

**MINISTRY OF SCIENCE AND HIGHER EDUCATION OF THE RUSSIAN
FEDERATION**

**Federal State Autonomous Educational Institution of Higher Education
NORTH-CAUCASUS FEDERAL UNIVERSITY**

**Methodological Guidelines
for Practical Classes in
PHILOSOPHY
for all specialties and fields of study of the university profile**

**Stavropol
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Preface

Philosophy has always played a special role in the emergence and formation of a worldview, due to its centuries-old experience of critical and reflective contemplation on human values and life orientations. Philosophical education is exceptionally important for a specialist in any field, and it acquires particular relevance in modern education. The study of philosophy is one of the most important channels for forming a humanistically oriented worldview in future specialists. This, to a large extent, constitutes the meaning and necessity of studying philosophy as an academic discipline in higher professional school.

Aim: to form the universal competences of a future bachelor, equipping them with a holistic, systemic understanding of the world and the place of humans in it; skills in applying the principles and categories of philosophy to evaluate and analyze various social trends, facts, and phenomena; and the ability to formulate the principles of their own worldview based on moral-ethical norms and life goals.

Objectives:

- To introduce the circle of philosophical problems related to the field of future professional activity, and to develop skills for working with original and adapted philosophical texts;
- To provide general concepts of scientific, philosophical, and religious pictures of the universe;
- To familiarize students with the diversity of worldviews, philosophical schools, and movements, and to demonstrate how the human understanding of nature, society, knowledge, and oneself changed throughout history, especially in connection with the development of science;
- To teach students the ability to identify worldview-related issues, evaluate social phenomena, make responsible decisions, and determine the meaning-making guidelines of their future activities.

A significant portion of the presented seminar classes involves the use of interactive forms and teaching methods, namely: communicative-dialogue technologies (discussion, dialogue), simulation-game technologies (role-plays), and problem-search technologies (development and defense of Individual Projects, etc.).

The structure of a class includes: the aim, the format, questions for discussion, methodological recommendations for students (which describe all stages of preparation for practical activity in detail), topics for essays, a list of primary and supplementary literature, Internet resources, and tasks for assessing competence mastery. The structure may vary depending on the topic of the seminar class and its format.

PLANS FOR PRACTICAL CLASSES

	Topic and Brief Content	Hrs	Interactive Format
Semester 1			
1	Practical Class No. 1. Philosophy, its subject matter, and its place in culture.	2	Interview
2	Practical Class No. 2. The development of philosophical doctrines from antiquity to the New Time (Early Modern Period).	2	Role-play: <i>Rationalism and Empiricism in the Philosophy of the New Time.</i>
3	Practical Class No. 3. Main features of German classical philosophy and characteristics of modern philosophical doctrines.	2	Interview
4	Practical Class No. 4. Philosophy of Russia.	2	Round table: <i>The East-West-Russia Problem in the Works of Russian Philosophers.</i>
5	Practical Class No. 5. The problem of being and its development in philosophy.	2	Multi-level assignment solving
6	Practical Class No. 6. Philosophical problems of consciousness.	2	Individual Individual Projects
7	Practical Class No. 7. Epistemology (Theory of Knowledge). Scientific knowledge.	2	Interview
8	Practical Class No. 8. Philosophical doctrine of society.	2	Interview
9	Practical Class No. 9. Human, Culture, Civilization.	2	Individual Individual Projects
	Total in Semester 1	18	
	TOTAL	18	

PRACTICAL CLASS 1

Topic: Philosophy, its subject matter, and its place in culture

Aim: To acquire knowledge about the subject matter of philosophy, as well as its genesis and development.

Knowledge and skills acquired by the student as a result of mastering the topic (within the framework of formed competences or their parts).

As a result of mastering the topic, the student acquires:

- **Knowledge** of the specifics of philosophy's functioning in modern culture;
- **Skills** to apply fundamental knowledge of philosophy in professional activity;
- **Mastery** of skills for the critical analysis of leading philosophical doctrines.

Relevance of the topic (seminar): Driven by the necessity for a bachelor to possess a holistic and comprehensive understanding of the specifics of philosophy's subject matter and its role in culture and modern society.

Plan:

1. Philosophy as a form of worldview. The multi-faceted nature of philosophy and its specific features.
2. The subject matter of philosophy and its genesis.
3. Philosophy and society. Main functions of philosophy.

Theoretical Part

When preparing for the class, the student must, first of all, master the core concepts of the topic: *philosophy, worldview, methodology, mythology, religion, ontology, epistemology (gnoseology), materialism, idealism, dialectics, metaphysics, synergetics, axiology*.

The consideration of the **first question** should begin with an explanation of the essence of a worldview as a generalized system of views on the world and humans. Next, the main aspects of a worldview should be revealed: the emotional-psychological side and the cognitive-intellectual side, as well as the main types of worldviews (mythological, religious, everyday-practical, philosophical). When studying the philosophical worldview, its distinctive features must be understood.

When preparing for the **second question**, it is crucial to understand that ideas about the subject matter of philosophy have their own evolution; that is, the understanding of the subject matter of philosophy was constantly changing and being refined. The division of the development of philosophy into two historical stages – the stage of classical philosophy and the stage of non-classical philosophy – contributed to the formation of different conceptions of its subject matter. When preparing for the **third question**, one must proceed from the premise that philosophy is a multifunctional science. The student must reveal the features of the worldview functions (humanistic, socio-axiological, cultural-educational) and methodological functions (heuristic, coordinating, integrating, logical-epistemological), as well as their socio-cultural orientation.

Questions and Tasks:

1. In what form did people perceive and comprehend the world and their place in it before the emergence of philosophy? Highlight the common and specific features in such types of worldviews as mythology, religion, and philosophy.
2. Characterize the everyday-practical and theoretical levels of a worldview. Based on this, provide a reasoned answer to the question: do all people possess a worldview?
3. What are the prerequisites and causes for the emergence of philosophy?

4. Why are philosophical problems called eternal? Characterize the specifics of philosophical questions.
5. Highlight the main stages in the evolution of the subject matter of philosophy. Characterize the subject matter of philosophy in modern culture.
6. Into which disciplines is philosophical knowledge divided? What determines this division?
7. What is the essence of the problem of the relationship between philosophy and science? Identify the common features of philosophy and science and their specific differences. In your opinion, how does science influence modern philosophy, and vice versa?
8. How does the personal character of philosophical knowledge manifest itself? Is this a drawback, or, on the contrary, does it allow philosophy to perform specific functions?
9. Is philosophy always necessary for culture? Can it be argued that certain types of cultures favor the development of philosophy, while others do not?

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 2

Topic: The development of philosophical doctrines from antiquity to the New Time

Aim: To clarify the cultural and historical prerequisites for the emergence of philosophy, provide an understanding of the Eastern style of philosophizing, identify the features of Ancient Indian, Ancient Chinese, and Ancient Greek (Antique) philosophy, and characterize philosophical schools and their influence on the further development of philosophical thought.

Knowledge and skills acquired by the student.

As a result of mastering the topic, students acquire:

- **Knowledge** of the main directions of the philosophy of the Ancient World;
- **Skills** to apply fundamental knowledge of the philosophy of the Ancient World in professional activity;
- **Mastery** of skills for the critical analysis of leading Ancient Eastern philosophical doctrines.

Relevance of the topic (seminar): Driven by the need to form the thinking culture of a modern individual.

Plan:

1. The birth of philosophy in Ancient civilizations.
2. Philosophy of the Middle Ages and the Renaissance.
3. The formation of the classical mode of philosophizing in the era of the New Time (17th–19th centuries).

Theoretical Part

When answering the **first question**, it is necessary to determine the prerequisites for the emergence of the first philosophical doctrines. When revealing Ancient Indian philosophy, it is important to point out its symbolic-religious character and note the role of the Vedas in forming philosophical doctrines. In this context, the student must understand what the Vedas are and what their significance is for the development of world culture. It is also necessary to characterize the main schools: orthodox (*Mimamsa, Nyaya, Vaisheshika, Samkhya, Yoga, Vedanta*) and unorthodox (*Jainism, Buddhism, Lokayata, Charvaka*). The assimilation of Chinese philosophy should begin with an examination of the historical and cultural features of the Ancient Chinese state. This is important for understanding the meaning and purpose of the philosophy of Ancient China. Next, the features of the main philosophical schools must be revealed: *Taoism, Confucianism, Mohism, Legalism, and the School of Names*. Attention should be paid to the fact that a characteristic feature of Ancient Chinese philosophy is the assertion of the universal dualism of the world, i.e., its division into two opposite principles: *yin* and *yang*.

When responding, the student must outline the main periods in the development of Antique (Ancient Greek and Roman) philosophy, note the level of influence of Eastern civilizations on the formation of Antique culture, characterize early Greek philosophical schools, and identify the features of philosophizing in early antiquity. During preparation, it should be remembered that the classical period of Antique philosophy is represented by the names of Socrates, Plato, and Aristotle. Next, one should characterize the ethical-anthropological doctrine of Socrates, grasp the correlation between the world of ideas and the world of things in Plato's ontology, and identify the characteristic features of Aristotle's metaphysics. The student must reveal the features of such philosophical schools of the Hellenistic period as *Epicureanism, Stoicism, Cynicism, Neoplatonism, and Skepticism*.

In the **third question**, it is important to indicate the role of natural science in the development of society, note the common features of the philosophy of the New Time, and identify its main problems. Next, it is necessary to characterize the philosophical views of F. Bacon as the founder of empiricism and R. Descartes as the founder of rationalism, and examine their doctrines on method. This question requires analyzing the philosophical approaches to the problem of substance in the doctrines of Descartes, Leibniz, and Spinoza. Analyzing R. Descartes' philosophical system, it is important to pay attention to the problems of knowledge and science, as well as to identify the features of Descartes' dualism. Next, the monism of B. Spinoza and the pluralism of G. Leibniz (who perceives reality as a collection of monads) should be considered. Furthermore, this question requires an analysis of the subjective-idealist views of G. Berkeley and the agnosticism of D. Hume, grasping the specifics of T. Hobbes' mechanistic materialism, and

characterizing the features of J. Locke's sensualism, who asserted that we derive all our knowledge from experience and sensations. The question also requires understanding the ideas of the Enlightenment and analyzing the relationship between science and religion. It is important to examine the doctrine of Voltaire, the ideologist of the Enlightenment, Montesquieu's views on humans, and J.-J. Rousseau's theory of the social contract. Then, one should characterize the features of 18th-century French materialism (La Mettrie, Holbach, Helvétius, Diderot), their formulation of the problem of the development of nature, sensory and rational knowledge, and the unity and harmony of personal and public interests, etc.

