

E. V. Vlasova, T. V. Smirnova

Philosophy: Guidelines and Practicum



ISBN 978-5-00168-006-2



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The Ministry of Healthcare of Russian Federation
Federal State Budgetary Educational Institute of Higher Education
“Urals State Medical University”

E.V. Vlasova, T.V. Smirnova

Philosophy: Guidelines and Practicum

*Recommended by Educational and methodological association
of medical and pharmaceutical education of Russian universities
as a textbook for studying philosophy for medical and
pharmaceutical university students of all specialities*

Yekaterinburg
2022

UDK 101
BBK 87

*Recommended for printing by
Central Methodological Council of USMU
(Protocol № 3/15.12.2021)*

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Philosophy: Guidelines and Practicum / E. V. Vlasova, T. V. Smirnova. —
Yekaterinburg : «IIC «Quality mark», 2022. — 80 p. ; ISBN 978-5-00168-
006-2. — Text.

The teaching aid “Philosophy: Guidelines and Practicum” was compiled in accordance with the Federal State Educational Standard of Higher Education, and is intended to prepare for seminars in the discipline “Philosophy” for foreign students. The manual presents a thematic plan of lectures and practical exercises. Each topic contains reports with a recommended list of literature, control questions for mastering the material. Requirements for the report and questions for the exam in the discipline are given. The main concepts are revealed and the content of the educational material is briefly presented. It covers the entire course of philosophy completely, includes methodological recommendations for the preparation of seminars on each topic of the course of philosophy and cases for independent work of students.

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ISBN 978-5-00168-006-2

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Lecture plan

№	Topic	Duration (academic hours)
1	The specifics of philosophical knowledge	2
2	Philosophy of Ancient East	2
3	Philosophy of Ancient Greece	2
4	The Western European Early Modern Philosophy: Philosophy Of The Middle Ages, Renaissance And Enlightenment German and Austrian Philosophy	4
5	German and Austrian Philosophy	10
6	Existentialism	2
7	Body and Mind	6
8	Philosophical anthropology	2
9	Nature, Society and Human	6
10	Epistemology	2

Practice plan

Nº	Topic	Practice / Seminar	Duration (academic hours)
1	The specifics of philosophical knowledge	Seminar	6
2	Philosophy of Ancient East	Seminar	6
3	Philosophy of Ancient Greece	Seminar	6
4	The Western European Early Modern Philosophy: Medieval Philosophy, Renaissance and Enlightenment	Seminar	8
5	German and Austrian Philosophy	Seminar	16
6	Existentialism	Seminar	4
7	Body and Mind	Seminar	4
8	Philosophical anthropology	Seminar	2
9	Nature, Society and Human	Seminar	6
10	Epistemology	Seminar	2
11	Ethics And Aesthetics	Seminar	2
12	Axiology	Seminar	2

Main Reading

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. М.: Литтеппа.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020.

Supplementary Reading

Salazar, H. ed. & Hendricks, C. ed. 2019. Introduction To Philosophy: Philosophy Of Mind. Publisher: Rebus Community. <https://press.rebus.community/intro-to-phil-of-mind/> Part I. Ch.1. Substance Dualism in Descartes by Paul Richard Blum

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition.

Baggini, J. 2002. Philosophy: Key Themes. N. Y.: Palgrave Macmillan.

Fullerton, G. S. 2005 An Introduction to Philosophy.

Liu, J.L. 2006. An Introduction to Chinese Philosophy: from Antient Philosophy to Chinese Buddhism. Oxford: Blackwell Publishing.

Losee, J. 2001. A Historical Introduction to the Philosophy of Science, Fourth edition. Oxford: University Press.

Ott, Walter & Dunn, Alex. 2013. Modern Philosophy. BCCAMPUS.

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Second Edition. N. Y.: W. W. Norton & Company.

Russell, B. 2015. A History of Western Philosophy. Simon & Schuster/ Touchstone.

Shand, J. ed. 2004. Fundamentals Of Philosophy. N. Y.: Taylor and Francis Group.

Turner, W. 1903, reprint. History of Philosophy. Boston, U.S.A., and London: Ginn & Company, Publishers.

Internet Resources

HSE library website: <http://library.hse.ru/>

Oxford University Library: <http://solo.bodleian.ox.ac.uk/>

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

Stanford Encyclopedia of Philosophy: <http://plato.stanford.edu/>

UCD Philosophy Subject Guide: <http://libguides.ucd.ie/philosophy>

Useful Websites

<http://strangebeautiful.com/other-minds.html> (Collection of various texts)

<https://www.jstor.org/> (Platform to access scholarly texts)

<https://www.loebclassics.com/> (Collection of Ancient texts)

<http://earlymoderntexts.com/> (Simplified translations of early modern philosophy)

<https://philindex.org/>

<https://ismbook.com/ism-list/>

<http://www.philosophypages.com/dy/index.htm>

Grade Determination

The final grade consists of the following four components:

Exam 40%

Test-Control 10%

Report Presentation 20%

Seminar participation 30%

Course Methods

Lectures, discussions and colloquiums, presentations and exams, will be used to teach students how to read, write, argue and think philosophically with regards to course-content.

GUIDELINES

Topic 1. **THE SPECIFICS OF PHILOSOPHICAL KNOWLEDGE**

1. The concept of philosophy. Philosophy and worldview. The Place of Philosophy in Culture.
2. The Structure of Philosophical Knowledge and the Functions of Philosophy.
3. Comparative analysis of philosophy and other types of worldview (mythology, religion, science).

Main reading:

Buckingham W., Burnham D., King P. J., Hill C. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. 2017. Introduction. P.12-17.
Payne, W. Russ. 2015. An Introduction to Philosophy. Bellevue College.

Seminar 1. Introduction

Seminar 2. Philosophy as a specific field of knowledge

1. Worldview and philosophy. The main philosophical problems.
2. What is the difference between mythological and philosophical explanation of the world?
3. What are the reasons for the emergence of philosophy?

Report 1. What is philosophy?

1. Differences between natural sciences and philosophy, philosophy and religion.
2. The definitions of philosophy.
3. Sections of philosophical knowledge: (ontology, epistemology, anthropology, social philosophy etc.)
4. Basic philosophical problems.

Sources:

Payne, W. Russ. 2015. An Introduction to Philosophy. Bellevue College. Chap.1: What Philosophy Is, pp.5-11.

Seminar 3. Main philosophical categories and problems

1. Differences between natural sciences and philosophy.
2. Differences of religion and philosophy.
3. Sections of philosophical knowledge: (ontology, epistemology, anthropology, social philosophy).

Report 1. The reasons for the emergence of philosophy

1. What is the time of the rise of philosophy?
2. What are the specific of economy and spiritual life of that period, caused the rise of philosophy?

Sources:

Buckingham W., Burnham D., King P. J., Hill C. 2017 The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. Introduction, p.12.

Main concepts:

Philosophy, worldview, mythology, science, ontology, epistemology, axiology, anthropology, metaphysics, object, subject, objective, subjective

Review and Discussion Questions:

1. What is a worldview, types of worldviews?
2. What is philosophy? What is the specificity of the philosophical worldview?
3. What is the difference between philosophy and mythology in understanding man and the world?
4. What are the similarities and differences between philosophy and science?
5. What are the similarities and differences between philosophy and religion?
6. What is found when comparing philosophy and art?
7. What is the place of philosophy in culture?

Topic 2.
PHILOSOPHY OF ANCIENT EAST

1. Philosophy of Ancient India.
2. Anthropology and Ethics of Buddhism
3. Philosophy of Ancient China.
4. Man, society and state in Confucianism.
5. Main concepts of Taoist philosophy.
6. “Dao de Jing” Lao Zi.

Seminar 4. Philosophy of Ancient India

1. Main notions of Buddhism: samsara, karma, nirvana, reincarnation, ahimsa.
2. Four noble truths of Buddhism
3. Octal middle noble way of salvation.
4. Main varieties of Buddhism: Hinoyana and Mahayana, Lamaism, Tantrism, Tibetan Buddhism, Zen Buddhism.

Sources:

Buckingham W., Burnham D., King P. J., Hill C. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. 2017., p.30

UCD Philosophy Subject Guide: <http://libguides.ucd.ie/philosophy>

Buddhism [JeeLoo Liu]_An Introduction to Chinese Philosophy.
Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

Report 1. Philosophy of Buddhism

1. Time of origin, the founders of Buddhism.
2. The basic concepts of Buddhism, the four noble truths.

Sources:

UCD Philosophy Subject Guide: <http://libguides.ucd.ie/philosophy>
Buddhism

Buckingham W., Burnham D., King P. J., Hill C. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. 2017., p.30

Seminar 5. Philosophy of Ancient China

1. Confucianism.
2. Taoism.
3. Zen-Buddhism.

Home task:

Read “Dao de Jing” Lao Zi.

Find, write out and comment on the dialectic ideas from this text.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg : Publishing House of USMU, 2020.

Sources:

Buckingham W., Burnham D., King P. J., Hill C. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. 2017., p. 24,34

Turner, W. 1903, reprint. History of Philosophy. Boston, U.S.A., and London: Ginn & Company, Publishers.

Report 1. Confucianism

1. Noble man and small man.
2. Doctrine about correction of names.
3. Doctrine about filial piety.
4. The role of the ritual in Confucianism.

Sources:

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/Laozi>
(Lao-tzu)

UCD Philosophy Subject Guide: <http://libguides.ucd.ie/philosophy>
Taoism

Buckingham W., Burnham D., King P. J., Hill C. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. 2017., p.24

Report 2. Taoism

1. Main notions: Dao, yang-yin, u.syn, qi, wu-wei (non-action).
2. Wellness practices of Taoism: Wushu, qigong, reflexology
3. The value of the main ideas of Taoism for modern day.

Sources:

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/Laozi>
(Lao-tzu)

UCD Philosophy Subject Guide: <http://libguides.ucd.ie/philosophy>
Taoism.

Buckingham W., Burnham D., King P. J., Hill C. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. 2017., p.24

Seminar 6. Philosophy of Zen-Buddhism

Report 1. Zen-Buddhism

1. The difference between Zen-Buddhism and classical Buddhism.
2. The main principles of zen. Their embodiment in culture and arts.

Sources:

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

UCD Philosophy Subject Guide: <http://libguides.ucd.ie/philosophy>
Zen-Buddhism

The Philosophy book. Big ideas simply explained... p. 24

Turner, W. 1903, reprint. History of Philosophy. Boston, U.S.A., and London: Ginn & Company, Publishers.

Seminar 7. Ancient philosophy and medicine

1. The main philosophical ideas of ancient Eastern medicine: the concept of health and disease.
2. The relationship of official European medicine and alternative medicine. Traditional and alternative medicine.
3. The main directions of comprehensive alternative medicine: reflexology, qigong, yoga, massage, aromatherapy, etc.
4. Differences between Eastern and European therapy.

Sources:

E.V. Vlasova, G.N. Shaposhnikov Chinese Culture: Philosophical Review. Manual for English speaking graduate students. 122p., ill

G.N. Shaposhnikov, O.Yu. Olshvang Healing in agricultural and traditional societies: textbook on the history of medicine for international students Ekaterinburg 2019

Report 1. Philosophical foundations of reflexology

1. Types of reflexology.
2. Biologically active points of the body.
3. Diseases of yang and yin - what is the difference.
4. The principle of usin and the relationship of the elements.

Sources:

Martine Faure-Alderson 2008 Total reflexology: the reflex points for physical, emotional, and psychological healing, translated by Jon E. Graham. Ch.1-2

Report 2. Taoist art of qigong

1. The meaning of the word qigong.
2. Types of qigong.
3. The principle of the impact of these practices.

Sources:

Chang, Chung-yuan. 2011 Creativity and Taoism: A Study of Chinese Philosophy, Art and Poetry, London and Philadelphia: Singing Dragon. Introduction, p.9-47.

Report 3. The basics of Tibetan medicine

1. The basic principles of Tibetan medicine.
2. Principles of classification of diseases.
3. The treatise Ju-shi - a general characteristic.
4. The importance of Tibetan medicine in modern times.

Sources:

Joseph J. Loizzo, Leslie J. Blackhall, and Lobsang Rapgay 2009 Tibetan Medicine: A Complementary Science of Optimal Health // Annals of the New York Academy of Sciences. Doi: 10.1196/annals.1393.008

Barbara Gerke 2014 The art of Tibetan Medical Practice/ Bodies in Balance – The Art of Tibetan Medicine, Ed.by Theresia Hofer. Publisher: The Rubin Museum of Art, New York. Ch. 1

Main concepts:

Buddhism, dharma, sansara, karma, nirvana, reincarnation, ahimsa, zen buddhism, confucianism, taoism, tao, de, qi, wu wei, yang yin, usin, qigong

Review and Discussion Questions:

1. What are the features of ancient Eastern medicine?
2. What is reflexology, qigong, aromatherapy, feng shui?
3. What are the philosophical and religious foundations underlying eastern medicine?
4. How is a philosophical understanding of a person different from a medical one?
5. What is the relationship of scientific and traditional medicine?

Topic 3.
PHILOSOPHY OF ANCIENT GREECE

1. The emergence and features of ancient Greek philosophy. Natural philosophy of pre-Socratics
2. Socrates and his role in ancient Greek philosophy. Mayeutics of Socrates
3. Plato's doctrine of ideas.
4. Plato's doctrine of the state.
5. Main ideas in dialogue "Symposium"
6. Aristotle on matter and form, the soul, man and the state
7. Comparative Analysis of Ethical Teachings: Epicureanism, Cynicism and Stoicism

Seminar 8. Early Greek philosophy

1. Milesian school the search for the first principles (arche).
2. Atomism of Democritus.
3. Dialectics of Heraclitus.
4. Pythagoras and his school.

Sources:

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. M.: Литтерра.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020.

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition.

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

Report 1. Milesian School: the search for the first principles (arche)

1. The main representatives of the Milesian School Thales, Anaximander, Anaximenes

2. The concept of the primary principle, the relationship with mythology

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.2

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.22

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

Report 2. The Atomism of Democritus

1. The principle of atomism

2. Accident and necessity

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.9

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.45

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

Report 3. Philosophy of Heraclitus

1. Dialectic of Heraclitus

2. The doctrine of the Logos

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.4

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.40

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

Report 4. Pythagoras and his school

1. The relationship of numbers and things.

2. The concept of harmony.

3. The philosophical school of Pythagoras.

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.3

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.26

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Seminar 9. Classical period of Ancient Greek Philosophy (V-IVc BC)

1. Sophistry.
2. Mayevtica of Socrates.
3. Ontology and epistemology of Plato.

Sources:

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. M.: Литгеppa.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020.

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition.

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Report 1. Method of Socrates

1. Socrates' attitude to sophistry.
2. The essence of the principle of mayevtica.
3. Principles of Socratic Questioning.
4. Objective truth, according to Socrates.

