct with science and reason. At the heart of this philosophy is the concept of life as an active, diverse, constantly changing beginning of the world, which is inaccessible to sensory and rational cognition, and is comprehended only through intuition and experience (A.Schopenhauer, F.Nietzsche, A.Bergson).

Existentialism (Latin *existentia* - existence) – "philosophy of existence" is a subjective-idealistic trend in Western philosophy of the twentieth century. The main idea of existentialism is that a person exists in a world alien to him; the true reality is the existence of "his Self", i.e. the experience of his being in the world. The main categories of existentialism are anxiety, suffering, guilt, fear, pain, death, etc.

Existence ("existence") is the central category of existentialism, meaning the intrapersonal existence of a person, the world of his experiences, not reducible to external factors.

Empiriocriticism (literally, "criticism of experience"), or machism– is a subjective-idealistic version of positivism in Western philosophy of the late nineteenth and early twentieth centuries, which asserts that science does not reflect objective reality, therefore it should be descriptive, and the explanatory part should be removed from science in order to "save thinking" (E. Mach, R. Avenarius, etc.).

Personalities.

Gadamer Hans Georg is a representative of philosophical hermeneutics, standing on the positions of objective idealism. The focus of his attention is on the problems of language as a special kind of objective reality, the basis of human existence. Gadamer rejects scientific methods of cognition of the world and proposes a new method based on the "principle of understanding". The main work is "Truth and Method".

Camus Albert (1913 - 1960) was a French writer and philosopher, one of the greatest representatives of existentialism. The central theme of Camus' philosophy is the problem of the meaning of human existence ("Is life worth living?"). Main works: "The Myth of Sisyphus", "The Rebellious Man".

Comte Auguste (1798 - 1857) was a French philosopher, the founder of positivism. He came up with the idea of the inability of philosophy to answer the ques-

tions posed by the development of science. The main work is "The Course of positive philosophy".

Friedrich Nietzsche (1844-1900) was a German philosopher, the largest representative of the "philosophy of life". The central concepts of his philosophy are "will to power", meaning striving for the superiority of a person opposing the whole world, and "superman" – a strong person, free from morality, with the maximum level of will to power. The main works: "Thus spoke Zarathustra", "Beyond good and evil", etc.

Teilhard de Chardin Pierre (1881 - 1955) was a French natural scientist, philosopher and theologian who combined the idea of creation with the idea of evolution in his views. T. de Chardin is one of the founders of the doctrine of the noosphere. The main work is "The Phenomenon of man".

Freud Sigmund (1896 - 1939) was an Austrian psychiatrist, the founder of psychoanalysis as a philosophical and psychological teaching. Freud focuses on the problem of the unconscious. Main works: "Totem and taboo", "Psychology of the unconscious", "Interpretation of dreams", etc.

Fromm Erich (1900 - 1980) was a German philosopher, sociologist, psychologist, and representative of neo-Freudianism. The central concept of his teaching is the "social unconscious", which means a set of character traits that arise in most members of a given social group as a result of a common lifestyle and shared experiences. The task of psychoanalysis, according to Fromm– is not to treat the individual, but society, to reorient it to the principles of humanism. Main works: "Escape from freedom", "Man as he is", "Crisis of psychoanalysis", etc.

Arthur Schopenhauer (1788-1860) was a German philosopher, the founder of the "philosophy of life". The basic concept of his philosophy is the "will to live" - the primary, causeless, unrecognizable essence of the world. The main provisions of Schopenhauer's philosophy: life has no meaning and expediency; the human mind is limited by the goal of self-preservation; the world is not accessible to reasonable cognition, it can only be comprehended by intuition. The main work is "The World as will and representation".

Carl Gustav Jung (1875 - 1961) was a Swiss psychologist and sociologist, a representative of psychoanalysis. At the center of Jung's teaching is the concept of "collective unconscious", which means the deep layer of the psyche, which carries "the properties of all mankind as a kind of common whole". The influence of the collective unconscious Jung explains not only the peculiarities of the human psyche, but also a number of social ideas. The content of the collective unconscious is innate images, symbols - archetypes. Main works: "Metamorphoses and symbols of libido", "Psychological types", etc.

TOPIC 11. RUSSIAN PHILOSOPHY.

Table 21. The main stages of the development of philosophy in Russia.