Questions and Tasks:

1. What role did religion play in forming the philosophical doctrines of the Ancient East? What is the symbolic-religious meaning of early forms of philosophizing?
2. Which Ancient Indian form of worldview provides a system for liberating humans from suffering? Explain your answer.
3. What do you see as the main difference between Taoism and Confucianism? Can Taoism be called an oppositional worldview?
4. Characterize the key directions of Antique philosophical thought. How did the subject matter of philosophy change during Antiquity?
5. Why are the ideas of Socrates relevant to our time?
6. How is the spiritual state of late Antique society reflected in the philosophical schools of that period?
7. What was the influence of Antique philosophical doctrines on the development of European science? Argument your answer.
8. What are the origins of Western European medieval philosophy?
9. What are the distinctive features of medieval philosophy?
10. What approaches to resolving the problem of the relationship between faith and reason were formed in Arabic-language medieval philosophy?
11. What are the features of the natural philosophy (philosophy of nature) of the Renaissance? What significance did it have for the development of science?
12. Why was humanism characteristic of Renaissance philosophy, and how did it manifest itself?
13. What influence did the scientific revolution of the 17th century have on the issues of the New Time philosophy?
14. Why do epistemological problems come to the forefront during this era?
15. Why is the Age of Enlightenment called so? Who is enlightening whom, and for what purpose?

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 3

Topic: Main features of German classical philosophy and characteristics of modern philosophical doctrines

Aim: To analyze the main trends in the development of classical and non-classical philosophy at the end of the 19th century, characterize the main philosophical directions of this period, and identify the reasons for the formation of new types of philosophizing.

Knowledge and skills acquired by the student.

As a result of mastering the topic, students acquire:

- **Knowledge** of the main problems and directions of classical and non-classical 19th-century philosophy;
- **Skills** to apply fundamental knowledge of 19th-century non-classical philosophy in professional activity;
- **Mastery** of skills for the critical analysis of leading 19th-century non-classical philosophical doctrines.

Relevance of the topic (seminar): Driven by the need to form the thinking culture of a modern individual.

Plan:

1. German classical philosophy.
2. General characterization of non-classical philosophy.
3. Positivism. Pragmatism. Irrationalist movements.

Theoretical Part

When answering the question, it is necessary to determine the socio-cultural and theoretical prerequisites for the rise of German classical philosophy; identify the specific nature and main problems of classical philosophy; name the prominent representatives of the classical stage of philosophy; and identify the causes of the crisis of the traditional form of philosophical knowledge and the formation of new types of philosophizing. Answering the question, one should point out two periods in I. Kant's philosophical work. It is important to reveal Kant's ideas about the world of things-in-themselves (*dinge an sich*) and the world of phenomena, analyze his doctrine of knowledge and its stages, and explain why he takes the position of agnosticism and what antinomies are. It is necessary to examine Kant's ethical views and reveal the essence of the moral law he formulated (the categorical imperative).

A detailed analysis must be dedicated to G.W.F. Hegel's idealist philosophical system. It is important to note that the distinctive features of Hegel's philosophy are objective idealism, panlogism, and dialectics; characterize the concept of the Absolute Idea and examine the stages of its development. It should be noted that Hegel is the founder of dialectics: he revealed the content of the main laws of dialectics and provided a dialectical analysis of the most important categories. One must also note the contradiction between Hegel's idealist system and his dialectical method. The transition to L. Feuerbach should begin with his critique of religion and Hegelian philosophy, which he proposed to view as a variety of theology. It must be indicated that Feuerbach's doctrine entered the history of philosophy as a form of anthropological materialism, the starting point of which is the human being as the highest manifestation and crown of nature – in contrast to Hegel, for whom the human is primarily a spiritual (rational) being. Next, one should move to characterizing the doctrine of knowledge, in which Feuerbach continued the line of materialistic sensualism, adhering to the traditions of the Enlightenment philosophers.

Talking of the **second question**, it is important to highlight the main features of 20th-century philosophy, among which scientism and anti-scientism, technocratism and anti-technocratism were the most widespread. It is necessary to show the reasons for their confrontation, name the representatives of these paradigms, give a general characterization, and explain the limitations in their conceptions of the nature of upcoming changes.

In the answer to the **third question**, one must analyze the content of one of the most original philosophical movements of the 20th century – the philosophy of existentialism (K. Jaspers, M. Heidegger, J.-P. Sartre, A. Camus). Here it is necessary to outline the reasons why thinkers turned to the fundamentals of human existence, linking them with the rationalistic breakdowns at the turn of the 19th and 20th centuries, which resulted in anti-human revolutions and bloody wars that completely discredited the ideals of rationalism and progress.

Existential philosophy shows a special interest in the essence and existence of the human being, the meaning of life through the manifestations of *existenz* and entering a boundary/limit life situation (in which the awareness of the essence of one's Self occurs), the perception of the Self through the relation to the Other, and the understanding of freedom and responsibility.

The problem of the absurdity of human existence, which occupies one of the central places in existentialism, must be highlighted separately. Here, life is a movement toward death. The choice of life priorities and values is impossible due to rigid rational necessity, which in itself is an absurdity. The abandonment of humans into the world of everyday life turns into suffering, since finding a way out of meaningless actions is impossible.

Next, one should focus on the distinctive features of German and French existentialism. Identify the features of K. Jaspers' doctrine (his meaning and purpose of history reveals

developments resulting from the spread of axial cultures). Indicate that for M. Heidegger, reflections on the philosophy of being and time acquire authenticity because they act as the co-events (*co-being*) of the human presence in the world here and now; the sacredness and openness of being contribute to understanding the human through culture, language, and co-consciousness. In J.-P. Sartre's work, the manifestations of human existence in being-in-itself, being-for-itself, and being-for-others lead to the realization of the futility of human efforts to become a true Self due to the split nature of existence and its absurdity. For A. Camus, the fact of human existence, ending in death, leads to the discovery and realization of the absurd as the moment of truth for the human purpose on earth.

Concluding the discussion on Western European existentialism, it must be pointed out that a continuation of the talk on existentialism in Russia will follow in the next topic.

Within this question, religious philosophy is examined in the context of modern European culture, in which neo-Thomism occupies a special place. It must be emphasized that religious philosophy, represented by E. Gilson, J. Maritain, and P. Teilhard de Chardin, sets itself the task of adapting Christian doctrine and Thomist philosophy to modern earthly, social problems, resolving the problem of combining the truth of religious faith and scientific knowledge about the laws of development of the world and society.

P. Teilhard de Chardin's doctrine on the evolution of the world, driven by consciousness (orthogenesis), gained wide renown. The stages of unfolding are pre-life (lithosphere), life (biosphere), and the human phenomenon (noosphere), with the pinnacle being the image of Christ as a teleological transition from cosmogenesis into christogenesis.

This question involves an analysis of the linguistic turn and methodological programs for the study of language and culture. In connection with this, it is necessary to consider the most important characteristic features of neo-positivism, structuralism, and subsequently hermeneutics.

Characterizing neo-positivism, it is necessary to show its origin (the philosophy of A. Comte and H. Spencer), and then name the famous schools of neo-positivism (the Lvov-Warsaw School, the Vienna Circle) and their representatives. It must be shown why they reject the cognitive-worldview function of philosophical knowledge, and then proceed to analyze the use of positive sciences, whose data are verified empirically, as well as the problems of linguistic and logical expressions in philosophy, science, culture, and everyday life. The resolution of linguistic contradictions and semantic complexities is, in their opinion, the main task of philosophy. Here, one should highlight the neo-positivist philosophers who prefer the tools of symbolic logic (R. Carnap, B. Russell) and the philosophers who deal with the analysis of ordinary language meanings.

At the center of structuralists' attention are the mechanisms for constructing and reproducing structural formations according to certain rules, including linguistic ones, resulting in various transformations of sets and systems.

Examining the doctrine of 20th-century philosophical hermeneutics, it is necessary to master its most important propositions arising from the principles of understanding, explaining context, and interpreting meaning. After that, one must proceed to the hermeneutic analysis of culture, text, and subtext, which allow the reconstruction of a specific reality, event, or life-world.

Language in this understanding is the historical horizon and the house of being, since things do not exist at all until they receive their names in language. This is why the linguistic nature of philosophy becomes paramount; the only significant world is the world of human communication, and language is a substance independent of humans.

Concluding the study of the topic, pause on the features of the socio-cultural situation at the turn of the 20th and 21st centuries. Answer the question: which philosophical directions and schools turned out to be most in demand by the turning era of the turn of the millennium, and which ones failed to defend their ideals and principles?

Questions and Tasks:

1. What levels in the structure of the knowing subject did Kant distinguish?
2. How do the world of things-in-themselves and the world of phenomena correlate according to Kant?
3. How is the categorical imperative interpreted by Kant?
4. What are antinomies in Kant's philosophy? List them. For what purpose does Kant introduce antinomies into his theory of knowledge?
5. What is the Absolute Idea in Hegel's philosophy? What stages in the development of the Absolute Idea did Hegel distinguish?
6. What is the contradiction between Hegel's philosophical system and his dialectical method?
7. How does the essence of Feuerbach's anthropological materialism manifest itself?
8. What are the causes for the emergence and development of irrationalism in philosophy at the turn of the 19th and 20th centuries?
9. Which directions are the successors to the tradition of rationalism and irrationalism in 20th-century philosophy?
10. Name the main ideas of the philosophy of positivism.
11. Why is there a rejection of metaphysics and a replacement of the concept of being with the concept of life?
12. Whom did Nietzsche consider his antipode?

