

# **A SOVIET HISTORY OF PHILOSOPHY**

**The Outline of a New Volume to Replace G. F.  
Alexandrov's "History of Western European  
Philosophy," Withdrawn From Circulation as a  
Result of a Philosophical Discussion  
Organized in 1947 by the Communist Party of  
the USSR**

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# **MATERIAL FOR DISCUSSION THE HISTORY OF PHILOSOPHY\***

**Prospectus of the Book**

## **FOREWORD**

After the philosophical discussion that was organized on the initiative of the Central Committee of the All-Union Communist Party (of Bolsheviks) about G. F. Alexandrov's book "The History of Western European Philosophy," the Central Committee of the All-Union Communist Party commissioned Comrades G.F. Alexandrov, M.A. Dynnikin, M.T. Iovchuk, B.M. Kedrov, M. A. Leonov, M. B. Mitin, and O. V. Trakhtenberg to write a new book on the history of philosophy, in which the conclusions of the philosophical discussion and the criticism made during the discussion of Comrade Alexandrov's book should be given close consideration. Other philosophers, particularly those working

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\* With a view to organizing wide discussion of the prospectus of the new book "The History of Philosophy," the editorial staff is publishing this prospectus in the Journal. The editors await criticism from readers, directed toward the improvement of this prospectus and the fullest possible application in the work on the book of the results of the 1947 philosophical discussion.

in the republics and the large cities of the Russian Soviet Federative Socialist Republic, were called in to take part in the composition of the new book, among them Comrades P. A. Shariya (Tbilisi); P. F. Yudin, A. A. Maksimov, P. N. Fedoseyev, A. O. Makovelsky, Z. Ya. Beletsky, G. M. Gak, G. S. Vasetsky, M. D. Kammary, V. S. Kruzhkov, M. E. Omelyanovsky (Kiev); I. D. Pantskhava, V. I. Svetlov, V. A. Chagin (Leningrad); Yu. P. Frantsev, M. V. Serebryakov (Leningrad); Z. V. Smirnova, V. Yu. Zakhidov (Tashkent); B. N. Sarabyanov, G. H. Guseinov (Baku); V. K. Chaloyan (Yerevan); A. A. Kuteliya (Tbilisi); I. Ya. Shchipanov, V.P. Chertkov (Ashkhabad).

Before getting under way with the writing of the book itself the authors' collective had to draw up a prospectus of the book.

In the course of writing the prospectus there arose many difficulties, many complicated and, as yet unresolved questions.

It became clear that the publication of a new book on the history of philosophy "signifies above all the overcoming of the incorrect and muddled views that obviously are current among our philosophers, even among the leading ones" (Zhdanov). Substantial differences of opinion arose among the members of the authors' collective over the plan for the writing of the book and over certain general principles concerning the method of approaching the historico-philosophical material, as well as the solution of individual concrete historico-philosophical problems.

It was decided to divide the whole book into two parts, the first devoted to the history of pre-Marxist philosophy and the second to Marxist-Leninist philosophy. In this connection there at once arose the question as to which part of the book should contain the history of Russian philosophy during the second

half of the nineteenth century. This question was of essential importance, because it related to the general evaluation of the character and historical significance of Russian philosophy. Certain comrades, adhering to a strict observance of chronology, proposed that the philosophical views of Chernyshevsky, Dobrolyubov, and their followers (the so-called “generation of the ‘sixties’”) should be set forth in the second part of the book—either after the discussion of the birth of Marxism or parallel to an exposition of the historical development of Marxist philosophy. After a full consideration of the question, the authors’ collective decided to place the classical Russian philosophy of the nineteenth century in the first part of the book on these grounds: first, although Chernyshevsky’s and Dobrolyubov’s philosophy was worked out historically after the appearance of Marxism, nevertheless, in content and character it belongs to the philosophy of the pre-Marxist period, as the highest stage of this development; second, to carry over the history of nineteenth-century Russian philosophy into the second part would disturb the historical and logically balanced exposition of the history of the development of dialectical and historical materialism by Marx, Engels, Lenin, and Stalin.

Great disputes also arose over the question of how to treat the material dealing with a criticism of reactionary bourgeois philosophy in the second half of the nineteenth century and the twentieth century, inasmuch as the second part of the book is to be devoted to an exposition of the philosophical views of the founders of Marxist-Leninist philosophy. The majority of the authors were inclined to the belief that this criticism of bourgeois philosophy should be set forth in terms of the struggle of Marxism against contemporary bourgeois philosophy.

Detailed consideration was given to the question of

periodising the history of philosophy. After prolonged debate the only correct principle was proposed as a basis: to take as a point of departure in the exposition of philosophical systems the class struggle in society at different stages of social and economic development, looking upon the struggle between schools of philosophical thought as a reflection of the class struggle in society.

During the discussion about periodizing the history of philosophy, especially the history of Marxist-Leninist philosophy in the twentieth century, a number of comrades proposed that we should adopt the plan of the “Short Course on the History of the Communist Party (of Bolsheviks) of the Soviet Union” for the purpose of this division. In the discussion carried on by the authors’ collective about this question a majority of the comrades justly noted that the acceptance of this point of view would mean that the prospectus of the history of philosophy would be confused at this point with the prospectus of the history of the development of Marxism-Leninism as a whole, and with the prospectus of the history of the Party.

Along with this the negative side of such a presentation of the material also became clear, inasmuch as it lost sight of the systematic exposition of the science of philosophy that was worked out by Marx and Engels, and of the new contribution to the development of dialectical and historical materialism made by Lenin and Stalin in the new historical period. As a result of the discussion certain chapters devoted to the history of Marxist-Leninist philosophy were combined; and at the end of the section devoted to Marx and Engels and the section devoted to the further development of Marxist philosophy by Lenin and Stalin there were inserted chapters in which a short systematic exposition will be given of the views of Marx and Engels and of Lenin and Stalin.

The authors do not consider the proposed plan for the second part of the book to be definitive. In the course of further work and consideration of the prospectus by scientific workers in the field of philosophy a final decision will be reached about the exposition of the material in the second part of the "History of Philosophy."

Full consideration was given to the question of how the relation between philosophy and natural science should be treated. It was proposed that the exposition of the philosophical problems of natural science from the eighteenth to the twentieth centuries should be divided into several independent chapters for the purpose of showing the history of the struggle between dialectics and metaphysics and between materialism and idealism in the materials of the natural sciences. This proposal was rejected, and it was decided to give a discussion of the problem of natural science along with the exposition of the corresponding problems in the development of philosophy itself.

Great difficulties arose out of the questions (because of the lack of research on them) about the place and character of ancient Eastern philosophy, the philosophy of the nationalities of the Soviet Union (Georgia, Armenia, Azerbaidzhan, Central Asia, etc.), in particular the question of the so-called "early Eastern Renaissance," and also questions dealing with the philosophy of contemporary India, China, and Japan. No less serious difficulties, and for the same reason, arose with regard to the characterization of the philosophical trends in the Slavic countries of Eastern and Southeastern Europe (in Bulgaria, Yugoslavia, Poland, Czechoslovakia).

Equally full discussion took place on the question of how to treat the material for the history of philosophy. Among some of the comrades the description of facts and philosophical movements prevailed over the Marxist analysis and evaluation

of these facts and movements. This gave precedence to a historiographical approach, an inventory of names and dates.

There were discussions about the character of the reflection of the class struggle in philosophy in ancient Greece and Rome, about the question whether there was a struggle between materialism and idealism in the Renaissance period and what forms this struggle took, about the struggle between materialism and idealism in the period of the first bourgeois revolutions in Europe and about the evaluation of empiricism and rationalism from the standpoint of the development and struggle of two fundamental movements in philosophy, about the Marxist evaluation of the natural philosophy of the German idealistic philosophers, and other questions.

During the writing of the sketch there arose other difficulties. At first the authors' collective set out to write, not a prospectus, but practically a summary of the book. Such a course assumed that all problems in the history of philosophy had already been solved beforehand, whereas actually many of them could be given only in the process of further scientific work on the problems, consequently, in the course of writing the book itself. In connection with this, after the writing of the summary had been virtually completed, the authors' collective was finally obliged to give up the idea of making a summary of the future book and set about writing a prospectus of it.

The work was also hindered by the fact that a number of the comrades who were brought together to work on the book evaded all discussion of the prospectus of the book, without valid reasons and without giving any kind of explanation.

