

MINISTRY OF SCIENCE AND HIGHER EDUCATION OF THE RUSSIAN FEDERATION
FEDERAL STATE AUTONOMOUS EDUCATIONAL
INSTITUTION OF HIGHER EDUCATION
“NORTH CAUCASUS FEDERAL UNIVERSITY”

GUIDELINES
for completing practical assignments
in the discipline “Philosophy”
for students of the following field of study:
11.03.02 Infocommunication Technologies and Communication Systems
Specialization (profile):
“Intelligent Data Processing in Infocommunication Systems and Networks”

Ставрополь 2026

Preface

Philosophy has always played a special role in the development and formation of a worldview, a role rooted in its centuries-old tradition of critical, reflective inquiry into human values and life orientations. Philosophical education is of vital importance to professionals across all fields, and it holds particular relevance in the context of modern education. The study of philosophy serves as a crucial pathway for cultivating a humanistically oriented worldview in future professionals; therein lies much of the purpose and necessity of studying philosophy as an academic discipline in higher professional education.

The goal of the course is to foster universal competencies in future bachelor's and specialist-degree students, equipping them with a holistic, systemic understanding of the world and the human place within it. It aims to develop skills in applying philosophical concepts and categories to analyze and evaluate various social trends, facts, and phenomena, as well as the ability to articulate the principles of one's own worldview based on moral-ethical norms and life goals.

Course objectives:

- to introduce students to philosophical issues relevant to their future professional fields and to develop skills in working with both original and adapted philosophical texts;
- to provide a general overview of scientific, philosophical, and religious conceptions of the universe;
- to familiarize students with the diversity of worldviews, philosophical schools, and intellectual traditions, and to demonstrate how human understanding of nature, society, knowledge, and the self has evolved throughout history—particularly in conjunction with the advancement of science;
- to teach students how to identify questions of a worldview nature, evaluate social phenomena, make responsible decisions, and define the guiding principles that give meaning to their future professional activities. A significant portion of the seminar sessions involves the use of interactive teaching methods—specifically, communicative-dialogue techniques (discussions, dialogues), simulation and gaming (role-playing games), and problem-based inquiry (such as the development and presentation of creative projects).

The structure of each session comprises the following elements: the objective, the format, discussion questions, and methodological guidelines for students (detailing the preparation stages for practical activities). It also includes topics for essays, lists of primary and supplementary literature, Internet resources, and assignments to assess competency mastery. The structure may vary depending on the seminar's topic and format.

ПЛАНЫ ПРАКТИЧЕСКИХ ЗАНЯТИЙ

№ Course Topic	Titles of the course topics and their brief content	Number of hours	Of which practical training, hours
1st semester			
1	Topic 1. Philosophy: its subject matter and place in culture. Philosophy and worldview. Philosophy and culture. Philosophy and science: their interrelationship. The specific nature of philosophical knowledge. The functions of philosophy: their content and social orientation.	4	-
2	Topic 2. The development of philosophical doctrines from antiquity to the Modern Age. Conceptions of the world and the human being in ancient philosophy. Medieval philosophy: its key features and religious foundation. Patristics and Scholasticism. Key issues in the philosophy of Thomas Aquinas. The anthropocentric and humanistic character of Renaissance philosophy. The problem of knowledge and method in the philosophy of the Modern Age. Empiricism and rationalism. The problem of substance. Key features of French Enlightenment philosophy.	4	-
3	Topic 3. Key features of German classical philosophy and characteristics of modern philosophical doctrines. Immanuel Kant as the founder of German classical philosophy and the creator of transcendental idealism. J.G. Fichte's subjective idealism and F.W.J. Schelling's philosophy of nature. G.W.F. Hegel's philosophical system and dialectical method. Ludwig Feuerbach's anthropological materialism.	4	-

	Positivism and its variations. Irrationalism. Existentialist philosophy. Methodological issues in the social sciences and humanities, and philosophy. Postmodernism as a movement in 20th-century philosophy and culture. Trends in the development of global philosophy in the 21st century.		
4	Topic 4. Russian Philosophy. Specifics of the emergence and main stages of development of Russian philosophy. Russian philosophy in the 16th–18th centuries. Trends in the development of philosophy in Russia in the 19th century. Russian philosophy from the 19th to the early 21st century.	4	-
5	Topic 5. The problem of being and its development in philosophy. The concept of a worldview; types of worldviews. The evolution of ideas regarding being; the diversity of concepts of being. Being as substance. Thing, property, relation. Forms of being. The philosophical understanding of matter. Motion as an attribute of being. Substantial and relational concepts of space and time. Space and time. Dialectics as a theory and method of the development of nature, society, and knowledge. Dialectics and metaphysics. Principles, laws, and categories of dialectics. The role of synergetics in shaping a new worldview.	4	-
6	Topic 6. Philosophical Problems of Consciousness. The formulation of the problem of consciousness in philosophy. The origin of consciousness. The structure and functions of consciousness. Consciousness and language. The problem of the unconscious in philosophy. Individual and social	4	-

	consciousness: their specific characteristics and interrelationship.		
7	Topic 7. Theory of Knowledge. Scientific Knowledge. The problem of the knowability of the world and its resolution in the history of philosophy. Knowledge and practice. The structure of the cognitive process. The problem of truth: types and criteria of truth. The role of intuition in the cognitive process; types of intuition. The specific nature of scientific knowledge, its particularities and characteristic features. Systemic nature as a fundamental principle of scientific knowledge. The structure of scientific knowledge: its levels and forms. The interrelationship between the empirical and theoretical levels of scientific knowledge. Classification of methods of scientific knowledge.	4	-
8	Topic 8. Philosophical Theory of Society The philosophical understanding of society. The relationship between society and nature. Social progress: its criteria and historical types. The structure of society. The problem of social progress in philosophy.	4	-
9	Topic 9. The Individual, Culture, and Civilization Historical-philosophical approaches to defining the essence of the human being. The unity of the natural and the social in the individual. The role of value orientations in the choices made during an individual's life. The essence, structure, and primary functions of culture. Material and spiritual culture. Culture and society: continuity, traditions, and innovations. The	4	-

	concept of civilization. Types of civilizations.		
	Total for the 1st semester	36.00/0	
	Total	36.00/0	

PRACTICAL SESSION 1

Topic: "Philosophy: Its Subject Matter and Place in Culture"

Objective: To gain knowledge regarding the subject matter of philosophy, as well as its emergence and development.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

**knowledge of the specific nature of philosophy's role in contemporary culture;
the ability to apply fundamental philosophical knowledge in professional practice;
skills in the critical analysis of major philosophical doctrines.**

The relevance of this topic (seminar) stems from the requirement that a Bachelor's degree holder possess a holistic and comprehensive understanding of the specific nature of philosophy as a discipline and its role in culture and modern society.

Outline:

- 1. Philosophy as a form of worldview. The multifaceted nature of philosophy and its distinctive characteristics.**
- 2. The subject matter of philosophy and its genesis.**
- 3. Philosophy and society. Key functions of philosophy.**

Theoretical Part.

When preparing for the class, the student must first master the topic's key concepts: philosophy, worldview, methodology, mythology, religion, ontology, epistemology, materialism, idealism, dialectics, metaphysics, synergetics, and axiology.

The discussion of the first topic should begin by explaining the essence of a worldview as a generalized system of views regarding the world and humanity. Next, the student should outline the main aspects of a worldview—the emotional-psychological and the cognitive-intellectual—as well as the primary types of worldviews (mythological, religious, practical/everyday, and philosophical). When studying the philosophical worldview, it is important to grasp its specific characteristics.

When preparing for the second topic, it is crucial to understand that conceptions regarding the subject matter of philosophy have evolved; that is, the understanding of what philosophy studies has constantly changed and been refined. The division of philosophical development into two historical stages—classical and non-classical philosophy—has contributed to the formation of diverse conceptions regarding this subject matter.

When preparing for the third topic, one must proceed from the premise that philosophy is a multifunctional discipline. The student should explain the specific features of its worldview-related functions (humanistic, socio-axiological, and cultural-educational) and methodological functions (heuristic, coordinating, integrative, and logical-epistemological), as well as their sociocultural orientation.

Questions and Assignments:

1. In what form did people perceive and comprehend the world and their place in it prior to the emergence of philosophy? Identify the commonalities and distinctions among such types of worldviews as mythology, religion, and philosophy.

2. Characterize the everyday-practical and theoretical levels of a worldview. Based on this, present an argument regarding whether all people possess a worldview.

3. What were the prerequisites and causes for the emergence of philosophy?

4. Why are philosophical problems referred to as "eternal"? Characterize the specific nature of philosophical questions.

5. Outline the main stages in the evolution of the subject matter of philosophy. Characterize the subject matter of philosophy within contemporary culture.

6. Into which disciplines is philosophical knowledge divided? What accounts for this division?

7. What constitutes the problem of the relationship between philosophy and science? Identify the common features of philosophy and science, as well as their distinctive characteristics. In your view, how does science influence contemporary philosophy, and vice versa?

8. How does the personal nature of philosophical knowledge manifest itself? Is this a shortcoming, or does it, conversely, enable philosophy to perform specific functions?

9. Is philosophy always necessary for culture? Can it be said that certain types of cultures foster the development of philosophy while others do not?

Recommended reading list for this topic.

Core: 1–3

Supplementary: 1–2

Online resources: 1–6

PRACTICAL SESSION 2

Topic: "Philosophy of the Ancient East"

Objective: To examine the cultural and historical prerequisites for the emergence of philosophy; to provide an overview of the Eastern style of philosophizing; to identify the distinctive features of ancient Indian and ancient Chinese philosophy; and to characterize philosophical schools and their influence on the subsequent development of philosophical thought.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, students will acquire:

knowledge of the main schools of thought in the philosophy of the Ancient World;
the ability to apply fundamental knowledge regarding the philosophy of the Ancient World in professional practice;
skills in the critical analysis of major ancient Eastern and Classical philosophical doctrines.

The relevance of the topic (seminar) stems from the need to cultivate a culture of thinking in the modern individual.

Outline:

1. Major schools and currents of ancient Indian philosophy: orthodox (*astika*) and heterodox (*nastika*).
2. Ancient Chinese philosophy: its characteristic features and major schools.

Theoretical Part.

First of all, the student must master the key concepts of the topic: Vedas, cult, Buddhism, Jainism, Nirvana, Confucianism, Yang, Yin, Dao, chaos, order, atomism, sophistry, cosmocentrism, category, microcosm, macrocosm, natural philosophy, pantheism, atom, dialectics, being, eidos, matter, objective idealism, metaphysics, and ethics.

When answering the first question, it is necessary to identify the preconditions for the emergence of the earliest philosophical teachings. When discussing ancient Indian philosophy, it is important to highlight its symbolic-religious nature and note the role of the Vedas in shaping philosophical doctrines. In this context, the student must understand what the Vedas are and their significance for the development of world culture. It is also necessary to characterize the main schools: orthodox (Mimamsa, Nyaya, Vaisheshika, Samkhya, Yoga, Vedanta) and heterodox (Jainism, Buddhism, Lokayata, Charvaka).

The study of Chinese philosophy (the second question) should begin with an examination of the historical and cultural characteristics of the ancient Chinese state. This is essential for understanding the meaning and purpose of ancient Chinese philosophy. Next, one must outline the features of the major philosophical schools: Taoism, Confucianism, Mohism, Legalism, and the School of Names. It is important to note that a characteristic feature of ancient Chinese philosophy is the assertion of the world's universal dualism—that is, its division into two opposing principles: Yin and Yang.

Questions and Assignments:

1. What role did religion play in the formation of the philosophical teachings of the Ancient East? What is the symbolic-religious significance of early forms of philosophizing?
2. Which ancient Indian worldview offers a system for liberating humans from suffering? Support your answer with arguments.
3. What significance did Indian ascetic philosopher-hermits attribute to the practice of asceticism?
4. What is the contemporary significance of Yoga as a philosophical school?
5. What do you consider to be the fundamental difference between Taoism and Confucianism? Can Taoism be described as an oppositional worldview?

Recommended reading list for this topic:

Core: 1–3
Supplementary: 1–2
Internet

resources:

1–6

PRACTICAL SESSION 3

Topic: "Ancient Philosophy"

Objective: To examine the cultural and historical prerequisites for the emergence of philosophy; to outline the European style of philosophizing; to identify the distinctive features of ancient philosophy; and to characterize philosophical schools and their influence on the subsequent development of philosophical thought.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, students will acquire:

knowledge of the main schools of thought in the philosophy of the ancient world;

the ability to apply fundamental knowledge of ancient philosophy in professional practice;

skills in the critical analysis of leading philosophical doctrines from the Ancient East and Classical Antiquity.