13. To whom belongs the statement: *Will is the inner substance, the core of any particular thing and of the whole together; it is a blind force in nature, and it is also manifested in the rational behavior of man – a huge difference in manifestations, but the essence remains unchanged?*
14. Why is pragmatism called the American version of non-classical philosophy?
15. Is Freud's concept biological? Provide arguments to defend your point of view.

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 4

Topic: Philosophy of Russia

Aim: To determine the socio-cultural and historical prerequisites for the formation of Russian philosophy; identify the specific nature and main problems addressed by Russian philosophers; and reveal the content of the main stages of its development.

Knowledge and skills acquired by the student.

As a result of mastering the topic, students acquire:

- **Knowledge** of the main problems and directions of domestic (Russian) philosophy;
- **Skills** to apply fundamental knowledge of domestic philosophy in professional activity;
- **Mastery** of skills for the critical analysis of leading domestic philosophical doctrines.

Relevance of the topic (seminar): Driven by the importance of mastering the philosophical heritage of domestic culture.

Plan:

1. Features of the formation and main stages of development of Russian philosophical thought.
2. The originality of Russian philosophical issues in the 9th–13th centuries.
3. Russian philosophy of the 18th to the first half of the 19th centuries.
4. Domestic philosophy of the late 19th and early 20th centuries.

Theoretical Part

Preparing for the **first question**, it is necessary to determine the socio-cultural and historical prerequisites for the formation of Russian philosophy; identify the specific nature and main problems addressed by Russian philosophers; and reveal the content of the main stages of its development.

In the **second question**, one should reveal the originality of Russian philosophy of the 9th–13th centuries, which emerged under the influence of Slavic paganism and Orthodoxy. When characterizing this period, one can turn to the analysis of the following works: *The Sermon on Law*

and Grace by Hilarion (11th century), the *Instruction* of Prince Vladimir Monomakh, and the concept of Elder Philotheus, *Moscow is the Third Rome*.

When answering the **third question**, it is important to consider the influence of the ideas of Western European Enlightenment culture in Russia. At this time, the foundation of Moscow University in 1755, as well as the activities of the learned *druzhina* of Peter I, and the philosophical work of M.V. Lomonosov and A.N. Radishchev, were of immense importance for the development of the spiritual culture of Russia.

The **fourth question** is dedicated to the consideration of the most brilliant page in the history of Russian philosophy – the work of the most famous and popular Russian philosophers to this day. At the beginning of the answer to this question, one should characterize the very concept of the Russian Philosophical Renaissance, indicate when it began to be used, what it is connected with and what it symbolizes, and what crucial principles and ideas it generated. Next, it is advisable to proceed to the consideration of the contribution of each representative of this period to the treasury of Russian and world philosophical thought. A variant of a general characterization and exposition of the philosophical ideas of the Russian Philosophical Renaissance is also possible.

Investigating the philosophical heritage of N.A. Berdyaev, it is necessary to reveal it from the positions of existentialism, personalism, and religious philosophy. Special attention in his work should be paid to the problems of personality, freedom, and creativity. The examination of N.A. Berdyaev's philosophy should conclude with his reflections on the historical destiny of Russia, his doctrine of the Russian idea, and the spiritual life of the people.

The philosophy of S.N. Bulgakov is entirely religious in character, in which it is necessary to highlight the doctrine of sophiology, the doctrine of the head of the Church – the God-man Christ, and the doctrine of church culture and religious truth. The salvation of Russia is possible only through the religious and cultural revival of the people.

In the philosophy of another religious philosopher of this period – P.A. Florenski – it is necessary to consider the concept of Orthodox theodicy, the doctrine of the antinomic nature of religious consciousness, and the construction of the ideal of Christian life within a joyful perception of the world.

It is logical to conclude the answer to this question with an analysis of the work of other famous Russian philosophers of this era. Offering students a choice to present individual personalities and philosophical schools (intuitionism (*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*), Hegelianism (*B.N. Chicherin, G.G. Shpet, I.A. Ilyin*)), turn their attention to the richness, diversity, and depth of philosophical approaches, which are not inferior to the European philosophical tradition, and in some aspects even surpass it.

It is necessary to initially name the main representatives and comprehend the core idea of Russian Cosmism, which consists in the unity of humans and the cosmos, and in the possibility of creating a single harmonious world. Next, one must emphasize the originality and demand for this movement in Russian society, combining scientific rigor in the study of the cosmos with religiosity, and at times, mystification and eschatological views of the representatives of Russian Cosmism.

Among the thinkers of the scientific direction, one should focus in more detail on the doctrine and activity of K.E. Tsiolkovsky, who viewed life as a phenomenon of cosmic life, far from perfect, but capable of directing its evolution toward the general harmony of life in the Universe. Therefore, a human's mastery of the laws of space, time, and energy with the help of science and technical means will allow humanity to go out into space.

N.F. Fedorov, in his *Philosophy of the Common Cause*, proposes that humanity unite to defeat death and develop the principles of universal resurrection, thereby gaining immortality and eternal life in the cosmos. Overcoming the vices accumulated in earthly civilization and the notions of primordial human sin, people are capable of generating impulses of thirst to return to eternal life, the thinker emphasizes, relying on scientific and mystical, religious and rational views.

Before summarizing the reflections, one must turn to the views of V.I. Vernadsky, a continuation of the ideas of cosmism at a new level and under new conditions. The anthropological, cosmic, and social systems harmoniously merge into a single whole through the triumph of the noosphere (the sphere of reason). In the end, on this question, one should emphasize the desire of the cosmists to prove and explain the principles of kinship and equality between humanity and the cosmos as an anthropocosmic all-perfection.

In conclusion, it is necessary to summarize the main propositions of the studied topic, paying attention to the significance of Russian philosophical thought in the world and European philosophical tradition of various eras, as well as highlighting and emphasizing the unsurpassed examples of creativity and philosophical culture of the representatives of Russian religious philosophy, the philosophy of cosmism, existentialism, and personalism. The topic should be summarized with a conclusion about the significance of Russian philosophy for solving modern global and civilizational problems, as well as for strengthening Russian spirituality.

Questions and Tasks:

1. What is the specific nature 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 is the role of Orthodoxy in the history of Russian philosophy?
6. It is known that F.M. Dostoevsky wrote: *The word philosopher here in Russia is an abusive term and means a fool*. What is the reason for this attitude toward philosophers?
7. Comment on the statement by I.V. Kireevsky: ... *it is important that he should not recognize his abstract logical capacity as the sole organ for understanding truth; so that the voice of ecstatic feeling, not harmonized with other powers of the spirit, he should not consider an infallible indication of truth... but that he should constantly seek in the depths of the soul that inner root of understanding, where all separate powers merge into one living and whole vision of the mind*.
8. Do you agree with L.N. Tolstoy's assertion that the logic of life will naturally lead a person to God, in whom the meaning of human life is revealed?
9. What is the philosophical meaning of V.I. 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 main principles of N. Berdyaev's philosophy can be extracted from his statements: *Freedom is love. Only the liberation of man from himself brings man into himself. The creative path is sacrificial and filled with suffering, but it is always a liberation from all depression. Philosophy has always strived to be the liberation of the human spirit from slavery to necessity*?
11. Think about which ideas of Russian philosophy, in your opinion, might represent special value for the revival and flourishing of Russian culture?
12. The essence of the philosophy of All-Unity and Godmanhood. Has this idea retained its relevance at the present time?
13. What is the specific nature of V.S. Solovyov's interpretation of the relationship between **being** and the **existent**? How do the category existent and the concept God correlate in Solovyov's work?
14. What are the main features of V.S. Solovyov's philosophical anthropology?
15. How does V.S. Solovyov explain the roots of the moral in humans, and what are the main moral imperatives of sophiology?

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 5

Topic: The issue of being and its development in philosophy

Aim: To reveal the content of the concepts picture of the world and being; characterize the main approaches to the problem of being; examine the concept of substance and the main variants of the substantial understanding of being; and provide an understanding of the forms of being.

Knowledge and skills acquired by the student.

As a result of mastering the topic, the student acquires:

- **Knowledge** of the main approaches to the problem of being;
- **Skills** to apply fundamental knowledge on the problem of being in professional activity;
- **Mastery** of skills for the critical analysis of leading philosophical doctrines.

Relevance of the topic (seminar): Driven by the need to form the thinking culture of a modern individual.

Plan:

1. The concept of the picture of the world, types of pictures of the world. Specifics of the philosophical picture of the world.
2. The evolution of ideas about being.
3. Being as substance. Definition of the foundations of being in philosophy. Forms of being.
4. Dialectics and metaphysics as alternative doctrines of development. The emergence of the synergetic paradigm.

Theoretical Part

When starting preparation for the class, the student must first of all master the core concepts of the topic: *picture of the world, ontology, being, nothingness, substance, monism, dualism, pluralism, thing, property, relation, attribute*.

In the **first question**, one should reveal the content of the concept picture of the world and consider the specifics of the mythological, religious, scientific, and philosophical pictures of the world.

In the **second question**, it is important to reveal the concept of being as the central category of ontology, analyze the stages of evolution of ideas about being, and identify the main trends in understanding being.

When answering the **third question**, it is necessary to reveal the concept of substance, consider the interpretations of substance in the history of philosophy, characterize the features of monistic, dualistic, and pluralistic approaches to defining the substantial foundations of being, identify the specific nature of materialistic, idealistic, and pantheistic interpretations of being as substance, and examine the place of the categories thing, property, and relation in ontology. When answering the question, it is necessary to characterize the following forms of being: *material being, ideal being, human being, social being, noumenal and phenomenal being*. One should pause on the characterization of legal being as a form of being reflecting the legal picture of the world and legal activity.

Proceeding to the study of the **fourth and fifth questions**, the student must first of all master the core concepts of the topic: *development, action/motion, dialectics, metaphysics*,

synergetics, principles, laws, categories of dialectics, synergetic paradigm, order, chaos, determinism, randomness, one-sidedness.

In the **fourth question**, it is necessary to characterize the concepts of development and motion, identifying their features and forms. When considering dialectics, it is necessary to reveal the historical forms of dialectics; it is necessary to characterize principles, laws, and categories as structural elements of dialectics. It is crucial to clarify the features of the laws of dialectics: the law of the unity and conflict of opposites, the law of the transition from quantitative to qualitative changes, and the law of the negation of the negation.