The result of the long debates and discussions and of all the work that has been carried through is the present prospectus. Despite the fact that work on it extended over several months, the authors' collective by no means considers this final, but rather considers it only a tentative plan, capable of serving as a

basis for 'work on the book and requiring further elaboration and delimitation, which will be possible as the separate chapters of the book are written and discussed in detail.

Wide discussion of this tentative prospectus and critical comment by philosophical workers will help the authors' collective to deal with the history of philosophy and its individual problems from the standpoint of Marxism-Leninism. With this end in view the authors' collective proposes in the future to publish separate chapters of the book for the sake of discussion.

The authors' collective requests all scientific workers in the field of philosophy and teachers of dialectical and historical materialism, the foundations of Marxism-Leninism, and workers in other branches of knowledge to send in their critical comments about the book on the history of philosophy.

The authors of the book on the history of philosophy,  
Moscow, December 1947.

# **THE HISTORY OF PHILOSOPHY**

## **Prospectus of the Book**

### **INTRODUCTION**

In the introduction it will be shown that the history of philosophy is an important branch of the social sciences, the history “of the birth, emergence, and development of the scientific materialistic world-outlook and its laws. Since materialism has grown and developed in the struggle with idealistic movements, this history of philosophy is also the history of the struggle between materialism and idealism.”

In the introduction it will be especially emphasized that the development of philosophical thought in the last analysis is determined by the material conditions of the life of a society and that the struggle between movements in the history of philosophy reflects the class struggle in society.

The introduction is to show the history of philosophy as the history of the, struggle between two lines of philosophical thought-materialism and idealism, and also to explain the place of dialectics and logic in the history of philosophy and emphasize the relation of the history of philosophy to the history of natural science and technics. The introduction will set forth a definition of the subject-matter of philosophy, will formulate the most important tasks of the Marxist-Leninist history of philosophy as a science, and will also show that the materialist conception of history is the scientific method for a correct understanding, exposition, and criticism of the history of philosophical and political doctrines, and for a scientific

periodization of the history of philosophy.

In characterizing the appearance of Marxism as the greatest revolutionary change in social science, emphasis will be laid upon the militant, aggressive spirit of Marxist-Leninist philosophy, its significance as the unconquerable revolutionary banner of the working class and its Communist Party, and the significance of Marxist-Leninist philosophy in the struggle of the workers for the victory of communism.

Length of the introduction: 16 pages.

# **PART ONE. THE HISTORY OF PHILOSOPHY UP TO THE EMERGENCE OF MARXISM**

## **SECTION 1. THE PHILOSOPHY OF SLAVEHOLDING SOCIETY**

### **Chapter 1. The Philosophy of the Ancient East**

The task of this chapter is to show that the history of the birth, emergence, and development of scientific and philosophical thought in the first slaveholding states of Egypt, the Middle East, India, and China (as well as the further history of the culture of the Eastern peoples) reveals the significant and creative role of the East in the history of world culture, science, and philosophy, and basically refutes the anti-scientific and reactionary bourgeois theories of the “Europo-centrist” and racist sort with their absurd contrast between the West and the East.

This chapter will examine the historical peculiarities of the development of slave holding society in the ancient East, the peculiarities of the class struggle, and the characteristics of the social, political, and cultural life of the Eastern peoples at that period.

In this connection a description will be given of the rise and development of elementary scientific knowledge and

materialistic tendencies in the emerging philosophy, and likewise an account will be given of the struggle of these progressive movements against mythological and religious-idealistic doctrines.

This chapter will examine the breaking up of the commune, the development of slaveholding and of the class struggle in Egypt: the appearance of criticism of religious ideas about a kingdom beyond the grave, the development of science, achievements in the realm of mathematics, astronomy, medicine; the appearance of beginnings of philosophical thought (teaching about water as the source of all that exists). The class basis of the predominance of idealism and religion in the world outlook of ancient Egypt will be made clear.

Consideration will be given to the breaking up of the commune and the development of slaveholding in Babylon, the appearance of new elements in the ideology of Babylonian society along with the development of the class struggle, criticism of ancient religious notions, the development of Babylonian science and its influence on the science of the ancient world (mathematics, astronomy), and materialistic tendencies in Babylonian doctrines.

There will also be a description of the religious-philosophical teachings of ancient Persia (Avesta, the teaching of Zoroaster).

The chapter will describe the development of philosophical thought in slaveholding India: Brahmanism and its opponents, the development of scientific conceptions and materialistic teachings Charvaka, Nastika, Lokayata; the religious-idealistic teaching of Buddhism; and problems of logic in Indian philosophy.

The development of philosophic thought in ancient China will also be examined: the development of the slaveholding order in ancient China; the germs of a naive materialism in the

most ancient monuments in the literature of China (Shu Ching and I Ching, ninth and eighth centuries before our era); the rise of the religious-philosophical teachings of Taoism and Confucianism and their class role; the religious-esthetic teaching of Mo Ti, his criticism of the prevailing moral philosophy, the rise of materialism teachings in ancient China, their struggle with religion and idealism: Hsün Tsü, his materialistic teaching, his social and political teaching; the materialism of Yang Chu (fifth and fourth centuries before our era); his struggle with Confucianism; the great materialist and atheist of ancient China Wang Chung (first century before our era), his struggle against Taoism and Confucianism; the transformation of Taoism and Confucianism into theological systems.

### **Plan of the Chapter**

1. The emergence and development of slaveholding society and its culture in the ancient East.
2. Scientific and philosophical views in ancient Egypt.
3. Scientific and philosophical views of the peoples of the Middle East: Babylon, Persia, and others.
4. Scientific and philosophical views in ancient India.
5. Scientific and philosophical views in ancient China.

## **Chapter 2. The Emergence of Materialism and Its Struggle With Idealism in Ancient Greece**

In this chapter it will be shown that the philosophy of ancient Greece, reflecting the struggle between the fundamental classes of a slaveholding society, slaves and slave-owners, was the ideology of the slaveholding class. The

ancient Greek philosophers, regardless of the school to which they belonged (Democritus, Plato, Aristotle), tended to justify and immortalize the slaveholding class. The struggle among philosophical schools was one of the forms of the ideological struggle among various groups of the slaveholding class. The exploited class of slave holding society, the class of slaves, deprived of all social and political rights whatsoever, was historically deprived of the possibility of putting forward its own philosophical teachings.

The task of this chapter is to show that the history of ancient Greek philosophy is the history of the birth, emergence, and development of a materialistic concept of nature in its elementary form, and likewise of naive dialectics and logic. The struggle of the materialistic “line of Democritus” with the idealistic “line of Plato” was an ideological, partisan struggle between the progressive slaveholding democracy and the reactionary landed aristocracy. The very rise of different philosophical teachings was organically connected with the formation and development of slaveholding society in Greece and with the, development of commercial and cultural relations by the ancient Greek city-states among themselves and with the East.

Philosophy as a particular, differentiated branch of knowledge did not exist in ancient Greece; but as the ancient Greeks’ single, undivided body of knowledge developed, various branches of natural science began to bud forth into separate existence. The struggle of materialism against idealism was even in ancient Greece a struggle of science against religion.

The most ancient philosophical schools (sixth century before our era) sprang up in the formative period of slaveholding society. The first, primitive materialism and naive dialectics (the school of Miletus and Heraclitus of Ephesus)

sprang up on the coast of Asia Minor, in Ionia, the centre of Greek commercial and cultural relations with the East. In the ancient Greek colonies of “Greater Greece” (southern Italy) philosophical teachings developed that contained the germs of idealism (Pythagoras and the Eleatic school) and that represented the ideology of the aristocracy. A philosophical struggle arose at this period between those who believed in the material nature of the world and in a naive dialectics and their opponents, who taught that numbers were the primordial substance and that existence was motionless.

In the period when slaveholding democracy was growing in strength, the further development of the slave holding means of production, of the social and political struggle, and of natural science brought forth new philosophical problems (the problem of the structure of matter and its movement, questions about the theory of knowledge, of social ethics, and of the state). The materialism of the philosopher-naturalists of the fifth century before our era (Anaxagoras, Empedocles, Democritus) was the ideology of the group of slaveholders who were interested in the development of productive forces, trade and culture, in the growth of scientific knowledge, and in the strengthening of slave holding democracy Idealistic philosophy (Socrates, Plato) was the reactionary ideology of the ancient Greek aristocracy.

The period of the development of slaveholding society that was connected with the advance of Macedonia found its reflection in the encyclopaedic knowledge of Aristotle (the characterization of Aristotle’s philosophy will also point out his role in the development of logic).