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.11

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.46

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Report 2. Philosophy of Plato

1. Plato Ontology: the world of ideas and the world of things.
2. Gnoseology: the theory of anamnesis

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.13-18, p. 94.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.50

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Seminar 10. Philosophy of Plato and Aristotle

Colloquium. Plato's Dialogue “Symposium”

Questions for discussion:

1. What are the definitions of love in the text?
2. Why did the Greeks believe that a woman should not be loved with sublime spiritual love?
3. What is the limit of a thing?

Sources:

Plato. Symposium / Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg : Publishing House of USMU, 2020.

Report 1. Aristotle's Philosophy

1. The doctrine of matter and form
2. Definition of man
3. The ratio of the world of ideas and the world of things

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.23

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.56

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Seminar 11. Small Socratic schools

1. Cynicism
2. Stoicism
3. Epicureanism

Sources:

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. M.: Литгеппа.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg : Publishing House of USMU, 2020.

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition.

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Report 1. Philosophy of Cynics

1. Key representatives
2. Origin of the name of the school. Key Learning Ideas.

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.26

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.86

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Report 2. Stoic philosophical doctrine

1. The relationship of stoicism with Cynicism
2. Ethics of the Stoics - the ethics of reconciliation with life
3. The concept of Logos.

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.29

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. P.67

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Report 3. Epicurus and his school

1. The concept of hedonism.
2. Three kinds of needs according to Epicurus.
3. The doctrine of fears and happiness

Sources:

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone. Ch.27

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition. . P.64

Internet Encyclopedia of Philosophy: <https://iep.utm.edu/greekphi/>

Main concepts:

Logos, nature philosophy, atomism, sophistry, dialectics, mayevtics, arche, eidos, kinism, epicureism, hedonism, stoicism, anamnesis, asceticism, deduction, induction, cosmocentrism, anthropocentrism

Review and Discussion Questions:

1. What problems are the focus of early Greek philosophy?
2. What is new to Socrates's philosophy?
3. What are the main ideas of the philosophy of Plato?
4. How is essentially the philosophy of Aristotle different from the philosophy of Plato?
5. What is the ideal of human life presented in concepts: Cynics, Stoics, Epicureans?
6. What contribution did the sophists make to the education system?

Topic 4. **PHILOSOPHY OF THE MIDDLE AGES AND RENAISSANCE**

1. Culture and philosophy of the Middle Ages. European medieval philosophy as a Christian philosophy.
2. Patricia and scholasticism as the main trends of philosophy of the Middle Ages.
3. Features of Renaissance philosophy: the problem of Man, socio-political ideas of this period.
4. Philosophical concepts of Aurelius Augustine and Thomas Aquinas.
5. The main features of the philosophy and culture of the Renaissance.

Main Reading

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. M.: Литтерра, p.57.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020.

Supplementary Reading

Fullerton, G. S. 2005 [eBook #16406]. An Introduction to Philosophy. Ch. I, 4. Philosophy in the Middle Ages.

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition.

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Second Edition. N. Y.: W. W. Norton & Company. Part I: Philosophy of Religion, Ch.1: Does God Exist?

Seminar 12. Patricia and scholasticism

1. Specifics and distinguishes of the period of the Church Fathers.
2. Patricia and scholasticism on the example of the philosophy of Augustine and Thomas Aquinas.

Report 1. Features of Augustine's Philosophy

1. St. Augustine of Hippo: life and main works.
2. Main philosophical questions in Confessions: the problems of creation out of nothing, evil, free will, time.

Sources:

Russell, B. A History of Western Philosophy / Part I. The Fathers,

Chapter III. Three Doctors of the Church, Chapter IV. Saint Augustine's Philosophy and Theology, I. Pure Philosophy.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. THE MEDIEVAL WORLD. God is not the parent of evils. St. Augustine of Hippo. p. 72.

Fullerton, G. S. An Introduction to Philosophy. Ch. VII - Of Time; 28. The problem of past, present and future.

Report 2. The philosophical theory of Thomas Aquinas

1. The essence of a scholastic method.
2. Aristotle's influence.
3. Relation of Scholastic Philosophy to Theology.

Sources:

Russell, B. A History of Western Philosophy. Part II. The Schoolmen, Chapter XIII. Saint Thomas Aquinas.

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Part 1: Philosophy of religion, Thomas Aquinas, The Five Ways, from Summa Theologica.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. THE MEDIEVAL WORLD. The universe has not always existed. Thomas Aquinas. p.88.

Seminar 13. Medieval and Renaissance Philosophy

1. Scholasticism and Arabic Philosophy.
2. The main figures of Medieval Arabic Philosophy.
3. The connection between Arabic philosophy and medicine.
4. Arab philosophers on medicine and the comprehension of the Sciences.

Report 3. Medieval Arabic Philosophy

1. The main figures of Arabic Muslim Philosophy: basic approaches and ideas.
2. The link between Philosophy and Religion.

Sources:

Russell B. A History of Western Philosophy. Part II. The Schoolmen, Chapter X. Mohammedan Culture and Philosophy.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. THE MEDIEVAL WORLD: The soul is distinct from the body. Avicenna, p.76; Philosophy and religion are not incompatible. Averroes, p. 82; Don't grieve. Anything you lose comes round in another form. Jalal ad-Din Muhammad Rumi, p.86.

Report 4. Features of Renaissance Philosophy. Giordano Bruno

1. Features of Renaissance Philosophy.
2. Bruno's ontology: The Universal Soul, Universal Intellect and Universal Matter.
3. Relations of God and Nature.

Sources:

Russell B. A History of Western Philosophy. Book three. Modern philosophy, Part I. From the Renaissance to Hume. Ch.I. General Characteristics, Ch.II. The Italian Renaissance.

Giordano Bruno / Stanford Encyclopedia of Philosophy: https://plato.stanford.edu/entries/bruno/#Bib_Ch.3-6.

Main concepts:

Patristics, scholasticism, religious philosophy, polytheism, monotheism, Christianity, Islam, Renaissance, pantheism, humanism, anthropocentrism, theocentrism

Review and Discussion Questions:

1. What are the peculiarities of the philosophy of the Middle Ages?
2. How faith and reason relate in the philosophy of Augustine and Thomas Aquinas?
3. What is the impact of ancient tradition on medieval Eastern philosophy?
4. What are the main features of Renaissance philosophy?
5. Why Giordano Bruno could be called a pantheist?

Topic 5. THE EUROPEAN EARLY MODERN PHILOSOPHY AND ENLIGHTENMENT

1. Features of the philosophy of the Modern Time. Science and philosophy. Empiricism and rationalism.
2. Modern Philosophy about Man, society and the state.
3. Key characteristics of the Enlightenment Philosophy.
4. The philosophy of the Enlightenment about Man and the state.

Main Reading

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. M.: Литтеппа, p.59.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020.

Supplementary Reading

Fullerton, G. S. 2005 [eBook #16406]. An Introduction to Philosophy. Ch. I, 4. Philosophy in the Middle Ages.

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition.

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Second Edition. N. Y.: W. W. Norton & Company. PART I: PHILOSOPHY OF RELIGION, Ch.1: Does God Exist?

Seminar 14. Early Modern Philosophy

1. Features of the Modern Philosophy. Science and Philosophy. Empiricism and rationalism.

2. Modern Philosophy about the person, society and the state.

Report 1. Francis Bacon's Philosophy

1. Epistemology of Francis Bacon: method of induction as opposed to deduction; "idols of the mind."

2. The doctrine of "double truth".

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part I. From the Renaissance to Hume. Ch.VII. Francis Bacon.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Knowledge is power: Francis Bacon, p.110.

Losee, J. 2001. A Historical Introduction to the Philosophy of Science, Fourth edition. Oxford: University Press. Ch.7: The c17th attack on aristotelian philosophy, Francis Bacon, p.54.

Report 2. Thomas Hobbes' Philosophy

1. Hobbes's "Leviathan".

2. The natural right and social contract theory.

Sources:

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Ch.20: How Can the State Be Justified? Thomas Hobbes, Leviathan

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part I. From the Renaissance to Hume. Ch.VIII. Hobbes's Leviathan.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Man is a machine: Thomas Hobbes, p.112.

Report 3. Rene Descartes's rationalistic philosophy

1. Rationalism as a philosophical approach.
2. Features of Descartes rationalism.

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part I. From the Renaissance to Hume. Ch.IX. Descartes.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. I think therefore I am: René Descartes, p.116.

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy.

Ch.6: How Can We Know about the External World? René Descartes, Meditation I: What Can Be Called into Doubt, from Meditations on First Philosophy.

Ch.7: Is Mind Material? René Descartes, Meditation II: The Nature of the Human Mind, and How It Is Better Known than the Body, and Meditation VI: . . . The Real Distinction between Mind and Body, from Meditations on First Philosophy.

Baggini, J. 2002. Philosophy: Key Themes. N. Y.: Palgrave Macmillan. Ch.1.Theory of Knowledge, Rationalism.

Salazar, H. ed. & Hendricks, C. ed. 2019. Introduction To Philosophy: Philosophy Of Mind. Publisher: Rebus Community. <https://press.rebus.community/intro-to-phil-of-mind/>

Part I. Ch.1. Substance Dualism in Descartes by Paul Richard Blum.

Report 4. Empiricism and idealism: John Locke and George Berkeley

1. John Locke's empiricism: Difference between the primary and secondary qualities of objects.
2. Controversy between empiricism and idealism: Locke's and George Berkeley's (to be is to be perceived) epistemological arguments.
3. Locke's teachings about society and man.

Sources:

Baggini, J. 2002. Philosophy: Key Themes. N. Y.: Palgrave Macmillan. Ch.1.Theory of Knowledge, Empiricism, Idealism (Locke's and George Berkeley's epistemological arguments).

Russell B. A History of Western Philosophy / Book three. Modern philosophy, Part I. From the Renaissance to Hume Ch.XIII. Locke's Theory

of Knowledge, Ch.XIV. Locke's Political Philosophy.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. No man's knowledge here can go beyond his experience: John Locke, p.130; To be is to be perceived: George Berkeley, p.138.

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Ch.11: What Is Personal Identity? John Locke, Of Identity and Diversity, from An Essay Concerning Human Understanding.

Ott, Walter & Dunn, Alex. 2013. Modern Philosophy. BCCAMPUS. Chap.6, p.95.

Seminar 15. Enlightenment Philosophy

1. Key characteristics of the Enlightenment Philosophy.
2. The philosophy of the Enlightenment about Man and the state.

Report 1. Philosophy of Jean-Jacques Rousseau

1. Social contract theory.
2. Rousseau as a representative of the Romantic movement.

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part II. From Rousseau to the Present Day. Ch.XVIII The Romantic Movement, Ch. XIX Rousseau.

Buckingham W., Burnham D., King P. J., Hill C. 2017 The Philosophy Book: Big Ideas Simply Explained. Man was born free yet everywhere he is in chains: Jean-Jacques Rousseau, p.154.

Report 2. Julien Offray de la Mettrie as a physician and philosopher

1. De la Mettrie's materialism.
2. De la Mettrie's "The Machine Man."

Sources:

Buckingham W., Burnham D., King P. J., Hill C. 2017 The Philosophy Book: Big Ideas Simply Explained.

Johansson Ingvar, Lynoe Niels 2008 Medicine & Philosophy: A Twenty-First Century Introduction, Ch 6.1 Man as machine, p.173.

Kathleen Wellman 1992 La Mettrie: Medicine, Philosophy and Enlightenment, London: Duke University Press.

Main concepts:

Rationalism, empiricism, monism, dualism, pluralism, the scientific method, the natural right, social contract, liberalism, romanticism, tolerance, atheism, deism

Review and Discussion Questions:

1. What are the peculiarities of Modern Philosophy?
2. What are the main philosophical approaches of this period you know?
2. What is the essence of induction and deduction methods?
3. How Bacon's statement "Knowledge is power" can be understood?
4. What is "Leviathan" in the teachings of Thomas Hobbes?
5. What is "Machine Man" in the philosophy of J.O. de la Mettrie?

Topic 6.
CLASSICAL GERMAN PHILOSOPHY

1. Main features of German classical philosophy.
2. I. Kant's philosophy: epistemology and ethics.
3. Hegel's objective idealism. The doctrine of dialectic.
4. Feuerbach's anthropological materialism.

Main Reading

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. M.: Литреппа, p.61-64.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020.

Supplementary Reading

Fullerton, G. S. 2005 [eBook #16406]. An Introduction to Philosophy. Ch. I, 4. Philosophy in the Middle Ages.

Russell, B. (any edition) A History of Western Philosophy. Simon & Schuster/Touchstone.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. DK; Reprint edition.

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Second Edition. N. Y.: W. W. Norton & Company. PART I: PHILOSOPHY OF RELIGION, Ch.1: Does God Exist?

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part II. From Rousseau to the Present Day. Ch.XX, Kant, Ch. XXI, Currents of Thought in the Nineteenth Century.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Ch. The Age Of Revolution.

Seminar 16. Immanuel Kant and the German Classical Philosophy

1. Common features of German Classical Philosophy.
2. Kant's philosophy: epistemology and ethics.
3. Georg Hegel's philosophy ideas: ontology and epistemology.
4. Ludwig Feuerbach: anthropology and thoughts about religion.

Ott, Walter & Dunn, Alex. 2013. Modern Philosophy. BCCAMPUS. Chap.9, p.222.

Report 1. Philosophy of Immanuel Kant

1. Epistemology: agnosticism and "thing-in-itself."
2. Ethics: a Categorical Imperative.

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part II. From Rousseau to the Present Day. Ch.XX. Kant. B. Outline Of Kant's Philosophy.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. There are two worlds: our bodies and the external world: Immanuel Kant, p.164.

Fullerton, G. S. 2005 [eBook #16406]. An Introduction to Philosophy. Chap. XII – Philosophical Theory – Background; 51. The Critical Philosophy. p.113.

O'Neill, Onora. 1985. A Simplified Account of Kant's Ethics / Excerpted in J.E. White (ed.), Contemporary Moral Problems. St. Paul, MN: West Publishing Co.

Report 2. Georg Hegel's philosophical ideas

1. The doctrine of Hegel's Absolute Idea.
2. Three laws of dialectic, a system of categories.

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part II. From Rousseau to the Present Day. Ch. XXII. Hegel.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Reality is a historical process: Georg Hegel, p.178.

Fullerton, G. S. 2005 [eBook #16406]. An Introduction to Philosophy. Chap. XII – Philosophical Theory – Background; 53. Idealism. p.113.

Report 3. The Life and Work of Ludwig Feuerbach

1. Anthropological materialism.
2. Attitude to religion.

Sources:

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Theology is anthropology: Ludwig Andreas Feuerbach, p.189.

Main concepts:

Noumen, phenomenon, transcendental, agnosticism, a priori forms, congenital categories, «thing in itself», categorical imperative, Absolute Idea, the laws of dialectic, anthropological materialism

Review and Discussion Questions:

1. What are the main features of German classical philosophy?
2. Why Kant writes that he has effected the Copernican revolution in philosophy?
3. What does the concept “thing-in-itself” mean?
4. What is the essence of Kantian agnosticism?
5. What is Hegel's philosophical system?
6. What is the Feuerbach's critique of Hegel's philosophy?