Stages of development	Socio-historical and spiritual-cultural conditions	Main directions & representatives
Philosophy of the Russian Middle Ages (X - XVII centuries)	Christianization of Russia. The influence of Byzantine spiritual culture. The struggle for the preservation of national independence. Formation of a single centralized state.	* Religious and philosophical thought: Metropolitan Hilarion ("The Word about the Horse and Grace"), Vl. Monomakh ("Teachings"). * Formation of Soviet social thought: A. Kurbsky.
Philosophy of the Russian Enlightenment (XVIII - beginning XIX centuries.)	Radical transformations in all spheres of society. Active perception of Western culture. "An amazing time of external slavery and internal liberation" (A.I. Herzen).	* Formation of scientific and philosophical thought: "Scientific squad" - V. Tatishchev, F. Prokopovich, A. Kantemir; M.V. Lomonosov. * Formation of ontological and epistemological representations: A.N. Radishchev.
Classical Russian Philosophy (XIX - beginning XX centuries.)	The crisis of feudal relations and the birth of capitalism. The limitations of government reforms. Wars and popular demonstrations. The rise of Russian national consciousness associated with the key events of the Russian history of the XIX century: the Patriotic War of 1812, the Decembrism movement, the peasant reform of 1861.	* Creation of the first system of philosophical knowledge in Russia: P. Ya. Chaadaev. * Disputes about the ways of development of Russia: Westerners (A. I. Herzen, N. P. Ogarev, T. N. Granovsky, etc.) and Slavophiles (P. V. Kireevsky, A. S. Khomyakov, K. S. Aksakov, etc.). * Religious and philosophical direction: A. S. Khomyakov, I. V. Kireevsky, V. Solovyev, N. F. Fedorov etc. * Materialistic (revolutionary-democratic) direction: A. I. Herzen, V. G. Belinsky, N. G. Chernyshevsky, A. Dobrolyubov; P. A. Kropotkin, G. V. Plekhanov, etc. * Natural science direction: I. M. Sechenov, I. P. Pavlov, D. I. Mendeleev, N. I. Pirogov, L. I. Mechnikov, etc.
Philosophy in Russia and the USSR	Development of natural sciences. Industrialization of the economy.	Russian Philosophy's "Silver Age" and the Philosophy of the Russian Abroad:

(XX century)	Revolutions and wars. Emigration of cultural figures. Ideological dictate.	S.N. Bulgakov, N.A. Berdyaev, E.N. and S.N. Trubetskoy, S.L. Frank, P.A. Florensky, etc. Soviet period: V.I. Lenin, N.I. Bukharin, etc.
Philosophy of modern Russia (the last quarter of the twentieth century - the beginning. XXI century .)	Reforming all spheres of public life. Formation of a market economy. Democratization of the political sphere. Stratification of society. Spiritual crisis.	A.F. Losev, E.V. Ilyenkov, I.T. Frolov, N.N. Moiseev, etc.

**Table 22. Russian Religious philosophy
2nd half of the XIX - early XX centuries.**

The philosophy of "All-Unity"	Religious Existentialism	The religious and philosophical line of cosmism	Literary and artistic direction
V.S. Solovyov, S.N. Bulgakov, P.A. Florensky, N.A. Berdyaev, etc.	N.A. Berdyaev, L.I. Shestov et al.	N.F. Fedorov, V.S. Solovyov, S.N. Bulgakov, P.A. Florensky, N.A. Berdyaev, etc.	F.M. Dostoevsky, L.N. Tolstoy, etc.

Table 23. Materialistic tradition in Russian philosophy

Revolutionary-democratic direction	The direction of Narodism	The Marxist direction
А.И. Герцен, Н.Г. Чернышевский, Н.А. Добролюбов, Д.И. Писарев и др.	М.А. Бакунин, П.А. Кропоткин, etc.	Г.В. Плеханов, В.И. Ленин, Н.И. Бухарин, etc.

Table 24. Philosophy of Russian Cosmism.

The main directions and their representatives	Key ideas and achievements	
<p>Religious & philosophical direction</p> <p>N.F.Fedorov</p> <p>V.S.Solovyov</p> <p>S.N.Bulgakov</p> <p>P.A.Florensky</p> <p>N.A.Berdyayev</p>	<p>→ striving for the synthesis of scientific, philosophical and religious knowledge</p> <p>→ the project "regulation of nature"</p> <p>→ the concept of Unity</p> <p>→ the idea of human economic activity as a factor of global development</p> <p>→ the idea of the pneumatosphere as a stage in the development of the planet and the cosmos</p> <p>→ the idea of the responsibility of the human microcosm for the processes occurring in nature</p>	
<p>Natural science direction</p> <p>N.A. Umov</p> <p>K.E. Tsiolkovsky</p> <p>A.L. Chizhevsky</p> <p>V.I. Vernadsky</p>	<p>→ scientific achievements are the basis for the formation of a new picture of the world, a new understanding of the role of man in the evolution of the cosmos</p> <p>→ the idea of the antientropic essence of life, of the human mind as a factor of cosmic evolution</p> <p>→ theory of human exploration of cosmic space; "cosmic philosophy" and "cosmic ethics"</p> <p>→ development of the basics of helio- and cosmobiology, studying the dependence of all forms of life on the influence of the cosmos as a whole</p> <p>→ the doctrine of the biosphere and the noosphere</p>	

Basic concepts of the topic.