The relevance of the topic (seminar) stems from the need to cultivate a culture of thought in the modern individual.

Outline:

1. The problem of the primordial principle and the development of the world in early Greek philosophical schools and doctrines.

2. The Classical period of ancient Greek philosophy: Socrates, Plato, Aristotle.

3. Distinctive features of Hellenistic and Ancient Roman philosophy.

Theoretical Part.

When answering the first question, the student must outline the main periods in the development of ancient philosophy, note the extent of Eastern civilizations' influence on the formation of ancient culture, characterize early Greek philosophical schools, and identify the distinctive features of philosophical inquiry in early antiquity.

When preparing for the second question, it is important to remember that the classical period of ancient philosophy is represented by Socrates, Plato, and Aristotle. Next, one should characterize the ethical-anthropological teachings of Socrates, clarify the relationship between the world of ideas and the world of things in Plato's ontology, and identify the characteristic features of Aristotle's metaphysics.

In the third question, the student must explain the characteristics of Hellenistic philosophical schools such as Epicureanism, Stoicism, Cynicism, Neoplatonism, and Skepticism.

Questions and Assignments:

1. Characterize the key trends in ancient philosophical thought. How did the subject matter of philosophy evolve during antiquity?

2. Why do the ideas of Socrates remain relevant today?

3. How is the spiritual state of late ancient society reflected in the philosophical schools of that period?

4. What influence did ancient philosophical teachings have on the development of European science? Support your answer with arguments.

5. Many early philosophers were also natural scientists who contributed significantly to the development of natural science. What explains this close connection between natural scientific and philosophical knowledge?

Recommended reading list for this topic.

Core: 1–3

Supplementary: 1–2

Internet resources: 1–6

PRACTICAL SESSION 4

Topic: "Philosophy of the Middle Ages and the Renaissance"

Objective: To identify the characteristic features of Christian medieval philosophical thought; to trace the influence of religion on the philosophy of this period; to examine the main stages of development of Western and Eastern medieval philosophy, as well as its schools of thought and their specific characteristics; to characterize the emergence and development of Renaissance philosophy; to examine the issue of human individuality within the context of humanistic ideals; and to characterize the formation of a new scientific worldview.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, students will acquire:

knowledge of the main schools of Western medieval philosophy, as well as the key issues and schools of Renaissance philosophy;

the ability to apply fundamental knowledge of medieval and Renaissance philosophy in professional practice;

skills in the critical analysis of leading philosophical doctrines of the Middle Ages and the Renaissance.

The relevance of the topic (seminar) stems from the need to cultivate a culture of thought in the modern individual.

Outline:

- 1. Fundamental principles of medieval philosophy.**
- 2. Key periods and philosophical issues in medieval philosophy.**
- 3. Arab-Muslim medieval philosophy.**
- 4. General overview of the main schools of Renaissance philosophy.**

Theoretical Component.

This session involves a discussion on the topic: "Faith vs. Reason: The Debate Between Mystics and Rationalists in Medieval Philosophy." To prepare for the session, the student must first master the topic's key concepts: theocentrism, creationism, providentialism, dogmatism, apologetics, patristics, scholasticism, universals, realism, nominalism, Thomism, theodicy, mysticism, Sufism, Arabic Peripateticism, and fatalism.

In preparation for the class, the student should identify the defining characteristics of medieval philosophical thought, trace the influence of religion on the philosophy of this period, and examine the main stages of medieval philosophy's development and their specific features.

The seminar-discussion requires thorough theoretical preparation; therefore, before the discussion, students should review the material based on the questions designated for debate. Thus, the session consists of two parts: 1) a collective review of the studied material and related assessment questions; 2) the discussion itself.

Preparation for the discussion involves dividing into two groups that will present reasoned arguments for opposing viewpoints regarding the role of reason in comprehending religious truths.

Justify a particular viewpoint based on the questions provided.

First viewpoint: the opposition of faith and reason and the denial of the very possibility of rationally comprehending revelation.

Questions:

Basic Level

- 1. What attitude toward ancient culture and philosophy emerged during the formative period of Christian apologetics?**
- 2. How do Christian philosophers interpret the concept of faith?**

Advanced Level

1. Characterize one of the major schools of medieval philosophy: mysticism. What does the doctrine of divine penetration into human knowledge entail?
2. Comment on Tertullian's statement: "I believe because it is absurd." Characterize his position regarding the relationship between faith and reason.

Second perspective: the doctrine of the harmony of faith and reason—faith and reason are not opposed but complement each other.

Questions:

Basic Level

1. Why did religious thinkers turn to the legacy of ancient wisdom to address theological problems?
2. What position did Augustine of Hippo take regarding the relationship between faith and reason?

Advanced Level

1. Comment on the statement by Anselm of Canterbury: "I do not seek to understand in order that I may believe, but I believe in order that I may understand." How does this principle illustrate the concept of the harmony of faith and reason proposed by Augustine?
2. How is the idea of the harmony of faith and reason transformed in the teachings of Peter Abelard? How do you interpret his statement: "We must draw those who seek wisdom to faith by means of rational arguments"?
3. What version of the doctrine of the harmony of faith and reason was proposed by Thomas Aquinas?

A third perspective: the theory of two truths, or the doctrine of "double truth." There are no contradictions between philosophy and religion, as they investigate different subjects and employ different methods. This doctrine established the autonomy of philosophy and science from theology.

Questions:

Basic Level

1. What processes served as the historical and sociocultural preconditions for the emergence of the doctrine of "double truth"?
2. What variations of the theory of two truths existed in medieval philosophical thought?

Advanced Level

1. What is the essence of the concept of "double truth" proposed by Ibn Rushd (Averroes)?
2. What role did the doctrine of "double truth" play in the subsequent development of philosophical thought?

Questions and Assignments:

1. What are the origins of Western European medieval philosophy?
2. What are the distinctive features of medieval philosophy?
3. How did attitudes toward ancient philosophy change during the Middle Ages?
4. Why did philosophy hold the status of the "handmaiden of theology" in the Middle Ages?
5. What goal did the apologists set for themselves?
6. What arguments did the Scholastics use in their attempts to prove the existence of God?
7. What are universals? How did Realists and Nominalists address the problem of universals?

8. What approaches to the relationship between faith and reason emerged in medieval Arabic philosophy?
9. Why was this era named the Renaissance?
10. Which country was the epicenter of the Renaissance?
11. What achievements in the realm of Renaissance intellectual and spiritual culture can you name?
12. What were the characteristics of Renaissance natural philosophy? What significance did it have for the development of science?
13. Why was Renaissance philosophy characterized by humanism, and how did this manifest itself?
14. What was the central problem of Renaissance philosophy?
15. Man as God's creation (Middle Ages) versus man as the creator of himself (Renaissance): what is the difference between these two approaches?
16. How did Nicholas of Cusa envision the world? What is the significance of his philosophy?
17. How does the pantheism of Renaissance philosophers differ from that of ancient philosophers?
18. What was the goal of the Reformation? List its key theorists and characterize the differences between them.

Recommended reading list for this topic:

Core texts: 1–3

Supplementary texts: 1–2

Internet resources: 1–6

PRACTICAL SESSION 5

Topic: "Philosophy of the Modern Era and the Enlightenment"

Objective: To substantiate the role of 17th-century science in the formation of philosophical doctrines; to analyze the characteristics of empiricism and rationalism; to characterize philosophical approaches to the problem of substance; and to outline the defining features of Enlightenment philosophy.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

knowledge regarding the specific nature of philosophy and the role of science in the 17th century;

the ability to utilize fundamental knowledge of philosophical schools and approaches of the Modern Era;

skills in the critical analysis of leading philosophical doctrines.

The relevance of the topic (seminar) stems from the need to cultivate a culture of thought in the modern individual.

Outline:

1. The Scientific Revolution of the 17th century and problems of the method of inquiry. F. Bacon's empiricism and R. Descartes' rationalism.

2. The doctrine of substance in the works of R. Descartes, B. Spinoza, and G. Leibniz.

3. Subjective idealism and sensualism in the philosophy of the Modern Era.

4. Philosophical ideas of the Enlightenment.

Theoretical section.

Key concepts essential for mastering the topic: rationalism, empiricism, substance, method, dualism, pluralism, monism, sensualism, mode, monadology, reflection, attribute, the Enlightenment, induction, deduction.

The first question requires highlighting the role of natural science in societal development, noting the general characteristics of Modern philosophy, and identifying its core problems. Next, it is necessary to outline the philosophical views of Francis Bacon—the founder of empiricism—and René Descartes—the founder of rationalism—and to examine their respective teachings on method.

The second question calls for an analysis of philosophical approaches to the problem of substance in the teachings of Descartes, Leibniz, and Spinoza. When analyzing Descartes' philosophical system, it is important to focus on issues of knowledge and science, as well as to identify the specific features of his dualism. Subsequently, one should examine the monism of Baruch Spinoza and the pluralism of Gottfried Leibniz, who viewed reality as an aggregate of monads.

The third question requires analyzing the subjective-idealist views of George Berkeley and the agnosticism of David Hume, clarifying the nature of Thomas Hobbes's mechanistic materialism, and characterizing the sensualism of John Locke, who maintained that all our knowledge is derived from experience and sensation.

The fourth question involves understanding the ideas of the Enlightenment and analyzing the relationship between science and religion. It is important to examine the teachings of Voltaire—an "ideologue of the Enlightenment"—Montesquieu's views on human nature, and Jean-Jacques Rousseau's theory of the "social contract." Next, it is necessary to characterize the features of 18th-century French materialism (La Mettrie, Holbach, Helvétius, Diderot), as well as the formulation of issues regarding the development of nature, sensory and rational cognition, the harmonious unity of personal and social interests, and others.

Questions and Assignments:

1. What impact did the 17th-century scientific revolution have on the philosophical issues of the Modern era?

2. Why did epistemological issues come to the forefront during this era?

3. To whom is the thesis "Knowledge is power" attributed? What characteristic of the philosophical orientation of this period does it reflect?
4. How did B. Spinoza understand the process of cognition?
5. Which of John Locke's epistemological ideas were adopted by George Berkeley and David Hume?
6. According to R. Descartes, what are innate, acquired, and created ideas?
7. Why is this era called the Enlightenment? Who is "enlightening" whom, and for what purpose?
8. What conclusions did French materialists draw from their doctrine of man?

Recommended reading list for this topic:

Core: 1–3

Supplementary: 1–2

Internet

resources:

1–6

PRACTICAL SESSION 6.

Topic: "German Classical Philosophy"

Objective: To identify the sociocultural and theoretical prerequisites for the emergence of German classical philosophy; to determine its distinctive characteristics and outline its key problems.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, students will acquire:

knowledge of the distinctive characteristics and key problems of German classical philosophy;

the ability to apply fundamental knowledge of German classical philosophy in professional practice;

skills in the critical analysis of German classical philosophy.

The relevance of the topic (seminar) stems from the need to cultivate a culture of thought in the modern individual.

Outline:

1. Social and theoretical-ideological roots, main stages of development, and prominent figures of the classical period of modern philosophy.

2. Kant's agnosticism and subjective idealism.

3. The philosophy of G.W.F. Hegel as the pinnacle of classical philosophy.

4. L. Feuerbach's anthropological materialism.

Theoretical Section.

When preparing for the class, the student must first master the topic's key concepts: "pure reason," "practical reason," "thing-in-itself," noumenon, phenomenon, transcendent, transcendental, "categorical imperative," apriorism, agnosticism, antinomies, Absolute Idea, absolute spirit, objective spirit, subjective spirit, panlogism, dialectical method, and anthropological materialism.

In answering the first question, it is necessary to identify the sociocultural and theoretical prerequisites for the emergence of German classical philosophy; outline the specific characteristics and main problems of classical philosophy; name prominent representatives of this philosophical era; and identify the causes behind the crisis of traditional philosophical knowledge and the formation of new modes of philosophizing.

When addressing the second question, one should distinguish between the two periods of Immanuel Kant's philosophical work. It is important to explain Kant's concepts regarding the world of "things-in-themselves" and the world of phenomena, analyze his theory of knowledge and its stages, and explain his stance on agnosticism as well as the nature of antinomies. One must also examine Kant's ethical views and elucidate the essence of the moral law he formulated—the "categorical imperative."