In the fourth question, the student also needs to understand the features of metaphysics and synergetics as alternative modes of development, identify their characteristics, and point out the role of synergetic methodology in the investigation of modern philosophical problems.

Questions and Tasks:

1. Reveal the meaning of the concept picture of the world. What significance does it have for solving ontological problems?
2. Name the types of pictures of the world. What distinguishes a religious picture of the world from a philosophical one?
3. Why does the category of being possess a universal character? What is ontology? Why are Being and Nothingness considered two ontological principles?
4. What historical approaches to solving the problem of being can you name? Characterize early philosophical interpretations of being.
5. Give a definition of substance. What was historically the first interpretation of substance?
6. What role does the opposition of spirit and matter play in understanding substance?
7. Name the idealist interpretations of substance. What is the difference between objective-idealist and subjective-idealist interpretations?
8. What place does the category thing occupy in ontology? What properties of a thing can you name?

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 6

Topic: Philosophical problems of consciousness

Aim: To consider approaches in the history of philosophy to the problem of the origin and essence of consciousness; study the structure and functions of consciousness; investigate the problem of the relationship between consciousness, self-consciousness, and the unconscious;

characterize language as a sign system and clarify its connection with consciousness; and characterize public (social) consciousness and its forms.

Knowledge and skills acquired by the student.

As a result of mastering the topic, students acquire:

- **Knowledge** of the main approaches in philosophy to the problem of consciousness;
- **Skills** to use the structure and functions of consciousness;
- **Mastery** of skills for the critical analysis of leading philosophical doctrines.

Relevance of the topic (seminar): Driven by the need to understand the nature and essence of consciousness, without which human orientation in the world and the successful transformation of the world by humans are impossible.

Plan:

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

Theoretical Part

In the answer to the **first question**, it is important to outline the philosophical dimension of the problem of consciousness: how, on the basis of consciousness, does a person interact with the world, what opportunities does it provide them, and what responsibility does he bear in this regard?

Attention must be paid to the three main dimensions of consciousness. It acts, firstly, as a property of highly organized matter, secondly, as a product of the evolution of the world, and, thirdly, as an ideal plan and program of action for individual people or human communities. The main difficulty in studying consciousness lies in the fact that it is not material, but informational in nature. Consciousness is a function of the specific relationship between humans and the world. It is formed in the joint activity of people, generating certain ideas about things and phenomena, baseline life attitudes, and norms of behavior. Summarizing what has been said, it is necessary to provide a definition of the concept under consideration. *Consciousness is a human-specific capacity for the ideal reflection of reality, on the basis of which behavior control and activity management are carried out.*

Answering the **second question**: how consciousness arose and what it represents, one must examine the evolution of forms of reflection and reveal its biological and socio-cultural prerequisites. The forms of reflection in living nature should be named and described, considering them in order of increasing complexity: *irritability, sensitivity, and psyche*. Consciousness is the

highest form of psychic activity, lifting humans beyond the limits of animal existence. Its biological basis consists of the nervous system and the brain, while its socio-cultural prerequisites are language, abstract thinking, social attitudes, cultural norms, and the process of goal-setting. Obviously, to form consciousness, it is not enough to have a healthy brain and nervous system. For this, society and culture are required, forming the social conditions for the formation, development, and functioning of consciousness. It is within culture that various forms of apprehending the world, consolidating acquired experience, and exchanging information take shape. Serving practice, consciousness forms in humans the properties of abstract thinking, goal-setting, forecasting, and programming activity necessary for this.

It is important to highlight and reveal the functions that a person performs on the basis of consciousness. The most important of them include: the cognition of phenomena; their evaluation; the setting of goals; creativity, i.e., the creation of a fundamentally new material or spiritual product; and finally, the management of one's own behavior.

When dealing with the **third question**, it should be noted that the thesis about the relationship between consciousness and language implies a search for arguments substantiating the proposition of how the content of our consciousness is represented. To become accessible to other people, it must embody a objective form, becoming sensorily perceptible. Objects that substitute for other objects and carry information about them are *signs*. Developed sign systems are represented by spoken languages. Along with natural spoken languages, there are various artificial languages created for one or another special purpose: scientific terms, Morse code, etc. The virtue of natural languages is that they are capable not only of shaping, fixing, and transmitting thought, but also of expressing various feelings and exerting an inspiring influence. Artificial languages can compress information. They ensure the unambiguousness of the terms used. By providing artificial languages with rules for constructing and transforming complex statements, various real processes can be modeled in sign form. The development of information technologies has generated the serious problem of artificial intelligence, thinking machines.

When considering the **fourth question**, it must be noted that it is customary to distinguish between the broad and narrow meanings of the concept consciousness. In the broad sense, consciousness is viewed as the psychic reflection of reality by a person, regardless of the form and level at which it is carried out. In the narrow sense, this concept means only the logical-conceptual form of world reflection.

The consciousness of people consists of many elements and a number of levels forming a unified system. Its structure has an integral character: the elements of consciousness interact with each other, on which their content depends. Along with thinking, knowledge, feelings, emotions, will, and memory are distinguished in consciousness. Three levels of consciousness are also

distinguished: the unconscious (adjoining it is the subconscious), consciousness proper, and superconsciousness. There is also such a phenomenon as self-consciousness. Each element or level of consciousness plays its role in implementing its main functions: obtaining information, preserving it, regulating actions, improving personality, ensuring communication, etc. Modern science confirms the idea of the multi-layered and poly-structural nature of consciousness. An interaction of its various elements takes place. The unconscious becomes conscious and, conversely, information not in demand at the moment settles in the subconscious.

Studying this issue, it must be noted that it is impossible to grasp the essence of consciousness without taking into account its contradictory, dual nature, which combines individual and social sides. An individual person thinks, possessing the psychic organization necessary for this. But he uses a language formed by the people, a conceptual apparatus developed by culture, methods approved by other people in practical and cognitive activities, and a mass of knowledge accumulated in the succession of generations and communication of subjects. Obviously, the consciousness of each person is not only unique and individual, but also contains generally significant elements and signs. The social component is represented in it.

The structure of social consciousness includes the everyday and theoretical levels. An essential feature of everyday consciousness is its implicit character. It is based on common sense, sensory-practical experience, and natural (national) languages. At the theoretical level, ideological systems are created that express the core interests of various social groups. The structure of social consciousness also includes various forms: political consciousness, legal consciousness, morality, religion, art, science, and philosophy. Each of them represents a specific way of spiritual mastery of reality. Their diversity stems from the division of labor and the differentiation of social relations that these forms reflect and serve.

Questions and Tasks:

1. What is the difference between the philosophical and natural-scientific approaches to the problem of the essence of consciousness?
2. Characterize the main philosophical approaches to the problem of consciousness. What is the difference between the idealist and materialist approaches to the problem of the essence and origin of consciousness?
3. What do the sensory-rational and emotional-value levels of consciousness entail?
4. Is the content of the unconscious reduced exclusively to the biological component? What does the unconscious represent and how is it accessible according to Freud?
5. What is the essence of self-consciousness? What are its components?
6. Is consciousness an innate property of humans?

7. How do language and consciousness correlate with each other? Do unconscious speech and mute thought exist? Substantiate your answer.
8. Does the concept social consciousness make sense, given that individuals have consciousness, not society as a whole?
9. List the forms of social consciousness; reveal their interconnection and social functions.

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 7

Topic: Theory of knowledge (Epistemology). Scientific knowledge

Aim: To obtain knowledge about epistemology and the main philosophical approaches to solving the problem of knowledge.

Knowledge and skills acquired by the student.

As a result of mastering the topic, the student acquires:

- **Knowledge** of the main levels and forms of knowledge;
- **Skills** to examine the problem of truth and its types;
- **Mastery** of skills for the critical analysis of leading philosophical doctrines.

Relevance of the topic (seminar): Driven by the need to comprehend knowledge, the essence of which consists in the adequate reproduction, reflection of reality, without which human orientation in the world and the successful transformation of the world by humans are impossible.

Plan:

1. The problem of the knowability of the world and its solution in the history of philosophy.
2. The structure of knowledge. Sensory and rational cognition.
3. The problem of truth in philosophy.
4. The structure of scientific knowledge, its methods, and forms.

Theoretical Part

When preparing for the class, the student must, first of all, master the core concepts of the topic: *epistemology (gnoseology), subject, object, subject matter, goal of knowledge, reflection, practice, truth, intuition, creativity, misconception, error.*

In the **first question**, it is necessary to determine the nature of epistemological approaches to the problem of knowledge in the history of philosophy: *epistemological optimism, agnosticism, skepticism*; consider the main directions of the modern theory of knowledge; and reveal the essence of epistemological categories: the subject and object of knowledge, the conditions of knowledge, the goal, means, and result of cognitive activity.

In the **second question**, it is necessary to provide a detailed characterization of the structure of knowledge, consider the forms of sensory cognition (*sensation, perception, representation*) and rational cognition (*concept, judgment, inference*), and note the one-sidedness of the views of sensualism and rationalism on the problem of knowledge.

When answering the **third question**, it is important to notice that in epistemology, the leading problem is the problem of truth. Next, it is necessary to give a definition of truth, indicate the characteristic features of truth, consider the main types of truth (*concrete, relative, absolute*), and substantiate the role of practice as the criterion of truth.

Questions and Tasks:

1. Reveal the etymology of the concepts gnoseology and epistemology. Show the indissoluble connection between ontology and epistemology.
2. What constitutes the creative, mental activity of a human being?
3. What directions and concepts in the doctrine of knowledge do you know?
4. What are the main doctrines of sensualism and rationalism, and what is their limitation?
5. What forms of sensory and rational cognition do you know? Comment briefly on each of them.
6. What is truth? How do you understand the objectivity and subjectivity of truth?
7. Prove that practice sets goals for knowledge and forms its social tasks.
8. What is a misconception, and how does it differ from a lie?
9. What is the role of intuition in the process of cognition? What is your attitude toward the problem of intuitive knowledge?