In the historical conditions that arose after the break-up of the empire of Alexander the Great there took place a further development of materialism (Epicurus) and its struggle against idealism and religion, as well as a growth of attention to

questions of ethics and law.

The development of individual branches of science out of the single body of knowledge of the ancient Greeks was clearly revealed in the scientific achievements of the scholars of Alexandria.

The socio-political decline of Greece led to the emergence of sceptical and mystical religious teachings; this is the period in which Eastern religious teachings spread in Greece.

In this chapter the falsification of ancient Greek philosophy by present-day bourgeois historiography will be brought to light.

### **Plan of the Chapter**

1. The emergence and development of ancient Greek philosophy and the struggle among philosophical schools in the formative period of the slaveholding society. The first, primitive materialism and naive dialectics of Heraclitus of Ephesus and the school of Miletus. Pythagoras and the Eleatic School. 2. The struggle between materialism (the “line of Democritus”) and idealism (the “line of Plato”) in ancient Greek philosophy in the period of victory and strengthening of slaveholding democracy. The materialism of Anaxagoras and Empedocles. 3. The ideology of the reactionary, slaveholding aristocracy—the idealism of Socrates and Plato. 4. The encyclopaedic knowledge of Aristotle. 5. Ancient Greek philosophy after the break-up of the empire of Alexander the Great. The materialism of Epicurus. Alexandria, the centre of “Hellenistic” science and culture. 6. Philosophical movements during the socio-political decline of Greece.

Length of the chapter: 48 pages.

## **Chapter 3. The Struggle Between Materialism and Idealism in Ancient Rome**

The task of this chapter is to show that the philosophy of ancient Rome, like that of ancient Greece, was the ideology of the ruling class of slaveholders, and that it was distinguished by its own specific traits; that the historical peculiarities of the development of Rome led to increased preoccupation with social and political theory, questions of ethics, law, and the state. The philosophical teachings of the ancient Romans were closely bound up with their political and scientific outlook. Just as in Greece, a struggle went on in Rome between the “line of Democritus” and the “line of Plato”, between progressive tendencies in science and politics and retrogressive, reactionary tendencies. The principal representative of Roman materialism and atheism was Lucretius, a thinker from the progressive groups of slaveholders in republican Rome. Idealism in Rome was represented chiefly by the teachings of the Stoics, the Eclectics, and the Neo-Platonists—the reactionary ideology of the decline and break-up of slaveholding society.

### **Plan of the Chapter**

1. Slaveholding society in ancient Rome and its culture.
2. The materialism of Lucretius.
3. The reactionary philosophical and socio-political teachings of the period of the Roman Empire (Roman Stoics, Cicero, the Neo-Platonists).

Length of the chapter: 16 pages.

## **SECTION II. THE PHILOSOPHY OF FEUDAL SOCIETY**

### **Chapter 4. Philosophical Thought During the Early Period of Feudalism**

### **Chapter 5. Philosophical Thought During the Maturity of Feudalism**

The task of this chapter is to characterize and explain the predominance under feudalism of a theologico-idealistic world-outlook and of the formal scholastic method; to show that in certain countries of Eastern Europe, the Caucasus, and the so-called Arab civilization a more advanced world-outlook was developing which exerted a progressive influence on the development of philosophy in Western Europe; and to show how materialistic tendencies and religious freethinking arose during the further development of the class struggle in the period of feudalism.

Upon the ruins of slaveholding society there arose the structure of feudalism. This process took place in different countries at different times and evolved in specific forms.

During the first centuries of our era, in the course of violent struggles between various religious movements and in connection with certain philosophical systems of antiquity, the foundations of the Christian religious doctrine were laid in countries of the Near East, the Caucasus, North Africa, and others, spreading afterwards into Europe.

In Western Europe the transition during the fifth to seventh centuries from the Classical world to the Middle Ages was connected at the beginning with extreme economic and cultural decay. The Catholic religious ideology held sway, and the sombre seal of ecclesiastical oppression lay upon everything. Class conflicts were arrayed in religious garb (“heresies”). Philosophy, as well as the whole range of feudal scholarship, was converted into the handmaiden of theology. At this period (fourth and fifth centuries of our era) the views of Augustine, his “ideas” about theocracy, and the defence of slavery, gained wide circulation. These “ideas” served as the ideological weapon for the Inquisition. From the tenth to the thirteenth century Scholasticism reached its highest point and tried to use adulterated teachings of Aristotle (Thomas Aquinas) for its own purposes. Even by the next century, however, under the influence of social development, the edifice of orthodox Scholasticism had begun to fall to pieces. The purpose of Scholasticism was to prove, systematize, and defend the Official Church ideology by means of empty and artificial, formally logical devices. Its class purpose was to justify the feudal hierarchy, religious obscurantism, and the most brutal exploitation of the working masses, and to stifle progressive thought.

Byzantium, drawing upon the heritage of the Classical world, was distinguished by its culture in the ninth to eleventh centuries and created influential philosophical systems. Popular movements, arising in the form of “heresies” in the Balkans, later spread through Western Europe, contributing to the decay of the dominant feudal ideology.

In the eighth to tenth centuries, while the cultural development of most of Western Europe was still at an extremely low level, there flourished an original culture, very commonly given the name “Arabic,” in a number of countries

in the Near East and Central Asia. Its distinguishing marks were usually, although not necessarily, the Arabic language and the religion of Islam. The most advanced “Arabic” philosophy was characterized by an interest in the study of nature and in experimental knowledge, certain materialistic tendencies, and freethinking in religious matters. Two currents were distinguishable in the so-called Arabic philosophy: The Eastern (in contemporary terminology)—Iran, Uzbekistan, Tadzhikistan, and others, and the Western (Iberian peninsula). The greatest figure in the former is the representative of the peoples of Central Asia, Ibn Sina (Avicenna, tenth and eleventh centuries); and of the latter, Ibn Rashid (Averroes, twelfth century). Advanced “Arabic” philosophy exerted considerable influence—for the most part progressive—upon that of Western Europe.

The ancient culture of Georgia and Armenia, inheriting numerous Classical and ancient Eastern traditions and interacting with the culture of Byzantium, followed an independent course of development. The culture of these countries, which even in the fifth and sixth centuries produced a number of eminent philosophers (Eznik Kokhbetsi, David the Invincible, Peter Iver, and others), afterwards went through a period of temporary decline under the influence of foreign invasions and then experienced a new and great upsurge in the tenth to twelfth centuries.

In the peculiar social and economic conditions of Georgia, Armenia, Azerbaidzhan, and Central Asia, distinct from those of Western Europe, there was formed an ideology similar in many respects to that of the later Western European period commonly known as the Renaissance: humanism, the opposition of secularism to religious dogmatics, the flourishing of the arts, the differentiation and division of scientific knowledge (medicine, astronomy, mathematics), and a

heightened interest in Classical philosophy. The most eminent representatives of such culture in the Caucasus and Central Asia: Shota Rustaveli, Grigor Magistr, Nazami, Navoi, and others.

In the following centuries (sixteenth to eighteenth) the philosophy of Azerbaidzhan and Central Asia was distinguished by such figures as Fizuli, Bedil, and Mashrab.

Development of philosophy and science in feudal India and China.

Kiev Russia developed its own culture intensively and originally up to the Mongol invasion, which temporarily hindered but did not interrupt this process. In its remarkable national creative works, in its rich literature, and so forth, a number of socio-political and world-outlook problems were set forth that reflected the peculiarities of the historical development of Old Russia (problem of political unity and independence, etc.).

At the end of the fifteenth and in the sixteenth centuries there was formed the Russian national centralized state, which grew over into a multinational one. An intensive struggle was waged against feudal separatism, and a great political literature appeared (Peresvetov, Ermolai-Erasmus, Ivan IV). Philosophical questions were propounded in the form of ecclesiastical and religious controversies (in Russia, the Josephites and Non-Converters, in the Ukraine and in Belorussia in the sixteenth century G. Skorina).

In certain "heresies" one can detect materialistic and atheistic tendencies. In the seventeenth century the struggle for enlightenment grew stronger (Simeon Polotsky and others), and investigations were made into scientific and socio-political questions dealing with the improvement of social customs (Krizhanich). In connection with the establishment of higher church schools scholasticism made its appearance, taking on its

own peculiar characteristics in the Russian conditions of that period.