Topic 7. THE PHILOSOPHY OF MARXISM

Seminar 17. Marxism

1. Historical and theoretical prerequisites for the emergence of Marxist philosophy.
2. Three components of Marxism.
3. Dialectical materialism and materialistic understanding of history (materialist conception of history).

Report 1. Materialistic understanding of history in the philosophy of Marxism

1. Main concepts: mode of production / means of production, productive forces, industrial relations, socio-economic formation.
2. The law of the correspondence of production relations to level and nature of the development of the productive forces.
3. The history of society as a change of socio-economic formations.

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part II. From Rousseau to the Present Day. Ch. XXVII. Karl Marx.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Karl Marx, p.196.

Magee, Bryan 2016 The Story Of Philosophy, NY: DK Publishing, Inc, pp. 164-171.

Report 2. The philosophical teachings of Friedrich Engels

1. The doctrine of dialectic and the basic principles of dialectic materialism.

2. Material unity of the world.

Sources:

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Karl Marx, p.198.

Engels F. Dialectics of Nature, Collected Works, Vol. 25 Engels Anti-Dühring, Dialectics of Nature, pp. 492-522. <https://www.pdfdrive.com/collected-works-vol-25-engels-anti-duhring-dialectics-of-nature-e184581741.html>

Main concepts:

Socio-economic formation, mode of production, productive forces, industrial relations, practice, dialectic materialism, historical materialism, revolution

Review and Discussion Questions:

1. What ideas Marx borrowed from Hegel and Feuerbach?
2. What are the main points of dialectical materialism?
3. What a materialistic understanding of history means?
4. What are "productive forces" and " industrial relations"?
5. What is the historical fate of Marxism?

Topic 8. THE PHILOSOPHY OF LIFE

Seminar 18. Arthur Schopenhauer's Philosophy

1. Schopenhauer's teachings about representation and Will to Live.
2. Schopenhauer's ethical views.

Report 1. Schopenhauer on Will and Representation

1. World Will in Schopenhauer's study.
2. Two stages of redemption of the World's Will by Man.

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part I. From the Renaissance to Hume. Ch.XXIV. Schopenhauer.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Every man takes the limits of his own field of vision for the limits of the world: Arthur Schopenhauer, p.186.

Seminar 19. Friedrich Nietzsche's Philosophy

1. Nietzsche criticism of morality.
2. The doctrine of "will to power" and "superhuman" in Nietzsche's philosophy.
3. The fate of Nietzsche's teachings.

Report 2. Nietzsche on "Will To Power" and "Superman".

1. Principle of Will To Power.
2. The Superman: his qualities and purpose.

Sources:

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part I. From the Renaissance to Hume. Ch.XXV. Nietzsche.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Man is something to be surpassed: Friedrich Nietzsche, p.214.

Seminar 20. Teaching on the Values of Friedrich Nietzsche

Report 3. Nihilism and Immoralism of Nietzsche

1. Re-evaluation of values: Overturning old values.
2. Attitudes to God and Christianity.

Sources:

Nietzsche F. W. The Antichrist // Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg : Publishing House of USMU, 2020. p. 113.

Russell B. A History of Western Philosophy. Book Three. Modern Philosophy. Part I. From the Renaissance to Hume. Ch.XXV. Nietzsche.

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Man is something to be surpassed Friedrich Nietzsche, p.214.

Main concepts:

irrationalism, voluntarism, Will, the Will to Power, Superhuman (Superman), Re-Evaluation of Values, Immoralism, Nihilism

Review and Discussion Questions:

1. What is the difference between Schopenhauer's and Nietzsche's understanding of the will?

2. What is the meaning of Nietzsche's concept of "Will To Power"?
3. What are the main qualities of "superman" in Nietzsche's view?
4. What are the reasons and what is the essence of Nihilism of Nietzsche?
5. What is the fate of Nietzsche's teachings in the 20th century?

Topic 9. **SIGMUND FREUD AND HIS FOLLOWERS**

1. The Basic Principles of Sigmund Freud's Psychoanalysis. The structure of the psyche and the theory of the unconscious. Classical psychoanalysis on the cause of neuroses.
2. Dream analysis. Sigmund Freud's conception of psyche structure. Defense mechanisms of psyche. Concept of sublimation.
3. Freudian understanding of culture and religion. The work of Sigmund Freud "The Future of an Illusion".
4. Postclassical schools of psychoanalysis: Neo-Freudianism. Humanistic psychoanalysis of Erich Fromm. Analytic psychology of Carl Jung: collective unconsciousness and archetypes. Jung's conception of psyche structure and psychological types.

Main Reading:

Temirgaliev, K.A. and Temirbekova, M.Y. 2016. Philosophy: manual. M.: Литтерра.

Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020.

Seminar 21. Sigmund Freud's Theory of Psychoanalysis

Report 1. Sigmund Freud's conception of unconsciousness

1. Psyche structure.
2. The cause of neuroses and defense mechanisms of psyche.

Sources:

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained.

Sigmund Freud // Internet Encyclopedia of Philosophy: <https://iep.utm.edu/freud/>

Seminar 22. Freud about religion

Report 2. Freud's «The Future of an Illusion»

1. Freud's interpretation of religion.
2. Freud's contribution to the Western worldview of the 20th century.

Sources:

Sigmund Freud: Religion // Internet Encyclopedia of Philosophy:
<https://iep.utm.edu/freud-r/>

Freud, Sigmund. The Future of an Illusion // Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020. p. 182.

Seminar 23. Freud's followers

Report 3. Humanistic Psychoanalysis of Erich Fromm

1. Fromm's work "To Have or to Be".
2. What is the reason for human aggression in "The Anatomy of Human Destructiveness".

Sources:

Fromm: Humanistic Psychoanalysis Theory // UB Michelle Badillo
<https://www.sites.google.com/site/ubmichellebadillo/theories-of-personality/fromm-humanistic-psychoanalysis-theory>

Mauricio Cortina M.D. (2015). The Greatness and Limitations of Erich Fromm's Humanism, Contemporary Psychoanalysis, 51:3, 388-422, DOI: 10.1080/00107530.2015.999297

Report 4. Carl -Gustav Jung's Analytical Psychology

1. The doctrine of the collective unconscious.
2. The concept of the archetype.
3. Structure of the psyche, according to Jung.

Sources:

Carl Jung: Analytical Psychology // UB Michelle Badillo <https://www.sites.google.com/site/ubmichellebadillo/theories-of-personality/carl-jung-analytical-psychology>

Hopkins, Burt C. Analytical Psychology / Corsini Encyclopedia of Psychology

Main concepts:

psychoanalysis, consciousness, unconsciousness, ego, Id, Super-Ego, psyche, sexuality, Libido, sublimation, protective mechanisms, neurosis, collective unconscious, archetype, humanistic psychoanalysis.

Review and Discussion Questions:

1. What is the structure of the psyche in Freud's philosophy?
2. What does "sublimation" mean in Freud's philosophy?
3. What is the "archetype" in Jung's analytical psychology?

4. How does Fromm understand human beings and what is the difference with Freud?
5. Can psychoanalysis be considered as a scientific theory?

Topic 10. **EXISTENTIALISM**

1. Features of existential philosophy. The main categories of existentialism.
2. The problem of man in the philosophy of existentialism.
3. Essence and existence.
4. Genuine and unauthentic being. Border situation.
5. The problem of freedom and responsibility.

Main reading:

Magee, Bryan. 1998 *The Story of Philosophy Existentialism*, NY: DK Publishing, Inc. pp. 208-214

Seminar 24. Existentialism of Jean-Paul Sartre

Report 1. Philosophical views of J. - P. Sartre

1. Characteristics of Sartre's views through his works (analyze the novel "Nausea", 1938).
2. The purpose of man, according to Sartre.

Sources:

Buckingham W., Burnham D., King P. J., Hill C. 2017. *The Philosophy Book: Big Ideas Simply Explained*. Existence precedes essence: Jean-Paul Sartre, p.268.

Jean Paul Sartre: Existentialism / Internet Encyclopedia of Philosophy: <https://iep.utm.edu/sartre-ex/>

Colloquium on Sartre's text "Existentialism is a Humanism"

1. How does J.P. Sartre solve the problem of the relationship between essence and existence?
2. How does a philosopher understand the essence of a human being?
3. Why does he claim that we are "doomed to freedom"?
4. Do you agree with the fact that existentialism is a humane kind of philosophy, and why?

Sources:

Sartre's text "Existentialism is a Humanism" / Vlasova E.V. *The Philosophical Anthology: study guide*. Yekaterinburg: Publishing House of USMU, 2020. P.252

Seminar 25. Existentialism of Albert Camus and Kobo Abe

Report 1. Philosophical views of Albert Camus

1. The world of absurdity and the way out of it, according to the text "The Myth of Sisyphus."
2. "Is life worth living?" (Camus)

Sources:

Buckingham W., Burnham D., King P. J., Hill C. 2017. The Philosophy Book: Big Ideas Simply Explained. Life will be lived all the better if it has no meaning: Albert Camus, p.284.

Colloquium on the text A. Camus "The Myth of Sisyphus"

1. Why does A. Camus choose Sisyphus as his hero?
2. Why does the philosopher believe that Sisyphus should be considered happy?
3. What does the ancient Greek myth have to do with modern life?

Sources:

Camus, Albert. The Myth of Sisyphus /Vlasova E.V. The Philosophical Anthology: study guide. Yekaterinburg: Publishing House of USMU, 2020. P.205

Report 2. The Absurd World in Kobo Abe's novel "The Woman in the Dunes"

1. "Sand" as a symbol of everyday life.
2. The existential problems raised in this novel concern reflection on what is authentic and what is not authentic being.

Sources:

Abe, Kobo. The Woman in the Dunes. <https://www.pdfdrive.com/abe-kobo-woman-in-the-dunes-e14980693.html>

Main concepts:

existence, essence, existence, freedom, absurdity, border situation, death

Review and Discussion Questions:

1. How does the philosophy of existentialism understand a person?
2. What does "border situation" mean in the philosophy of existentialism?
3. Where are the criteria that make it possible to distinguish genuine being from unreal one?
3. How do existentialists understand freedom?
4. Why exercising of freedom is tragic?
5. Why do some people renounce their freedom?

PART II

Topic 11. BODY AND CORPOREALITY

1. The concepts of "body" and "corporeality". Biological and social in the human body. Social body.
2. Symbolic interpretation of corporeality. Signs and symbols of social status. Body as text. Clothes are the other being of the body.
3. Medicine at the service of the consumer society.

Main reading:

Maudlin, Julie Garlen, 2006. Teaching Bodies: Curriculum and Corporeality. Electronic Theses and Dissertations. 469. URL: <https://digitalcommons.georgiasouthern.edu/etd/469>

Turner, Bryan S. 2008. The Body & Society: Explorations in Social Theory, London: SAGE Publications.

Featherstone, Mike. 1991. The Body: Social Process and Cultural, London: Sage Publications, Inc.

Seminar 26. Philosophical problems of Body and Corporeality

Report 1. The problem of social stigmatization

1. The concept of stigma and social stigma.
2. Types of stigmatization.

Sources:

Social stigma /Wikipedia

https://en.wikipedia.org/wiki/Social_stigma

Goffman, Erving. 1963. Stigma. London: Penguin.

Nelson, Todd D. 2009. Handbook of Prejudice, Stereotyping, and Discrimination: 2nd Ed. Ch. 19-23.

Crossman, Ashley. 2019. Stigma: Notes on the Management of Spoiled Identity, <https://www.thoughtco.com/stigma-notes-on-the-management-of-spoiled-identity-3026757>

Farrell, Amy Erdman. 2011. Fat shame: stigma and the fat body in American culture, New York and London: New York University Press.

Mendible, Myra (ed.). 2016. American Shame: Stigma and the Body Politic, Indiana University Press. URL: <http://www.jstor.org/stable/j.ctt1bmzmdz.1> Part 1.

Farrell, Amy Erdman.2011. Fat shame : stigma and the fat body in American culture. New York and London. Ch. 4.

Kwan, Samantha And Graves, Jennifer. 2013. Framing Fat: Competing Constructions In Contemporary Culture, New Brunswick, New Jersey, and London: Rutgers University Press. Ch. 5.

Putzi, Jennifer.2006 Identifying marks : race, gender, and the marked body in nineteenth-century America . Athens and London. Ch. 5

Report 2. The human body in a consumer society

1. Commercialization of corporeality.
2. Types of needs and ways to satisfy them.
3. Fashion as a stimulant of consumption.
4. Signs and symbols of social status.

Sources:

Gilleard, Chris and Higgs, Paul. Ageing, Corporeality and Embodiment. London: Anthem PRESS. Ch.1.

Mascia-Lees, Frances E. 2011. A Companion to the Anthropology of the Body and Embodiment. Oxford: Blackwell Publishing Ltd. Ch. 6,8.

Entwistle, Joanne and Wilson, Elizabeth. 2001. Body Dressing. Oxford: Berg.

Shilling, Chris. 2005. The Body in Culture, Technology and Society. London: SAGE Publications. Ch. 7.

Kyrölä, Katariina. 2014. The weight of images: affect, body image and fat in the media. Surrey: Ashgate. Introduction; pp.1-30.

Pasi Falk, 1994. The Consuming Body. London. Ch. 5.

Sukhanova, Ekaterina and Thomashoff, Hans-Otto. 2015. Body image and identity in contemporary societies: psychoanalytic, social, cultural and aesthetic perspective. New York. Ch. 13, 14.

Dittmar, Helga. 2007. Consumer Culture, Identity and Well-Being. New York. Ch. 6, 7, 8.

Maudlin, Julie Garlen, 2006. Teaching Bodies: Curriculum and Corporeality. Electronic Theses and Dissertations. 469. URL: <https://digitalcommons.georgiasouthern.edu/etd/469>

Grosz, E.A. 1994. Volatile bodies: toward a corporeal feminism. Bloomberg: Indiana University Press.

Malti-Douglas, Fedwa. 1992. Woman's Body, Woman's Word: Gender And Discourse In Arabo-Islamic Writing, Princeton, New Jersey: Princeton University Press.

Featherstone, Mike (ed). 2007. Consumer Culture and Postmodernism, London: SAGE Publications.

Featherstone, Mike (ed). 1994. The Consuming Body. London: SAGE Publications.

Main concepts:

body, corporeality, stigma, body art, signs and symbols of corporeality

Review and Discussion Questions:

1. What is the difference between the concepts of "body" and "corporeality"?
2. What is the difference between the concepts "flesh", "soma", "body"?
3. What is the specificity of the perception of corporeality today?
4. What are the reasons for the change in ideas about corporeality in history?

Topic 12. **MIND AS A PHILOSOPHICAL PROBLEM**

1. History and modern common sense notions of the Mind.
2. Materiality and immateriality of the Mind.

Main reading:

Fullerton, G. S. An Introduction to Philosophy. Chap. VIII – What is the Mind?

Payne, W. Russ. 2015. An Introduction to Philosophy. Bellevue College. Chap.7: Philosophy of Mind, p. 72.