Regarding the third question, the focus should be on a detailed analysis of Hegel's idealistic philosophical system. It is important to note that the distinctive features of Hegel's philosophy are objective idealism, panlogism, and dialectics; to characterize the concept of the "Absolute Idea"; and to examine the stages of its development. One must acknowledge Hegel as the founder of dialectics: he articulated the content of the fundamental laws of dialectics and provided a dialectical analysis of key categories. Finally, it is necessary to highlight the contradiction between Hegel's idealistic system and his dialectical method. In answering the fourth question, one should begin with Feuerbach's critique of religion and Hegelian philosophy—the latter of which he proposed viewing as a form of theology. It is essential to note that Feuerbach's doctrine entered the history of philosophy as a form of anthropological materialism, taking as its starting point the human being as the highest manifestation and pinnacle of nature—in contrast to Hegel, for whom the human being is primarily a spiritual (rational) entity. Next, one should turn to a characterization of his theory of knowledge, in which Feuerbach continued the tradition of materialist sensualism, adhering to the legacy of Enlightenment philosophers.

Questions and Assignments:

1. What levels within the structure of the knowing subject did Kant identify?
2. Why is the second period of Kant's work referred to as the "critical" period?
3. What do the concepts of "pure reason" and "practical reason" signify?
4. According to Kant, what is the relationship between the world of "things-in-themselves" and the world of phenomena?
5. How does Kant interpret the "categorical imperative"?
6. What are the antinomies in Kant's philosophy? List them. For what purpose does Kant introduce antinomies into his theory of knowledge?
7. What is the Absolute Idea in Hegel's philosophy? What stages in the development of the Absolute Idea did Hegel identify?
8. What is the nature of the contradiction between Hegel's philosophical system and his dialectical method?
9. Why did Engels claim that Feuerbach, in criticizing Hegel, "threw out the baby with the bathwater"?
10. What constitutes the essence of Feuerbach's anthropological materialism?

Recommended reading list for this topic:

Core texts: 1–3

Supplementary texts: 1–2

Internet resources: 1–6

PRACTICAL SESSION 7

Topic: "Contemporary Western Philosophy."

Objective: To analyze the key development trends in Western philosophy at the end of the 19th century, characterize the major philosophical schools of this period, and identify the reasons behind the emergence of new modes of philosophical inquiry.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, students will acquire:

knowledge of the key problems and schools of thought in 20th-century non-classical philosophy;

the ability to apply the fundamental knowledge and methodological approaches of 20th-century non-classical philosophy in professional practice;

skills in the critical analysis of leading non-classical philosophical doctrines of the 20th century.

The relevance of the topic (seminar) stems from the significant role contemporary philosophy plays in society.

Outline:

1. Key characteristics of 20th-century philosophy. Attitudes toward science and reason. Scientism and anti-scientism; technocracy and anti-technocracy.

2. Analysis of human existence in existentialist philosophy (K. Jaspers, M. Heidegger, J.-P. Sartre, A. Camus).

3. Religious philosophy in the context of contemporary European culture. Neo-Thomism.

4. The linguistic turn and methodological programs for the study of language and culture in neo-positivism, structuralism, and hermeneutics. Characteristics of the socio-cultural landscape at the turn of the 20th and 21st centuries.

Theoretical Part.

When addressing the first question, it is necessary to outline the key features of 20th-century philosophy, among which scientism and anti-scientism, as well as technocratism and anti-technocratism, were the most prevalent. One must explain the reasons for the conflict between these views, identify their key proponents, provide a general characterization, and discuss the limitations of their understanding regarding the nature of the impending changes.

The response to the second question requires an analysis of one of the most original philosophical movements of the 20th century: existentialism (represented by K. Jaspers, M. Heidegger, J.-P. Sartre, and A. Camus). Here, it is essential to explain why thinkers turned to the foundations of human existence and to link this shift to the crises of rationalism at the turn of the 20th century—crises that spawned inhumane revolutions and bloody wars, thereby completely discrediting the ideals of rationalism and progress.

Existential philosophy focuses intently on human essence and existence, as well as the meaning of life, exploring these themes through the manifestations of *existence* itself, the experience of "boundary situations" (where one realizes the true nature of the "Self"), the perception of the "Self" in relation to the "Other," and the concepts of freedom and responsibility.

Particular attention must be paid to the problem of the absurdity of human existence, a central theme in existentialism. In this view, life is a movement toward death. Choosing life priorities and values becomes impossible due to a rigid rational necessity that is, in itself, absurd. The individual's "thrownness" into the world of everyday life turns into suffering, as there is no way to escape the cycle of meaningless actions.

Next, it is necessary to examine the distinctive features of German and French existentialism. One should identify the specific characteristics of Karl Jaspers's doctrine—specifically his concept of the "meaning and goal of history" as unfolding through the spread of "axial cultures." Regarding Martin Heidegger, it should be noted that his reflections on the

philosophy of Being and Time acquire authenticity by acting as "co-events" of human presence in the world "here" and "now," where the sacredness and openness of Being facilitate an understanding of the human being through culture, language, and consciousness. For Jean-Paul Sartre, the manifestations of human existence—"being-in-itself," "being-for-itself," and "being-for-others"—lead to the realization that the effort to become a true "Self" is futile, owing to the split nature and absurdity of existence. For Albert Camus, the fact of human existence—which culminates in death—leads to the discovery and realization of the Absurd as the moment of truth regarding humanity's destiny on earth.

In concluding the discussion on Western European existentialism, it should be noted that the subsequent topic will continue the discussion regarding existentialism in Russia.

The third section examines religious philosophy within the context of contemporary European culture, a landscape in which neo-Thomism occupies a significant place.

It is essential to emphasize that religious philosophy—represented by figures such as Étienne Gilson, Jacques Maritain, and Pierre Teilhard de Chardin—seeks to adapt Christian doctrine and Thomist philosophy to contemporary worldly and social issues, while also addressing the challenge of reconciling the truth of religious faith with scientific knowledge concerning the laws governing the development of the world and society. Pierre Teilhard de Chardin's theory regarding the evolution of the world—driven by consciousness ("orthogenesis")—gained widespread renown. Its stages of unfolding are "pre-life" (lithosphere), "life" (biosphere), and the "phenomenon of man" (noosphere), while its pinnacle is the image of Christ, representing the teleological transition from "cosmogenesis" to "Christogenesis."

The fourth question entails an analysis of the linguistic turn and the methodological programs for studying language and culture. In this context, it is necessary to examine the key characteristics of neopositivism, structuralism, and subsequently, hermeneutics.

When characterizing neopositivism, one must identify its origins (the philosophies of Auguste Comte and Herbert Spencer) and then name prominent neopositivist schools—such as the Lwów-Warsaw School and the Vienna Circle—along with their key representatives.

It is essential to explain why these thinkers rejected the cognitive and worldview-shaping functions of philosophical knowledge. One should then proceed to analyze the reliance on the "positive sciences"—disciplines based on empirically verifiable data—as well as the issues surrounding linguistic and logical expressions within philosophy, science, culture, and everyday life. In their view, resolving linguistic contradictions and semantic complexities constitutes the primary task of philosophy. Here, a distinction should be made between neopositivist philosophers who prioritized the tools of symbolic logic (such as Rudolf Carnap and Bertrand Russell) and those who focused on analyzing the meanings found in ordinary language.

Structuralists focus on the mechanisms by which structural formations are constructed and reproduced according to specific rules—including linguistic ones—resulting in various transformations of sets and systems.

When examining the doctrine of 20th-century philosophical hermeneutics, it is essential to grasp its key tenets, which derive from the principles of understanding, contextual explanation, and the interpretation of meaning. Subsequently, one should proceed to a hermeneutic analysis of culture, text, and subtext—processes that enable the reconstruction of a specific reality, event, or "lifeworld." In this context, language serves as a "historical horizon" and the "house of being," given that things do not exist at all until they are named within language. This is why the linguistic nature of philosophy becomes paramount: the world of human communication emerges as the only significant realm, while language stands as a substance independent of the individual.

To conclude your study of this topic, consider the specific sociocultural conditions at the turn of the 20th and 21st centuries. Address the question of which philosophical movements and schools resonated most strongly with this pivotal era at the turn of the millennium, and which failed to uphold their ideals and principles.

Recommended reading list for this topic:

Core texts: 1–3
Supplementary texts: 1–2
Internet resources: 1–6

PRACTICAL SESSION 8

Topic: "Russian Philosophy."

Objective: To identify the sociocultural and historical prerequisites for the emergence of Russian philosophy; to examine the specific characteristics and key issues addressed by Russian philosophers; and to outline the content of the main stages of its development.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, students will acquire:

knowledge of the key issues and schools of thought in Russian philosophy;

the ability to apply fundamental knowledge of Russian philosophy in professional practice;

skills in the critical analysis of major Russian philosophical doctrines.

The relevance of the topic (seminar) stems from the importance of engaging with the philosophical heritage of Russian culture.

Outline:

1. Characteristics of the formation and main stages of development of Russian philosophical thought.

2. The distinctive nature of Russian philosophical inquiry (9th–13th centuries).

3. Russian philosophy in the 18th and the first half of the 19th centuries.

4. Russian philosophy in the late 19th and early 20th centuries.

Theoretical Section.

In preparing for the first question, it is necessary to identify the sociocultural and historical prerequisites for the emergence of Russian philosophy, outline its specific characteristics and the key issues addressed by Russian philosophers, and describe the content of the main stages of its development.

The second question should address the distinctive nature of Russian philosophy from the 9th to the 13th centuries, a period when it was taking shape under the influence of Slavic paganism and Orthodoxy. Characterizing this period involves analyzing works such as Hilarion's **Sermon on Law and Grace** (11th century), the **Instruction** of Prince Vladimir Monomakh, and the Elder Philotheus's concept of "Moscow as the Third Rome."

When answering the third question, one must examine the influence of Western European Enlightenment ideas on Russia. During this era, the founding of Moscow University in 1755 played a pivotal role in the development of Russia's spiritual culture, as did the activities of Peter I's "scholarly circle" and the philosophical work of M.V. Lomonosov and A.N. Radishchev.

The fourth question focuses on a highlight of Russian philosophical history: the work of Russian philosophers who remain the most renowned and popular to this day.

The response should begin by defining the concept of the "Russian Philosophical Renaissance," noting when the term emerged, its associations and symbolism, and the key principles and ideas it generated.

It is then appropriate to examine the contributions made by individual representatives of this period to the treasury of Russian and global philosophical thought. Alternatively, one might provide a general overview and outline the philosophical ideas associated with the "Russian Philosophical Renaissance."

When exploring the philosophical legacy of N.A. Berdyaev, it is essential to analyze his work through the lenses of existentialism, personalism, and religious philosophy. Particular attention in his work should be paid to the themes of the individual, freedom, and creativity. The examination of N.A. Berdyaev's philosophy should conclude with his reflections on Russia's historical destiny, his doctrine of the "Russian Idea," and the spiritual life of the people.

The philosophy of S.N. Bulgakov is thoroughly religious in nature; key elements to highlight include his doctrine of Sophiology, his teaching on the Head of the Church—the God-

Man Christ—and his views on ecclesiastical culture and religious truth. Russia's salvation is possible only through the religious and cultural rebirth of its people.

Regarding the philosophy of another thinker of this period, P.A. Florensky, it is essential to examine his concept of Orthodox theodicy, his teaching on the antinomic nature of religious consciousness, and his formulation of the Christian ideal of life as a joyful perception of the world.

It is logical to conclude the discussion by analyzing the work of other prominent Russian philosophers of the era. When presenting various figures and schools of thought—such as intuitivism (N.O. Lossky, S.L. Frank), positivism (P.L. Lavrov, N.K. Mikhailovsky, A.A. Bogdanov), materialism (G.V. Plekhanov, N.I. Bukharin, V.I. Lenin), and Hegelianism (B.N. Chicherin, G.G. Shpet, I.A. Ilyin)—students should be encouraged to appreciate the richness, diversity, and depth of these philosophical approaches, which rival the European philosophical tradition and, in certain respects, surpass it.

One should begin by identifying the key figures and examining the core idea of Russian Cosmism: the unity of humanity and the cosmos, and the potential to create a unified, harmonious world. Furthermore, it is important to emphasize the originality and resonance of this movement within Russian society, as it combined a scientific approach to studying the cosmos with the religious—and at times mystical or eschatological—perspectives held by its proponents.

Among thinkers of the scientific school, particular attention should be paid to the teachings and work of K.E. Tsiolkovsky, who viewed life as a phenomenon of cosmic existence—imperfect, yet capable of steering its own evolution toward the universal harmony of life in the Universe. Thus, by mastering the laws of space, time, and energy through science and technology, humanity would be able to venture into outer space.

In his **Philosophy of the Common Task**, N.F. Fedorov proposes that humanity unite to conquer death and devise principles for universal resurrection, thereby attaining immortality and eternal life in the cosmos. By overcoming the vices accumulated in terrestrial civilization and transcending notions of original sin, people can generate an impulse—a yearning—to return to eternal life; the thinker emphasizes this by drawing upon a synthesis of scientific, mystical, religious, and rational perspectives.