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 8

Topic: Philosophical doctrine of society

Aim: To analyze approaches to the study of society; identify the relationship between society and nature; consider historical types of societal development; identify criteria for social progress; provide a definition of a socio-economic formation and the types of socio-economic formations; and reveal the main spheres of social life.

Knowledge and skills acquired by the student.

As a result of mastering the topic, the student acquires:

- **Knowledge** of the main approaches to the study of society;
- **Skills** to identify the main criteria of social progress;
- **Mastery** of the core categories.

Relevance of the topic (seminar): Driven by the importance of understanding the structure of society, the patterns of its functioning, and its development for proper orientation in the social environment.

Plan:

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 preparation for the class, the student must, first of all, master the core concepts of the topic: *society, the social, subject of the historical process, socio-historical process, progress, socio-economic formation, economic, social, political, and spiritual spheres of society, stage of growth, civilizational approach*.

In the **first question**, it is important to analyze the philosophical approach to examining society, give a definition of the concepts society and the social, grasp that society is viewed both as a system and as a process, and 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 the criteria of progress; consider the main types of social progress; consider evolution and revolution as forms of social development; and reveal the essence of the 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 social life: the *economic sphere* (the area of carrying out the economic activity of society, the area of creating material wealth), the *social sphere* (the area of the emergence and functioning of relations between social groups of people), the *political sphere* (the area of carrying out relations of power and subordination between people, the area of managing society), and the *spiritual sphere* (the area of creating and mastering 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 did ideas about society change at different stages in the history of philosophical thought?
4. Name the philosophers who made the greatest contribution to the development of ideas about society.
5. List the main concepts of systemic approaches to the study of society.
6. What spheres of society exist?

7. Characterize the distinctiveness of each of the spheres of spiritual life, such as morality, law, religion, art, and science. Provide examples of the combination of material and non-material components in each of these spheres.
8. Provide examples of progressive and regressive development from the history of mankind, civilizations, and ethnic groups.
9. Give a comparative characterization of the formational and civilizational approaches.

Recommended Literature:

Main: 1 – 3; Additional: 1 – 2; Internet resources: 1 – 6.

PRACTICAL CLASS 9

Topic: Human, Culture, Civilization

Aim: The study of philosophical anthropology as an integral part of philosophy.

Knowledge and skills acquired by the student.

As a result of mastering the topic, the student acquires:

- **Knowledge** of the main philosophical approaches to defining the essence of the human being;
- **Skills** to examine the unity of the biological and the social in humans;
- **Mastery** of the features of personality socialization and identifying the role of value orientations in personality formation.

Relevance of the topic (seminar): Driven by the need to understand the nature and essence of the human being, their capacities, and opportunities for building life strategies.

Plan:

1. The riddle of anthroposociogenesis. Main approaches to modeling anthroposociogenesis.
2. The problem of the relationship between the biological, psychological, and social in humans.
 - a) biological school (*social Darwinism, eugenics, racial theory, sociobiology, anthroposociology, gene-cultural co-evolution*);
 - b) psychological school (*Freudianism, neo-Freudianism, behaviorism, Gestalt psychology*);
 - c) sociological school (*Marxist theory*).
3. The concept of civilization. Types of civilizations.
4. The essence, structure, and main functions of culture.

Theoretical Part

When starting preparation for the class, the student must, first of all, master the core concepts of the topic: *anthroposociogenesis, biological determinism, social Darwinism, racism, eugenics, sociobiology, gene-cultural co-evolution, psychological determinism, Freudianism, neo-*

Freudianism, behaviorism, Gestalt psychology, social determinism, historical materialism, historicism in understanding humans, cosmo-planetary consciousness, psychophysical parallelism, anthroposociology.

When answering the **first question**, it is necessary to reveal the historical-philosophical interpretations of the essence of the human being, identify the features of early philosophical approaches to the problem of humans and indicate their difference from early modern and contemporary ones, and outline the problems examined by philosophical anthropology.

In the **second question** of the class, it is crucial to grasp that the human being represents a complex bio-social structure encompassing a wide spectrum of their life activity – from physiological to social. It is necessary to reveal the main prerequisites for human existence and identify the role of thinking and language in the process of their development.

In the **fourth question**, it is necessary to reveal the essence and structure of culture; analyze its main functions: the *function of socialization, cognitive, informational, regulative, compensatory, ludic (play), and communicative functions*; and consider the relationship between the concepts subject and object of culture. It is important to grasp the specifics of material and spiritual culture; reveal the concepts of continuity, traditions, and innovations in culture; and analyze the specifics of the culture of Russia, noting its binary nature and revealing the role of traditions in forming Russian culture.

In the **fifth question**, it is necessary to give a definition of civilization and pay attention to the polysemantic nature of the concept civilization; and reveal the main approaches to understanding civilization (*N. Danilevsky, O. Spengler, A. Toynbee, P. Sorokin*).

Questions and Tasks:

1. In your opinion, what determines the multiplicity of approaches to solving the problem of anthroposociogenesis? Which theory, in your view, is the most well-founded from a scientific point of view?
2. Could you create your own model of anthroposociogenesis? What would you be guided by first and foremost, and what arguments would you put forward in support of your position?
3. Do you agree with the point of view of social Darwinism that the same laws operate in society as in nature – natural selection and the struggle for existence? How do you relate to the following statement by T. Hobbes: *Man is a wolf to man*?
4. In your opinion, do objective prerequisites for racial theory exist? How does racial affiliation determine the cultural face of a person, or is there no interconnection?
5. Determine the share of purely scientific and ideological refutation of such theories as social Darwinism, racism, and eugenics. Can anything fruitful be extracted from these theories?

6. How do you understand how scientific Freud's psychoanalytic theory is? How do you evaluate the Freudian paradigm: *ID – EGO – SUPER-EGO*? Does your personal experience of introspection tell you anything in this regard?
7. What do you think a cosmo-planetary being is? Do you feel like one?
8. How do you relate to the problem of cloning? Can cloning be viewed as one of the variants of immortality? Would you like to be cloned someday?
9. Choose the statement that, in your view, most accurately characterizes human nature:
 - a) human nature is determined exclusively by its belonging to the world of the living;
 - b) human nature is determined by the interaction of biological and social principles;
 - c) the human opposes nature and is an exclusively social being;
 - d) human nature is characterized by an insurmountable dualism of the biological and social principles.

Recommended Literature:

Main: 1 – 3; Additional: 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**

**Methodological Guidelines
for Students' Independent Work in
PHILOSOPHY
for all specialties and fields of study of the university profile**

**Stavropol
2026**

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Explanatory Note

Philosophy has always played a special role in the emergence and formation of a worldview, due to its centuries-old experience of critical and reflective contemplation on human values and life orientations. Philosophical education is exceptionally important for a specialist in any field. The study of philosophy is one of the most important channels for forming a humanistically oriented worldview in future doctors. This, to a large extent, constitutes the meaning and necessity of studying philosophy as an academic discipline in higher professional school.

Aims of mastering the discipline:

- Shaping a set of universal competences for the future bachelor;
- Shaping an understanding of the specific nature of philosophy as a way of knowing and spiritually mastering the world, the main sections of modern philosophical knowledge, philosophical problems, and methods of their investigation;
- Mastery of the baseline principles and techniques of philosophical knowledge; introduction to the circle of philosophical problems related to the field of future professional activity, and the development of skills for working with original and adapted philosophical texts.

The study of the discipline is aimed at developing skills for the critical perception and evaluation of information sources; the ability to logically formulate, expound, and argumentatively defend one's own vision of problems and methods for their resolution; and the mastery of techniques for conducting discussions, polemics, and dialogue.

Along with classroom work, one of the forms of the educational process, its essential part, is **Students' Independent Work (SIW)**.

The tasks of SIW include:

- Development and instilling of skills for independent academic work and the formation of needs for self-education and socialization;
- Mastering and deepening the content and main propositions of the course brought out for independent study by the student during the compilation of a baseline outline, and during preparation for seminar classes;

- Using the material collected and obtained during independent classes when preparing and writing reports, essays (referats), and for effective preparation for the final assessment.

Student independent work can be carried out both in the classroom and outside it; usually, it is mostly an extracurricular activity of the student. For active mastery of knowledge in the process of classroom work, not only an understanding of the educational material is necessary, but also its creative perception.

The main forms of implementing independent work and knowledge control are:

- **Set of multi-level tasks and assignments** – individual solution of reproductive, reconstructive, and creative assignments that allow evaluating and diagnosing the level of training, the level of skills, and abilities of students on the topics of the discipline. The procedure for conducting this form of student academic activity includes the written execution of assignments of three levels and their defense in a practical class. When checking the assignment, the completeness and independence of execution, as well as the originality of the solution, are evaluated.
- **Baseline outline of a topic** – a written text in which the content of the main source of information is briefly and sequentially expounded. To outline means to bring to a certain order the information gleaned from the original. At the core of the process lies the systematization of what has been read or heard. Records can be made both in the form of exact excerpts, citations, and in the form of a free presentation of meaning. This type of independent work is aimed at forming ideas about conflicts.
- **Individual (Creative) project** – an Individual Project may include drawings, audio and video recordings, and various texts, i.e., different types of information, for the processing of which it is necessary to learn to work with new software products. For the successful implementation of the project, it is necessary to pay attention to the choice of the topic and the goals that are resolved by the students independently.
- **Interview** – a means of control organized as a special conversation between the teacher and the student on topics related to the discipline being studied, and designed to clarify the scope of knowledge of the learner on a specific section, topic, problem, etc.
- **Business / Role-play game** – the joint activity of a group of learners and a pedagogical worker under the management of the pedagogical worker with the goal of solving educational and professionally oriented tasks by means of game modeling of a real problem situation. It allows evaluating the ability to analyze and solve typical professional tasks.
- **Round table discussion** – consideration of a problem in the interconnection of its individual aspects. This requires from students not only more thorough preparation, but also the

mastery of skills for conducting discussions, arguing one's own point of view, as well as the presence of a sufficiently high level of tolerance. The tasks of the round table are to generalize this experience; develop the ability to highlight the most important aspects of the problem without tearing it away from its general context.