In this chapter a criticism will be given of the bourgeois (mostly foreign) “theories” disparaging the Significance of Old Russian culture and falsifying its character.

The ideologists of present-day imperialist reaction, insolently distorting historical truth, deny the enormous role played by the cultures of Russia, Byzantium, Central Asia, China, India, Georgia, Armenia, and Azerbaidzhan in the development of world philosophical and scientific thought. At the same time the imperialist reaction is trying to revive medieval Catholic obscurantism and make use of Neo-Scholasticism and mysticism as its tools.

### **Plan of the Chapter**

1. Rise and development of feudalism. 2. Formation (chiefly in the East) of Christian religious teachings. 3. Western Europe; early scholasticism. 4. Development of philosophy in Byzantium (ninth to eleventh centuries). 5. Arabic philosophy and science; its character and historical significance. Central Asia. Azerbaidzhan. 6. Philosophy in Georgia and Armenia (from the fifth to the eleventh century). 7. Social and philosophical thought in Old Russia (from the eleventh to the fourteenth century). 8. Particular course of development of philosophical and scientific thought in feudal India and China.

### **Plan of the Chapter**

1. Early Scholasticism in Western Europe. 2. Beginning of the decline of Scholasticism in Western Europe (Roger Bacon; the nominalism of John Scott and Occam). 3. The philosophy of the twelfth to the fifteenth centuries in Byzantium and the

South Slavic countries. 4. Particular forms of the Renaissance in the East. The philosophy of the twelfth to the fifteenth centuries in Georgia and Armenia, Azerbaidzhan and Central Asia. 5. Socio-political and philosophical thought in Russia during the formation and consolidation of the centralized state (end of the fifteenth to the seventeenth century).

Length of the chapters: 80 pages.

# **SECTION III. PHILOSOPHY DURING THE FORMATION AND DEVELOPMENT OF BOURGEOIS SOCIETY IN WESTERN EUROPE (UP TO THE EMERGENCE OF MARXISM). PHILOSOPHY IN RUSSIA DURING THE EIGHTEENTH AND NINETEENTH CENTURIES**

## **Chapter 6. Philosophical Views of the Period in Which Bourgeois Relations Appeared in Europe Fourteenth to Sixteenth Centuries)**

The task of this chapter is to show that during the decline of feudalism and the rise of early bourgeois relations, accompanied by the development of class conflicts (peasant wars, town rebellions and so forth) there was formed in the struggle between materialistic and idealistic tendencies a progressive, secular, humanistic culture, the dictatorship of the Church was undermined, the foundations of the theologico-scholastic ideology were shaken, and natural history took form as a science. The term “Revival of Learning” (“Renaissance”), which is often applied to this period, is of a conventional nature, since it does not reveal the socioeconomic, class foundations of the culture.

Bourgeois historians minimize the great role played in the formation of Western European Renaissance culture by the so-called Eastern influences (Byzantine, Arabic, etc.), and they

ignore the particular forms of the Renaissance in Georgia, Armenia, Azerbaidzhan, and Central Asia. The deliberate silence of Western European bourgeois investigators about the outstanding role of the Slavic peoples in the formation of Renaissance culture is to be particularly emphasized.

The emergence of bourgeois relations took place in various countries of Europe in the course of the fourteenth to the sixteenth centuries. Technics and scientific knowledge (astronomical-cosmological and mechanical-mathematical) were stimulated by the needs of the growing industries. A series of important discoveries and inventions was made. Science broke with theology (Copernicus), and a firm foundation was laid for the exact sciences (Galileo). The most advanced philosophy of the period showed materialistic and atheistic tendencies, even though not consistently, and here and there contained seeds of dialectics (Bruno). In connection with the first elements of capitalistic accumulation there emerged a number of socio-political doctrines criticizing the social order of the time and proposing an ideal future one (the utopias of More and Campanelli).

### **Plan of the Chapter**

1. General characterization of the ideology of the so-called Renaissance period and its social and historical premises.
2. Anti-clerical and anti-scholastic humanism and its limitations.
3. The social role of the Reformation. The Hussite movement in Bohemia.
4. The role of the Slavic peoples in the formation of Renaissance culture (Chelčický, Jan Komenský, and others).
5. Rupture between science and theology (Copernicus). Emergence of natural history as a science (Galileo).
6. Materialistic and atheistic tendencies and rudimentary dialectics in the philosophy of Giordano Bruno.
7. Social and

political doctrines (particularly the utopias of More and Campanelli).

Length of the chapter: 32 pages.

## **Chapter 7. The Development of Materialism and Its Struggle Against Idealism in the Period of the First Western European Bourgeois Revolutions End of Fifteenth to Beginning of Eighteenth Century)**

The task of this chapter is to show that in the period of developing capitalistic relations in the advanced countries of Europe and during the gradual development of the first bourgeois revolutions, in connection with technical progress and the development of natural science, materialism of a metaphysical and mechanical kind became the typical form of progressive philosophy; and that this materialism joined battle with idealism and medieval scholasticism as forms of reactionary philosophy.

From the end of the sixteenth century onward the bourgeoisie, growing rapidly in strength and taking the leadership of the people's movements, came into conflict with the defenders of feudal serfdom; in the Netherlands and England the first bourgeois revolutions took place. Materialistic philosophy (F. Bacon, T. Hobbes, Spinoza, and others) continued and developed the struggle with idealism, theology and scholasticism. Science tried to arrive at one general explanation of the universe on the basis of the successes in mechanics and mathematics (Newton,

Cartesianism). In philosophy and science a number of questions were raised that dealt with the nature of movement: its relation to matter, its indestructibility, and so forth. (Descartes, Newton, Leibnitz, Tolland). Later (in the eighteenth century) the Slavic scientist Boskovic attempted to develop an atomic theory on the basis of dynamics. Metaphysical materialism, while progressive for that period, was at the same time inconsistent and compromising.

The increased preoccupation with problems of methodology, characteristic of that time, proceeded either on a basis of empiricism and inductive logic or along the line of rationalism and deductive logic, taking Euclidean geometry as a model. Within the framework of the predominant metaphysical method individual elements of dialectics are to be found in the doctrines of a number of outstanding thinkers of the period (for example, Descartes in mathematics and cosmogony).

The whole course of the socio-historical process placed on the agenda the formation of theories of natural law and the contractual origin of the state, as opposed to feudal, theological providentialism.

In this chapter it will be shown that socio-political reaction to the revolutionary movements and fear growing out of the stirring up of the popular masses led in England to the appearance and spread of the reactionary idealistic philosophical systems of Berkeley and Hume. The subsequent use of the reactionary bourgeois philosophy of Berkeleyism and Humism will also be shown.

### **Plan of the Chapter**

1., Development of capitalistic relations in Western Europe. 2. Formation of the metaphysical method in natural

science. Newton, 3. Founders of the philosophy of the seventeenth century (F. Bacon, Descartes). 4. Bourgeois revolution in the Netherlands and the philosophy of Spinoza. 5. Philosophical and socio-political doctrines of the period of the English Revolution and Restoration (Hobbes, the Levellers, the Diggers and others). 6. The class compromise of 1688 in England and the philosophy of Locke. 7. The philosophy of the reaction. The idealism of Berkeley and Hume. 8. The feudal backwardness of Germany. The idealism of Leibnitz. 9. The fundamental line of development in natural science from the end of the sixteenth to the beginning of the, eighteenth century in its connection with philosophy.

Length of chapter: 64 pages.

## **Chapter 8. French Materialism in the Period of Preparation and Achievement of the Eighteenth-Century Bourgeois Revolution, and Its Struggle Against Idealism and Theology**

The task of this chapter is to show that the historic role of France at the end of the eighteenth century, as the centre of the bourgeois revolutionary movement in Europe, led to the advanced social role of the philosophical and socio-political doctrines set forth by the French materialists and rationalists.

In their struggle against the theological world-outlook and in their revolutionary criticism of feudal absolutism the French rationalists and materialists created the ideological preparation for the bourgeois revolution of 1789-1794.

The origin of the Enlightenment and materialist tendencies in French philosophy goes back to the end of the seventeenth

and the beginning of the eighteenth centuries (Bayle, Meslier). Despite Voltaire's limited understanding of the Enlightenment, his fight against the Church, theology, and medieval barbarism played a progressive role and his deism included a number of materialistic tendencies. A certain progressive significance was also to be found in the socio-political theory of Montesquieu and in the politico-economic doctrine of Turgot.