Anarchism (Greek anarchia – anarchy) is a philosophical and socio-political trend calling for the rejection of all forms of state and legal governance of society. The theorists of anarchism in Russian social thought of the second half of the XIX - early XX centuries were M.A. Bakin and P.A. Kropotkin.

Russian anthropocentrism is a characteristic feature of Russian philosophy, which manifests itself in the fact that the theme of man, his destiny, vocation and destiny is a key one for Russian thinkers.

"**All-Unity**» is the central idea of Russian religious philosophy, which became the basis for the formation of a philosophical direction – the metaphysics of unity (founder - V.S. Solovyov). The concept of "unity" has a number of aspects: 1) ontological - the unity of the whole world, the Cosmos; 2) gnoseological - the unity of religious, philosophical and scientific knowledge, giving in its integrity true knowledge about the world; 3) socio-political, realized in the idea of a perfect social order; 4) anthropological, considering humanity as an objective reality, as a free unity of all people; 5) ethical, expressed in the idea of the need for a moral assessment of all human affairs.

Westerners & Slavophiles are trends in Russian social thought of the 40 - 50s of the XIX century, leading a dispute on the question of the ways of development of Russia. The defenders (A.I. Herzen, N.P. Ogarev, T.N. Granovsky, V.G. Belinsky, N.G. Chernyshevsky, etc.) saw an opportunity for Russia's development in repeating the path of Europe, the idea of progress was associated with the development of capitalist relations. Slavophiles (P.V. Kireevsky, A.S. Khomyakov, K.S. Aksakov, etc.) focused their attention on the national identity of the Russian Orthodox culture, defended the original path of Russia in world history.

Cosmism is a trend in Russian scientific and philosophical thought, the distinctive feature of which is the idea of active evolution – the necessity of a new, conscious stage of the evolution of the world, when the direction of its development is determined by the human mind. The main problems of cosmism: the unity of man, nature and the cosmos; the place of reason in the universe, the development of cosmonautics, space ethics, etc. The ideas of cosmism received their philosophical justification in the works of religious philosophers of the late XIX - early XX centuries (N.F. Fedorov, S.N. Bulgakov, P.A. Florensky, etc.), and the logical conclusion is in the natural scientific views of thinkers of the twentieth century (N.A. Umov, A.L. Chizhevsky, K.E. Tsiolkovsky, V. I. Vernadsky).

Noosphere (Greek. pos - reason) – "the sphere of reason" is a key concept in the teachings of V.I. Vernadsky. The noosphere is considered by V.I. Vernadsky as the highest, final and natural stage in the evolution of the biosphere, when all natural and cosmic processes are controlled by the activity of the human mind.

Pan-moralism of Russian philosophy (Greek. pan – everything and moralis - moral) is one of its characteristic features, which consists in the fact that moral problems have always been the main content of Russian philosophical thinking.

"**Russian Idea**" is a complex of ideas and ideas related to the definition of the historical role of Russia as part of the world whole, the peculiarities of Russian history, Russian culture, folk character and mentality. The main content of the Russian idea is the recognition of the universal importance of Christian morality, de-

signed to become the spiritual basis for the unification of the peoples of the world, to promote universal progress.

Russian religious philosophy is the leading trend in the philosophical thought of Russia, which as an independent phenomenon of spiritual life was formed in the middle of the nineteenth century. Its largest representatives are: N.A. Berdyaev, S.N. Bulgakov, N.O. Lossky, E.N. and S.N. Trubetskoy, V.S. Solovyov, N.F. Fedorov, P.A. Florensky, S.L. Frank, etc. The main focus of the creativity of Russian religious thinkers is the formation of a holistic worldview, which is a synthesis of religious, philosophical, scientific, socio-political, ethical aspects.

Sobornost is one of the key concepts of Russian religious philosophy. This concept was introduced by A.S. Khomyakov and had a number of meanings: 1) the propensity of the Russian people to a communal organization of life based on the principles of mutual assistance; 2) the free association of people in the Church based on love for God and for each other; 3) harmony of faith and reason in the search for truth.