Their content should form the ability to analyze philosophical-methodological and scientific texts, substantiate one's attitude toward the evaluations expounded in them, compile brief outlines and theses of what has been read, and the ability to apply the obtained knowledge for setting and solving research tasks related to the study by students of one or another area of nature and culture.

The variety of assignments allows taking into account the individual characteristics of students when organizing independent work.

Precise execution of independent work by students will ensure advance preparation for the class, high quality of material assimilation, and the possibility of applying theoretical knowledge in practice.

1. TECHNOLOGICAL MAP FOR STUDENTS' INDEPENDENT WORK

Codes of competencies & Indicators	Type of Students' Activity	Means & Technology for Assessment	Hours, incl.			
			SIW	Face-to-face with the teacher	Total	
Semester 1, Full-time training						
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 1	Interview	3.6	0.4	4	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 2	Assessment of involvement in role-play	3.6	0.4	4	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 3	Interview	3.6	0.4	4	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 4	Assessment of involvement in round-table	3.6	0.4	4	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 5	Assessment of involvement in solving multi-level tasks	3.6	0.4	4	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5	Independent study of Topic 6	Presentation (report)	3.6	0.4	4	

AI-4 UC-5					
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 7	Interview	3.6	0.4	4
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 8	Interview	3.6	0.4	4
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-4 UC-5	Independent study of Topic 9	Presentation (report)	3.6	0.4	4
Total in Semester 1			32.4	3.6	36
TOTAL			32.4	3.6	36

Codes of competencies & Indicators	Type of Students' Activity	Means & Technology for Assessment	Hours, incl.			
			SIW	Face-to-face with the teacher	Total	
Semester 1, Part-time training						
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 1	Interview	5.4	0.6	6	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 2	Interview	7.2	0.8	8	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 3	Interview	7.2	0.8	8	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 4	Assessment of involvement in round-table	7.2	0.8	8	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 5	Assessment of involvement in solving multi-level tasks	7.2	0.8	8	
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5	Independent study of Topic 6	Interview	7.2	0.8	8	

AI-3 UC-5 AI-4 UC-5					
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 7	Interview	5.4	0.6	6
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 8	Interview	7.2	0.8	8
AI-1 UC-1 AI-2 UC-1 AI-3 UC-1 AI-2 UC-5 AI-3 UC-5 AI-4 UC-5	Independent study of Topic 9	Interview	7.2	0.8	8
Total in Semester 1			61.2	6.8	68
TOTAL			61.2	6.8	68

2. METHODOLOGICAL RECOMMENDATIONS FOR STUDYING THEORETICAL MATERIAL

An **interview** is an individual conversation with each student on the proposed questions with a subsequent evaluation of their preparation. The aim of this form of class is to carry out the current control of knowledge on the topic.

The tasks of the interview include acquiring the skill of working with sources and literature; the ability to correctly compile outlines and use them; and identifying various points of view on a problem and the degree of its elaboration in scientific literature. The interview presupposes the mandatory outlining of a text or a section of a monograph of the student's choice, as well as working through all the proposed literature on the topic.

Questions for the Interview:

Topic 1. Philosophy: Its Subject Matter and Place in Culture

- Philosophy as a form of worldview.
- The multifaceted nature of philosophy and its specific features.
- The subject matter of philosophy and its genesis.
- Philosophy and society. The core functions of philosophy.

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

- The origins of philosophy in ancient civilizations.
- Philosophy of the Middle Ages and the Renaissance.
- The formation of the classical mode of philosophizing in the Early Modern and Modern eras (17th–19th centuries).

Topic 3. Core Features of German Classical Philosophy and Characteristics of Contemporary Philosophical Doctrines

- Social, ideological, and theoretical roots, major stages of development, and the most prominent representatives of the classical period of Modern philosophy.
- Kant's agnosticism and subjective idealism.
- The philosophy of G.W.F. Hegel as the pinnacle of classical philosophy.
- The anthropological materialism of L. Feuerbach.
- Post-classical philosophy of the 19th century.
- Western philosophy in the first half of the 20th century.
- The latest trends and schools of thought in contemporary foreign philosophy.

Topic 6. Philosophical Problems of Consciousness

- Framing the problem of consciousness in philosophy.
- The problem of the origin of consciousness. The unity of language, thought, and consciousness.
- The structure of consciousness and its functions.
- The problem of the unconscious in philosophy.

Topic 7. Epistemology (Theory of Knowledge). Scientific Knowledge

- The nature, possibilities, and limits of knowledge.
- Core epistemological concepts.
- Human cognitive abilities.
- Truth as the outcome of the cognitive relationship between humans and the world.

Topic 8. Philosophical Doctrine of Society

- Society as a self-developing system. The relationship between society and nature.
- Historical types of social progress.
- Core spheres of social life.

Topic 9. Human, Culture, Civilization

- The riddle of anthroposociogenesis (human and social evolution). Key approaches to modeling anthroposociogenesis.
- The problem of the relationship between the biological, psychological, and social in humans.
 - a) The biological school (Social Darwinism, eugenics, racial theory, sociobiology, anthroposociology, gene-culture coevolution);
 - b) The psychological school (Freudianism, Neo-Freudianism, behaviorism, Gestalt psychology);

- c) The sociological school (Marxist theory).
- The concept of civilization. Types of civilizations.
- The essence, structure, and core functions of culture.

Role-play: Rationalism and Empiricism in the Philosophy of the New Time

1. **Topic (problem):** *Rationalism and Empiricism in the Philosophy of the New Time*. In the 17th–18th centuries, science played a significant role in the life of society. Natural science was actively developing; this period was marked by the first global scientific revolution (scientific programs of Galileo, Newton). Problems of epistemology came to the forefront in philosophy, the central one being the search for and substantiation of the true method of cognition. Two main directions in cognition were formed in the philosophy of the New Time – empiricism and rationalism.
2. **Concept of the game:** to reveal the essence of the disagreements in evaluating the cognitive role of the senses and reason, which gave rise to the main directions of early modern European philosophy: rationalism and empiricism.
3. **Roles:**
 - A) Representatives of empiricism – empiricists.
 - B) Rationalists.
 - C) Group of experts.
4. **Expected outcomes:** development of a solid understanding of various philosophical approaches to the analysis of philosophical problems of epistemology and the method of cognition in the philosophy of the New Time; acquisition of skills in using a comparative approach; development of a culture of scientific discussion.

5. Individual Assignments

Role	Assignment Option 1	Assignment Option 2
A) Empiricists	Knows the fundamental philosophical ideas and propositions of the representatives of empiricism; able to formulate the principles of the epistemological position of empiricism; has mastered skills of perception, generalization, and analysis of educational information.	Deep and comprehensive knowledge of theoretical material on the topic; ability to independently formulate arguments in defense of the chosen epistemological position; ability to foresee and parry counterarguments of opponents; mastery of skills of communicative and speech culture.
B) Rationalists	Knows the fundamental philosophical ideas and propositions of the representatives of rationalism; able to	Deep and comprehensive knowledge of theoretical material on the topic; ability to independently formulate arguments in defense

Role	Assignment Option 1	Assignment Option 2
	formulate the principles of the epistemological position of rationalism; has mastered skills of perception, generalization, and analysis of educational information.	of the chosen epistemological position; ability to foresee and parry counterarguments of opponents; mastery of skills of communicative and speech culture.
C) Experts	Orientates easily in the theoretical material of the topic; possesses abilities and skills of evaluation and argumentation.	Deep knowledge of the content of the main philosophical approaches to solving the problem of epistemology and the method of cognition in the philosophy of the New Time; ability to independently evaluate the arguments of opposite sides; skills of arguing one's own evaluation.

To prepare for the game, it is important to prepare answers to the questions of the preliminary stage, fill in the proposed tables based on the studied theoretical material, and formulate the arguments of the defended philosophical position.

Stage 1. Preliminary Preparation. Answer the questions:

1. What is the difference between the philosophy of the New Time and the preceding stages of the development of philosophy? Explain your answer.
2. How do you understand Leibniz's statement: *There is nothing in the intellect which was not first in the senses, except the intellect itself*?
3. How did the materialists of the new time explain the sterility of scholastic science?
4. What is the meaning of the problem of method in the philosophy of the New Time? What new methods of cognition were proposed by Descartes and Bacon?
5. Why does F. Bacon undertake the great instauration of sciences? What is its essence?
6. What is the dualism of R. Descartes' philosophy? Why does he face the psychophysical problem?
7. To what did John Locke compare the soul? What is the connection between the rejection of innate ideas by the Enlighteners and their recognition of the equality of people?
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?

Stage 2. Fill in the table:

Directions	Representatives	Main Ideas
Empiricism		
Sensualism		
Rationalism		

Stage 3. Consider the differences between empiricism and rationalism proposed in the table:

Empiricism	Rationalism
Linked with nominalism	Linked with realism
Critiques the theory of innate ideas	Recognizes innate ideas as the basis of true cognition
Critiques the category of substance as one of the abstract concepts	The category of substance is one of the main ones
Devotes a significant place to the problems of the inductive method	Investigates mainly rational means of cognition, develops the theory of deduction

Exchange of Arguments

- The empiricists team puts forward an argument in favor of the predominance of experiential knowledge in cognition; the rationalists team must oppose it with a counterargument, e.g.
- **Argument of the empiricists:** *There is nothing in the mind that did not first pass through the senses.*
- **Counterargument of the rationalists:** *There is nothing in the intellect which was not first in the senses, except the intellect itself.*
- Based on the provided example, an exchange of arguments between the teams should be organized, relying on the material from the table about the philosophy of the New Time.

Round Table

Topic: The 'East-West-Russia' Problem in the Works of Russian Philosophers

1. The problem of the East and the West in the philosophical work of P.Ya. Chaadaev.
2. The historiosophy of the founders of Slavophilism and their evaluation of the historical path of Russia in the East–West system.

3. The future of Russia in the philosophy of Westernizers (V.G. Belinsky, A.I. Herzen, N.G. Chernyshevsky, D.I. Pisarev, N.A. Dobrolyubov).
4. Perspectives of the future development of Russia and the Eurasian project (N.S. Trubetskoy, L.P. Karsavin).
5. Philosophical-historical conceptions of N.Ya. Danilevsky.
6. The meaning of Russia's existence in world history according to V. Solovyov.
7. Russia and the East-West problem in the works of N. Berdyaev.
8. I.A. Ilyin on Russian culture and the role of Russia in the world historical process.