Before summarizing these arguments, one must consider the views of V.I. Vernadsky, who advanced the ideas of Cosmism to a new level and within a new context. Anthropological, cosmic, and social systems merge harmoniously into a unified whole through the triumph of the noosphere (the sphere of reason).

Ultimately, it is important to highlight the Cosmists' endeavor to demonstrate and explain the principles of kinship and equality between humanity and the cosmos, envisioning an anthropo-cosmic state of universal perfection.

In conclusion, it is necessary to summarize the key points of the topic, noting the significance of Russian philosophical thought within the broader European and global philosophical traditions across various eras, while also highlighting the outstanding intellectual and philosophical contributions of figures associated with Russian religious philosophy, Cosmism, existentialism, and personalism. The topic should be summarized by highlighting the significance of Russian philosophy for addressing contemporary global and civilizational challenges, as well as for strengthening Russian spirituality.

Questions and Assignments:

1. What are the distinctive features of Russian philosophy?
2. What periods are distinguished in the development of Russian philosophy?
3. Characterize the essence and main arguments of the debate between Westernizers and Slavophiles.
4. What is the "Russian Idea"?
5. What role does Orthodoxy play in the history of Russian philosophy?
6. F.M. Dostoevsky famously wrote: "Here in Rus, the word 'philosopher' is a term of abuse, signifying a fool." What is the reason for such an attitude toward philosophers?

7. Comment on the statement by I.V. Kireevsky: "...it is important that he does not mistake his abstract logical faculty for the sole organ of comprehending truth; that he does not regard the voice of rapturous feeling—unaligned with the other powers of the spirit—as an infallible indicator of truth; but rather that he constantly seeks, in the depths of the soul, that inner root of understanding where all separate faculties merge into a single, living, and integral vision of the mind."

8. Do you agree with Leo Tolstoy's assertion that the logic of life naturally leads a person to God, in whom the meaning of human life is revealed?

9. What is the philosophical significance of Vladimir Solovyov's statement: "...the idea of a nation is not what it thinks of itself in time, but what God thinks of it in eternity"?

10. What fundamental principles of Nikolai Berdyaev's philosophy can be derived from his statements: "Freedom is love. Only liberating oneself from the self brings a person into oneself. The creative path is one of sacrifice and suffering, yet it is always a liberation from all forms of oppression. Philosophy has always striven to be the liberation of the human spirit from enslavement to necessity"? 11. Consider which ideas from Russian philosophy you believe might hold particular value for the revival and flourishing of Russian culture.

12. The essence of the philosophy of "all-unity" and "God-manhood." Does this idea remain relevant today?

13. What is distinctive about V.S. Solovyov's interpretation of the relationship between Being and "that which is" (the existent)? How does Solovyov relate the category of "that which is" to the concept of God?

14. What are the key features of V.S. Solovyov's philosophical anthropology?

15. How does V.S. Solovyov explain the roots of the moral dimension in human beings, and what are the fundamental moral imperatives of Sophiology?

Recommended reading list for this topic:

Core: 1–3

Supplementary: 1–2

Internet resources: 1–6

PRACTICAL SESSION 9

Topic: "The Problem of Being in Philosophy"

Objective: To elucidate the concepts of "worldview" and "being"; to characterize the main approaches to the problem of being; to examine the concept of substance and the primary variations of the substantial understanding of being; and to provide an overview of the forms of being.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

knowledge of the main approaches to the problem of being;

the ability to apply fundamental knowledge regarding the problem of being in professional practice;

skills in the critical analysis of leading philosophical doctrines.

The relevance of the topic (seminar) stems from the importance of comprehending the ontological relationship between the human being and the world, and of forming a holistic view of the world encompassing all its elements and manifestations.

Outline:

1. The concept of worldview; types of worldviews. The specific nature of the philosophical worldview.

2. The evolution of concepts regarding being.

3. Being as substance. Defining the foundations of being in philosophy.

Forms of being.

Theoretical Section.

When preparing for the class, the student must first master the topic's key concepts: worldview (or "picture of the world"), ontology, being, "nothingness," substance, monism, dualism, pluralism, thing, property, relation, and attribute.

The first question requires explaining the concept of a "worldview" and examining the specific characteristics of mythological, religious, scientific, and philosophical worldviews.

The second question involves explaining the concept of being as a central ontological category, analyzing the evolution of ideas regarding being, and identifying the main trends in the understanding of being.

In addressing the third question, it is necessary to define the concept of substance, examine various interpretations of substance throughout the history of philosophy, characterize the monistic, dualistic, and pluralistic approaches to defining the substantial foundations of being, identify the specifics of materialist, idealist, and pantheist interpretations of being as substance, and consider the role of the categories "thing," "property," and "relation" within ontology.

The fourth question requires characterizing the following forms of being: material being, ideal being, human being, social being, and noumenal and phenomenal being. Particular attention should be paid to characterizing legal being as a form of existence that reflects the legal worldview and legal activity.

Questions and Assignments:

1. Explain the meaning of the concept "worldview" (or "picture of the world"). What significance does it hold for addressing ontological problems?

2. List the types of worldviews. What distinguishes a religious worldview from a philosophical one?

3. Why is the category of "being" universal in nature? What is ontology? Why are Being and Nothingness considered two ontological principles?

4. What historical approaches to the problem of being can you identify? Characterize early philosophical interpretations of being.

5. Define "substance." What was the historically first interpretation of substance?

6. What role does the opposition between spirit and matter play in the understanding of substance?

7. Name the idealistic interpretations of substance. What is the difference between objective-idealist and subjective-idealist interpretations?
8. What place does the category of "thing" occupy in ontology? What properties of a "thing" can you name?

Recommended reading list for this topic:

Core: 1–3

Supplementary: 1–2

Internet

resources:

1–6

PRACTICAL SESSION 10

Topic: "The Philosophy of Development"

Objective: to examine the essence, key features, and historical forms of dialectics; to characterize the principles, laws, and categories of dialectics; to identify the distinction between dialectics and metaphysics; and to understand the specific characteristics of synergetics.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

**knowledge of the fundamental categories, laws, and principles of dialectics;
the ability to identify the differences between dialectics and metaphysics;
skills in the critical analysis of leading philosophical doctrines.**

The relevance of the topic (seminar) stems from the need to master the conceptual framework of the philosophy of development in order to address the tasks of theoretically comprehending and practically transforming the world.

Outline:

- 1. The concept of development in philosophy. The philosophical interpretation of dialectics.**
- 2. The structure of dialectics.**
- 3. Dialectics and metaphysics as alternative theories of development.**
- 4. The emergence of the synergetic paradigm.**

Theoretical Section.

When beginning the study of this topic, the student must first master its fundamental concepts: development, dialectics, metaphysics, synergetics, principles, laws, categories of dialectics, the synergetic paradigm, order, chaos, determinism, randomness, and one-sidedness.

The first section requires characterizing the concepts of "development" and "motion," as well as identifying their specific features and forms. When examining dialectics, it is necessary to outline its historical forms.

The second section requires characterizing principles, laws, and categories as structural elements of dialectics. It is important to clarify the specific nature of the laws of dialectics: the law of the unity and struggle of opposites, the law of the mutual transition of quantitative and qualitative changes, and the law of the negation of the negation.

In the third and fourth sections, the student must grasp the nature of metaphysics and synergetics as alternative approaches to development, identify their specific characteristics, and highlight the role of synergetic methodology in investigating contemporary philosophical problems.

Questions and assignments:

- 1. Which method of comprehending reality is most suitable for characterizing the modern era?**
- 2. Name the laws of dialectics that help answer the following questions:**
 - what is the source of development?
 - what is the mechanism of development?
 - in what direction does development proceed?
- 3. What are the distinctive features of metaphysics? Is metaphysics used as a method in contemporary scientific research?**
- 4. What is the fundamental difference between the dialectical principle of the comprehensive examination of phenomena and eclecticism?**
- 5. Drawing on the achievements of modern natural science, demonstrate the scientific value of synergetics.**

Recommended reading list for this topic:

Core: 1–3

Supplementary: 1–2

Internet resources: 1–6

PRACTICAL SESSION 11

Topic: "Philosophical Problems of Consciousness"

Objective: To examine historical philosophical approaches to the origin and essence of consciousness; to study the structure and functions of consciousness; to investigate the relationship between consciousness, self-consciousness, and the unconscious; to characterize language as a system of signs and clarify its connection to consciousness; and to characterize social consciousness and its forms.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, students will acquire:

**knowledge of the main philosophical approaches to the problem of consciousness;
the ability to apply concepts regarding the structure and functions of consciousness;
skills in the critical analysis of leading philosophical doctrines.**

The relevance of this topic (seminar) stems from the need to understand the nature and essence of consciousness; without such understanding, it is impossible for a person to navigate the world or successfully transform it.

Outline:

- 1. The formulation of the problem of consciousness in philosophy.**
- 2. The problem of the origin of consciousness. The unity of language, thought, and consciousness.**
- 3. The structure and functions of consciousness.**
- 4. The problem of the unconscious in philosophy.**

Theoretical part.

In answering the first question, it is important to highlight the philosophical dimension of the problem of consciousness: how a person interacts with the world based on consciousness, what opportunities it affords them, and what responsibility they bear in this regard.

Attention must be paid to three main dimensions of consciousness. It manifests, firstly, as a property of highly organized matter; secondly, as a product of the world's evolution; and thirdly, as an ideal plane and program for the actions of individuals or human communities. The primary challenge in studying consciousness lies in the fact that it is informational rather than material in nature.

Consciousness is a function of the specific relationship between a human being and the world. It is formed through the joint activity of people, which generates specific concepts regarding objects and phenomena, as well as fundamental life attitudes and behavioral norms.

To summarize the foregoing, a definition of the concept in question must be provided. Consciousness is a uniquely human capacity for the ideal reflection of reality, serving as the basis for controlling behavior and managing activity.

In addressing the second question—how consciousness emerged and what it entails—one must examine the evolution of forms of reflection and elucidate its biological and sociocultural prerequisites. It is necessary to identify and describe the forms of reflection found in the natural world, considering them in order of increasing complexity: irritability, sensitivity, and the psyche. Consciousness is the highest form of mental activity, elevating the human being beyond mere animal existence. Its biological foundation lies in the nervous system and the brain, while its sociocultural prerequisites include language, abstract thinking, social attitudes, cultural norms, and the process of goal-setting. Clearly, a healthy brain and nervous system are insufficient for the formation of consciousness; society and culture are also required, as they create the social conditions necessary for the formation, development, and functioning of consciousness. It is within culture that various forms of comprehending the world, consolidating acquired experience, and exchanging information take shape. By serving practical activity, consciousness fosters in the

individual the necessary attributes of abstract thinking, goal-setting, forecasting, and the programming of actions.

It is important to identify and elaborate on the functions a person performs based on consciousness. Key among these are the cognition of phenomena; their evaluation; the setting of goals; creativity—that is, the creation of a fundamentally new material or spiritual product; and, finally, the regulation of one's own behavior.

When examining the third topic, it is essential to note that the thesis regarding the relationship between consciousness and language requires arguments explaining how the content of our consciousness is represented. To become accessible to others, this content must be embodied in an objective form and become perceptible to the senses. Objects that stand in for other objects and convey information about them are known as signs. Spoken languages serve as examples of highly developed sign systems. Alongside natural spoken languages, there are various artificial languages created for specific purposes, such as scientific terminology, Morse code, and so forth. The merit of natural languages lies in their ability not only to formulate, record, and transmit thought but also to express various emotions and exert a persuasive influence. Artificial languages excel at condensing information and ensuring the unambiguous use of terms. By establishing rules for the construction and transformation of complex statements within artificial languages, it is possible to model various real-world processes using sign-based systems. The development of information technology has given rise to the significant issue of artificial intelligence—that is, "thinking" machines.

When addressing the fourth topic, it is necessary to note the distinction between the broad and narrow meanings of the concept of "consciousness." In the broad sense, consciousness is viewed as a person's mental reflection of reality, regardless of the form or level at which this occurs. In the narrow sense, the term refers specifically to the logical-conceptual form of reflecting the world.

Human consciousness consists of numerous elements and several levels that form an integrated system. Its structure is holistic: the elements of consciousness interact with one another, and their content depends on these interactions. Alongside thinking, consciousness encompasses knowledge, feelings, emotions, will, and memory. Three levels of consciousness are also distinguished: the unconscious (which includes the subconscious), consciousness proper, and the superconscious. There is also the phenomenon of self-awareness. Each element or level of consciousness plays a role in fulfilling its primary functions: acquiring and retaining information, regulating actions, fostering personal development, facilitating communication, and so forth. Modern science confirms the concept of consciousness as a multi-layered and complexly structured entity. Its various elements interact dynamically; the unconscious can become conscious, while information not currently in use settles into the subconscious.