Personalities.

Mikhail Alexandrovich Bakunin (1814-1876) was a philosopher, a publicist, an ideologist of revolutionary populism and anarchism. At the center of his philosophical creativity is socio-philosophical problems: questions about the laws of social development, about the causes of the emergence of the state and its role in the life of society, etc. He considered communal self-government to be the ideal of social structure. Main works: "Statehood and anarchy", etc.

Bukharin Nikolai Ivanovich (1888-1938) - philosopher, sociologist, economist, public figure. A prominent representative of the Marxist government in Russian public thought. At the center of his philosophical work are questions of man's practical attitude to the world. Main works: "Theory of Historical Materialism", "Darwinism and Marxism", etc.

Berdyaev Nikolai Alexandrovich (1874-1948) was a prominent Russian philosopher, the largest representative of religious existentialism ("philosophy of existence"). In the center of his attention are questions of the philosophy of history. Main works: "The Meaning of History", "Philosophy of Freedom", "Self-awareness", etc.

Bulgakov Sergey Nikolaevich (1871 - 1944) was a prominent Russian thinker who passed the creative path from Marxism to religious philosophy. His main philosophical work "Philosophy of Economy" is a synthesis of Marxist socio-economic theory and religious ideas of the philosophy of unity and Russian cosmism. Other works: "From Marxism to idealism", "The Light of the Evening", etc.

Vernadsky Vladimir Ivanovich (1863 - 1945) was a natural scientist and thinker, the creator of the doctrine of the biosphere and the noosphere. Main works: "Scientific thought as a planetary phenomenon", "Biosphere", "On scientific worldview", etc.

Herzen Alexander Ivanovich (1812-1870) was a Russian philosopher, writer, publicist, revolutionary democrat. He strove for the synthesis of materialism and dialectics, justified the need for the interaction of philosophy and science. A supporter of Westernism, however, shared the ideas of the Slavophiles about the identity of Russia, their views on the community. The main philosophical works: "Letters on the study of nature", "The Past and thoughts".

Hilarion (ser. XI century) is an ancient Russian thinker, writer, church and political figure, Metropolitan of Kiev. The creator of the first historiosophical concept in Russian thought. The author of the first philosophical work in Russia - "Words about the law and grace".

Ilyenkov Evald Vasilyevich (1924 - 1979) was a Soviet thinker, a specialist in the history of philosophy, methodology, dialectics, pedagogy, aesthetics. He developed a logical-dialectical theory of scientific thinking aimed at identifying universal aspects of the development of scientific knowledge. Main works: "Dialectics of Abstract and Concrete in Marx's Capital", "Ideal", "Humanism and Science", etc.

Lenin Vladimir Ilyich (1870-1924) was a materialist philosopher and public figure. He developed Marxist teaching in relation to the new stage of scientific and social development. Lenin's main philosophical works are "Materialism and Empirio-criticism", "Philosophical Notebooks", etc. - they are a significant contribution to the development of materialistic dialectics as a science and as a method of cognition. The most important place in his works is occupied by the development of dialectical materialism as a theoretical basis for the revolutionary struggle and the construction of a socialist society.

Lomonosov Mikhail Vasilyevich (1711 - 1765) - naturalist, thinker, historian, linguist, poet. Founder of the Moscow University (1755). An encyclopedic scientist who made a number of outstanding discoveries in various fields of scientific knowledge: chemistry, physics, geology, astronomy, etc. He introduced a number of scientific and philosophical terms into the Russian language. One of the largest representatives of deism and mechanistic materialism in Russian public thought. Main works: "On the layers of the earth", "Ancient Russian history", etc.

Losev Alexey Fedorovich (1893 - 1988) was a Russian philosopher, author of philosophical and artistic prose, teacher. Translator and commentator of academic literature. In philosophy, he developed the Platonic-Hegelian line of dialectical idealism, the tradition of Russian Orthodox philosophy. Main works: "Ancient cosmos and modern Science", "Dialectics of Myth", "Philosophy of Name", "History of Ancient Aesthetics and", etc.

Mechnikov Lev Ilyich (1836-1888) was the largest representative of the geographical school in Russian public thought. He believed that natural, geographical conditions represent the leading factor of social development. The main work is "Civilization and the great historical rivers. Geographical theory of the development of modern society".