The bourgeois democratic nature of Rousseau's world-outlook and his advanced socio-political theory were responsible for the considerable influence of his ideas on the bourgeois revolutionaries of 1789-1794.

The ideology of the revolutionary bourgeoisie in the preparatory period for the Revolution of 1789-1794 was given its most complete expression in the French materialism of the eighteenth century. The struggle of the French materialists (La Mettrie, Diderot, Holbach, and Helvetius) against the theological world-outlook and against religion and idealistic philosophy, their militant atheism, their progressive ethical theories and revolutionary criticism of feudal absolutism, characterized their leading role in social life, their merits in the development of a materialistic world-outlook, and their influence on the development of science. Eighteenth-century French materialism was an important stage in the development of a materialistic world-outlook before Marxism. In this chapter the influence of eighteenth-century materialism on utopian socialism will be shown. Mention will also be made of the influence of the French materialists and rationalists on the development of advanced philosophical and social thought among other peoples.

The historic limitations of eighteenth-century French materialism—its mechanistic and metaphysical nature and its idealistic conception of society--were characteristic of it as a bourgeois world-outlook and at the same time reflected the

condition of science in the second half of the eighteenth century. In this connection the chapter will give a characterization of eighteenth-century science. Along with this it will show how the first blows were struck at the metaphysical world-outlook of the eighteenth century (cosmogonical theory of Laplace, revolution in chemistry by Lavoisier and his school, embryonic ideas of evolution in biology).

Reference will also be made to the elements of dialectics in the doctrines of the eighteenth-century French materialists and rationalists.

This chapter will also survey the history of the struggle of philosophical and socio-political doctrines at each fundamental stage of the bourgeois revolution in France; a characterization will also be given of the new social theories that were advanced for that time—Condorcet's theory of progress; the socio-political ideas of Marat, Danton, and Robespierre; the socio-political theories of the "Enrages" and the Ebertists, and the utopian socialism of Babeuf. It will be shown in this chapter that the utopian, equalitarian character of Babeufism and its lack of contact with the popular masses characterize the historical limitations and unscientific nature of even the most advanced social theories of the bourgeois revolutionary period in France.

### **Plan of the Chapter**

1. France during the preparatory period of the bourgeois revolution of 1789-1794. 2. Origin of the Enlightenment in French philosophy at the end of the seventeenth and the beginning of the eighteenth centuries. 3. The flowering of metaphysical science and the first discoveries that struck blows at the metaphysical world-outlook. 4. The rationalists--

Voltaire, Montesquieu, Turgot. 5. The socio-political doctrine of Rousseau. 6. The materialism of La Mettrie. 7. The materialism of Diderot. 8. The Materialism of Holbach. 9. The materialism of Helvetius. 10. Political theories and the ideological struggle during the spread of the bourgeois revolution.

Length of chapter: 64 pages.

## **Chapter 9. Philosophical and Socio-political Doctrines in Russia and the Ukraine During the Reinforcement of the Russian Centralized State and the Intensification of Serfdom.**

### **Philosophical and Socio-Political Doctrines in the Caucasus and Central Asia (Eighteenth Century)**

The task of this chapter is to show that, in spite of Russia's comparative lag behind a number of European countries politically and economically as a result of historical circumstances, Russian scientific, philosophical, and social thought in the eighteenth century attained a high level of development; and that an outstanding role in the history of Russian and world Science and materialistic philosophy was played by such mighty representatives of Russian philosophical thought as Lomonosov and Radishchev.

The reforms of Peter I at the beginning of the eighteenth century led to the reinforcement of the Russian centralized state of landowners and merchants. The reinforcement of the Russian State was accompanied by the intensification of the oppression of serfdom. A consequence of this was the wide-

spread growth in Russia and the Ukraine of the peasant movement against serfdom. The economic development of Russia that arose within these historical conditions was accompanied by the flourishing of Russian culture, science, and art. The eighteenth century was a period in which original and systematic philosophical theories were worked out in Russia. This chapter will show the characteristics of the development of advanced philosophical and social thought in Russia during the eighteenth century: the development of materialism in connection with the great achievements in science, the struggle against medieval scholasticism, and the effort to liquidate the economic and cultural backwardness of Russia. This chapter will characterize the scientific, philosophical, and socio-political views of M. V. Lomonosov, the gifted Russian scholar and outstanding representative of eighteenth-century materialism; it will show the worldwide significance of the scientific activity of Lomonosov, whose scientific views were the most advanced in the world for that period.

In this chapter it will be shown that the growth of the peasant movement in Russia and the influence of the French bourgeois revolution of 1789-1794 led to the birth of an ideology of anti-serfdom and enlightenment among advanced nobles in Russia at the end of the eighteenth century. This chapter will characterize the materialistic philosophy and the anti-serfdom socio-political views of A. N. Radishchev, and it will explain his role in the development of the Russian liberation movement and advanced Russian philosophical thought at the end of the eighteenth and the beginning of the nineteenth centuries.

## **Plan of the Chapter**

1. The historical conditions of the development of philosophy in Russia in the eighteenth century. 2. Socio-political and philosophical thought in the period of “Petrine Reforms” (Feofan Prokopovich, Antiokh Kantemir, Vasily Tatishchev, Ivan Pososhkov). 3. The materialistic philosophy of M. V. Lomonosov. 4. Lomonosov’s scientific views. 5. The men of the Russian Enlightenment in the eighteenth century (N. I. Novikov, the materialists Ya. P. Kozelsky, S. E. Desnitsky). 6. The eighteenth-century Ukrainian philosopher G. S. Skovoroda. 7. The world-outlook of A. N. Radishchev. 8. The world-outlook of Anton Katolikos and others (Georgia); of Oria, Shaamiryan, and Bagramyan (Armenia); Jf Mashrab and others (Central Asia).

Length of the chapter: 48 pages.

## **Chapter 10. The Aristocratic Reaction in Germany to the French Bourgeois Revolution and French Materialism. German Idealism of the End of the Eighteenth and the Beginning of the Nineteenth Centuries**

The task of this chapter is to show that the peculiarities of German history at the end of the eighteenth and the beginning of the nineteenth centuries led to the emergence and development of a number of idealistic systems as the ideologies of the aristocratic reaction in Germany to the French bourgeois revolution and to French materialism; and to show that efforts to combine philosophical idealism with idealistic

dialectics were characteristic of the German philosophers of this period.

The chief peculiarities of the history of Germany at the end of the eighteenth and the beginning of the nineteenth centuries were: its economic and political backwardness; the grove ling of the timid German bourgeoisie before the nobility and the Prussian monarchy and their fear of the people; the hatred of the Prussian Junket-s for the advanced ideals of the French Enlightenment and the French bourgeois revolution; the general fear among the Junkers and the bourgeoisie of a revolutionary movement within Germany itself; the aristocratic reaction in Germany, later supported by the general European reaction at the beginning of the nineteenth century; the spread of the ideology of nationalism and the embarkation of Germany upon the “Prussian way” of developing capitalism. A description will also be given of the influence of the French bourgeois revolution upon Germany, the peasant movements, the comparatively advanced development of bourgeois relations in the Rhine provinces, and so forth.

This chapter will show that the German Enlightenment of the eighteenth century (Lessing) lacked any revolutionary criticism of the feudal system and that it was an ideological “uprising on its knees.”

Characteristic of Kant’s philosophy is his effort to unite idealism and materialism within one system. Kant’s philosophical dualism and agnosticism were combined with his reactionary socio-political doctrine and his fight against the French materialism and atheism of the eighteenth century (the two periods in Kant’s philosophical development will be described in this chapter). Kant’s transcendental idealism serves down to the present day as a source of reactionary “neo-Kantian ideas for the ideologists of the bourgeoisie, the ethics of the categorical imperative has served and still serves the

enemies of Marxism more than once, and Kant's formal, idealistic aesthetics laid the foundation for the reactionary theory of "art for art's sake."

Fichte's subjective idealism developed the reactionary notion of the Germans as a "chosen people" and supported the German-Prussian policy of aggressive wars. The objective idealist Schelling ("The Philosophy of Identity") was one of the chief representatives of the reactionary German romanticism; he fought against advanced scientific ideas with his natural philosophy.