In examining this subject, it is essential to note that the essence of consciousness cannot be grasped without considering its contradictory, dual nature, which combines individual and social dimensions. It is the individual—possessing the requisite psychological makeup—who engages in thinking. Yet, that individual draws upon language shaped by the people, a conceptual framework developed through culture, methods validated by others in practical and cognitive activities, and a body of knowledge accumulated through intergenerational transmission and interpersonal communication. Clearly, while every person's consciousness is unique and individual, it also contains elements and characteristics of universal significance. The social component is thus represented within it.

The structure of social consciousness comprises both everyday and theoretical levels. A key feature of everyday consciousness is its implicit nature; it is grounded in common sense, sensory-practical experience, and natural (national) languages. At the theoretical level, ideological systems are created to articulate the fundamental interests of various social groups.

The structure of social consciousness also encompasses various forms: political consciousness, legal consciousness, morality, religion, art, science, and philosophy. Each represents a distinct mode of intellectually and spiritually grasping reality. Their diversity stems from the

division of labor and the differentiation of social relations—phenomena that these forms both reflect and serve.

Questions and Assignments:

1. What distinguishes the philosophical approach to the nature of consciousness from the natural-scientific approach?
2. Characterize the main philosophical approaches to the problem of consciousness. What is the difference between the idealist and materialist approaches regarding the nature and origin of consciousness?
3. What do the sensory-rational and emotional-evaluative levels of consciousness entail?
4. Is the content of the unconscious reducible solely to a biological component? What is the nature of the unconscious according to Freud, and how is it accessible?
5. What is the essence of self-consciousness? What are its components?
6. Is consciousness an innate human trait?
7. What is the relationship between language and consciousness? Do "unconscious speech" and "silent thought" exist? Justify your answer.
8. Is the concept of "social consciousness" meaningful, given that it is individuals—not society as a whole—who possess consciousness?
9. List the forms of social consciousness and explain their interrelationships and social functions.

Recommended reading list for this topic. Core 1–3

Supplementary 1–2

Internet resources 1–6

PRACTICAL SESSION 12

Topic: Theory of Knowledge (Epistemology).

Objective: To gain knowledge regarding epistemology and the main philosophical approaches to addressing the problem of knowledge.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

knowledge of the fundamental levels and forms of cognition;

the ability to examine the problem of truth and its various types;

skills in the critical analysis of leading philosophical doctrines.

The relevance of the topic (seminar) stems from the need to understand cognition—the essence of which lies in the accurate reproduction and reflection of reality—without which it would be impossible for humans to orient themselves in the world or successfully transform it.

Outline:

- 1. The problem of the knowability of the world and its resolution in the history of philosophy.**
- 2. The structure of knowledge. Sensory and rational cognition.**
- 3. The problem of truth in philosophy.**

Theoretical Section.

When preparing for the class, the student must first master the topic's key concepts: epistemology (gnoseology), subject, object, subject matter, the goal of cognition, reflection, practice, truth, intuition, creativity, and error (delusion/mistake).

The first question requires defining the nature of epistemological approaches to the problem of cognition throughout the history of philosophy—specifically epistemological optimism, agnosticism, and skepticism—examining the main schools of thought in modern epistemology, and explaining the essence of epistemological categories: the subject and object of cognition, the conditions of cognition, and the goal, means, and result of cognitive activity.

The second question requires a detailed characterization of the structure of knowledge; an examination of the forms of sensory cognition (sensation, perception, mental representation) and rational cognition (concept, judgment, inference); and a discussion of the one-sided nature of the sensualist and rationalist views on the problem of cognition.

When addressing the third question, it is important to note that the problem of truth is central to epistemology. Next, one must define truth, identify its characteristic features, examine its main types (concrete, relative, and absolute), and substantiate the role of practice as the criterion of truth.

Questions and Assignments:

- 1. Explain the etymology of the terms "gnoseology" and "epistemology." Demonstrate the inextricable link between ontology and epistemology.**
- 2. What constitutes human creative and intellectual activity?**
- 3. What schools of thought and concepts regarding the theory of knowledge are you familiar with?**
- 4. What are the main doctrines of sensualism and rationalism, and what are their limitations?**
- 5. What forms of sensory and rational cognition do you know? Briefly comment on**

each of them.

6. What is truth? How do you understand the objectivity and subjectivity of truth?
7. Demonstrate that practice sets goals for cognition and shapes its social objectives.
8. What is error, and how does it differ from a lie?
9. What role does intuition play in the process of cognition? What is your stance on the issue of intuitive knowledge?

Recommended reading list for this topic.

Core: 1–3

Supplementary: 1–2

Internet resources: 1–6

PRACTICAL SESSION 13

Topic: "Scientific Inquiry"

Objective: To develop information and methodological competencies related to mastering the ideas and principles of the philosophical analysis of scientific problems; to cultivate the ability to critically evaluate information and to articulate and substantiate one's own perspective on issues; to gain an understanding of science, its various dimensions, and the criteria of scientific inquiry; and to develop skills in public speaking, discussion, and debate.

Knowledge and skills acquired by the student upon completion of the topic, within the framework of the competencies (or parts thereof) being developed.

Upon completion of the topic, the student will:

gain an understanding of science, its various dimensions, the criteria of scientific inquiry, and the specific nature of the development of scientific knowledge;

acquire the ability to analyze the levels of scientific knowledge, their structure, and their interaction with one another;

master the methods of scientific inquiry.

The relevance of this topic (seminar) stems from the need to prepare bachelor's students for conducting research work.

Outline:

- 1. Science and the fundamental aspects of its existence. Criteria of scientificity.**
- 2. The structure of scientific inquiry: its methods and forms.**
- 3. The growth of scientific knowledge. Scientific revolutions and shifts in types of rationality.**

Theoretical Part.

Game Concept. Three pre-assigned teams of PhD students participate in the business game: "proponents of scientism," "proponents of anti-scientism," and "experts."

Preparation requirements:

Roles. Representatives of the two participating teams—"proponents of scientism" and "proponents of anti-scientism"—must prepare presentations that present well-reasoned arguments for their respective viewpoints on the issue under discussion.

Presentation structure:

Slides 1–2: key concepts and arguments of the perspective;

Slide 3: authors and proponents of the perspective;

Slides 4–5: methodological and worldview-related conclusions drawn from the perspective;

Slides 6–7: facts, examples, and quotes illustrating the position of the perspective's authors.

The "experts" team must prepare an expert assessment in the form of a comparative table highlighting the similarities and differences between these approaches to evaluating the role of science.

scientism					
antiscientism					

During the game itself, the floor is first given to the "proponent" teams, who are invited to deliver their presentations. Following the presentations, each team is asked to answer questions from the "experts" (three questions each, relevant to the topic under discussion). Subsequently, the "expert" panel presents its findings using visual aids.

Expected outcome: Participants gain theoretical knowledge regarding argumentation and the conduct of discussions; they also develop practical skills in debating according to established rules and in organizing similar events in the future. The results of the simulation game carry significant weight in the final assessment of the student's performance.

To prepare for the game, participants must draft answers to the preliminary stage questions, complete the provided worksheets based on the study material, and formulate arguments supporting their assigned philosophical position.

Stage 1. Preliminary preparation. Answer the following questions:

1. What is the essence of the issue regarding the social responsibility of scientists? What alternative positions exist concerning this issue?

2. What is the essence of environmental ethics? What contribution does the philosophy of Russian Cosmism make to substantiating the ideas of environmental ethics?

3. Why was the value of science not called into question prior to the mid-20th century?

4. What problems associated with the technical application of science has modern humanity encountered?

5. What are the reasons for the spread of anti-science movements in the late 20th century?

6. What are the reasons for the spread of para-scientific knowledge in the modern world?

7. What new worldview orientations does the modern scientific picture of the world establish?

Этап 2. Заполните таблицу

Schools of thought	Representatives	Key ideas
scientism		
antiscientism		

Questions and Assignments:

1. List the criteria for scientific knowledge. Do scientific and everyday knowledge—or scientific and philosophical knowledge—contradict one another?

2. Characterize the role of science in modern society. List the primary social functions of science.

3. What is the essence of the disagreement between the positions of scientism and anti-scientism?

4. What is the essence of the issue regarding the social responsibility of scientists?

5. What are the criteria for distinguishing between the empirical and theoretical levels of scientific knowledge? What role do they play in the development of scientific knowledge?

6. What constitutes a form of scientific knowledge? List the forms of scientific knowledge at the theoretical and empirical levels.

7. What is a method of scientific inquiry? Provide a classification of methods of scientific inquiry.
8. What role do the foundations of science play in scientific inquiry?

Recommended reading list for this topic:

Core: 1–3

Supplementary: 1–2

Internet

resources:

1–6

PRACTICAL SESSION 14

Topic: "Philosophical Anthropology"

Objective: To study philosophical anthropology as a component of philosophy.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

**knowledge of the main philosophical approaches to defining human essence;
the ability to examine the unity of the natural and the social within the human being;
an understanding of the specifics of individual socialization and the role of value orientations in personality formation.**

The relevance of the topic (seminar) stems from the need to understand human nature and essence, as well as human capacities and potential, for the purpose of shaping life strategies.

Outline:

1. The enigma of anthropo-sociogenesis. Main approaches to modeling anthropo-sociogenesis.

2. The problem of the relationship between the biological, the psychological, and the social in the human being.

a) biological school (Social Darwinism, eugenics, racial theory, sociobiology, anthroposociology, gene-culture coevolution);

b) psychological school (Freudianism, Neo-Freudianism, behaviorism, Gestalt psychology);

c) sociological school (Marxist theory).

Theoretical Part.

When preparing for the class, the student must first master the topic's key concepts: anthroposociogenesis, biological determinism, social Darwinism, racism, eugenics, sociobiology, gene-culture coevolution, psychological determinism, Freudianism, neo-Freudianism, behaviorism, Gestalt psychology, social determinism, historical materialism, historicism in the understanding of the human being, cosmic-planetary consciousness, psychophysical parallelism, and anthroposociology.

In addressing the first question, it is necessary to outline the historical-philosophical interpretations of human nature, identify the characteristics of early philosophical approaches to the human condition and distinguish them from modern and early modern perspectives, and define the issues addressed by philosophical anthropology.

Regarding the second question, it is important to understand that the human being constitutes a complex biosocial structure encompassing a wide spectrum of activity—ranging from the physiological to the social. One must elucidate the fundamental prerequisites of human existence and identify the role of thought and language in the process of human development.

Questions and Assignments

1. How does the philosophical understanding of the human being differ from the way other sciences interpret the issue of humanity?

2. What is the meaning of Protagoras's statement: "Man is the measure of all things"?

3. How do philosophical, theological, and scientific concepts of the human being relate to one another?

4. How do the Greek, medieval, and modern European conceptions of the human being differ in terms of their relationship to the world?

5. What constitutes a person's spiritual world, and what is its structure?
6. How have ideas about the human being and human essence evolved alongside the development of philosophical knowledge?
7. What are the contemporary assessments of the human being and their purpose?
8. Explain the meaning of the statement: "Man is both the creator and the creation of history."
9. What is meant by the "anthropological turn" in philosophy?
 1. What factors give rise to the diversity of social personality types? To which social type do you consider yourself to belong?
 2. What accounts for the relevance of the philosophical question of the human being in the modern era?
 3. What constitutes the crisis of modern humanity? What are its origins and future prospects?

Recommended reading list for this topic.

Core: 1–3

Supplementary: 1–2

Internet resources: 1–6

PRACTICAL SESSION 15

Topic: "Social Philosophy"

Objective: to analyze approaches to the study of society; to examine the relationship between society and nature; to review historical types of societal development; to identify criteria for social progress; to define the concept of a socio-economic formation and its various types; and to outline the main spheres of social life.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

knowledge of the main approaches to the study of society;

the ability to identify the key criteria of social progress;

mastery of the fundamental conceptual categories.

The relevance of the topic (seminar) stems from the importance of understanding the structure of society and the laws governing its functioning and development in order to navigate the social world effectively.

Outline:

- 1. Society as a self-developing system. The relationship between society and nature.**
- 2. Historical types of social progress.**
- 3. The main spheres of social life.**

Theoretical part.

When starting to prepare for the lesson, the student, first of all, must master the basic concepts of the topic: society, society, subject of the historical process, socio-historical process, progress, socio-economic formation, economic, social, political spiritual spheres of society, stage of growth, civilizational approach.

In the first question, it is necessary to analyze the philosophical approach to the consideration of society, to define the concepts of "society", "society", to understand that society is considered as a system and as a process; reveal the features of the relationship between society and nature.