Moiseev Nikita Nikolaevich (1917 - 2000) was a mathematician and thinker. The focus is on philosophical and methodological problems of the development of science and technology, environmental issues; proclaimed the idea of the dependence of the content of natural science knowledge on humanitarian problems. In the process of developing a mathematical model of the biosphere, he expanded his ideas about the place of nature in the development of society and about the role of society in the processes of a planetary scale. The main scientific and philosophical works: "Man in the Universe and on Earth", "Man, environment, society", "Natural science knowledge and Humanitarian thinking", "Vernadsky and Modernity", etc.

Pavlov Ivan Petrovich (1849 - 1936) was a natural scientist who studied the higher nervous activity of animals and humans by the method of conditioned reflexes, which allowed him to discover the basic laws and mechanisms of brain activity.

The teaching of I.P. Pavlov has become the most important natural science basis for a materialistic understanding of the problem of consciousness. Main works: "Conditioned reflexes", "Lectures on the work of the cerebral hemispheres", etc.

Plekhanov Georgy Valentinovich (1856 - 1918) was a Marxist theorist, the founder of the Social democratic movement in Russia. His main merit is a consistent materialistic understanding of history. Main works: "Essays on the history of materialism", "On the question of the role of personality in history", etc.

Radishchev Alexander Nikolaevich (1749 - 1802) was a Russian philosopher, writer, public figure and fighter against absolutism and serfdom. The focus is on socio-philosophical and anthropological problems, questions of epistemology and ethics. His philosophical views are largely contradictory, they combine materialistic and idealistic, religious and atheistic ideas. Main works: "Journey from St. Petersburg to Moscow", "About man, his mortality and immortality".

Sechenov Ivan Mikhailovich (1829-1905) was a scientist, the "father of Russian physiology" and the founder of the materialistic approach to the study of mental phenomena. His research marked the beginning of the creation of a reflexive theory of the mental activity of animals and humans, and was an important contribution to the scientific substantiation of a number of epistemological problems. Main works: "Reflexes of the brain", etc.

Solovyov Vladimir Sergeevich (1853 - 1900) was a religious philosopher, poet, and publicist. The founder of the metaphysics of unity - the most significant direction in the structure of Russian religious philosophy. Main works: "The Crisis of Western philosophy. Against the Positivists", "Readings on God-Manhood", "Justification of Goodness", "The Meaning of Love", etc., etc.

Umov Nikolay Alekseevich (1846-1915) was a theoretical physicist, the owner of encyclopedic knowledge in the field of physics, mechanics, chemistry, astronomy, meteorology. The first Russian physicist-philosopher, whose main idea of scientific and philosophical creativity is the idea of the antientropic essence of life. In the works of N.A. Umov, science has acquired an ethical significance. The main works are: "The evolution of worldviews in connection with Darwin's teaching", "The role of man in the world he knows", "Questions of cognition in the field of physical sciences", etc.

Fedorov Nikolai Fedorovich (1829-1903) was a religious philosopher, the founder of Russian cosmism. His main work "Philosophy of General Affairs" is a project of "regulation of nature" aimed at transforming the world and moving towards a fundamentally new, conscious stage of space development.

Florensky Pavel Alexandrovich (1882-1937) was a religious philosopher, theologian and encyclopedic scientist, a representative of the philosophy of all-unity, the author of the idea of the pneumatosphere. His ideas are based on the idea of the dialectical unity of man-microcosm and nature-macrocosm. Main works: "The Pillar and the affirmation of Truth", "The Meaning of idealism", "Iconostasis", "Macrocosm and Microcosm", etc.

Frolov Ivan Timofeevich (1929 - 1999) was a philosopher and public figure. His works on philosophical problems of natural science (in particular, biology and genetics) have made a significant contribution to the development of methodological and ideological principles of scientific research. Author of the concept of "organic determinism". Main works: "Philosophical problems and the future of mankind", "On

the meaning of life, on death and immortality of man", etc. He headed the team of authors of the textbook "Introduction to Philosophy" (Moscow, 1990). Responsible editor of the Philo-Sofsky Dictionary, which has withstood a number of reprints.

Khomyakov Alexey Stepanovich (1804-1860) was a religious philosopher, founder and one of the leaders of Slavophilism. His focus is on the role of religion in the development of society. The most important component of his philosophy is the doctrine of conciliarity as a principle of the structure of being. Main works: "One Church", "A few words of an Orthodox Christian about Western faiths", etc.

Chaadaev Pyotr Yakovlevich (1794 - 1856) was a Russian philosopher, the creator of the first system of philosophical knowledge in the history of Russian thought. Chaadaev developed a religious line in Russian philosophy. The main themes of his works – the fate of Russia and the philosophy of history - are most fully expressed in the "Philosophical Letters".