Seminar 27. The Essence of Human Mind

1. The structure and essence of consciousness.
2. Psychic and consciousness.
3. Mind, consciousness and thinking.

Report 1. Do animals have consciousness?

1. Three stages of animals' psyche development, according to Alexsei Leontiev.
2. Ethology as a study of animal behavior.
3. Rationality of animals.

Sources:

Blackmore, Susan 2004 Consciousness An Introduction Oxford University Press, Section 4, pp.139-180.

Leontyev, Aleksei Nikolaevich 2009 An Outline of the Evolution of the Psyche / The Development of Mind: Selected Works of Aleksei Nikolaevich Leontyev, Bookmasters, Inc., Ohio, pp.137-180.

Andrews, Kristin 2015 *The Animal Mind: An Introduction to the Philosophy of Animal Cognition*, Routledge 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN, p.51-56

Report 2. Consciousness and the “ideal”

1. The meanings of the concept “ideal”. “Ideal” as a result of the activity of human consciousness.
2. The problem of “alienation”, “reification” and “de-reification” of ideal in Marxism.
3. Ideal in the theories of Plato, Kant, Hegel.

Sources:

Fullerton, G. S. *An Introduction to Philosophy*. Chap. VIII – What is the Mind? 34. *The Metaphysician And The Mind*.

Ilyenkov, Evald 1977 *The Concept of the Ideal*, Progress Publishers <https://www.marxists.org/archive/ilyenkov/works/ideal/ideal.htm>

Swaab, Dick. 2014 *We Are Our Brains: From the Womb to Alzheimer's*. Penguin Books Limited. Chap.7: THE BRAIN AND CONSCIOUSNESS.

Report 3. Consciousness and language

1. When and under what conditions does consciousness appear (in phylogenesis and ontogenesis)?
2. Sign, meaning, symbol. Semiotics.
3. Evolution of natural languages (pictogram - hieroglyph - letter). Artificial languages.

Sources:

Zdenek Salzmann, James M. Stanlaw, Nobuko Adachi, 2012 *Language, Culture, and Society An Introduction to Linguistic Anthropology*, Westview Press, ch. 6,11

William A . Haviland, Harald E. L. Prins, Dana Walrath, Bunny McBride 2016 and 2013 *The Essence of Anthropology*, Fourth Edition Cengage Learning, ch. 9

Main concepts:

reflection, sensation, perception, representation, imagination, ideal, speech, language, semiotics, sign, symbol.

Review and Discussion Questions:

1. Why is consciousness a complex philosophical problem?
2. How does animal language differ from human language?
3. What is the philosophical meaning of the concept of “ideal”?
4. How are consciousness and language connected?
5. What is the difference between the meaning of “sign” and “symbol”?

Topic 13. **PHILOSOPHICAL ANTHROPOLOGY**

Seminar 28. The Problem of the Human in Philosophy

1. Man, individual, individuality, personality. Man as the unity of biological and social.
2. The essence of man in various conceptions (naturalistic, sociocentric, religious).
3. Psychophysiological problem in Philosophy.
4. The personality of the doctor.

Report 1. What is personality?

1. Are all people personalities?
2. What are the personality criteria?
3. At what point does a Man become a personality?
4. Is it possible to "lose" a personality?
5. How do the concepts of "individual", "identity" and "personality" compare?
6. Medicine and changing the human nature.

Sources:

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Ch.13: Do We Possess Free Will? Harry Frankfurt, Freedom of the Will and the Concept of a Person.

Daniel Cervone, Lawrence A. Pervin 2013,2010,2007,2004 Personality Theory And Research, Twelfth Edition John Wiley & Sons, Inc. , ch. 1,2

Duane P. Schultz, Sydney Ellen Schultz 2005 Theories of Personality Eighth edition Wadsworth, Thomson Learning, Inc. , Part I

Tom Morris, Ph.D. 1999 Philosophy For Dummies Wiley Publishing, Inc., ch. 13

Jan-Christoph Heilinger, Oliver Müller, and Matthew Sample 2017 Changing Human Nature: The Ethical Challenge of Biotechnological Interventions on Humans // Handbook of the Philosophy of Medicine, ed.by Thomas Schramme, Steven Edwards, Part 7 Ch.65, p.1061.

Report 2. Does a person have a soul?

1. A religious interpretation of the being of the soul.
2. Understanding the "soul" by different philosophers.
3. Physical and mental in a person. The problem of the relationship between the soul and the body (psychophysiological problem).

Sources:

Soul: religion and philosophy // Encyclopædia Britannica, <https://www.britannica.com/topic/soul-religion-and-philosophy>

Report 3. Modern ideas about human nature - transhumanism

1. Modern transformations of human nature.
2. The medical and technological aspects of human improvement. Biohacking.
3. Human Enhancement

Sources:

Roberto Manzocco, 2019, Transhumanism - Engineering the Human Condition: History, Philosophy and Current Status, Springer Praxis Books <https://www.pdfdrive.com/transhumanism-engineering-the-human-condition-history-philosophy-and-current-status-d189783980.html>

Juengst, Eric and Daniel Moseley, 2019 Human Enhancement // The Stanford Encyclopedia of Philosophy, Edward N. Zalta (ed.), URL: <https://plato.stanford.edu/archives/sum2019/entries/enhancement/>

Main concepts:

philosophical anthropology, cultural anthropology, Man, individual, identity, personality, soul, transhumanism

Review and Discussion Questions:

1. What is the meaning of the concept of "human nature"?
2. How do the representatives of naturalism, sociocentrism, theocentrism and anthropologism understand human nature?
3. What is the essence of the psychophysiological problem?
4. What are the challenges of the future of humanity?
5. What are the theories and methods of Human Enhancement?

Topic 14. NATURE AND SOCIETY

Seminar 29. The Interaction between Nature and Society

1. Natural factors and their role for society. The concept of geographical determinism and its criticism.
2. The environmental problem is a global problem of humanity. The impact of scientific and technological progress on nature and society.
3. Population as a natural and social factor. Demographic problems of our time.

Home task:

Watch the movie “How many people can live on planet Earth?”

Report 1. Geographical determinism

1. Geographic environment, society and Man in theory of Charles Montesquieu.
2. The theory about hydrosphere of Lev Mechnicov.
3. Defense of English colonialism of Henry Bockle.
4. Friedrich Ratzel about the geopolitics.

Sources:

Mechnicov, Lev 1889 Civilization and the Great Historical Rivers

Chumakov, Alexander 2016 Geographical determinism DOI: 10.13140/RG.2.1.4481.5447

Report 2. Ecology and Man

1. Why is the environmental problem global?
2. Various aspects of the environmental crisis.
3. Ways to solve an environmental problem.

Sources:

Quentin Wodon, Andrea Liverani, George Joseph, and Nathalie Bougnoux, Editors 2014 Climate Change and Migration Evidence from the Middle East and North Africa International Bank for Reconstruction and Development / The World Bank., Part 4

William N. Rom Foreword By Frances Beinecke 2012 ENVIRONMENTAL POLICY AND PUBLIC HEALTH Air Pollution, Global Climate Change, and Wilderness John Wiley & Sons, Inc. Ch.12

Joane Nagel, Thomas Dietz, Jeffrey Broadbent 2009 Workshop on Sociological Perspectives on Global Climate Change National Science Foundation, Parts I, III

Report 3. Demographic problems of Modernity

1. List the demographic problems of modern society.
2. Theory of Malthus.
3. Compare the demographic situation in the world with the situation in your country.
4. Can demographic issues be resolved? Suggest ways to solve them.

Sources:

Hickes Jennifer, Anderton Amherst Douglas L., Yaukeylate David 2015 DEMOGRAPHY The Study of Human Population, Fourth Edition, WAVELANDPRESS, Ch.1

Dudley L. Poston, Jr., and Leon F. Bouvier 2010 POPULATION AND SOCIETY An Introduction to Demography, Cambridge University Press, Ch. 1,9,14

Main concepts:

nature, culture, geographical determinism, geopolitics, racism, global problems, ecology, environmentalism, demographics, Malthusianism

Review and Discussion Questions:

1. The specifics of the relationship between nature and society at different stages of their development.
2. What does "geographical determinism" mean?
3. What is the role of climate in the lives of peoples according to Montesquieu?
4. What are the arguments of the environmentalists and their opponents about the modern environmental situation? Describe the role of technology in developing and overcoming the environmental crisis.
6. What demographic problems of humanity can you list at the beginning of the 21st century?

Topic 15. **PROBLEMS OF SOCIAL DEVELOPMENT**

Main reading:

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Ch.22: Does Justice Require Equality? Robert Nozick, Distributive Justice, from Anarchy, State, and Utopia.

Seminar 30. Social problems in Philosophy

1. Models of the historical process. Concepts of progress, regression, cyclical movement, evolution and revolution.
2. Social development factors.
3. The criteria for social progress.

Report 1. The concept of public development of Lev Gumilyov

1. The concept of "passionarity".
2. Cycles of the development of society, by L. Gumilyov.

Sources:

Titov, Alexander 2005 Lev Gumilev, Ethnogenesis and Eurasianism, ProQuest, Ch.1.4 Passionamost', p.52

Report 2. Concepts of Progressive Historical Development

1. Enlighteners about public progress.

2. The concept of the socio-economic formations of K. Marx.

3. Concept of determinism (by Raymond Aron, Daniel Bell, Alvin Toffler).

Sources:

Rosenberg, Alexander 2008 Philosophy of Social Science, Westview Press, Ch.1 What is the philosophy of social science? p.1-26; Ch.4 Marxism and Meaning p.121; Ch. Blunting the Threat of Genetic Determinism, p.190

Report 3. Man and Society in Thomas More's and Tommaso Campanella Social Utopia

1. The socio-economic organization of life in a utopian society.

2. Spiritual and cultural features of life in Utopia.

3. The socio-economic organization of life in a utopian society.

4. Spiritual and cultural features of life in the City of the Sun.

Sources:

More, Thomas. Utopia. Any edition. <https://en.wikisource.org/wiki/Utopia>

Campanella T. The City of the Sun <http://www.gutenberg.org/ebooks/2816>

Main concepts:

society, history, formation, progress, regression, culture, civilization, technological determinism, utopia, dystopia

Review and Discussion Questions:

1. Does history have a direction in its development?

2. Are there objective laws of social development?

3. What is the progress in historical development, according to the enlighteners? Marx?

4. What are representatives of technological determinism?

5. How does utopia differ from dystopia?

Topic 16. THE HUMAN IN THE COMMUNITY SYSTEM

Seminar 31. Man and Society

1. A person in the social and class structure of society and in the political system.

2. Man and ethnicity. National identity and national character.

3. Man and family. Historical forms of marital relations.

4. Diversity of subcultures.

Main reading:

Tim Bayne Axel Cleeremans Patrick Wilken 2009 The Oxford Companion TO Consciousness Semir Zeki, Oxford University Press

Report 1. Social stratification of modern society

1. Types of social differentiation.
2. Social conflicts and ways to resolve them.

Sources:

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. The Norton Introduction to Philosophy. Ch.12: What Is Race? What Is Gender?

Report 2. The problems of globalization in today's world

1. The pros and cons of globalization.
2. Glocalization as a way to overcome problems.

Sources:

Hans Günter Brauch, Úrsula Oswald Spring, John Grin, Czeslaw Mesjasz, Patricia Kameri-Mbote, Navnita Chadha Behera, Béchir Chourou, Heinz Krummenacher (Editors) 2009 Facing Global Environmental Change:Environmental, Human, Energy, Food, Health and Water Security Concepts Springer-Verlag Berlin Heidelberg, Part 5-8

Abey Francis, 2018, Glocalization – Definition, Advantages and Disadvantages <https://www.mbaknol.com/international-business/glocalization-definition-advantages-and-disadvantages/>

Dani Rodrik, 2011, The Globalization Paradox, Oxford University Press, ch.7,9,12

Joachim Blatter, 2013, Glocalization // Encyclopedia Britannica <https://www.britannica.com/topic/glocalization>

Report 3. The origin and evolution of the family

1. Stages of family development and marriage, according to F. Engels and Morgan.
2. Family forms.

Sources:

Engels, Friedrich 1884 The Origin of the Family, Private Property and the State, Ch.2: The family.

https://en.wikipedia.org/wiki/The_Origin_of_the_Family,_Private_Property_and_the_State

Richard Weikart, Marx, Engels, And The Abolition Of The Family // History of European Ideas, Vol. 18, No. 5, pp. 657-672, 1994.

<https://www.csustan.edu/sites/default/files/History/Faculty/Weikart/Marx-Engels-and-the-Abolition-of-the-Family.pdf>

Report 4. Young family: problems and prospects

1. Types of problems of a young family.
2. Social and economic measures of state support for the family.

Sources:

William A . Haviland, Harald E. L. Prins, Dana Walrath, Bunny McBride 2016 and 2013 *The Essence of Anthropology*, Fourth Edition, Cengage Learning, ch.12

Main concepts:

social stratification, social groups, family, human rights, social conflict

Review and Discussion Questions:

1. What are social classes and strata?
2. What is the difference between globalization and glocalization?
3. When and why does a family appear in human history?
4. What are the criteria for a young family?

Topic 17. EPISTEMOLOGY

Seminar 32. Major problems of Epistemology as a theory of cognition

1. Forms and methods of cognition. Sensual and rational cognition and their forms. Empirical and theoretical. Sensualism, empiricism, rationalism, agnosticism.
2. Human cognitive capabilities.
3. The specifics of irrational cognition (intuitive and mystical).
4. The connection between language and cognition.
5. Specificity of medical cognition.

Main reading:

Alex Byrne 2018 *The Norton Introduction to Philosophy*, 2-nd ed. New York, London: W. W. Norton & Company, Inc. Ch.8: What Is Consciousness?

Tony Cheng 2018 *Consciousness / Introduction to Philosophy: Philosophy of Mind*, Ch.6, pp.43-50.

Report 1. Features of sensual and rational cognition

1. Forms of sensual cognition: sensation, perception, representation.

2. Forms of rational cognition: concept, judgment and its types, inference.
3. Controversy of empiricism and rationalism.

Sources:

Magee, Bryan. 1998 *The Story of Philosophy The Great Rationalists* p.84, *The Great Empiricists* p.102, NY: DK Publishing, Inc. pp. 208-214

Report 2. The specifics of scientific cognition

1. Features of scientific cognition: stages and methods.
2. Goals and objectives of scientific cognition.
3. Elements of information transmission in science compared to mythology and art.

Sources:

Losee, John. 2001 *A Historical Introduction to the Philosophy of Science*, 4-th ed. New York: Oxford University Press Inc. Ch.9: *Analyses of the Implications of the New Science for a Theory of Scientific Method*. pp.86-131

Main concepts:

consciousness, cognition, thinking, truth, hypothesis, language, intuition, creativity, subject, object, rationalism, empiricism, sensationalism, knowledge, methodology, paradigm, concept, judgment, inference.