In the second question, attention should be paid to such concepts as: socio-historical process, progress; reveal criteria for progress; consider the main types of social progress; consider evolution and revolution as forms of social development; to identify the essence of formational (K. Marx) and civilizational (N. Danilevsky) approaches to the study of socio-historical development.

When answering the third question, it is important to analyze the main spheres of society's life: economic (the area of implementation of the economic activities of society, the area of creating material wealth), social (the area of the emergence and functioning of relations between social groups of people), political (the area of the implementation of relations of power and subordination between people, the area of government of society), spiritual (the area of the creation and development of spiritual values).

Questions and tasks:

- 1. How do the philosophical and sociological approaches to the study of society differ?**
- 2. What is the socio-historical process?**
- 3. How have conceptions of society evolved throughout the history of philosophical thought?**

4. Name the philosophers who have made the most significant contributions to the development of ideas about society.
5. List the key concepts of the systems approach to the study of society.
6. What are the spheres of society?
7. Characterize the distinctive features of each sphere of spiritual life—such as morality, law, religion, art, and science. Provide examples of the combination of material and non-material components within each of these spheres.
8. Provide examples of progressive and regressive development from the history of humanity, civilizations, and ethnic groups.
9. Compare and contrast the "formation" approach and the "civilizational" approach.

Recommended reading list for this topic:

Core sources: 1–3

Supplementary sources: 1–2

Internet

resources:

1–6

PRACTICAL SESSION 16

Topic: "Philosophy of History"

Objective: To identify concepts of the historical process; examine issues of social progress in philosophy, the periodization of history, and the directionality of history; and characterize the driving forces of the historical process.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

**knowledge of the main concepts in the philosophy of history;
the ability to characterize the driving forces of the historical process;
command of key philosophical categories.**

The relevance of the topic (seminar) stems from the need for modern individuals to understand the essence of history and historical progress.

Outline:

**1. Philosophy of history and concepts of the historical process.
2. The meaning and directionality of history. The problem of social progress in philosophy.**

3. Philosophical issues regarding the periodization of history.

Theoretical Part.

The central problem in the philosophy of history is the issue of history's directionality—that is, the question of the meaning of social changes, the models governing them, the presence or absence of laws of social development, and the unity of the historical process.

The question of the meaning of history, which has occupied the minds of many philosophers, can be approached from two perspectives: the existence of a final goal for history and the presence of an internal content within history. The idea of the "end of history" was developed by the German philosopher Hegel. Hegel believed that history would conclude when the Absolute Idea achieved full self-knowledge through society. Conversely, some philosophers argued that the meaning of history should not be sought in the attainment of a specific final goal. Instead, they maintained, it must be found in the conscious activity of human beings, as this activity constitutes the historical process itself.

The German philosopher Karl Jaspers holds a distinctive position regarding the meaning of history. From his perspective, history possesses its own logic, and its goal is the unification of humanity. Consequently, the tasks of history include the development of civilization, the humanization of the individual, and the attainment of freedom and greatness. Addressing the question of history's directionality entails constructing a model of social development. Two models have gained particular prominence: the theory of cyclical development and the theory of social progress. The cyclical theory is exemplified by the teachings of Danilevsky, Spengler, and Toynbee. For instance, Danilevsky argued that no single universal civilization exists; rather, there are only distinct historical entities—"cultural-historical types"—each grounded in "historical nations." The theories of local civilizations and self-contained structures proposed by Spengler and Toynbee are closely related to this concept of cultural-historical types. Spengler identified eight fully realized cultures in the course of history. Throughout its lifespan (one millennium), every culture passes through stages of childhood, youth, maturity, and decline.

The theory of social progress offers a fundamentally different perspective. Many philosophers have held that societal development follows an upward trajectory, moving from a less perfect society to a more perfect one. However, these theories raise the question of the criterion for social progress—that is, the indicators used to assess a society's level of perfection. There are two approaches to defining such criteria: the summative and the substantial.

Questions and Assignments:

- 1. In your opinion, what is the fundamental meaning of historical development?**
- 2. List the key ideas of the Marxist understanding of societal development.**

3. Provide examples of models describing the development of the historical process.
4. Define the concept of "history." What is the issue regarding historical patterns/laws?
5. The purposiveness of activity and the problem of purpose in history.
6. List the main concepts in the philosophy of history (historiosophical concepts).
7. What is the meaning of history, and what are the approaches to interpreting it?
8. Characterize concepts of historical development as progressive development (Hegel, Comte, Marx).
9. Identify concepts of local civilizations (Spengler, Toynbee).
10. What is the essence of Jaspers' concept of the "Axial Age"?
11. Analyze the concept of a historical epoch.
12. What are the specific features of the contemporary historical epoch?

Recommended reading list for this topic:

Core: 1–3

Supplementary: 1–2

Internet resources: 1–6

PRACTICAL SESSION 17

Topic: "Culture and Civilization"

Objective: To analyze the essence, structure, and primary functions of culture; to identify the role of culture in the life of society; to examine the interrelationship between material and spiritual culture; to consider the specific characteristics of Russian culture; and to define the essence and key characteristics of civilization.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

knowledge of the main philosophical approaches to studying the concept of "culture"; the ability to identify the role of culture in the lives of society and the individual; command of the fundamental philosophical categories of cultural theory.

The relevance of the topic (seminar) stems from the need for the modern individual to understand the essence and functions of culture, as well as the relationship between the ethnic, the national, and the universal within culture.

Outline:

- 1. The essence, structure, and primary functions of culture.**
- 2. Material and spiritual culture. The ethnic, the national, and the universal in culture.**
- 3. The concept of civilization. Types of civilizations.**

Theoretical Part.

When preparing for the class, the student must first master the topic's key concepts: culture, activity, dialogue of cultures, subject and object of culture, cultural continuity, traditions and innovations in culture, and civilization.

The first section requires explaining the essence and structure of culture; analyzing its primary functions (socialization, cognitive, informational, regulatory, compensatory, ludic/play, and communicative); and examining the relationship between the concepts of "subject of culture" and "object of culture."

The second section focuses on understanding the specific nature of material and spiritual culture; defining concepts such as continuity, tradition, and innovation in culture; and analyzing the specific characteristics of Russian culture—noting its binary nature—and the role of traditions in shaping it.

The third section requires defining civilization and highlighting the concept's multiple meanings, as well as outlining the main approaches to understanding civilization (N. Danilevsky, O. Spengler, A. Toynbee, P. Sorokin).

Questions and Assignments:

- 1. List the definitions of culture known to you. What accounts for the multiplicity of these definitions?**
- 2. How do the East and the West differ as civilizational types?**
- 3. What do researchers identify as the distinctive features of Russian culture and civilization?**
- 4. What role do traditions play in shaping cultural values?**
- 5. What characterizes the dialogue of cultures in modern civilization?**
- 6. Analyze the state of spiritual culture in Russian society.**
- 7. Characterize the state of legal culture in modern Russian society.**
- 8. Name the key characteristics of ethnic culture.**
- 9. What role does language play in the development of culture? Support your answer with arguments.**
- 10. What is the relationship between the concepts of "culture and mentality" and "culture and stereotype"? Illustrate your answer with specific examples.**

Recommended reading list for this topic:

Core sources 1–3

Supplementary sources 1–2
Internet

resources

1–6

PRACTICAL SESSION 18

Topic: "Philosophical Issues in Professional Activity"

Objective: To analyze the essence and structure of professional activity; to examine the foundations of socio-humanitarian and engineering activities; and to identify the distinctions between them.

Knowledge and skills acquired by the student upon mastering the topic, within the framework of the competencies (or parts thereof) being developed.

Upon mastering the topic, the student acquires:

**knowledge of the main philosophical approaches to the study of professional activity;
the ability to identify the role of professional activity in human life;
mastery of the key philosophical categories related to professional activity.**

The relevance of the topic (seminar) stems from the need for the modern individual to understand the philosophical issues inherent in professional activity.

Outline:

- 1. Science as a specific type of activity.**
- 2. Philosophical issues in socio-humanitarian professional activity.**
- 3. Philosophical issues in engineering activity.**
- 4. Humanism in medical knowledge and practice.**

Theoretical Part.

In addressing the first question, it is essential to clarify the nature of science. Defining the concept of "science" requires considering at least three aspects of its existence: the cognitive, the social, and the sociocultural. Viewed in this light, science appears as a "distinct form of cognitive activity aimed at generating objective, systematically organized, and substantiated knowledge about the world"; as a "social system comprising professional communities whose primary goal is the acquisition, dissemination, and application of scientific knowledge"; and as a specific sphere of culture (alongside morality, religion, philosophy, and art).

As a cognitive activity, science aims to uncover the laws governing the existence of material objects in order to transform them in accordance with human needs. Science originated in practical activity and everyday, mundane experience; however, unlike these, it acquired the capacity to anticipate the practical mastery of material objects. The work of scientists—in seeking, establishing, and verifying truth—requires not only experimentation but also the use of specialized instruments and technical inventions (such as microscopes, telescopes, cameras, and chemical reagents); this enables the investigation of objects that do not yet exist in reality. As a cognitive activity, science proceeds from the premise that the objects of knowledge possess an objective nature and is directed toward identifying the subject of research and the actual laws of existence.

It is worth identifying and describing the characteristics unique to science.

Science began to take shape as a social institution during the 17th and 18th centuries, a period marked by the emergence of the first scientific communities and academies in Western Europe and the launch of scientific journals. Today, science constitutes a complex network of "mutually interacting groups, organizations, and institutions—ranging from laboratories and university departments to state institutes and academies; from 'invisible colleges' to large organizations possessing full legal status; from research institutes and science parks to science-investment corporations; and from disciplinary communities to national and international scientific associations."

Science, viewed as a distinct sphere of culture, is analyzed in terms of its interaction with other forms of social consciousness (such as art, religion, philosophy, and morality) and by identifying the features that are specific to science and distinguish it from those other forms.

The functions of science within social life have evolved over the course of its development. During its formative period as a social institution (the Renaissance and the early modern era), science assumed a worldview-shaping function through its conflict with theology and religion. Subsequently, amidst the rapid advancement of science and technology, it emerged as a productive

force within society. The immense impact of scientific and technological progress on every aspect of societal and individual life is undeniable.

Today, science acts not merely as a social institution but also as a social force; its methods and knowledge are widely applied to address a diverse range of societal problems and to formulate plans and programs for social and economic development. This process requires the participation of scientists and the integrated application of knowledge and methods from the natural, technical, and social sciences.

The functions of science as a social force are crucial for addressing the global and environmental challenges of the modern era.

The second point of discussion should focus on the methodology of the social sciences and humanities. The methodology of social, humanistic, and economic research is a subject of study within the philosophy of the social sciences and humanities; this field focuses on the distinctive characteristics of knowledge in these disciplines as a specific form of scientific knowledge. Central to this inquiry are questions regarding the specific nature of the social sciences and humanities, their subject matter, their methods, and the patterns of their development. Examining the methodological issues of social and humanistic inquiry is particularly relevant today, given the ongoing re-evaluation of traditional views that sharply contrasted the natural sciences with the sciences of the spirit (humanities).

The question of the emergence and evolution of engineering as a profession is complex. When addressing the third topic, determine when this profession first appeared. There are several differing perspectives regarding the timing of the "engineer" profession's emergence; these differences stem from variations in when the term itself appeared and spread, as well as from differing assessments of the level of a society's material and technological development. Some researchers identify engineers as far back as the ancient world—citing Archimedes as the first among them—while others argue that it is only appropriate to speak of an engineering profession starting in the Renaissance (14th–16th centuries), and a third group dates its emergence to the 17th or 18th century.

The historical process of the emergence and development of engineering activity and engineering education is conventionally divided into five stages, corresponding to the five main historical stages of technological development:

- 1 – instrumentalization (proto-engineering);
- 2 – mechanization (pre-engineering);
- 3 – mechanization (engineering proper);
- 4 – automation (advanced engineering);
- 5 – cybernetization (post-engineering).

Each of these stages is defined by the level of development of science, technology, production, and consumption, as well as by the society's socio-economic and socio-political structure and educational level; each stage corresponds to a specific level and character of engineering activity and the associated technical education.

Currently, the following distinct types of engineering activity are identified:

- 1) Engineering research activity. This involves activity aimed at applying existing scientific knowledge to a specific engineering problem.
- 2) Engineering design activity. This involves activity aimed at developing the design of a technical system, which is subsequently materialized during the manufacturing process.
- 3) Engineering project activity. This involves activity aimed at establishing connections between the individual elements of technical systems.
- 4) Engineering-technological activity. This entails designing technological processes, selecting technological equipment, rationally organizing the interaction between people and machinery during production, and improving the efficiency of equipment utilization.