The bourgeois-Junker world-outlook of Hegel was the systematized ideology of the aristocratic reaction and prepared the ground for the "Prussian way" in the later development of Germany. In Hegel's logic his idealistic dialectics of concepts was worked out with reference to the past and not to the present and future. Hegel's natural philosophy was hostile to the advanced scientific ideas of the end of the eighteenth and the beginning of the nineteenth centuries. Hegel's reactionary socio-political doctrines nationalistic ally exalted the Germans as a "chosen nation," preached scorn for other nations, especially the Slavic, and raised the Prussian monarchy to the rank of an "earthly divinity." Hegel's idealistic system and his idealistic dialectics make up his doctrine of objective idealism, but Hegel "beyond the dialectic of concepts divined the dialectic of things"; a contradiction existed between Hegel's method and his system.

"In characterizing their dialectic method Marx and Engels commonly referred to Hegel as the philosopher who had formulated the basic features of dialectics. This, however, does not mean that the dialectics of Marx and Engels is identical with the dialectics of Hegel. In reality Marx and Engels took from Hegel's dialectics only its 'rational kernel,' discarding the idealistic shell and developing the dialectics further, so as to

give it a contemporary scientific appearance” (Stalin).

In this chapter it will also be shown that the reactionary philosophy of the imperialistic bourgeoisie tries to rely on patched-up Kantian and Hegelian idealism and on Hegel’s reactionary idealistic dialectics, deprived for good of its “rational kernel” and completely transformed into sophistry. Irreconcilable struggle against the contemporary German and Anglo-Saxon neo-Kantians and neo-Hegelians constitutes one of the tasks of our ideological front.

### **Plan of the Chapter**

1. Germany at the end of the eighteenth and beginning of the nineteenth centuries. 2. The German Enlightenment. 3. Kant’s dualism and agnosticism. 4. Fichte’s subjective idealism. 5. Schelling’s objective idealism. 6. The objective idealism of Hegel and his idealistic dialectics. 7. Schopenhauer’s voluntarism.

Length of the chapter: 64 pages.

## **Chapter 11. Philosophical and Socio-Political Doctrines in Russia During the Decline of Serfdom and the Rise of the Liberation Movement**

The task of this chapter is to show the development of anti-serfdom ideology in Russia at the beginning of the nineteenth century, explain the class nature of this ideology, and reveal the peculiarities of the struggle between materialism and idealism in the philosophy of the peoples of Russia during this period.

The decline of serfdom in Russia at the beginning of the nineteenth century, arising from the growth of the revolutionary movement in Western Europe, prepared the ground for the appearance in Russia of a liberation movement. The predominant force of this movement at the beginning of the nineteenth century was to be found in aristocratic revolutionaries, who laid the foundation of the liberation movement but were far from the people and had no contact with the popular masses.

This chapter will describe the philosophical and socio-political views of the most prominent representatives of the three main centres of the Decembrist movement (Northern Society, Southern Society, and Society of United Slavs).

Attention will be directed chiefly toward an explanation of the philosophical and sociological views and political program of the radical wing of the Decembrists. This chapter will throw light on the most important features of the Decembrists' ideology: its essentially bourgeois revolutionary nature, its use of the theory of "natural law" for the struggle against serfdom, and its development of ideas about metaphysical materialism. At the same time this chapter will show the inconsistency of a number of the Decembrists in their philosophy and socio-political views (idealism and deism of a number of Decembrists, vacillation of a part of the Decembrists between the ideas of a republic and a constitutional monarchy), which resulted from the weakness of the aristocratic revolutionaries and from their lack of contact with the people.

In this chapter an analysis will also be given of the landed aristocratic reaction in Russia to the bourgeois revolutionary movement in Western Europe and to the Decembrist uprising (theory of autocracy, orthodoxy, and nationality, and so forth). A characterization will be given of the theories of idealistic natural philosophy and aesthetics in Russia at the beginning of

the nineteenth century and attention will be called to the rational kernel in them—the elements of dialectics that they contain.

This chapter will examine the idealistic theories of the men of the Russian Enlightenment of the 1830's and 1840's (Stankevich, Chaadayev, Granovsky) and will show that, thanks to their critical tendency and its struggle against the mounting reaction of that period, these theories played a progressive role in the development of philosophy in Russia. A description will be given of the worldwide scientific and philosophical significance of Lobachevsky's discovery in 1826-1830 of "non-Euclidean geometry" and Lobachevsky's fight on materialistic grounds against the idealism of Kant.

A special place in this chapter will be devoted to a discussion of philosophical and socio-political thought in Georgia and Armenia during the first half of the nineteenth century.

### **Plan of the Chapter**

1. The beginning of the decline of serfdom and the emergence and growth of capitalistic relations in Russia. The period of the nobility in the development of the Russian liberation movement.

2. The Decembrists—the representatives of advanced revolutionary ideology at the beginning of the nineteenth century. 3. Theories of "official nationality" and the rise of Slavophilism. 4. Idealistic natural philosophy and esthetics (Bellansky, M. Pavlov, Venevitinov, V. Odoyevsky). 5. The Enlightenment of the 1830's and 1840's (Chaadayev, Stankevich, Granovsky). 6. The worldwide scientific and philosophical significance of Lobachevsky's discovery in 1826-1830 of "non-Euclidean geometry." 7. The world-outlook

of Ioanna Batonishvili, Dodashvili, G. Kikodze (Georgia), Kh, Obovyan (Armenia).

Length of the chapter: 32 pages.

## **Chapter 12. The Struggle of the Philosophical Movements in England and the U.S.A. During the Consolidation of Capitalism End of the Eighteenth and First Half of the Nineteenth Centuries)**

The Industrial Revolution of the eighteenth century turned England into the country of “classical” capitalism. The classical bourgeois political economy with its idea of free trade arose and developed. The strengthening and enrichment of the bourgeoisie took place at the cost of ruin and unheard-of sufferings on the part of the popular masses and the monstrous exploitation of colonies. Classes were sharply polarized, the workers’ movement grew, and the class conflict became more acute.

The task of this chapter is to show that the philosophy of the ruling classes, developing in fear of revolution, as a general rule breaks with materialism. The idealistic philosophy of the liberal industrial bourgeoisie made its appearance, characterized by positivism and utilitarianism. It came into a certain conflict with the mystical and romantic philosophy of the Tory reaction. The partisan of the French Revolution, Priestley, came out with a defence of materialism. A leading role in the development of social thought was played by the utopian socialist Owen, notwithstanding all his narrowness, and also by the sociology of radical Chartism.

This chapter will show that after the war for Independence and the formation of the U.S.A., a struggle arose in America between the progressive philosophical and sociological doctrines (Franklin, Penn, Jefferson) and the reactionaries, the theologians, and so forth. In the course of further movement within American bourgeois philosophy, predominant importance was acquired by eclectic idealistic philosophy (Emerson).

### **Plan of the Chapter**

1. The historical conditions, the disposition of class forces, and the general character of the philosophical movements in England at the end of the eighteenth and in the first half of the nineteenth centuries. 2. The free-trade philosophy and sociology of the classics of bourgeois political economy (Smith, Ricardo). 3. The philosophy of the liberal bourgeoisie, its utilitarianism (Bentham) and positivism (Mill). 4. The spiritualistic philosophy of the aristocratic (Tory) reaction (Coleridge, Carlyle). 5. The materialism of Priestley. 6. Utopian socialism (Owen). 7. The social theory of Chartism. 8. Philosophy in the U.S.A. at the end of the eighteenth and the beginning of the nineteenth centuries. 9. Philosophy in the U.S.A. during the first half of the nineteenth century.

Length of the chapter: 32 pages.

## **Chapter 13. The Struggle of Philosophical Movements in France after the Bourgeois Revolution of 1789-1794 (First Half of the Nineteenth Century)**

The peculiarities of the socio-political history of France at the beginning of the nineteenth century were responsible for the character of the post-revolutionary philosophical movements and their struggles. The government of Napoleon I “was a bourgeois government, which choked the revolution and retained only those results of the revolution which were advantageous to the upper bourgeoisie” (Stalin). The Restoration in France arose out of the general feudal-aristocratic reaction in Europe. The bourgeois revolution of July, 1830, put an end to attempts to bring back the feudal absolutist regime in France, but only the further aggravation of the class struggle between the proletariat and the bourgeoisie and only the further course of the socio-political history of France led to the Revolution of 1948.