Review and Discussion Questions:

1. In what forms is there sensory cognition?
2. In what forms is rational cognition?
3. What is intuition? What is insight?
5. How does scientific cognition differ from other types of cognition?

Topic 18. ETHICS AND AESTHETICS

1. The concept, origin and structure of morality. Specificity of moral regulation. Morality and law. Ethical Teachings in the History of Philosophy
2. Features of aesthetic development of the world. Art as a form of spiritual life of society. Aesthetic and artistic.

Main reading:

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. 2018. *The Norton Introduction to Philosophy*. Ch.14: *What Is the Right Thing to Do?* Ch.16: *Which Moral Theory Is Correct?*

Seminar 33. The Spiritual Life of Man and Society

1. The concept of spiritual, ideal in philosophy.
2. Collective forms of spiritual life: mythology, philosophy, science, morality, law, religion, art.
3. The concept of morality. The structure of morality: consciousness, relationships, actions. The origin of morality.
4. Features of aesthetic and artistic exploration of the world.

Report 1. Ethics as a doctrine of morality

1. The concept of good and evil in moral teachings.
2. Morality as a specific way of regulating public relations.

Sources:

Fullerton, G. S. An Introduction to Philosophy. Chap. XI – Other Problems of World and Mind; 47. The physical world and the moral world.

Apresyan R. Towards a Core Understanding of Morality / Philosophy: Theory and Practice / Russian Academy of Sciences, Institute of Philosophy; Ed.: V. Sharova, E. Trufanova, A. Yakovleva. – M. : ИФ РАН, 2013. pp.126-130.

Artemyeva O. What Morality is About? / Philosophy: Theory and Practice / Russian Academy of Sciences, Institute of Philosophy; Ed.: V. Sharova, E. Trufanova, A. Yakovleva. – M. : ИФ РАН, 2013. Pp.131-137.

Report 2. Art as a way to reflect the world

1. The origin and essence of art.
2. The specifics of art.
3. The role of art in the spiritual development of the individual.
4. Medicine as an art.

Sources:

Fullerton, G. S. 2005 An Introduction to Philosophy. Chap. XVIII – Ethics and Aesthetics; 73. Aesthetics, p.155.

Baroe, Kristine 2017 Handbook of the Philosophy of Medicine ed.by Thomas Schramme, Steven Edwards, Liverpool: Springer, Part V Ch.46 Medicine as Art and Science, p.759

Main concepts:

spirituality, ethics, morality, utilitarianism, aesthetics, art, good, evil, conscience, altruism, beauty

Review and Discussion Questions:

1. What is the meaning of “ideal” in philosophy?
2. What forms and types of spirituality do you know?

3. What is morality? How is it different from the law?
4. What are the peculiarities of religious morality?
5. What are the differences between secular and religious morality?
6. What role does art play in the development of personality and society?

Topic 19. AXIOLOGY

Seminar 34. Study on values

1. Axiology is a philosophical doctrine about values.
2. Value systems in different historical periods.
3. Happiness and love as universal values. Freedom, creativity and health as phenomena of human existence.
4. The problem of life and death in the spiritual experience of man. The sense and the purpose of life.

Main reading:

Schroeder, Mark 2021 Value Theory // The Stanford Encyclopedia of Philosophy URL: <https://plato.stanford.edu/archives/fall2021/entries/value-theory/> Ch.1: Basic Questions

Report 1. What is happiness?

1. Eudemonism as a philosophical doctrine on happiness.
2. What are the components of happiness?
3. Is happiness subjective or objective?

Sources:

Payne, W. Russ. 2015. An Introduction to Philosophy. Bellevue College. Chap.8: Love and Happiness, p. 79.

Janne Mattila 2011 Philosophy as a Path to Happiness Attainment of Happiness in Arabic Peripatetic and Ismaili Philosophy Helsinki University Print , ch. 4,5

Diana Lobel, 2017, Philosophies Of Happiness a Comparative Introduction to the Flourishing Life, Columbia University Press, ch. 1-5,9,10

David Susan A., Boniwell Ilona, Conley Amanda Ayers. 2013 The Oxford Handbook Of Happiness, Oxford University Press, Section III

Report 2. Love as a value

1. Types of love.
2. Difference of love from friendship, love from falling in love.

Sources:

Payne, W. Russ. 2015. An Introduction to Philosophy. Bellevue College. Chap.8: Love and Happiness, p. 79.

Report 3. Creativity as a value

1. The essence of creativity.
2. The value of creativity for the person and society.

Sources:

Schickore, Jutta 2018 Scientific Discovery // The Stanford Encyclopedia of Philosophy, Edward N. Zalta (ed.), URL: <https://plato.stanford.edu/archives/sum2018/entries/scientific-discovery/> Ch.9. Creativity, analogy, and mental models.

Tom Willett The meaning of the creative act: Creativity & Redemption / URL: <https://www.willett.world/creativity-and-redemption>

Report 4. The sense of life. Death and immortality

1. Understanding the sense of life (religious, atheistic).
2. Ideas about life, death, immortality.
3. Prospects and consequences of human immortality.

Sources:

Rosen G., Byrne A., Cohen J., Harman E., Shiffrin E. (2018) The Norton Introduction to Philosophy. Ch.19: What Is the Meaning of Life? Samuel Scheffler, Death and the Afterlife.

Kubler-Ross, Elisabeth. On Death and Dying, p.11-17

Kearl, Michael C. (1989) Endings: A Sociology of Death and Dying Oxford University Press. Ch. 1,2

Tom Morris, Ph.D. (1999) Philosophy For Dummies, Wiley Publishing, Inc., Part VI

Main concepts:

value, value system, axiology, life, happiness, love, self-fulfillment, sense of life, creativity, eudemonism.

Review and Discussion Questions:

1. What is the value, the value system, how does it change throughout human life, in the course of history?
2. Where is the place of the freedom, love and happiness in the hierarchy of values?
3. What is the role of creativity in different human activities?
4. What is the happiness of a person, is it achievable and how to achieve it?
5. Why are reflections on the meaning of life linked to the realization of the finiteness of human existence?

6. Does materialism recognize human immortality?
7. What are the approaches to defining the meaning of human life?

Topic 20. **PHILOSOPHY AND MEDICINE**

Seminar 35. Philosophical problems of Medicine

1. Man as a subject of philosophy and medicine.
2. Philosophy and medicine about human health, disease and longevity.
3. Philosophical problems of modern medicine.
4. Philosophy and science about life, death and immortality.
5. Medicalization as a problem.

Main reading:

Stuart F. Spicker 2002 *The Philosophy of Medicine and Bioethics: Commentary on ten Have and Engelhardt // Philosophy of Medicine and Bioethics*. Ed. by Ronald A. Carson. P.125.

R. Paul Thompson, Ross E.G. Upshur 2018 *Philosophy of Medicine: An Introduction*, New York : Routledge. Ch.1: Philosophy of medicine: Its scope and subject matter.

Report 1. Health as a social value

1. Understanding health and disease.
2. Factors of human health.
3. The relationship between health and happiness.

Sources:

Marcum, James A. (2008) *Humanizing Modern Medicine: An Introductory Philosophy of Medicine*, Springer. Part I Ch.3: Patient as Body or Person, Ch.4: Disease or Illness and Health or Wellbeing, Part III Ch.11 Medical Axiology and Values.

R. Paul Thompson and Ross E.G. Upshur 2018 *Philosophy of Medicine: An Introduction*, New York: Routledge. Ch.4 Defining health and disease, p.14

Allmark, Peter 2017 *Health Promotion in Public Health: Philosophical Analysis // Handbook of the Philosophy of Medicine*, ed. by Thomas Schramme, Steven Edwards, Ch.67, p.1102-1103

Report 2. Philosophical problems of modern medicine.

1. The ratio of standardization and creativity in medical practice.
2. The problem of commercialization of medicine and the medicalization of human life.

3. Ethical problems in medicine (doctor-patient relations, abortion, euthanasia, assisted reproductive technologies, etc.).

Sources:

Marcum, James A. (2008) *Humanizing Modern Medicine: An Introductory Philosophy of Medicine*, Springer. Introduction: A Philosophy of Medicine? Part I Ch.1: Medical Worldviews

R. Paul Thompson and Ross E.G. Upshur 2018 *Philosophy of Medicine: An Introduction*, New York: Routledge. Ch.15 Patient-Physician Relationships, pp. 277-297

Main concepts:

bioethics, health, disease, illness, commercialization of medicine, medicalization, paternalism, informed consent

Review and Discussion Questions

1. How does a person's philosophical understanding differ from a medical one?
2. Is there a future for traditional medicine?
3. Is medicine the determining factor for health?
4. What philosophical and religious ideas underlie Eastern medicine?
5. What are the most acute problems of modern medicine and what are the ways to solve them?
6. What are the most acute ethical problems of modern medicine?

Report requirements

The report should consist of two parts: Word-text and PowerPoint presentation.

1. Text. The length of the text doesn't matter, it's important that the topic is revealed. The text must be signed: Student's name, group number, topic of report. Finish with a general conclusion and express your personal opinion. At the end there should be a list of sources (3-5) with links.

2. A PowerPoint Presentation should consist of 10 or more slides. On the first slide, your name, group number, topic of report. Then the main part includes the basic definitions and main ideas of your text, illustrations, pictures, diagrams, etc. At the end, write your opinion about the problem and the general conclusion. On the last slide, there should be a list of sources of information.

The report should be 10-12 minutes long. To do this, you need to select the material and preliminarily discuss the text of the report.

Formulate the main theses (main thoughts, ideas) of the report for the recording of listeners with one of the last slides.

To prepare the report-presentation use 3-5 sources of information (scientific articles and books, websites).

The text in the presentation should be divided into parts for ease of reading, contain illustrations, pictures.

Highlight basic concepts and definitions.

On the last slide – a list of sources with Internet links and an indication of interesting video materials on the topic.

Evaluation for the report depends on the correctness of the selection of material for the disclosure of the topic, on the design in accordance with the requirements, on the persuasiveness of the presentation, answers to questions.

It is unacceptable to turn the report-presentation into automatic reading from the screen or replace it with watching a video sequence.

Philosophy Exam Questions for 2nd Year Students

1. The concept of philosophy. Philosophy and worldview. The Place of Philosophy in Culture.

2. The Structure of Philosophical Knowledge and the Functions of Philosophy.

3. Comparative analysis of philosophy and other types of worldview (mythology, religion, science).

4. Philosophy of Ancient India. Anthropology and Ethics of Buddhism

5. Philosophy of Ancient China. Man, society and state in Confucianism.

6. Main concepts of Taoist philosophy. "Dao de Jing" Lao Zi.

7. The emergence and features of ancient Greek philosophy. Natural philosophy of pre-Socratics

8. Socrates and his role in ancient Greek philosophy. Mayeutics of Socrates

9. Plato's ontology and epistemology: doctrine of ideas. The Doctrine of the State. Main ideas in dialogue "Symposium"

10. Aristotle on matter and form, the soul, man and the state.

11. Comparative Analysis of Ethical Teachings: Epicureanism, Cynicism and Stoicism

12. Medieval philosophy. Patristics and scholasticism. Philosophical concepts of Aurelius Augustine and Thomas Aquinas

13. The main features of the philosophy and culture of the Renaissance

14. Features of the philosophy of the Modern Time. The empirical method of F. Bacon and the rationalism of R. Descartes

15. Key characteristics of the Enlightenment Philosophy. The natural right and social contract theories in the theories of Thomas Hobbes and John Locke.

16. Philosophy, ideology and culture of the Enlightenment. Philosophical views of Jean-Jacques Rousseau. De la Mettrie's materialism.
17. General characteristics of German classical philosophy. The Philosophy of Immanuel Kant: Epistemology and Ethics.
18. Hegel's objective idealism. The doctrine of dialectic.
19. Feuerbach's anthropological materialism.
20. Main features, historical and theoretical prerequisites for the emergence of Marxist philosophy.
21. Irrationalism and voluntarism in the philosophy of Arthur Schopenhauer. The Doctrine of Representation and Will. Ethics
22. The doctrine of Friedrich Nietzsche about the will to power and the superhuman. Main ideas of F. Nietzsche's "Antichrist"
23. The Basic Principles of Sigmund Freud's Psychoanalysis. The structure of the psyche and the theory of the unconscious. Classical psychoanalysis on the occurrence of neuroses.
24. Freudian understanding of culture and religion. The work of Sigmund Freud "The Future of an Illusion"
25. Neo-Freudianism: Erich Fromm's "humanistic psychoanalysis" and Carl-Gustav Jung's "analytical psychology"
26. Prerequisites for the emergence of existentialism and its general characteristics
27. The Problem of Freedom in the Existentialist Philosophy of J.-P. Sartre. The work of J.-P. Sartre "Existentialism is a Humanism"
28. Existentialism of Albert Camus and Kobo Abe
29. The philosophical meaning of the concepts of "body" and "corporeality": social aspects
30. Philosophical teachings about human nature: naturalism, sociocentrism, theocentrism, anthropologism
31. The structure and essence of consciousness. Psychic, mind, consciousness and thinking. Consciousness and ideality and speech act
32. Forms and methods of cognition. Sensual and rational cognition and their forms. Empirical and theoretical. Sensualism, empiricism, rationalism, agnosticism. Specificity of medical cognition.
33. Man, individual, individuality, personality. Man as the unity of biological and social. The personality of the doctor.
34. The main problems of interaction between nature and society.
35. Models of the historical process. Concepts of progress, regression, cyclical movement, evolution and revolution
36. A person in the structure of society. Political sphere of society: state and law

37. The concept, origin and structure of morality. Specificity of moral regulation. Morality and law. ethical teachings in the history of philosophy

38. Features of aesthetic development of the world. Art as a form of spiritual life of society. Aesthetic and artistic.

39. Axiology as a branch of philosophy. Happiness, love, freedom and creativity as phenomena of human existence. The problem of the meaning of life

40. Philosophical problems of modern medicine. Philosophy and science of life, death and immortality of man.

PRACTICUM

Topic 1.

THE SPECIFICS OF PHILOSOPHICAL KNOWLEDGE

Case 1: What did philosophy mean one hundred years ago and today?

Read the text about the features of philosophy and answer the questions below.