Questions and Assignments:

1. List and briefly characterize the main methods of economic research. What are their specific features?

2. What methods of modern sociology are you familiar with?
3. What role does hermeneutics play in the humanities?
4. What is the relationship between interpretation and understanding?
5. What are the main types and levels of understanding?
6. What role does dialogue play in understanding?
7. With what aspects of societal development are the emergence and widespread adoption of the engineering profession linked?
8. What is the essence and what are the primary functions of the engineering profession? What are the aspects of its connection to production and science?
9. What are the prospects for the development of systems engineering and sociotechnical design?
10. How can the prestige of the engineering profession be enhanced in modern society?
11. Name the key requirements for the personal qualities of an engineer.
12. What are the strengths and weaknesses of engineering thinking?

Recommended reading list for this topic:

Core: 1–3

Supplementary: 1–2

Internet resources: 1–6

Ministry of Science and Higher Education of the Russian Federation
Federal State Autonomous Educational Institution of Higher Education
"North-Caucasus Federal University"

GUIDELINES
on the organization and conduct of independent study
for the course "Philosophy"
for students of the degree program
11.03.02 Infocommunication Technologies and Communication Systems
Specialization (profile)
"Intelligent Data Processing in Infocommunication
Systems and Networks"

Stavropol 2026

Content

Explanatory Note

Student Independent Work Schedule

Milestones and Reporting Requirements

Guidelines for Completing Assignments

Recommended Reading List for Student Independent Work

Explanatory Note

Philosophy has always played a special role in the development and formation of a worldview, a role rooted in its centuries-old tradition of critical, reflective inquiry into human values and life orientations. Philosophical education is of vital importance for professionals across all fields. The study of philosophy serves as a key pathway for cultivating a humanistically oriented worldview in future professionals; therein lies the primary significance and necessity of philosophy as an academic discipline in higher professional education.

Course Objectives:

- to develop a set of universal competencies for future bachelor's and specialist-level graduates;
- to foster an understanding of the nature of philosophy as a mode of cognition and a way of spiritually engaging with the world, as well as an understanding of the main branches of contemporary philosophical knowledge, key philosophical problems, and the methods used to investigate them;
- to master the fundamental principles and techniques of philosophical inquiry; to introduce students to philosophical issues relevant to their future professional fields; and to develop skills in working with both original and adapted philosophical texts.

The course aims to develop skills for the critical perception and evaluation of information sources, as well as the ability to logically formulate, articulate, and substantiate one's own perspective on problems and their solutions; it also seeks to foster proficiency in conducting discussions, debates, and dialogues.

In addition to classroom-based instruction, independent student work constitutes a vital component of the educational process.

The objectives of independent student work are:

- to develop and instill skills for independent study and to foster a commitment to self-education and socialization;
- to master and deepen understanding of the course content and key concepts designated for independent study; ...while creating study outlines and preparing for seminars
- utilizing material gathered during independent study—such as that used for reports and essays—to prepare effectively for final assessments.

The primary forms of independent work include:

- studying a specific topic and developing a study outline;

- individually completing reproductive, reconstructive, and creative tasks;
- preparing a creative project;
- preparing for tests.

These activities are designed to foster the ability to analyze philosophical-methodological and scientific texts, substantiate one's stance on the assessments presented therein, and draft concise summaries and key points of the material read; they also aim to develop the ability to apply acquired knowledge to formulate and solve research problems related to the study of various aspects of nature and culture. The variety of tasks allows for the consideration of students' individual characteristics when organizing independent work.

This guide on supervised independent student work provides recommendations for preparing individual assignments and creative projects, outlines procedures for their formatting and submission, and details assessment criteria. It also includes methodological guidelines for exam preparation.

Ongoing monitoring of independent work takes place during individual and group consultations and interviews, as well as through the analysis and self-analysis of the work performed.

Diligent completion of independent work ensures timely preparation for classes, a high level of material mastery, and the ability to apply theoretical knowledge in practice.

Individual and group consultations play a vital role in organizing and carrying out independent work.

1. Student Independent Work Roadmap

Codes of implemented competencies, indicator(s) Type of student activity Assessment tools and technologies Number of hours, including	Codes of implemented competencies, indicator(s) Type of student activity Assessment tools and technologies Number of hours, including	Codes of implemented competencies, indicator(s) Type of student activity Assessment tools and technologies Number of hours, including	Codes of implemented competencies, indicator(s) Type of student activity Assessment tools and technologies Number of hours, including		
			Independent work study Contact work with the teacher Total	Independent work study Contact work with the teacher Total	Independent work study Contact work with the teacher Total
1st semester					
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 1	Interview	8	4	12
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 2	Assessment of participation in a role-play exercise	8	4	12
ID-1 UK-1	Independent study of	Interview	8	4	12

ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Topic No. 3				
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 4	Assessment of participation in a roundtable discussion	8	4	12
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 5	Assessment of performance on tasks of varying difficulty levels	8	4	12
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 6	Presentation defense	8	4	12
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 7		8	4	12
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 8	Interview	8	4	12
ID-1 UK-1 ID-2 UK-1 ID-3 UK-1 ID-2 UK-5 ID-4 UK-5	Independent study of Topic No. 9	Presentation defense	8	4	12
Total for Semester 1			72	36	108
Total			72	36	108

2. Milestones and associated reporting types

Point №.	Timing (week)	Types of reporting
1	6	Preparation for the round table on topic 4.
2	10	Solving multi-level tasks on topic 5.
3	16	Defense of the report on topic 8.

Guidelines for Studying Theoretical Material

Topic 2. The Development of Philosophical Doctrines from Antiquity to the Modern

Era

Independent Study Assignment: Preparation for the role-playing game

"Rationalism and Empiricism in Modern Philosophy."

1. Topic (Issue): "Rationalism and Empiricism in Modern Philosophy."

In the 17th and 18th centuries, science played a significant role in societal life. Natural science developed rapidly, and this period was marked by the first global scientific revolution (the scientific programs of Galileo and Newton). Epistemological issues moved to the forefront of philosophy, with the search for and justification of a true method of cognition becoming the central concern. Two main schools of thought regarding cognition emerged in modern philosophy: empiricism and rationalism.

2. Game Concept: To elucidate the nature of the disagreements concerning the cognitive roles of the senses and reason—disagreements that gave rise to the two main currents of modern philosophy: rationalism and empiricism.

3. Roles:

A) Representatives of empiricism (empiricists).

B) Rationalists.

C) Expert group.

4. Expected Outcomes: Formation of a comprehensive understanding of the various philosophical approaches to analyzing epistemological issues and the method of cognition in modern philosophy; acquisition of skills in using a comparative approach; development of a culture of scholarly debate..

5. Individual assignments

Role	Task	
A) Empiricists	Knowledge of the fundamental philosophical ideas and tenets of empiricism; ability to articulate the principles of the empiricist epistemological stance; proficiency in perceiving, synthesizing, and analyzing educational material	Deep and comprehensive knowledge of the theoretical material on the topic; ability to independently formulate arguments supporting the chosen epistemological stance; ability to anticipate and counter arguments from "opponents"; proficiency in communicative and verbal skills
B) Rationalists	Knowledge of the fundamental philosophical ideas and tenets of rationalist thinkers; ability to articulate the principles of the rationalist epistemological stance; proficiency in comprehending, synthesizing, and analyzing educational material	Deep and comprehensive knowledge of the theoretical material on the topic; ability to independently formulate arguments supporting the chosen epistemological position; ability to anticipate and counter arguments from "opponents"; proficiency in effective communication and verbal expression
C) Experts	Demonstrates a confident	Deep knowledge of the content of key

	grasp of the topic's theoretical material; possesses skills in evaluation and argumentation	philosophical approaches to addressing the problem of epistemology and the method of inquiry in Early Modern philosophy; ability to independently evaluate the arguments of opposing sides; skills in substantiating one's own assessment
--	---	---

To prepare for the game, you must answer the questions for the preliminary stage, fill in the provided tables based on the theoretical material studied, and formulate arguments supporting your chosen philosophical position.

Stage 1. Preliminary preparation. Answer the following questions:

1. How does the philosophy of the Modern Age differ from earlier stages of philosophical development? Support your answer with arguments.
2. How do you interpret Leibniz's statement: "There is nothing in the intellect that was not first in the senses, except the intellect itself"?
3. How did materialists of the Modern Age explain the sterility of Scholastic science?
4. What is the significance of the problem of method in the philosophy of the Modern Age? What new methods of inquiry were proposed by Descartes and Bacon?
5. Why did Francis Bacon undertake the "Great Instauration" of the sciences? What is its essence?
6. What constitutes the dualism in René Descartes' philosophy? Why does he encounter the mind-body problem?
7. What did John Locke compare the soul to? What is the connection between the Enlightenment thinkers' rejection of innate ideas and their acknowledgment of human equality?
8. Why does Leibniz call his doctrine "monadology"? What is the essence of his principle of "pre-established harmony"?
9. How did Berkeley and Hume interpret human experience? Why did they arrive at solipsism?

Step 2. Fill in the table.

Schools of thought	Representatives	Key ideas
empiricism		
sensualism		
rationalism		

Step 3. Consider the differences between empiricism and rationalism presented in the table.

Empiricism	Rationalism
associated with nominalism	associated with realism
criticizes the "theory" of innate ideas	accepts "innate ideas" as the basis of true knowledge

criticizes the category of "substance" as merely an abstract concept	regards the category of "substance" as fundamental
devotes significant attention to the problems of the inductive method	focuses primarily on rational means of knowledge and develops the theory of deduction

Exchange of Arguments

The "empiricist" team puts forward an argument favoring the primacy of experiential knowledge in cognition, while the "rationalist" team must counter it with a counter-argument. For example:

"Empiricist" argument: "There is nothing in the mind that did not first pass through the senses."

"Rationalist" counter-argument: "There is nothing in the mind that was not previously in the senses, except the mind itself."

Based on this example, organize an exchange of arguments between the teams, drawing on the material from the table regarding the philosophy of the Modern Age.

Topic 4. Russian Philosophy

Assignment for independent study: prepare for a roundtable discussion on the topic "The 'East-West-Russia' Issue in the Works of Russian Philosophers"

1. The problem of East and West in the philosophical thought of P.Y. Chaadaev.
 2. The historiosophy of the founders of Slavophilism and their assessment of Russia's historical path within the "East-West" framework.
 3. Russia's future in the philosophy of the Westernizers (V.G. Belinsky, A.I. Herzen, N.G. Chernyshevsky, D.I. Pisarev, N.A. Dobrolyubov).
 4. Prospects for Russia's future development and the Eurasian "project" (N.S. Trubetzkoy, L.P. Karsavin).
 5. The historiosophical views of N.Y. Danilevsky.
 6. The meaning of Russia's existence in world history according to V. Solovyov.
 7. Russia and the "East-West" issue in the works of N. Berdyaev.
 8. I.A. Ilyin on Russian culture and Russia's role in the global historical process.
- Тема 5. Проблема бытия и его развития в философии.

Independent Study Assignment: Complete tasks of varying levels of complexity.

Reproductive-level tasks

Task 1.

Which concepts formed the core content of the philosophy of development at the time of its inception?

Task 2. "A brick never falls on anyone's head out of the blue." Do you agree with this statement? Why?

Task 3. What actions must be taken to carry out dialectical negation?

Task 4. Does everything in the world have a measure, or do phenomena exist that are without measure?

Task 5. What contradictions does a young person today most often encounter? Which of them are primary? Which are secondary?

Task 6. What is the fundamental difference between dialectics and metaphysics?

Task 7. What is a contradiction?

Task 8. Which principles form the conceptual foundation of dialectics?

Task 9. Does synergetics develop dialectics or negate it?

Task 10. What does it mean to establish a cause? What difficulties are associated with establishing causes?

Reconstructive-level tasks

Task 1. How does one determine what is possible and where, and what is impossible and where? Provide a philosophical commentary.

Task 2. Cite examples from the fields of science, politics, ideology, and culture demonstrating how various areas of human activity utilize the fact that the same content can take on different forms.

Task 3. Should science avoid randomness? How do you interpret the expression "science is the enemy of randomness"? Do you agree with it? Justify your answer.

Task 4. How do you interpret A. F. Losev's words: "Dialectics is simply the eyes with which a philosopher can see life"?

Task 5. Can the law of the negation of the negation be derived from other laws of dialectics—for example, from the law of the unity and struggle of opposites?

Task 6. Is it possible to change the structure of a system without changing its elements?

Task 7. Drawing on modern science, demonstrate the universality of the law of the unity and struggle of opposites and its operation in: a) the microworld; b) the cosmos; c) the natural world; d) society; e) thought.