The task of this chapter is to show that the struggle among philosophical schools and movements in the first half of the nineteenth century clearly reflected the disposition of class forces in France after the bourgeois revolution of 1789-1794. The basic philosophical movements were: (1) the theological world-outlook of the feudal-aristocratic-reaction; (2) the idealism and positivism of the bourgeoisie, which had now come into power and given up the revolutionary, materialistic, and atheistic ideas of the Enlightenment; (3) utopian socialism, a product of the immaturity of the class contradictions between the proletariat and the bourgeoisie, which set forth in the persons of Saint-Simon and Fourier a number of social ideas

that were advanced for their time, but which was out of contact with the popular masses and failed to reach a scientific understanding of nature and society.

In this chapter it will be shown that utopian socialism had lost all progressive meaning whatsoever and become ideologically corrupt by the fourth decade of the past century, and under the present conditions of political struggle it serves to arm the right-wing socialist lackeys of imperialist reaction. In addition this chapter will examine the sociological doctrines of the French historians of the restoration period.

It will also be shown how within the metaphysical mechanistic science of the beginning of the nineteenth century a new dialectical view of nature was about to come forth. In this connection attention will be given to the discoveries that dealt new blows at the metaphysical conception of nature (in chemistry, the atomic theory and organic synthesis; in geology, the theory of slow evolution; in physics, the first steps toward the idea of the conservation of movement; in biology, embryonic ideas about evolution.)

### **Plan of the Chapter**

1. France after the bourgeois revolution of 1789-1794.
2. The ideology of the feudal-aristocratic reaction In France and the bourgeois philosophy of the "Ideologues," the spiritualists, and the eclectics.
3. The utopian socialism of Saint-Simon.
4. The utopian socialism of Fourier.
5. The utopian communism of Cabet and Dezamy.
6. Liberal bourgeois historians of the restoration period (Thierry, Mignet, Guizot).
7. The positivism of Auguste Comte.
8. Science at the beginning of the nineteenth century.
9. Preparation for the downfall of the metaphysical view of nature.

Length of the chapter: 48 pages.

## **Chapter 14. The Struggle Among Philosophical Movements in Germany on the Eve of the Revolution of 1848. (Decline of Hegelianism. The Materialism of L. Feuerbach.)**

The task of this chapter is to show that the development of bourgeois relations in Germany led in the 1840's to the emergence of the anthropological materialism of Feuerbach; to show that with Feuerbach the progressive (even though limited) development of bourgeois philosophy comes to an end, falling henceforth into unprincipled eclecticism and futile imitation, as well as vulgar materialism.

The economic and political development of Germany in the 1830's and 1840's gave rise to definite political growth in the German bourgeoisie, which took place, however, exceptionally "sluggishly, timidly, and slowly" (Marx), for the bourgeoisie fawned before the nobility and trembled before the popular movement. In the ideological sphere this process was reflected in the decay of Hegelianism and finally—in the person of Feuerbach—in the turning away from idealism to materialism. The abovementioned historical peculiarities in the development of the German bourgeoisie in the 1830's and 1840's were responsible for the extremely limited range of what was in any case only very relative progress in the realm of philosophy: the Young Hegelians were unable to get beyond the limits of idealism; Feuerbach, even though he came out against Hegel's idealism, was nevertheless unable to make critical use of the rational kernel that was contained in Hegel's idealist dialectics, and he confined himself to an anthropological point of view in philosophy and to a religious and idealistic interpretation of social life, having understood

nothing of the Revolution of 1848.

### **Plan of the Chapter**

1. The historical conditions of the development of Germany in the 1830's and 1840's and the disposition of the class forces. 2. The decline of the Hegelian school. Right-wing and" left-wing" Hegelians (the Bauer brothers, Strauss, Stirner). 3. Feuerbach's anthropological materialism, his historical role and limitations.

Length of chapter: 32 pages.

## **Chapters 15-16. The Development of Materialistic Philosophy in Russia During the Critical Period of Serfdom and the Growth of the Liberation Movement**

(Chapter 15: A.I. Herzen, V.G. Belinsky. Chapter 16: N. F. Chernyshevsky and His School)

The task of these chapters is to reveal the nature and significance of the philosophy of Russian revolutionary democracy of the 1840's-1860's as the highest form of pre-Marxist materialistic philosophy; to show that the Russian materialistic philosophy was the sole progressive philosophical movement contemporary with Marx and Engels, which subjected the reactionary bourgeois philosophy of that time to sharp criticism; to show the three stages in the development of the liberation movement in Russia and to throw light on the

role of the Russian revolutionary democrats as forerunners of the social-democrats in Russia.

The development of philosophy in Russia during the 1840's-1860's reflected the growth and deepening of the crisis in serfdom, which culminated in the revolutionary situation of 185-1861 and the peasant reform of 1861. The leading movement in the Russian philosophy of this period (Belinsky, Herzen, Chernyshevsky, Dobrolyubov) emerged and was worked out on the basis of the liberation movement against tsarism and serfdom. The leading role in the Russian liberation movement at this time gradually passed from the revolutionary nobles to the revolutionary intelligentsia of other class origins. "Wider became the circle of fighters and closer their ties with the people" (Lenin). The ideology of the Russian revolutionary democracy of the 1840's-1860's expressed the moods and hopes of the enserfed peasants, interested in the complete and decisive abolition of serfdom. The development of the revolutionary democratic ideology (from Belinsky and Herzen to Chernyshevsky and Dobrolyubov) reflected the growth of a revolutionary mood among the enserfed peasantry. The revolutionary democratic ideology developed through ferocious struggle against the reactionary peasant ideology and the new-born landowner-bourgeois liberalism.

The birth of capitalism in Russia and the sharpening of the capitalistic contradictions in the countries of Western Europe led to a peculiar combination of anti-serfdom and anti-capitalistic tendencies in the Russian revolutionary ideology of the 1840-1860's. The revolutionism of petty-bourgeois peasant democracy arrayed itself in a utopian socialistic form. These chapters will examine the socialist theories of the Russian revolutionary democrats and will show the peculiarities of Russian utopian socialism in comparison with the utopian socialism in Western Europe (the most important of these

peculiarities was the union of propaganda for socialistic ideas with an appeal for the revolutionary transformation of social relations).

These chapters will contain descriptions of the philosophical, socio-political, and sociological views of Herzen, Belinsky, Chernyshevsky, Dobrolyubov, and their followers in Russia. The characteristically progressive features of the ideology of the Russian revolutionary democrats will be shown: its active, militant nature; its effort to unite a materialistic interpretation of natural phenomena with the dialectical method; its use of materialism and dialectics as the basis of the fight for a democratic revolution in Russia; its historical optimism and patriotism; its establishment of a realistic aesthetics, and so forth. These chapters will show the development of revolutionary democratic ideology, the highest stage of which was the consistently materialistic philosophy and the militant revolutionary democratism of Chernyshevsky, the great Russian thinker and revolutionary and the ideologist of the peasant revolution in Russia. These chapters will throw light on the struggle of the great Russian materialists against idealistic philosophy and reactionary sociology in Russia and in Western Europe (against the official ideology of "autocracy, orthodoxy, and nationality," the mysticism of the Slavophiles, German idealistic philosophy and its followers in Russia, positivism, neo-Kantianism, racism, chauvinism, and so forth.) The outstanding role of Russian materialistic philosophy will be shown in the development of democratic culture in Russia, in the development of Russian literature, Russian art, and Russian science, and in preparing the ground for the spread of Marxism in Russia. Special attention will be given to a demonstration of the connection between the most advanced philosophical thought in Russia and the vigorous growth of Russian science (chemistry, physics, biology), beginning in the

1860's. Along with this an explanation will be given of the historic limitations in the ideology of Russian revolutionary democracy.

### **Plan of Chapter 15**

1. The historic conditions surrounding the rise of Russian materialistic philosophy in the 1840's-1860's. The ideological and political struggle in Russian society during the 1840's.

2. The life and work of A. I. Herzen. 3. Herzen's philosophical views. 4. Herzen's socio-political outlook. 5. The life and work of V. G. Belinsky. 6. The evolution of Belinsky's philosophical and socio-political views in the 1830's. 7. Belinsky's socio-political views in the 1840's. 8. Belinsky's philosophical views in the 1840's. 9. Belinsky as the founder of revolutionary democratic aesthetics in Russia. 10. The philosophical and socio-political outlook of the Petrashevskians.