WHAT PHILOSOPHY MEANS IN OUR TIME. There are many to whom philosophy is a "Weltweisheit," a world-wisdom. Shall we say that this is the meaning of the word philosophy now? And if we do, how shall we draw a line between philosophy and the body of the special sciences? Perhaps the most just way to get a preliminary idea of what philosophy means to the men of our time is to turn away for the time being from the definition of any one man or group of men, and to ask ourselves what a professor of philosophy in an American or European university is actually supposed to teach. It is quite clear that he is not supposed to be an Aristotle. He does not represent all the sciences, and no one expects him to lecture on mathematics, mechanics, physics, chemistry, zoology, botany, economics, politics, and various other disciplines. There was a time when he might have been expected to teach all that men could know, but that time is long past. Nevertheless, there is quite a group of sciences which are regarded as belonging especially to his province; and although a man may devote a large part of his attention to some one portion of the field, he would certainly be thought remiss if he wholly neglected the rest. This group of sciences includes logic, psychology, ethics and aesthetics, metaphysics, and the history of philosophy. The case, then, stands thus: a certain group of disciplines is regarded as falling peculiarly within the province of the professor of philosophy, and the sciences which constitute it are frequently called the philosophical sciences; moreover, it is regarded as quite proper that the teacher of philosophy should concern himself with the problems of religion, and should pry into the methods and fundamental assumptions of special sciences in all of which it is impossible that he should be an adept. The question naturally arises: Why has his task come to be circumscribed as it is? Why should he teach just these things and no others? To this question certain persons are at once ready to give an answer. There was a time, they argue, when it seemed possible for one man to embrace the whole field of human knowledge. But human knowledge grew; the special sciences were born; each concerned itself with a definite class of facts and

developed its own methods. It became possible and necessary for a man to be, not a scientist at large, but a chemist, a physicist, a biologist, an economist. But in certain portions of the great field men have met with peculiar difficulties; here it cannot be said that we have sciences, but rather that we have attempts at science. The philosopher is the man to whom is committed what is left when we have taken away what has been definitely established or is undergoing investigation according to approved scientific methods. He is Lord of the Uncleared Ground, and may wander through it in his compassless, irresponsible way, never feeling that he is lost, for he has never had any definite bearings to lose.

But I may say, in anticipation, as much as this: – Philosophy is reflective knowledge.

(Fullerton, G. S. 1915 *An Introduction to Philosophy*)

1. Why can't a modern philosopher be Aristotle, according to the author?
2. What was philosophy in antiquity?
3. What features of philosophy highlights the author?
4. Explain the meaning of "reflective knowledge".

Topic 2. **PHILOSOPHY OF ANCIENT EAST**

Case 1: Taoist view of the world

Read the text about the features of the Taoist view of the world and answer the questions below.

Highest good is like water: water benefits the things of the world and does not contend.

Dwell in places that the masses of men despise.

“A fragment, thus whole”: bent, thus straight; hollow, thus full; worn, thus new.

Few, thus gaining; many, thus confused – therefore the sage embraces One and is a standard for the world.

Not revealing himself, thus bright; not asserting himself, thus shining; not praising himself, thus meritorious; not boasting of himself, thus enduring. He does not contend, thus none can content with him.

The old saying, “A fragment, thus whole,” how could it be empty words? Truly, it will return whole in the end.

There is a thing formed from confusion and born before heaven and earth. Silent, solitary, alone and unchanging. It revolves everywhere and is never in danger. It can be the mother of all under heaven. I do not know its name, but I style it ‘the Dao’.

The Dao gives birth to one; one gives birth to two; two gives birth to three; three gives birth to the ten thousand things.

The things of the world bear Yin on their backs and embrace the Yang. They exhaust their qi in harmony.

(Lao-Zi. Dao de Jing)

1. How the ancient Taoists envisioned the structure of the world?
2. Prove the dialectic of this worldview.

Case 2: Taoist ideal of man

Read the text about Taoist ideal of man and answer the questions below.

He who knows men is wise; he who knows himself is enlightened.

He who conquers men has strength; he who conquers himself is strong.

He who knows when he has enough is wealthy; he who perseveres has strong will.

He who does not lose his place is lasting; he who lasts beyond his death is long lived.

Great perfection appears defective, so use can never make it worn; great fullness seems vacant, so use can never make it empty. Great straightness seems bent; great skill seems clumsy; great eloquence seems inarticulate.

Haste overcomes cold, tranquility overcomes heat. Clear and tranquil, be a standard to the world.

One who possesses virtue in abundance may be compared to a new born babe. Wasps and scorpions, poisonous snakes: none will bite him. Fierce beasts will not maul him, predatory birds will not swoop down upon him.

His bones are weak, his muscles pliable, and his grasp is firm. He knows nothing of the female and the male, yet his male organ stirs. His essence is at its most pure. He can scream all day and not become hoarse. This is harmony at its height.

Knowing harmony is called constant; knowing the constant is called enlightened.

To increase one's nature is called inauspicious; when the mind directs the qi it is called self-coercion.

When things in their prime grow old, they are called 'contrary to the Dao'. What is contrary to the Dao comes to an early end.

Those who know do not speak; those who speak do not know.

Engage in non-action, undertake having no undertakings, taste the tasteless. Enlarge the small, increase the few, requite hostility with virtue (de).

Plan for the difficult on the basis of the simple, do great things on the basis of details – the difficult undertakings of the world are all arise from

simple situations, and the greatest undertakings in the world all arise from small details.

To know you do not know is best; not to know that one does not know is to be flawed.

One who sees his flaws as flaws is therefore not flawed.

The sage is flawless. He sees his flaws as flaws, therefore he is flawless.

(Lao-Zi. Dao de Jing)

1. What qualities should «absolutely wise» possess?
2. Prove the dialectic of this worldview.

Topic 3. PHILOSOPHY OF ANCIENT GREECE

Case 1: Greek views on healing

Read the text about Greek views on healing and answer the questions below.

The good and healthy elements in the body are to be indulged, and the bad elements and the elements of disease are not to be indulged, but discouraged. And this is what the physician has to do, and in this the art of medicine consists, for medicine may be regarded generally as the knowledge of the loves and desires of the body, and how to satisfy them or not; and the best physician is he who is able to separate fair love from foul, or to convert one into the other; and he who knows how to eradicate and how to implant love, whichever is required, and can reconcile the most hostile elements in the constitution and make them loving friends, is a skilful practitioner. Now the most hostile are the most opposite, such as hot and cold, bitter and sweet, moist and dry, and the like. And my ancestor, Asclepius, knowing how to implant friendship and accord in these elements, was the creator of our art.

(Plato. Symposium)

1. How did you understand who Plato considers the best doctor?
2. What is health and disease, according to Plato?
3. Can you agree with such understanding of medicine? Argue your position.

Case 2: The ancient Greeks' ideas about the essence of love

Read the text about Greek views on the essence of love and answer the questions below.

‘The love of generation and of birth in beauty.’ ‘Yes,’ I said. ‘Yes, indeed,’ she replied. ‘But why of generation?’

‘Because to the mortal creature, generation is a sort of eternity and immortality,’ she replied; ‘and if, as has been already admitted, love is of the everlasting possession of the Good, all men will necessarily desire immortality together with goodness: Wherefore [Eros is the love of] immortality.’

All this she taught me at various times when she spoke of love. And I remember her once saying to me, ‘What is the cause, Socrates, of love, and the attendant desire? See you not how all animals, birds, as well as beasts, in their desire of procreation, are in agony when they take the infection of love, which begins with the desire of union; whereto is added the care of offspring, on whose behalf the weakest are ready to battle against the strongest even to the uttermost, and to die for them, and will let themselves be tormented with hunger or suffer anything in order to maintain their young. Man may be supposed to act thus from reason; but why should animals have these passionate feelings? Can you tell me why?’

For what is implied in the word "recollection," but the departure of knowledge, which is ever being forgotten, and is renewed and preserved by recollection, and appears to be the same although in reality new, according to that law of succession by which all mortal things are preserved, not absolutely the same, but by substitution, the old worn-out mortality leaving another new and similar existence behind, unlike the divine, which is always the same and not another? And in this way, Socrates, the mortal body, or mortal anything, partakes of immortality; but the immortal in another way. Marvel not then at the love which all men have of their offspring; for that universal love and interest is for the sake of immortality.’
(Plato. Symposium)

1. Why does Plato compare love to infection?
2. What is the essence of love, according to Plato?
3. Do you agree that love is the desire for immortality and the birth of a child is one of the options for this immortality? Why do you think so?

Case 3: The essence of beauty according to Plato

Read the text about the essence of beauty according to Plato and answer the questions below.

He who from these ascending under the influence of true love, begins to perceive that beauty, is not far from the end. And the true order of going, or being led by another, to the things of love, is to begin from the beauties of earth and mount upwards for the sake of that other beauty, using these as steps only, and from one going on to two, and from two to all fair forms, and from fair forms to fair practices, and from fair practices to fair notions,

until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is.

(Plato. Symposium)

1. What path of comprehension of the beauty is proposed here: inductive or deductive?
2. What is the principle of comprehending beauty here: from the material to spiritual or from the spiritual to the material?
3. What is the essence of beauty, according to Plato?

Topic 7. **THE PHILOSOPHY OF MARXISM**

Case 1. Property, labour and alienation

Read the text about Marxist understanding of property, labour and alienation and answer the questions below.

Finally, from the conception of history we have sketched we obtain these further conclusions: In the development of productive forces there comes a stage when productive forces and means of intercourse are brought into being, which, under the existing relationships, only cause mischief, and are no longer productive but destructive forces (machinery and money); and connected with this a class is called forth, which has to bear all the burdens of society without enjoying its advantages, which, ousted from society, is forced into the most decided antagonism to all other classes; a class which forms the majority of all members of society, and from which emanates the consciousness of the necessity of a fundamental revolution, the communist consciousness, which may, of course, arise among the other classes too through the contemplation of the situation of this class. The conditions under which definite productive forces can be applied are the conditions of the rule of a definite class of society, whose social power, deriving from its property, has its practical-idealistic expression in each case in the form of the state; and, therefore, every revolutionary struggle is directed against a class, which till then has been in power. In all revolutions up till now the mode of activity always remained unscathed and it was only a question of a different distribution of this activity, a new distribution of labour to other persons, while the communist revolution is directed against the preceding mode of activity, does away with labour, and abolishes the rule of all classes with the classes themselves, because it is carried through by the class which no longer counts as a class in society, is not recognized as a class, and is in itself the expression of the dissolution of all classes, nationalities, etc. within present society; and both for the production on

a mass scale of this communist consciousness, and for the success of the cause itself, the alteration of men on a mass scale is necessary, an alteration which can only take place in a practical movement, a revolution; this revolution is necessary, therefore, not only because the ruling class cannot be overthrown in any other way, but also because the class overthrowing it can only in a revolution succeed in ridding itself of all the muck of ages and become fitted to found society anew.

(Karl Marx and Friedrich Engels, 1846. The German Ideology)

1. How is alienation manifested in production activities?
2. How production activities are related to the class struggle?
3. How property is related to the superstructure, or rather to the laws of the state?
4. Why do you think production relations do not develop as gradually as productive forces?
5. What hinders their development and qualitative transformations?

Topic 8. **THE PHILOSOPHY OF LIFE**

Case 1: F.Nietzsche about pity and compassion

Read the excerpt from the text of Friedrich Nietzsche and answer the questions below.

Christianity is called the religion of pity. – Pity stands in opposition to all the tonic passions that augment the energy of the feeling of aliveness: it is a depressant. A man loses power when he pities. Through pity that drain upon strength which suffering works is multiplied a thousandfold. Suffering is made contagious by pity; under certain circumstances it may lead to a total sacrifice of life and living energy – a loss out of all proportion to the magnitude of the cause (– the case of the death of the Nazarene). This is the first view of it; there is, however, a still more important one. If one measures the effects of pity by the gravity of the reactions it sets up, its character as a menace to life appears in a much clearer light. Pity thwarts the whole law of evolution, which is the law of natural selection.

Nothing is more unhealthy, amid all our unhealthy modernism, than Christian pity.

(F. Nietzsche. The Antichrist)

1. Why he believed that compassion weakens people?
2. Nietzsche believed that compassion weakens the one who is suffering or the one who is compassionate?
3. Can you agree with Nietzsche`s idea that pity, compassion is bad for humanity?

Case 2: Faith and criticality of mind

Read the quotation of Friedrich Nietzsche, analyze his reasoning and answer the questions below.

Do not let yourself be deceived: great intellects are sceptical. Zarathustra is a sceptic. The strength, the freedom which proceed from intellectual power, from a superabundance of intellectual power, manifest themselves as scepticism. Men of fixed convictions do not count when it comes to determining what is fundamental in values and lack of values. Men of convictions are prisoners. They do not see far enough, they do not see what is below them: whereas a man who would talk to any purpose about value and non-value must be able to see five hundred convictions beneath him – and behind him.... A mind that aspires to great things, and that wills the means thereto, is necessarily sceptical. Freedom from any sort of conviction belongs to strength, and to an independent point of view. That grand passion which is at once the foundation and the power of a sceptic's existence, and is both more enlightened and more despotic than he is himself, drafts the whole of his intellect into its service; it makes him unscrupulous; it gives him courage to employ unholy means; under certain circumstances it does not begrudge him even convictions. Conviction as a means: one may achieve a good deal by means of a conviction. A grand passion makes use of and uses up convictions; it does not yield to them – it knows itself to be sovereign. – On the contrary, the need of faith, of something unconditioned by yea or nay, of Carlylism, if I may be allowed the word, is a need of weakness. The man of faith, the “believer” of any sort, is necessarily a dependent man – such a man cannot posit himself as a goal, nor can he find goals within himself. The “believer” does not belong to himself.

Every sort of faith is in itself an evidence of self-effacement, of self-estrangement.

The believer is not free to answer the question, “true” or “not true,” according to the dictates of his own conscience: integrity on this point would work his instant downfall.

(F. Nietzsche. The Antichrist)

1. Do you agree that doubt and faith are mutually exclusive?
2. Is doubt useful for understanding the world?
3. Is faith useful for understanding the world?

Case 3: Interaction of Christian Culture with other cultures

Read the quotation of Friedrich Nietzsche, analyze his reasoning and answer the questions below.

The whole labour of the ancient world gone for naught: I have no word to describe the feelings that such an enormity arouses in me. – And, considering the fact that its labour was merely preparatory, that with adamant self-consciousness it laid only the foundations for a work to go on for thousands of years, the whole meaning of antiquity disappears! To what end the Greeks? to what end the Romans? – All the prerequisites to a learned culture, all the methods of science, were already there; man had already perfected the great and incomparable art of reading profitably – that first necessity to the tradition of culture, the unity of the sciences; the natural sciences, in alliance with mathematics and mechanics, were on the right road, – the sense of fact, the last and more valuable of all the senses, had its schools, and its traditions were already centuries old!

Christianity destroyed for us the whole harvest of ancient civilization, and later it also destroyed for us the whole harvest of Mohammedan civilization. The wonderful culture of the Moors in Spain, which was fundamentally nearer to us and appealed more to our senses and tastes than that of Rome and Greece, was trampled down (– I do not say by what sort of feet –) Why? Because it had to thank noble and manly instincts for its origin – because it said yes to life, even to the rare and refined luxuriousness of Moorish life!... The crusaders later made war on something before which it would have been more fitting for them to have grovelled in the dust – a civilization beside which even that of our nineteenth century seems very poor and very “senile.” – What they wanted, of course, was booty: the orient was rich. Let us put aside our prejudices! The crusades were a higher form of piracy, nothing more!

(F. Nietzsche. The Antichrist)

1. Do you agree with this assessment of the influence of Christianity on ancient and Islamic culture?

2. Can you provide examples of positive interactions between Christian culture and other cultures?

Topic 9.