Task 8. Which phenomena, processes, or tendencies are opposites: heredity vs. variability, strength vs. intellect, victory vs. defeat, motion vs. rest, the old vs. the new, knowledge vs. faith, plus vs. minus, form vs. content, peace vs. war? Explain why.

Task 9. How do you interpret G. Hegel's words: "Dialectics is the comprehension of contradictions in their unity"?

Task 10. A criminal escaped from custody. While wading across a river, he saw a drowning person, rushed to their aid, and pulled them ashore. Does his action signify a rejection of his past life and a move toward a better future one? It would certainly seem so! Yet it turns out he rescued a drowning person only to rob him. The question arises: which aspect of the law of the negation of the negation did we violate by rushing to the conclusion that he had reformed?Задания творческого уровня

Task 1. Trace the nature of dialectical negation in natural science using the examples of phlogiston theory, alchemy, atomic theory, molecular theory, and atomic-molecular theory.

Task 2. Which elements of the dialectical concept of development are expressed in the following statements?

"If we reflect deeply, we see that destruction is nothing other than origination, and origination is nothing other than destruction; love is hatred; hatred is love" (G. Bruno).

"Science is not and will never be a finished book. Each important advance brings forth new questions. Every development reveals, over time, new and deeper difficulties" (A. Einstein).

"As it advances, science ceaselessly negates itself" (V. Hugo).

Task 3. "Goodness becomes more steadfast after passing through the abyss of evil." Hegel offers an interesting example to illustrate this idea. A kind, honest, and pure young man left his parental home to study in another city. There, he was drawn into a bad crowd and plunged into all manner of vices: drinking, gambling, debauchery, and so on. The first negation took place. Then, he came to his senses, reflected on his errors, and embarked on a path of high moral integrity. The negation of the negation occurred; he returned to his initial state but at a higher level, having recognized and rejected vice and evil. His morality was now unshakable. Does it follow from this example that anyone wishing to attain moral perfection must personally experience a stage of immorality? Task 4. Read the excerpt from an article by the Russian philosopher I.A. Ilyin and demonstrate how the author employs the categories of form and content, as well as the singular, the particular, and the universal, to illuminate the chosen topic.

"Every nation and every country is a living individuality with its own specific attributes, its own unique history, soul, and nature. Therefore, each nation is entitled to its own distinct, individual form of state and constitution—one that suits it and it alone.

No two nations are alike, and there should be no identical forms of state or constitutions. Blind borrowing and imitation are absurd, dangerous, and potentially disastrous.

What political superficiality it takes to impose the monarchical form of state upon all nations—even those lacking even a shred of monarchical legal consciousness (such as the United States)! Yet, is it not equally irresponsible to force a republican form upon the life of a nation that has cultivated a monarchical self-awareness over long centuries (such as England and Russia)?"

Task 5. Do the following theses contradict each other: "I think, therefore I am" (R. Descartes) and "To be is to be perceived" (G. Berkeley)? Why?

Task 6. What most general operations must be envisaged to bring about a dialectical negation?

Task 7. Read the excerpt from E.M. Remarque's novel *All Quiet on the Western Front*.

"I might be killed—that is a matter of chance. But the fact that I remain alive—that, too, is a matter of chance." "I could perish in a heavily fortified dugout, crushed by its walls, or I could remain unscathed after lying for ten hours in an open field under a barrage of fire. Every soldier stays alive only thanks to a thousand different strokes of chance. And every soldier believes in chance and relies on it."

Answer the questions: Are "believing in chance" and "relying on chance" one and the same? Does the writer deny the role of chance in war when he asserts that every soldier believes in chance and relies on it?

Task 8. What general operations must be envisaged to bring about a dialectical negation?

Task 9. The English philosopher David Hume believed that "identical motives always produce identical actions; identical phenomena stem from identical causes." Do you agree with Hume? Justify your position.

Task 10. Baruch Spinoza asserted that "a thing is called contingent solely due to the imperfection of our knowledge." Do you consider the philosopher's argument sufficient to deny the existence of chance? Why?

Fifteen sets of tasks are compiled from the assignments listed above; each set comprises three tasks of varying difficulty levels.

Topic 6. Philosophical problems of consciousness.

Assignment for independent student work: preparation of oral reports.

A report is the product of a student's independent work, taking the form of a public presentation of results obtained while addressing a specific educational-practical, educational-research, or scientific topic.

Report topics

1. The categories of spirit, soul, and consciousness in the history of philosophy and contemporary understanding.
2. Is consciousness possible without self-consciousness?
3. Consciousness and language. The philosophy of language of L. Wittgenstein.
4. The concept of the unconscious in the psychoanalysis of S. Freud.
5. The essence of the symbol and its role in culture.
6. The "Self" as substance in the subjective idealism of G. Berkeley.
7. Language as the "house of being" in the philosophy of M. Heidegger.
8. Consciousness and self-consciousness.
9. The genesis of consciousness from the perspective of reflection theory.
10. Mythological consciousness as a form of spiritual appropriation of the world.
11. The role of suggestion in social life.

12. Mass consciousness in contemporary Russian society.
13. Consciousness and the brain. Consciousness and the psyche.
14. The problem of creating artificial intelligence.
15. The evolution of the problem of consciousness in the history of philosophical thought.
16. Modern science regarding the nature of consciousness.
17. The phenomenon of human self-consciousness.
18. The Marxist understanding of consciousness: pros and cons.
19. The problem of the relationship between the conscious and the unconscious in psychoanalytic theory.
20. The social and individual-personal content of consciousness, and their interrelationship.

Topic 8. Philosophical Anthropology

Assignment for independent study: preparation of oral presentations.

A presentation is the product of a student's independent work, taking the form of a public address to present findings derived from addressing a specific educational-practical, educational-research, or scientific topic.

Presentation Topics

1. Philosophical anthropology and the problem of constructing a holistic image of the human being.
2. The specific nature of individual human existence.
3. Free will and freedom of choice in humans.
4. Philosophical interpretation of the problem of anthropo-sociogenesis and its natural-scientific foundations.
5. The problem of human life, death, and immortality.
6. The concept of value orientation.
7. Universal, group-based, and individual-personal values: their dynamics and roles.
8. The hierarchy of moral values and the problem of moral choice.
9. The potential of natural selection and genetic engineering.
10. The problem of the formation of the human personality.
11. The problem of personality in the 20th century.
12. Individuality as a problem in philosophy and psychology.
13. The problem of the evolution of modern humans.
14. Social progress and individual freedom.
15. Philosophical aspects of the human biological future.
16. The human being as a finite yet infinite entity.
17. The problem of human freedom in modern technogenic civilization and the individual's "escape from freedom."
18. Manipulation of consciousness via mass media as a form of suppressing human freedom.
19. Boundless freedom as an elemental force of chaos.
20. The evolution of the idea of the unity of humanity, nature, and the cosmos in Western European and Slavic-Russian philosophical traditions.
21. Human beings as a unity and a contradiction.
22. The anti-humanism of the *Übermensch* (Superman) concept in the works of F. Nietzsche.
23. The problem of historical necessity, alienation, and human freedom in the philosophy of the early Marx.
24. Human beings as a cosmo-planetary phenomenon within the structure of the universe.
25. Human beings in a "post-human world."
26. The problem of destiny as the theme of self-choice.
27. The crisis of modern humanity: its origins and prospects.

28. Human beings as a problem to themselves.
29. "Ideological man" and the problem of manipulation.
30. The anthropological crisis: the erosion of the human image and the threat to human existence.

Topic 9. Society, Culture, Civilization

Independent Study Task: Prepare for the test

Testing is a method used to assess students' knowledge and skills and serves as a way to encourage active engagement with the course material.

Testing is used for ongoing assessment and is criterion-referenced. If a student's error rate exceeds the established threshold, their knowledge requires remediation. Tests help identify gaps in preparation and determine the areas where individual assistance is needed to master new material. Furthermore, testing makes it possible to identify the causes of recurring errors, pinpoint the nature of specific difficulties, and assess whether certain competencies have been insufficiently developed.

Test items may take the following forms:

1. Closed-ended (requiring the selection of one or more correct answers from a provided set of alternatives):

1.1. Single-correct-answer items where the student chooses between two options—"yes" or "no" ("true" or "false");

Example:

Type (Y/N)

Is intuition a non-rational grasp of truth?

1) Yes

2) No

1.2. Single-correct-answer items where the student must select the one and only correct answer from a provided set of options.

Example:

Type (1M)

Соответствие знаний действительности:

☐ Practice

☐ Truth

☒ Truth

☐ Judgment

1.1. with multiple correct answers, where the student must select several correct answers from the provided set of options.

For example:

Type (mm)

The subject of philosophical analysis is:

☐ Nature

☐ The process of cognition

☒ The relationship between the human being and the world

☒ The state and structure of the world

☐ Human freedom

1. Establishing the correct sequence (indicating the correct order of the listed elements)

Example:
Type (item)

Chronological order of the work of positivist philosophers:

- 1: A. Comte**
- 2: H. Spencer**
- 3: E. Mach**
- 4: B. Russell**
- 5: L. Wittgenstein**
- 6: R. Carnap**

3. Matching task (indicating the correct correspondence between elements of two sets).

For example:

Type (input)

Correspondence between philosophers and the key concepts of their teachings:

H. Bergson	Creative Evolution
M. Heidegger	Being
A. Schopenhauer	Will to Life
E. Husserl	Phenomenon
L. Wittgenstein	Language-game
S. Freud	The Unconscious

When preparing for the test, you need to systematize the material studied previously. The use of lecture notes and textbooks is not permitted during the test.

TESTS

1. The essence of the human being is:

- 1. biopsychosocial**
- 2. solely social**
- 3. solely biological**
- 4. virtual**
- 5. political**

2. A philosophical worldview differs from a religious or mythological one in that it:

- 1. appeals to reason**
- 2. is logical**
- 3. relies on concepts and categories**
- 4. is intuitive**
- 5. is based on faith**

3. Philosophy was originally understood as:

- 1. the love of wisdom**
- 2. the science of man**
- 3. the doctrine of absolute truth**
- 4. the soul of culture**

4. In philosophy, ontology is the study of...

- 1. being**
- 2. God**
- 3. the laws of thought**
- 4. morality and ethics**

5. The method of philosophical inquiry that views all phenomena as interconnected and in a state of constant motion and development is:

- 1. dialectics**
- 2. dogmatism**
- 3. eclecticism**
- 4. hermeneutics**
- 5. metaphysics**

6. The sphere of human activity whose function is the generation and theoretical systematization of objective knowledge about reality is:

- 1. science**
- 2. religion**
- 3. art**
- 4. material production**

7. Plato's philosophical work can be classified under the following philosophical school:

- 1. idealism**
- 2. materialism**
- 3. dualism**

4. pluralism

5. monism

8. In Hegel's philosophy, substance is:

1. the Absolute Idea

2. nature

3. being

4. human consciousness (spirit)

5. the thing-in-itself

9. Renaissance philosophy adhered to:

1. anthropocentrism

2. geocentrism

3. sociocentrism

4. cosmocentrism

10. Thesis "I think, therefore I am" is attributed to:

1. R. Descartes

2. F. Bacon

3. G. Leibniz

4. F. Voltaire

Recommended reading list for students' independent study

Core

- [illegible]

Supplementary

1. Baturin, V. K. Philosophy: Textbook for Bachelor's students / V. K. Baturin. - Moscow : Unity-Dana, 2016. - 343 p. - <http://biblioclub.ru/>. - Bibliogr. in book. - ISBN 978-5-238-02753-1, unlimited copies
2. Ratnikov, V. P. Philosophy : textbook for university students / V. P. Ratnikov, E. V. Ostrovsky, V. V. Yudin ; edited by V. P. Ratnikov. - Philosophy, 2022-04-16. - Electronic data (1 file). - Moscow : UNITY-DANA, 2017. - 671 p. - electronic. - Book is available in the premium version of the IPR BOOKS Electronic Library System. - ISBN 978-5-238-02531-5, unlimited copies
3. Fabrikantova, E. V. Modern Information Technologies in Education [Electronic resource] / Fabrikantova E. V. - Orenburg : OGPU, 2017. - 84 p. - ISBN 978-5-85859-656-1, unlimited copies

Internet resources

1. [http:// biblioclub.ru/](http://biblioclub.ru/) University Library Online
2. <http://www.filosof.historic.ru/> - Electronic library on philosophy

3. <http://ihtik.lib.ru/> - Ihtik electronic full-text library.
4. <http://www.philosophy.ru/library> – Electronic library of the Institute of Philosophy, Russian Academy of Sciences (RAS)
5. <http://www.rsl.ru> – Russian State Library. 6.
- <http://www.philosophy.ru/lib/> - Philosophy portal