Multi-level Assignments

Assignments of the Reproductive Level

- **Assignment 1.** What concepts constituted the main content of the philosophy of development at the moment of its emergence?
- **Assignment 2.** *A brick will never fall on anyone's head out of the blue, for no reason at all.* Do you agree with this statement? Why?
- **Assignment 3.** What actions must be performed to carry out a dialectical negation?
- **Assignment 4.** Does everything in the world have a measure, or do measureless phenomena exist?
- **Assignment 5.** What contradictions does a modern young person face most often? Which of them are primary? Which are secondary?
- **Assignment 6.** What is the fundamental difference between dialectics and metaphysics?
- **Assignment 7.** What is a contradiction?
- **Assignment 8.** What principles form the ideological basis of dialectics?
- **Assignment 9.** Does synergetics develop dialectics or negate it?
- **Assignment 10.** What does it mean to establish a cause? What are the difficulties in establishing causes connected with?

Assignments of the Reconstructive Level

- **Assignment 1.** How to determine where it is possible and what is possible, and where it is impossible and what is impossible? Provide a philosophical comment.
- **Assignment 2.** Provide examples from the fields of science, politics, ideology, and culture that would show how the fact that one and the same content can take a different form is used in various fields of human activity.

- **Assignment 3.** Should science avoid randomness? How do you understand the expression: *science is the enemy of accidents*. Do you agree with it? Argument your answer.
- **Assignment 4.** How do you understand the words of A.F. Losev: *Dialectics is simply the eyes with which a philosopher can see life*?
- **Assignment 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 conflict of opposites?
- **Assignment 6.** Can the structure of a system be changed without changing its elements?
- **Assignment 7.** Relying on modern science, show the universality of the law of the unity and conflict of opposites, its action in: a) the microworld; b) the cosmos; c) living nature; d) society; e) thinking.
- **Assignment 8.** Which phenomena, processes, and trends are opposite: *heredity – variability, strength – intellect, victory – defeat, motion – rest, old – new, knowledge – faith, plus – minus, form – content, peace – war*? Explain why.
- **Assignment 9.** How do you understand the words of G. Hegel: *Dialectics is the grasping of opposites in their unity*?
- **Assignment 10.** A criminal escaped from custody. Wading across a river, he saw a drowning man, rushed to him, and pulled him ashore. Does his act mean a negation of his past life and a movement toward a better, future life? It would seem so! But it turns out he saved the drowning man in order to rob him. Question: what feature of the law of the negation of the negation did we violate by rushing to a conclusion about his correction?

Assignments of the Creative Level

- **Assignment 1.** Using the examples of the phlogiston theory, alchemy, the atomic doctrine, the doctrine of molecules, and the atomic-molecular theory, trace the character of dialectical negation in natural science.
- **Assignment 2.** What elements of the dialectical concept of development are expressed in the following sayings?
 - *If we consider well, we shall see that destruction is nothing but generation, and generation is nothing but destruction; love is hate; hate is love* (G. Bruno).
 - *Science is not and never will be a finished book. Every important success brings new questions. Every development reveals over time new and deeper difficulties* (A. Einstein).
 - *Advancing forward, science constantly erases itself* (V. Hugo).
- **Assignment 3.** *Good becomes stronger having passed through the abyss of evil.* Hegel owns an interesting example illustrating this thought. A good, honest, and pure youth left his

father's house and went to study in another city. There he was dragged into its circle by a bad company, and he went all out into all grave sins: he began to drink, gamble, debauch, etc. The first negation occurred. Then he caught himself, comprehended his misconceptions, and embarked on the path of a highly moral life. The negation of the negation occurred; he returned to the initial state, but at a higher level, having realized and rejected vice and evil. His morality is now indestructible. Does it follow from this example that everyone who wishes to achieve moral perfection must experience the stage of immorality in their own experience?

- **Assignment 4.** Read the excerpt from the article by the Russian philosopher I.A. Ilyin and show how the author uses the categories *form and content*, *the singular*, *the particular*, and *the general* to illuminate the chosen topic:

- Each people and each country is a living individuality with its own special data, with its own unique history, soul, and nature. Each people is therefore entitled to its own special, individual state form and constitution, corresponding to it and only to it. There are no identical peoples and there should be no identical forms and constitutions. Blind borrowing and imitation are absurd, dangerous, and can be disastrous. What political superficiality is needed to impose the state form of monarchy on all peoples, even on those who do not have even a shadow of monarchical legal consciousness (for example, the United States)?! However, is it not equally irresponsible to drive into a republican form the life of a people that has carried a monarchical self-consciousness through long centuries (for example, England and Russia)?!

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

- **Assignment 6.** What most general operations must be provided for to produce a dialectical negation?

- **Assignment 7.** Read the excerpt from the novel by E.M. Remarque *All Quiet on the Western Front*:

- I may be killed – that is a matter of chance. But the fact that I remain alive is again a matter of chance. I may perish in a reliably fortified dugout, crushed by its walls, and I may remain unharmed, having lain for ten hours in an open field under heavy fire. Each soldier remains alive only thanks to a thousand different chances. And each soldier believes in chance and relies on it.

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

- **Assignment 8.** What most general operations must be provided for to produce a dialectical negation?

- **Assignment 9.** The English philosopher D. Hume believed that *the same motives always produce the same actions, the same phenomena follow from the same causes*. Do you agree with Hume? Substantiate your position.
- **Assignment 10.** B. Spinoza asserted that *a thing is called accidental only due to the imperfection of our knowledge*. Do you consider the philosopher's argument exhaustive for negating randomness? Why?

From the above assignments, 15 options are compiled, each of which includes three multi-level assignments.

Preparation of Individual (Creative) Projects

An individual **project** is an independent research work in which the author reveals the essence of the problem under investigation, provides various points of view, as well as their own views on it. The content of the project must be logical; the presentation of the material must be of a problem-thematic nature; and an independent author's position must be traced in the text. The project stimulates the disclosure of the student's research potential, capacity for creative search, cooperation, self-disclosure, and the manifestation of opportunities. The author of the project must demonstrate the level of achieved worldview and general cultural competence, i.e., demonstrate knowledge about the real world, about the connections and dependencies existing in it, problems, about the leading worldview theories, the ability to show evaluative knowledge, study theoretical works, use various research methods, and apply various techniques of creative activity.

Structure of the Individual Project:

The project must include the following parts: introduction, first part (referative/literature review), second part (research/analytical), and conclusion.

- **Introduction** – the formulation of the problem, substantiation of the relevance of the topic, definition of the aim and tasks of the research.
- **First part** – the degree of elaboration of the problem in socio-humanitarian knowledge and a conclusion on what remained outside the framework of these studies.
- **Second part** – one's own research, substantiation of one's point of view on the analyzed problem.
- **Conclusion** – findings arrived at by the student as a result of studying the state of the issue and their own research.

At the end of the project, a list of used literature must be presented (at least five sources). The volume of work is **1 printed sheet (24 pages of typewritten text)**. The time allocated for the defense of the project is 10 minutes; the time for discussion of the project is 5 minutes. The presentation and defense of the project must be accompanied by a multimedia presentation.

When evaluating the project, the volume of work done, the competence of the student in the chosen field, independence in approaches, judgments, and conclusions, a creative approach to solving the problem, the culture of design of the work, and literacy are taken into account.

The aim of executing the Individual Project is the formation of skills for the critical analysis of texts of scientists specializing in the topic of the project, both classics and modern scientists-thinkers, the expression of one's attitude toward the points of view expounded in them on the main problems, and the ability to apply the obtained knowledge for setting and solving research tasks related to the study by students of one or another area of knowledge.

The procedure for conducting this form of academic activity includes:

- Familiarization of the learner with the topics of the projects;
- Selection and analysis of literature on the topic of the project;
- Creation of a multimedia presentation of the project;
- Preparation for speaking with a report on the topic of the project in class;
- Speaking with a report on the topic of the project;
- Evaluation of the content of the presentation by students and the teacher.

The topics of the projects provide learners with the opportunity to independently conduct an extended analysis of the problem using scientific and other literature on the topic, and draw conclusions generalizing both scientific views and the author's position on the problem. The baseline level is aimed at expounding the available scientific research on the topic of the project.

To prepare for this evaluation event, it is important to analyze the proposed topic of the project, select literature, think through the content, and format the project.

When checking the assignment, the following are evaluated:

- Correspondence of the content to the topic of the project;
- Correspondence to the requirements for the structure of the report and volume;
- Independence of execution;
- Validity, clarity, and conciseness of the answer on the topic of the project;
- The level of mastery of the topic and presentation of the material – correctness (relevance and sufficiency) of the information used;
- Scientific rigor and independence of the oral and written presentation of the project.

Thematic Presentation for the Project

When preparing a thematic presentation, it should be remembered that there are requirements for the creation and presentation of slides. Slides in the presentation should be simple and contain no more than seven lines of text in each. Overloading with text leads to slides

becoming difficult to read, especially for those sitting far away: this causes disappointment in people and antipathy toward the speaker or their presentation.

1. Requirements for Text

- Do not write long sentences;
- Break text information down into slides;
- Use headings and subheadings;
- To increase readability, use: formatting, lists, and font selection.

2. Requirements for Background

It is recommended to use:

- Blue on white
- Black on yellow
- Green on white
- Black on white
- White on blue
- Green on red
- Red on yellow
- Red on white
- Orange on black
- Black on red
- Orange on white
- Red on green

3. Requirements for Illustrations

- The more abstract the material, the more effective the illustration.
- What can be depicted is better not described in words.
- Depict what is difficult or impossible to describe in words.
- Use animation as one of the effective means of attracting and managing the user's attention.
- Use video information that allows demonstrating information in dynamics in real-time mode, which is inaccessible in traditional teaching.
- Remember that video information requires high computational resources and significant costs for delivery and reproduction of the image.

4. Requirements for Sound

- An excess of sound is unacceptable, as it can irritate the learner.
- The best result is achieved when using short voiced texts that reinforce the key points of the course.