THE MAIN PHILOSOPHICAL IDEAS OF SIGMUND FREUD

Case 1: S. Freud about religion and culture

Read the quotation of Sigmund Freud, analyze his reasoning about religion and culture and answer the questions below.

It seems rather that every civilization must be built up on coercion and renunciation of instinct.

Every civilization rests on a compulsion to work and a renunciation of instinct and therefore inevitably provokes opposition from those affected by these demands.

I think, all the same, that I am justified in expressing myself in this way. I have tried to show that religious ideas have arisen from the same need as have all the other achievements of civilization: from the necessity of defending oneself against the crushingly superior force of nature. To this a second motive was added – the urge to rectify the shortcomings of civilization, which made themselves painfully felt.

The first shape in which the protecting deity revealed itself to men should have been that of an animal, that there was a prohibition against killing and eating this animal and that nevertheless the solemn custom was to kill and eat it communally once a year? This is precisely what happens in totemism. The earliest, but most fundamental moral restrictions – the prohibitions against murder and incest – originate in totemism.

Thus it fears him no less than it longs for him and admires him. When the growing individual finds that he is destined to remain a child for ever, that he can never do without protection against strange superior powers, he lends those powers the features belonging to the figure of his father; he creates for himself the gods whom he dreads, whom he seeks to propitiate, and whom he nevertheless entrusts with his own protection. Thus his longing for a father is a motive identical with his need for protection against the consequences of his human weakness. The defense against childish helplessness is what lends its characteristic features to the adult's reaction to the helplessness which he has to acknowledge – a reaction which is precisely the formation of religion.

Religion would thus be the universal obsessional neurosis of humanity; like the obsessional neurosis of children, it arose out of the Oedipus complex, out of the relation to the father.

And it tallies well with this that devout believers are safeguarded in a high degree against the risk of certain neurotic illnesses; their acceptance of the universal neurosis spares them the task of constructing a personal one.

(Sigmund Freud. *The Future of an Illusion*)

1. Do you agree that culture contradicts and suppresses human nature?
2. Do you share Freud's point of view that religion is a part of culture, because they both do the same thing – limit human nature?
3. Can you agree that totemism has been the beginning and the first form of religion?
4. Why did Freud decide that religion is a compulsion neurosis?
Can you agree with this?

Topic 10. EXISTENTIALISM

Case 1: J.P. Sartre about the essence of a human being

Read the quotation of Jean Paul Sartre, analyze his reasoning about the essence of a human being and answer the questions below.

What do we mean by saying that existence precedes essence? We mean that man first of all exists, encounters himself, surges up in the world – and defines himself afterwards. If man as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself. Thus, there is no human nature, because there is no God to have a conception of it. Man simply is. Not that he is simply what he conceives himself to be, but he is what he wills, and as he conceives himself after already existing – as he wills to be after that leap towards existence. Man is nothing else but that which he makes of himself.

Man is, indeed, a project which possesses a subjective life, instead of being a kind of moss, or a fungus or a cauliflower.

If, however, it is true that existence is prior to essence, man is responsible for what he is. Thus, the first effect of existentialism is that it puts every man in possession of himself as he is, and places the entire responsibility for his existence squarely upon his own shoulders. And, when we say that man is responsible for himself, we do not mean that he is responsible only for his own individuality, but that he is responsible for all men.

(Jean-Paul Sartre. Existentialism is a Humanism)

1. How does J.P. Sartre understand the essence of a human being?
2. Do you agree that we are responsible for our life and for everything we do?
3. Do you consider existentialism humanistic philosophy?

Case 2: Philosophical ideas of Albert Camus

Read the quotation of Jean Paul Sartre, analyze his philosophical ideas about ancient Greek myth and answer the questions below.

The gods had condemned Sisyphus to ceaselessly rolling a rock to the top of a mountain, whence the stone would fall back of its own weight. They had thought with some reason that there is no more dreadful punishment than futile and hopeless labor.

Sisyphus is the absurd hero.

The workman of today works everyday in his life at the same tasks, and his fate is no less absurd.

All Sisyphus' silent joy is contained therein. His fate belongs to him. His rock is a thing. Each atom of that stone, each mineral flake of that night filled mountain, in itself forms a world. The struggle itself toward the heights is enough to fill a man's heart. One must imagine Sisyphus happy.

(Albert Camus. The Myth of Sisyphus)

1. Do you agree with Camus's assertion that we live in a world of absurdity?

2. Why does the philosopher believe that Sisyphus should be considered happy?

Can you agree with this?

3. What does the ancient Greek myth have to do with modern life?

Topic 12. **MIND AS A PHILOSOPHICAL PROBLEM**

Case 1: Cognition, Mind and Thinking

Read the text, analyze ideas about mind and cognition and answer the questions below.

In one sense, we all know what is meant by mind. When we turn our attention toward our own minds, what is perhaps most evident is the phenomenal aspect – the experience of the conscious mind which can feel (itchy), taste (salty), crave (affection), and experience (stillness). When we look past the phenomenal aspects of mind – what it feels like to have a mind – we can also see that the mind permits us to do things, such as remember, analyze, form associations, think, wonder, learn, perceive, decide, and act. An amazing feature of the human mind is that it permits a reason-respecting flow of thought. Even after a long bout of daydreaming, we can retrace our thoughts to figure out how we got from there to here.

But in another sense, the mind is mysterious to us. Mind doesn't seem to be like a tree or a mountain, something whose existence we can verify with our senses. We can wonder whether the people around us really have minds, or whether they just act like they do. Furthermore, we don't always have conscious experience of our reasoning or sensory processes. We engage in automatic driving, tooth brushing, dish washing, and other habitual behaviors without always having any feeling of what is going on. We are influenced by stimuli that we are unaware of, such as subliminal images in advertising. And we are sometimes wrong about the causes of our own behaviors. We make errors. These are also things our mind does. Mind is rational and irrational, conscious and unconscious, it remembers and forgets.

The variety of properties we associate with mind makes it difficult to define, which is what we should expect given that our understanding of mind is constantly calibrated with what we observe minds doing. One way to clarify our questions about the mind is to narrow the focus to certain elements of it. This is what many cognitive scientists do in their investigation of the mind – they study cognition. Cognition is generally understood to refer to the processes that mediate between our sensory inputs and our later behavior, including things like memory, problem solving, navigation, reasoning, and language processing. The cognitive processes that make possible reliving your early childhood memories, recognizing your father's face, and judging that two lines are the same length are causes that may be described in terms of knowledge or concepts, functional parts, or neural processes in the organism. Cognitive processes cause the behavior the organism engages in given the stimuli the organism perceives.

Cognition is often described as permitting learning and flexible behavior. Having flexible behavior means that you can do different things in similar situations, and learning means that you can change your responses given experience. Some animal behaviors lack this sort of flexibility needed for learning. The greylag goose, for example, will bring a displaced egg back into her nest by reaching out with her neck and rolling it toward the nest with her beak. If you were to place a golf ball, a doorknob, or a much larger egg on the edge of her nest, she would roll those items into her nest as well.

(Andrews, Kristin 2015 *The Animal Mind: An Introduction to the Philosophy of Animal*, pp.5-6)

1. What is the duality of our understanding of the mind?
2. What is the connection and difference between mind and cognition?
3. What is considered a specifically human feature and why?

Case 2: Consciousness of animals

Read the text, analyze ideas about the consciousness of animals and answer the questions below.

Scientists are working with the assumption that animals like macaques and rats are conscious, and the research that results from these assumptions is well developed and continues to provide productive hypotheses and studies into the nature of consciousness. Insofar as assumptions of consciousness continue to generate good results and help to promote a well-developed science of consciousness, those assumptions should stand. That is, until there is evidence against consciousness in mammals, birds, fish, amphibians, and cephalopods, we should treat them as if they are conscious. <...>

While many philosophers agree that animals have concepts, belief, or rationality, their reasoning for these conclusions takes very different forms. And what they mean by concepts, belief, or rationality likewise varies. Apparent agreement on the question “Do animals have beliefs?” may be deceptive. <...> The kind of belief that is of interest to the representationalist is quite different from the kind of belief that the interpretationist talks about. And it is in discussions of animal belief that cross talk is pernicious. Particularly when we come to ascribe content to animals’ beliefs, we run into worries about inappropriate anthropomorphism. For example, a dog owner might attribute to her dog the belief that he should protect the children, and use that attribution to explain the dog’s behavior when strangers approach. That attribution might be appropriate from an interpretationist standpoint, but not correspond to any representation that the dog has (and the same disjoint can be seen in our attributions to humans). And so the worry about inappropriate anthropomorphism may be dissolved by realizing that the dog owner is using a different sense of the word “belief” than the critic is. So, one way to answer the question “Do animals have beliefs?” is with another question – “What do you want to know?”

(Andrews, Kristin 2015. *The Animal Mind: An Introduction to the Philosophy of Animal*, pp.62, 109)

1. What, according to scientists, can be said about the consciousness of animals?
2. Do you consider animals conscious and why?
3. Why is the question "Do animals have beliefs (concepts, language communication, moral ideas, consciousness)" difficult?
4. What is anthropomorphism? Does it help or hinder to understand the psyche and essence of animals?

Case 3: The essence of the “ideal”

Read this quote about a category of “ideality” and then answer the questions below.

“Ideality” is a category inseparably linked with the notion that human culture, human life activity is purposeful and, therefore, includes the activity of the human brain, consciousness and will. <...>

“Ideality” is a kind of stamp impressed on the substance of nature by social human life activity, a form of the functioning of the physical thing in the process of this activity. So all the things involved in the social process acquire a new “form of existence” that is not included in their physical nature and differs from it completely – their ideal form.

(Ilyenkov, Evald 1977. *The Concept of the Ideal*)

1. How does the author understand the concept of "ideality"?
2. Why ideality, according to the author, is always associated with the social human life activity?
3. Explain how the ideal representation of a thing is related to its physical existence?
4. Who was the first in the history of philosophical thought formulated the theory of the ideal? Remember his metaphorical legend explaining the existence of a world of ideas.

Case 4: Three stages of animals' psyche development, according to Alexsei Leontiev

Read an excerpt from the work of the world-famous Soviet psychologist Alexei Leontiev on the evolution of the psyche and answer the questions.

The origin of sensitive living organisms is associated with complication of their vital activity. This complication consists in a differentiation of the processes of external activity that mediate organisms' relations with those properties of the environment on which maintenance and development of their life depend. The differentiation of these processes is due to the development of irritability to effects that perform a signalling function. So a capacity arises for organisms' reflection of the effects of surrounding reality in their objective connections and relations, i.e. psychic reflection. <...>

The activity of animals in the earliest, first stage of the evolution of the psyche is characterised by its corresponding to some one separate affective property (or aggregate of separate properties) by virtue of the property's essential connection with the influences on which performance of their basic biological functions depends. The reflection of reality connected with this structure of activity correspondingly has the form of sensitivity to separate affective properties (or aggregates of properties), the form of elementary sensation. We shall call this stage in the evolution of the psyche the elementary sensory psyche. It covers a long series of animals, and it is possible that certain higher infusoria possess elementary sensitivity. <...>

The next stage after that of the elementary sensory psyche, the second stage of evolution, can be called that of the perceptive psyche. It has the capacity to reflect external, objective reality already in the form of a reflection of things rather than in the form of separate elementary sensations evoked by separate properties or a combination of properties. <...>

The psyche of most mammals remains at the stage of the perceptive psyche, but the most highly organised mammals have risen to an even higher stage of evolution. This new, higher stage is normally called the

stage of intellect (or ‘manual thinking’). The intellect of animals, of course, is not quite the same as human reason; as we shall see, there is an immense qualitative difference between them.

The stage of intellect is characterised by very complex activity and just as complex forms of reflecting reality. Therefore, before we deal with the conditions for the passage to this stage, we must describe the activity of animals that are at this stage of evolution in its external expression. <...>

The transition to consciousness is the beginning of a new, higher stage in the evolution of the psyche. In contrast to the psychic reflection peculiar to animals, conscious reflection is reflection of material reality in its separateness from the subject’s actual attitudes to it, i.e. reflection that distinguishes its objective stable properties.

(Leontyev, Aleksei Nikolaevich 2009. *An Outline of the Evolution of the Psyche / The Development of Mind: Selected Works of Aleksei Nikolaevich Leontyev*, Bookmasters, Inc., Ohio, pp.137-180.)

1. What, according to Leontiev, are the stages of the development of the animal psyche divided by?
2. Why is the third stage of the development of the psyche the highest for animals?
3. Give examples of the animal’s development for each stage.
4. How does the highest stage of development of the animal psyche differ significantly from the level of development of the human psyche?

Topic 18. **ETHICS AND AESTHETICS**

Case 1. Ethics as Rooted in History and Culture

Read the text, analyze ideas famous philosopher, ethicist Alasdair MacIntyre about roots of ethics in history and culture and answer the questions below.

A living tradition then is an historically extended, socially embodied argument, and an argument precisely in part about the goods which constitute that tradition. Within a tradition the pursuit of goods extends through generations, sometimes through many generations. Hence the individual’s search for his or her good is generally and characteristically conducted within a context defined by those traditions of which the individual’s life is a part, and this is true both of those goods which are internal to practices and of the goods of a single life. <...>

What then sustains and strengthens traditions? What weakens and destroys them? The answer in key part is: the exercise or the lack of exercise

of the relevant virtues. The virtues find their point and purpose not only in sustaining those relationships necessary if the variety of goods internal to practices are to be achieved and not only in sustaining the form of an individual life in which that individual may seek out his or her good as the good of his or her whole life, but also in sustaining those traditions which provide both practices and individual lives with their necessary historical context. Lack of justice, lack of truthfulness, lack of courage, lack of the relevant intellectual virtues - these corrupt traditions, just as they do those institutions and practices which derive their life from the traditions of which they are the contemporary embodiments. To recognize this is of course also to recognize the existence of an additional virtue, one whose importance is perhaps most obvious when it is least present, the virtue of having an adequate sense of the traditions to which one belongs or which confront one. This virtue is not to be confused with any form of conservative antiquarianism ... It is rather the case that an adequate sense of tradition manifests itself in a grasp of those future possibilities which the past has made available to the present. Living traditions, just because they continue a not-yet-completed narrative, confront a future whose determinate and determinable character, so far as it possesses any, derives from the past.

(Alasdair MacIntyre, 1981. After Virtue)

1. What role does A. MacIntyre assign to tradition in maintaining the necessary level of the good of life?
2. What is the connection between virtues and tradition?
3. What the author means by “virtue of having an adequate sense of the traditions”?

Case 2. Leo Tolstoy about the value of art

Read the text, analyze ideas of classic of Russian literature Leo Tolstoy about the value of art and answer the questions below.

Instinctively the question presents itself: For whom is this being done? Whom can it please? If there are, occasionally, good melodies in the opera to which it is pleasant to listen, they could have been sung simply, without these stupid costumes and all the processions and recitatives and handwavings.

The ballet, in which half-naked women make voluptuous movements, twisting themselves into various sensual writhings, is simply a lewd performance. So one is quite at a loss as to whom these things are done for. The man of culture is heartily sick of them, while to a real working man they are utterly incomprehensible. If anyone can be pleased by these

things (which is doubtful), it can only be some young footman or depraved artisan who has contracted the spirit of the upper classes but is not yet satiated with their amusements and wishes to show his breeding. And all this nasty folly is prepared, not simply, nor with kindly merriment, but with anger and brutal cruelty. <...>

It is said that it is all done for the sake of art, and that art is a very important thing. But is it true that art is so important that such sacrifices should be made for its sake? This question is especially urgent because art, for the sake of which the labour of millions, the lives of men, and, above all, love between man and man, are being sacrificed — this very art is becoming something more and more vague and uncertain to human perception. Criticism, in which the lovers of art used to find support for their opinions, has latterly become so self-contradictory that, if we exclude from the domain of art all that to which the critics of various schools themselves deny the title, there is scarcely any art left. <...>

For the production of every ballet, circus, opera, operetta, exhibition, picture, concert or printed book, the intense and unwilling labour of thousands of people is needed at what is often harmful and humiliating work. It were well if artists made all they require for themselves, but, as it is, they all need the help of workmen, not only to produce art, but also for their own usually luxurious maintenance. <...>

It is still more necessary for every conscientious artist to know this that he may be sure that all he does has a valid meaning; that it is not merely an infatuation of the small circle of people among whom he lives which excites in him the false assurance that he is doing a good work; and that what he takes from others for the support of his often very luxurious life will be compensated for by those productions at which he works. And that is why answers to the above questions are especially important in our time.

What is this art which is considered so important and necessary for humanity that for its sake these sacrifices of labour, of human life, and even of goodness may be made?

(Leo Tolstoy, 1896 .What is Art?)

1. Why does the great Russian writer Leo Tolstoy criticize art?
2. Should there be "high art" addressed to true connoisseurs?
3. What is the purpose of art?
4. What is the value of art in human life?

Topic 19. AXIOLOGY

Case 1. The phenomenon of freedom

Get acquainted with the thoughts of the well-known philosopher and psychologist, the founder of neo-Freudianism Erich Fromm about the origin and achievement of freedom, then answer the questions after the text.

The principles of economic liberalism, political democracy, religious autonomy, and individualism in personal life, gave expression to the longing for freedom, and at the same time seemed to bring mankind nearer to its realization. One tie after another was severed. Man had overthrown the domination of nature and made himself her master; he had overthrown the domination of the Church and the domination of the absolutist state. The abolition of external domination seemed to be not only a necessary but also a sufficient condition to attain the cherished goal: freedom of the individual. <...>

One particularly telling representation of the fundamental relation between man and freedom is offered in the biblical myth of man's expulsion from paradise. <...>

Acting against the command of authority, committing a sin, is in its positive human aspect the first act of freedom, that is, the first human act. In the myth the sin in its formal aspect is the acting against God's command; in its material aspect it is the eating of the tree of knowledge. The act of disobedience as an act of freedom is the beginning of reason. The myth speaks of other consequences of the first act of freedom. The original harmony between man and nature is broken. God proclaims war between man and woman, and war between nature and man, Man has become separate from nature, he has taken the first step towards becoming human by becoming an "individual". He has committed the first act of freedom. The myth emphasizes the suffering resulting from this act. To transcend nature, to be alienated from nature and from another human being, finds man naked, ashamed. He is alone and free, yet powerless and afraid. The newly won freedom appears as a curse; he is free from the sweet bondage of paradise, but he is not free to govern himself, to realize his individuality.

"Freedom from" is not identical with positive freedom, with "freedom to". The emergence of man from nature is a long-drawn-out process; to a large extent he remains tied to the world from which he emerged; he remains part of nature – the soil he lives on, the sun and moon and stars, the trees and flowers, the animals, and the group of people with whom he is connected by the ties of blood. <...>

There is only one possible, productive solution for the relationship of individualized man with the world: his active solidarity with all men and his spontaneous activity, love and work, which unite him again with the world, not by primary ties but as a free and independent individual. However, if the economic, social and political conditions on which the whole process of human individuation depends, do not offer a basis for the realization of individuality in the sense just mentioned, while at the same time people have lost those ties which gave them security, this lag makes freedom an unbearable burden. It then becomes identical with doubt, with a kind of life which lacks meaning and direction. Powerful tendencies arise to escape from this kind of freedom into submission or some kind of relationship to man and the world which promises relief from uncertainty, even if it deprives the individual of his freedom.

European and American history since the end of the Middle Ages is the history of the full emergence of the individual. It is a process which started in Italy, in the Renaissance, and which only now seems to have come to a climax. It took over four hundred years to break down the medieval world and to free people from the most apparent restraints. But while in many respects the individual has grown, has developed mentally and emotionally, and participates in cultural achievements in a degree unheard-of before, the lag between "freedom from" and "freedom to" has grown too.

(Fromm, E. 1942 *Escape from Freedom*)

1. Is the abolition of external domination sufficient condition to gain freedom of the individual?
2. Do you agree with the famous psychologist and philosopher that the first acquisition of freedom by man can be associated with the biblical story of of man's expulsion from paradise?
3. What is freedom: curse or happiness?
4. Why does a person often prefer to escape from freedom?
5. What is the difference between "freedom from" and "freedom for"?
6. What does the author propose for the realization of "freedom for"?

Case 3. Creativity as a specificity of human essence

Read the description of the phenomenon of creativity of the famous Russian philosopher Nikolai Berdyaev and answer the questions below.

Man's creative activity has no holy scriptures: its ways are not revealed to man from above. In the holy scriptures which reveal to man the will of God, man always finds absolute truth, but it is another kind of truth and about something other. In creativeness, man is, as it were, left to himself,

alone, and has no direct aid from on high. And in this fact the great wisdom of God is evident.

(Nikolai Berdyaev 1916 The meaning of the creative act)

1. What is the difference between the act of creativity and the religious act, according to N. Berdyaev?
2. Is the experience of creativity a separation, emancipation from God, according to the author?
3. How can you define "creativity"?
4. Are you a creative person, what are the features of a creative personality, what advantages does this person have?

Topic 20. **PHILOSOPHY AND MEDICINE**

Case 1. Two traditions in Medicine

Read the text about the two types of medicine and answer the questions below.

Being ill and in need of medical assistance is a universal human experience. At times, we all need specialized help in order to make us better. What is different is the way a health-related problem is approached in various cultural contexts and the explanatory models of illness that are present. Once attempts at self-curing or perhaps self-healing are exhausted, one will presumably contact a specialist. In a provincial small British town, one probably will pay a visit to the general practitioner, who will prescribe some medicine and a course of action fitting with the Western medical tradition. In an isolated indigenous community in the Amazon, one will probably turn to a traditional healer or a shaman, who will provide the sick with herbal medicine and perhaps perform a healing ritual. In a multicultural city such as Hong Kong, one will face a choice between Western medicine and traditional Chinese medicine and depending on circumstances and personal beliefs will choose accordingly. Assuming the specialists approached are successful in their endeavors to help the patient and the patient feels markedly better or better still – recovers completely – ask yourself this: is it fair to say that the GP cured his patient and the shaman healed his? Now, try an experiment and say: The GP healed his patient, the shaman cured his. Are you completely happy with the swap of the terms? Assuming you live in the West and work for a Western company, would you be comfortable saying to your employer – “I am fit to work, my doctor healed me completely.” Maybe not. And it is interesting why not. And would you trust a healer as much as you would trust a doctor?

But now ask yourself this – is there an essential difference between the accomplishment of the GP and that of the shaman? Both were successful; both patients were made better; the problem was solved. Perhaps the source of some of the discomfort one might feel in swapping the terms, or using the word “heal” in a formal Western context, lies not so much in the difference between “healing” and “curing” but in what we consider to be proper medicine. Perhaps the GP was successful because she employed the principles of scientific, evidence-based medicine, whereas the shaman was just lucky, and his actions, despite existing system of beliefs in the given part of the Amazon, were groundless, especially from a Western point of view, “healing” being some fuzzy concept, free from common sense, and an efficacious practice. But if we so lightly discount non-Western medical systems and traditional healers as medicine proper, then why the problem of “healing and curing as two goals of medicine”? Is not “curing” enough? And if we do not disregard non-Western medical traditions and accept that indeed traditional healers have the basis to help their patients, cannot we just use the terms curing and healing interchangeably in the context of non-Western medical practice? Perhaps the processes of curing and healing are two sides of the same coin – namely, making the patient better.

(Szawarska, Dorota 2017. *Curing and Healing: Two Goals of Medicine* // *Handbook of the Philosophy of Medicine*, T. Schramme, S. Edwards, eds)

1. Into what two large areas does the author propose to divide medicine?
2. What is the difference in the methods of both areas of medicine?
3. What is the difference between the terms «treatment» and «healing»?
4. Is it possible to heal without treatment and treatment without healing?
5. How do you feel about both traditions of medicine, which tradition of medicine is most common in your country?
6. What methods of traditional medicine are characteristic of your place?

GLOSSARY

Agency: the capacity for humans to make choices and to impose those choices on the world.

Alienation: a condition characterized by lack of meaningful relationships with others, sometimes resulting in depersonalization and estrangement from others.

A posteriori: where knowledge is possible only subsequent, or posterior, to certain sensory experiences, in addition to the use of reason (empirical).

A priori: where knowledge is possible independently of, or prior to, any experience, and requires only the use of reason (non-empirical).

Axiom: a proposition that is not proved or demonstrated but considered to be self-evident and taken for granted.

Causality: the law that states that each cause has a specific effect, and that this effect is dependent on the initial identities of the agents involved.

Consciousness: the faculty which perceives and identifies things that exist, and the relationship between oneself and one's environment.

Contingency: the status of facts that are not logically necessarily true or false (the possibility of something happening or not happening).

Deductive Reasoning: reasoning that proceeds from general principles or premises to derive particular information (what follows necessarily from given premises).

Dialectic: the exchange of arguments and counter-arguments, respectively advocating propositions (theses) and counter-propositions (antitheses), in arriving at a conclusion (synthesis).

Emergence: the way complex systems and patterns arise (emerge) out of a multiplicity of relatively simple interactions.

Entity: something that has a distinct and separate existence, although not necessarily a material existence.

Essence: the attributes that make an object or substance what it fundamentally is, and that it has necessarily.

Existence: the state or fact of existing or being (the continuance in being or life).

Fallacy: any sort of mistake in reasoning or inference (essentially, anything that causes an argument to go wrong).

Formal Language: an organized set of symbols which can be precisely defined in terms of just the shapes and locations of those symbols, without any reference to any meanings or interpretations.

Forms (Platonic Forms): the universal concepts or ideas which make all of the phenomenal world intelligible (the essences of objects, rather than their physical forms or appearances).

Freethought: the general philosophical viewpoint that holds that beliefs should be formed on the basis of science and logic, and should not be influenced by emotion, authority, tradition, or dogma.

Free Will: the capacity of rational agents to choose a course of action from among various alternatives.

Hermeneutics: the study of theories of the interpretation and understanding of texts (often the Bible).

Hylomorphism: the theory which conceptually identifies substance as matter and form, such that substances are conceived as forms inhering in matter.

Identity: whatever makes an entity definable and recognizable, in terms of possessing a set of qualities or characteristics that distinguish it from entities of a different type (essentially, whatever makes something the same or different).

Inductive Reasoning: reasoning that proceeds from particular information to derive general principles (arriving at a reliable generalization from observations).

Infinite Regress: a causal relationship transmitted through an indefinite number of terms in a series, with no term that begins the causal chain (going back through a chain forever).

Instantiation: the representation of an idea in the form of an instance or example of it.

Law of Non-Contradiction: the basic law of logic which states that it is not possible for something to be and not be at the same time.

Monad: an unextended, indivisible and indestructible entity that is the basic constituent of physical reality.

Natural Language: a language that is spoken, written, or signed by humans for general-purpose communication (ordinary language as opposed to formal or constructed languages).

Normative: indicative of how things should or ought to be (as opposed to positive or descriptive).

Noumenon: the intellectual conception of a thing as it is in itself, not as it is known through perception (c.f. Phenomenon).

Object: a thing, an entity or a being, that can have properties and bear relations to other objects. They are usually types of particulars, but there can also be abstract objects.

Ontology: the study of conceptions of reality, existence and the nature of being.

Paradox: a statement or sentiment that is seemingly contradictory or opposed to common sense, and yet is perhaps true in fact, or a statement that is actually self-contradictory (and therefore false) even though it appears true.

Particular: a concrete individual object which cannot be copied without

introducing new distinct particulars.

Phenomenon: a thing as it appears to be, as constructed by the mind and perceived by the senses (c.f. Noumenon).

Predicate: that which is affirmed or denied concerning the subject of a proposition (i.e. how we describe the subject of a proposition). The predicate is one of the two main constituents of a sentence (the other being the subject), containing the verb and its complements.

Premise: one of the propositions in a deductive argument. Essentially, it is a claim that is a reason for, or objection against, some other claim.

Property: an attribute or abstraction characterizing an object, but distinct from the object which possesses it.

Proposition: the content or meaning of an assertion or declarative sentence, which is capable of being either true or false.

Qualia: properties of sensory experiences, or the nebulous concept of "the way things seem to us".

Scientific Method: the collection of data through observation and experimentation, and the formulation and testing of hypotheses.

Social Contract: that idea people give up some rights to a government and/or other authority in forming nations in order to jointly preserve or maintain social order and security.

Society: a collection or grouping of individuals with some shared interactions and common interests.

Substance: the unchanging essence of a thing, that exists by itself, and which has attributes and modes which, however, may change.

Syllogism: a logical argument in which one proposition (the conclusion) is inferred from two others (the premises) of a certain form.

Tabula Rasa: the idea that individual human beings are born with no innate mental content, but their knowledge is built up gradually from their experiences and sensory perceptions of the outside world (literally, "blank slate").

Teleology: the belief that events occur with a natural purpose or design, or in order to achieve some specific goal.

Theodicy: an attempt to reconcile the existence of evil or suffering in the world with the belief in an omniscient, omnipotent and benevolent God.

Theology: the study of the nature of God and religious truth, which seeks to justify or support religious claims.

Theorem: a statement which has been proven to be true by a rigorous argument.

Universal: a property of an object, which can exist in more than one place at the same time (e.g. the quality of "redness").

Virtue: the moral excellence of a person, or any trait valued as being good.

Tutorial

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Philosophy: Guidelines and Practicum

ISBN 978-5-00168-006-2

Editor E. Bortnikova
Layout I. Ivanov

In the cover design a card of Melina Del Mar "Cosmic Embrace" was used

Prepared for print:
LLC «Information and Publishing Center «Quality Mark»
Yekaterinburg, st. Rassvetnaya, 13.
Tel.: +7 (912) 640-43-15
E-mail: pressa-znakk@mail.ru
www.zkachestva.ru

Signed for publication on 10.03.2022. Format 60 × 84/16.
Offset paper. The press is digital. Conv. oven sheet 4.65.
Circulation 100 copies. Order No. 203.