- The simultaneous presence of speech accompaniment and readable text on the screen, as a rule, is perceived negatively. Most learners read text much faster than the narrator speaks, which quickly begins to irritate.
- The presence of long texts that are read by the narrator not verbatim, with various variations, strongly distracts the learner from the actual topic of study to the search for discrepancies, which is extremely harmful to the learning process.
- The use of texts spoken from the first or second person significantly contributes to involving the learner in the process.
- If there is an opportunity to use virtual characters (agents) in the course capable of communicating with the learner from the first person, then the efficiency of perceiving the topic increases significantly.

Criteria for Evaluating Presentations:

1. **Content criterion:** correct choice of topic, knowledge of the subject matter and fluent mastery of the text, improvisation, speech etiquette.
2. **Logical criterion:** slender logical-compositional construction of speech, demonstrability, argumentativeness.
3. **Speech criterion:** use of linguistic (metaphors, phraseological units, proverbs, sayings, etc.) and non-linguistic (posture, manners, etc.) means of expressiveness; phonetic organization of speech, correctness of stress, clear diction, logical stresses, etc.
4. **Psychological criterion:** interaction with the audience (direct and feedback), knowledge and consideration of the laws of speech perception, use of various techniques for attracting and activating attention.
5. **Criterion of compliance with design-ergonomic requirements for a computer presentation:** requirements for the first and last slides are met, a justified sequence of slides and information on the slides is traced, the necessary and sufficient amount of photo and video materials, consideration of the features of perception of graphical (illustrative) information, correct combination of background and graphics, the design of the presentation does not contradict its content, competent correlation of oral presentation and computer accompaniment, general impression of the multimedia presentation.

Topics for Individual Projects on Topic 6: Philosophical problems of consciousness

1. The categories of spirit, soul, and consciousness in the history of philosophy and modern 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 Z. 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 point of view of the theory of reflection.
10. Mythological consciousness as a form of spiritual mastery of the world.
11. The role of suggestion in public life.
12. Mass consciousness of modern 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 historical-philosophical thought.
16. Modern science on the nature of consciousness.
17. The phenomenon of human self-consciousness.
18. Marx's understanding of consciousness: *pro* and *contra*.
19. The problem of the relationship between the conscious and the unconscious in the theory of psychoanalysis.
20. Social and individual-personal content of consciousness, their interconnection.

Topics of Individual Projects on Topic 9: Human, Culture, Civilization

1. Philosophical anthropology and the problem of constructing a holistic image of the human being.
2. The specific nature of the individual being of a human.
3. Freedom of will and freedom of choice of a human.
4. Philosophical comprehension of the problem of anthroposociogenesis and its natural-scientific foundations.
5. The problem of life, death, and immortality of a human.
6. The concept of value orientation.
7. Universal human, social-group, and individual-personal values, their dynamics and role.
8. The hierarchy of moral values and the problem of moral choice.
9. Possibilities 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 of philosophy and psychology.

13. The problem of the evolution of modern humans.
14. Social progress and personal freedom.
15. Philosophical aspects of the problem of the biological future of humans.
16. The human as a finite-infinite being.
17. The problem of human freedom in the conditions of modern technogenic civilization and the flight of the personality from freedom.
18. Manipulation of people's consciousness with the help of mass media as a form of suppressing human freedom.
19. Boundless freedom as the element of chaos.
20. The evolution of the idea of the unity of humans, nature, and the cosmos in Western European and Slavic-Russian philosophical traditions.
21. The human as totality and contradiction.
22. Anti-humanism of the concept of the Übermensch (superman) in the work of F. Nietzsche.
23. The problem of historical necessity, alienation, and human freedom in the philosophy of early Marx.
24. The human as a cosmo-planetary phenomenon in the structure of the universe.
25. The human in the post-human world.
26. The problem of destiny as a theme of choosing oneself.
27. The crisis of modern humans: its origins and perspectives.
28. The human as a problem for oneself.
29. Ideological man and the problem of manipulation.
30. Anthropological crisis: the destruction of the image of the human and the threat to their existence.

Test

Test is a form of identifying the level of knowledge, skills, and abilities of students, a way to activate their work on assimilating educational material. Testing is used for current control and is criterion-oriented. In the event that the percentage of student errors exceeds the criterion score, then their knowledge needs correction. With the help of tests, weak points in their preparation and directions for individual assistance in mastering new material are identified. In addition, testing allows identifying the causes of persistent errors, specifying the nature of the difficulties that arise, and obtaining conclusions about the insufficient formation of certain competences.

Test items can be presented in the following forms:

1. Closed items (with a choice of one or several correct answers from the proposed set of alternative options):

- **With one correct answer**, when the student must choose from two options of answer – yes or no (true or false).

Example:

- **Type Y/N:** Is intuition an extra-rational apprehension of truth?

1. yes

2. no

- **With one correct answer**, when the student must choose one single correct answer from the proposed set of options.

Example:

Correspondence of knowledge to reality:

- Practice
- Truth
- **Universal Truth**
- Judgment

- **With several correct answers**, when the student must indicate several correct answers in the proposed set of options.

Example:

The subject of philosophical analysis is:

- Nature
- The process of cognition
- Human and world in their correlation with each other
- The state and structure of the world
- Human freedom

2. Identifying the correct sequence (indicating the correct order of the listed set of elements):

Example:

Sequence of creativity of positivist philosophers:

1: A. Comte

2: H. Spencer

3: E. Mach

4: B. Russell

5: L. Wittgenstein

6: R. Carnap

3. Identifying correspondence (indicating the correct correspondence between elements of two sets):

Example:

Correspondence between philosophers and the main concepts of their doctrines

Philosopher	Main Concept
H. Bergson	Creative evolution
M. Heidegger	Being
A. Schopenhauer	Will to live
E. Husserl	Phenomenon
L. Wittgenstein	Language game
S. Freud	The Unconscious

When preparing for testing, it is necessary to systematize the previously studied material. Using lectures and textbook literature is **not permitted** during tests.

LIST OF LITERATURE RECOMMENDED FOR STUDENTS' INDEPENDENT WORK

Main Literature

1. Buchilo, N. F. *Philosophy: textbook* / N. F. Buchilo, A. N. Chumakov. – Philosophy, 2024-04-01. – Electron. data (1 file). – Moscow, Saratov : PER SE, IPR Media, 2019. – 448 p. – electronic. – The book is located in the premium version of the ELS IPR BOOKS. – ISBN 978-5-4486-0836-0, unlimited copies.
2. *Philosophy: textbook* / ed. S. A. Khmelevskaya. – Philosophy, 2024-04-01. – Electron. data (1 file). – Moscow, Saratov : PER SE, IPR Media, 2019. – 224 p. – electronic. – The book is located in the premium version of the ELS IPR BOOKS. – ISBN 978-5-4486-0891-9, unlimited copies.
3. *Philosophy: textbook* / M. V. Romm, V. V. Vikhman, N. S. Proner [et al.] ; edited by V. G. Novoselov. – Philosophy, 2025-09-07. – Electron. data (1 file). – Novosibirsk : Novosibirsk State Technical University, 2020. – 152 p. – electronic. – The book is located in the premium version of the ELS IPR BOOKS. – ISBN 978-5-7782-4132-9, unlimited copies.

Additional Literature

1. Baturin, V. K. *Philosophy: textbook for bachelors* / V.K. Baturin. – Moscow : Unity-Dana, 2016. – 343 p. – <http://biblioclub.ru/>. – Bibliogr. in the book. – ISBN 978-5-238-02753-1, unlimited copies.
2. Ilyin, S. E. *Philosophy. Historical-philosophical questions and tasks for students of a technical university: training method. manual* / S. E. Ilyin, I. V. Cherepanov. – Philosophy. Historical-philosophical questions and tasks for students of a technical university, 2025-09-07. – Electron. data (1 file). – Novosibirsk : Novosibirsk State Technical University, 2020. – 67 p. – electronic. – The book is located in the premium version of the ELS IPR BOOKS. – ISBN 978-5-7782-4112-1, unlimited copies.
3. Kerimov, T. Kh. *Social philosophy: textbook* / T. Kh. Kerimov. – Social philosophy, 2026-04-22. – Electron. data (1 file). – Ekaterinburg : Ural University Publishing House, 2018. – 304 p. – electronic. – The book is located in the premium version of the ELS IPR BOOKS. – ISBN 978-5-7996-2305-0, unlimited copies.
4. Kolomiets, G. G. *Philosophy [Electronic resource]* / Kolomiets G. G. : textbook for learners in educational programs of higher education in all directions of bachelor's preparation. – Orenburg : OSU, 2018. – 296 p. – Recommended by the academic council of the federal state budget educational institution of higher education Orenburg State University for learners in educational programs of higher education in all directions of bachelor's preparation. – ISBN 978-5-7410-2093-7, unlimited copies.
5. Platonova, S. I. *History of philosophy [Electronic resource]* / Platonova S. I. : textbook for higher educational institutions. – Izhevsk : Izhevsk State Agricultural Academy, 2020. – 188 p., unlimited copies.
6. 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. – Electron. data (1 file). – Moscow : UNITY-DANA, 2017. – 671 p. – electronic. – The book is located in the premium version of the ELS IPR BOOKS. – ISBN 978-5-238-02531-5, unlimited copies.
7. 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.
8. *Modern social philosophy [Electronic resource]: textbook* / S.A. Nikitin / D.A. Tomiltseva / O.S. Manturov / Yu.V. Burbulis / A.V. Loginov / T.Kh. Kerimov / I.V. Krasavin ; ed. T.Kh. Kerimov. – Modern social philosophy, 2022-08-31. – Ekaterinburg : Ural Federal University, ELS ASV, 2015. – 156 p. – The book is located in the basic version of the ELS IPRbooks. – ISBN 978-5-7996-1467-6, unlimited copies.

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3. <http://ihtik.lib.ru/> – Electronic Full-Text Library of Ikhtik
4. <http://www.philosophy.ru/library> – Electronic Library of the Institute of Philosophy of the RAS
5. <http://www.rsl.ru> – Russian State Library
6. <http://www.philosophy.ru/lib/> – Philosophical Portal