### **Plan of Chapter 16**

1. The ideological and political struggle in Russian society on the eve of the 1861 reform and during the 1860's. 2. The life and work of N. G. Chernyshevsky. 3. Chernyshevsky's socio-political views. 4. Chernyshevsky's philosophical views. 5. Chernyshevsky's aesthetic and ethical theories. 6. The life and work of N. A. Dobrolyubov. 7. Dobrolyubov's socio-political and philosophical views. 8. Dobrolyubov's aesthetic theories. 9. D. I. Pisarev. 10. Chernyshevsky's followers in the 1860's:

Antonovich, Shelgunov. 11. The development of Russian science in the 1860's-1870's (Mendeleyev, Butlerov, Sechenov, Timiryazev, Mechnikov, Stoletov, Kovalevsky).

Length of the chapters: 112 pages.

## **Chapter 17. The Influence of the Ideology of the Russian Revolutionary Democrats and the Russian Materialistic Philosophy of the Nineteenth Century on the Development of Progressive Social and Philosophical Thought Among the Peoples of Russia**

The task of this chapter is to show how, under the influence of the Russian revolutionary democratic ideology and materialistic philosophy of the nineteenth century, the formation and development of progressive social thought took place in the Ukraine, Belorussia, Georgia, Armenia, Azerbaidzhan, and among the peoples of Central Asia and the Baltic peoples.

An examination will be made of the views of the greatest representatives of progressive philosophical and social thought in the Ukraine, Belorussia, Georgia, Armenia, Azerbaidzhan, Central Asia, and the Baltic region; the struggle of the progressive thinkers against reactionary social and philosophical movements will be shown and the role of these thinkers. in the development of democratic national culture will be explained.

### **Plan of the Chapter**

1. Progressive social and philosophical thought in the Ukraine during the nineteenth century (T. Shevchenko, I. Franko, and others). 2. Progressive social and philosophical

thought in Belorussia during the nineteenth century (K. Kalinovsky, F. Bogushevich, M. Bogdanovich, and others). 3. Progressive social and philosophical thought in Georgia during the nineteenth century (G. Tsereteli, I. Chevchavadze, N. Nikoladze, and others). 4. Progressive social and philosophical thought in Armenia during the nineteenth century (M. Nalbandyan, S. Nazaryants, and others). 5. Progressive social and philosophical thought in Azerbaidzhan during the nineteenth century (M. Akhundov and others). 6. Progressive social and philosophical thought among the peoples of Central Asia in the nineteenth century (Furkat, Abai, Mukilsh, and others). 7. Progressive social and philosophical thought among the Baltic peoples in the nineteenth century.

Length of the chapter: 48 pages.

## **Chapter 18. Philosophical and Socio-political Doctrines in the Nineteenth Century (1820's-1870's) in the Slavic Countries (Bulgaria, Serbia, Bohemia, Poland)**

The Slavic peoples, beginning with the Middle Ages and the Renaissance, have made a great contribution to the development of philosophy. The task of this chapter is to show that during the nineteenth century progressive social groups in these countries, in connection with the growing movement for national liberation, produced a number of philosophical and socio-political doctrines worthy of great attention. Here these doctrines will be described and the influence of Russian philosophy upon many of them will be shown.

In Bulgaria during the 1860's-1870's the liberation

movement developed and there emerged the outstanding philosophical and socio-political doctrines of the revolutionary democrats: Lyuben Karavelov and Khristo Botev. The influence of the Russian revolutionary democrats, especially Chernyshevsky, penetrated more deeply. A struggle took place against doctrines of an idealistic, theological nature.

Under historical conditions that were essentially similar there arose in Serbia the doctrine of the revolutionary democrat Svetozar Markovic, and a struggle took place against idealism (especially of German origin).

In Bohemia in connection with the intensive growth of the national movement in the 1820's-1840's and the 1840's-1860's there emerged a number of such ideologists as Killar, Havlicek, and Hanka, The connection with Russian philosophy was strengthened, and the struggle against German-oriented ideology was intensified.

In Poland there developed the creative activity of its greatest artist and its outstanding thinker Adam Mickiewicz. The doctrines of the Polish revolutionary democrats emerged and developed.

### **Plan of the Chapter**

1. Bulgaria—Lyuben Karavelov, Khristo Botev. 2. Serbia—Vuk-Karadzic, Svetozar Markovic, Croatia—Gaj. 3. Bohemia-Kollar, Havlicek and the democratic movement, Hanka and the Russian Slavophiles. 4. Poland—Mickiewicz. The revolutionary democrats and their connections with the Russian revolutionary movement.

Length of the chapter: 24 pages.

# **PART TWO. THE EMERGENCE AND DEVELOPMENT OF MARXIST- LENINIST PHILOSOPHY**

## **SECTION I. THE FORMATION AND DEVELOPMENT BY MARK AND ENGELS OF DIALECTICAL AND HISTORICAL MATERIALISM**

### **Chapter I. The Emergence of Marxism As the Great Revolutionary Turning-Point in Philosophy**

This chapter will point out the emergence of Marxism and of dialectical and historical materialism as the great revolutionary turning-point in philosophy. In this connection the chapter will examine the period in which Marxism arose and will explain the historical and political conditions that prepared the way for the great revolutionary turning-point in philosophy (the formation of the proletariat as a class in Western Europe; the development of the class struggle between the proletariat and the bourgeoisie; the appearance of the first revolutionary workers' organizations; the condition of social doctrines) and it will clarify the worldwide historical role of the proletariat, which has been called to destroy capitalism,

conquer political power, and build communism. A characterization will also be given of science in the nineteenth century, and especially of the three great discoveries (the cell theory, the law of the conservation and transformation of energy, and the evolutionary theory), and emphasis will be placed on the historical preparation for the dialectical view of nature.

The purpose of the chapter is to show that the proletariat, as the grave-digger of capitalism, most decisively and completely rejects and critically overcomes bourgeois philosophy and the bourgeois world-outlook, which is alien to the people and is incapable of serving as a tool for the scientific understanding and the revolutionary transformation of the world. All former philosophy has turned out in the new epoch to be bankrupt. Marx and Engels did away with the former closed systems of individual philosophers and created dialectical and historical materialism as the revolutionary philosophical science, as the efficient world-outlook of the Communist Party and the working class. Marx and Engels pointed out “the way to the scientific study of history as a single process, subject in all its enormous range and contradiction to discoverable laws.” (Lenin). As a result of the work of Marx and Engels there arose a new and higher form of materialism, and there was created an essentially different, revolutionary, materialistic dialectics. Dialectical and historical materialism as the science of the general laws of the development of nature, human society, and thought, is inseparable and is connected at all points with proletarian socialism, with the theory and practice of the workers’ movement in every country in the world.

This chapter will set forth the details of the development of Marxist philosophy during the hundred years of its struggle with theories hostile to Marxism, and will show the complete

triumph of the Marxist world-outlook.

### **Plan of the Chapter**

1. The historical circumstances of the emergence of Marxism. 2. The appearance of the proletariat upon the historical scene of the class struggle. 3. The theoretical sources of the Marxist philosophy. 4. Discoveries in science. 5. The great revolutionary turning-point in philosophy brought about by Marx and Engels, and the end of bourgeois philosophy and sociology. 6. The content of Marxist philosophy. 7. The historical destiny of Marxist philosophy and the course of its century-long development.

Length of the chapter: 40 pages.

## **Chapter 2. The Formation of Marxist Philosophy (Before the Revolution of 1848)**

The purpose of this chapter is to show how, in the preRevolutionary period of the 1840's, the period in which an independent workers' movement emerged and the class struggle between the proletariat and the bourgeoisie was sharpened, the formative process in the views of Marx and Engels developed from the revolutionary democratism and idealism of 1837-1841 to the scientific communism and the dialectical and historical materialism of the period of the "Manifesto of the Communist Party" (February, 1848).

This chapter will show how Marx and Engels, as they studied the situation, role, and class struggle of the proletariat, taking part directly in the formation and activities of its revolutionary organizations, generalizing the experience of the

worldwide development of science, and struggling decisively against bourgeois and petty-bourgeois ideologies (Young Hegelians, feudal and bourgeois “socialism,” “True Socialists,” and so forth, laid the foundations in this period for the scientific world-outlook of the proletariat and clarified the historic destiny of the working class.

It will be explained why the philosophical formulation of Marxism came to the fore in 1843-1847, and what significance this had for the working out of Marxist theories in general. In this chapter it will be pointed out how Marx and Engels subjected Hegel’s idealistic philosophy and Feuerbach’s metaphysical materialism to close and consistent revolutionary criticism.

The fundamental stages in the formation of the revolutionary political and philosophical views of Marx and Engels will also be set forth here: from their first public appearances in 1842, when Marx’ transition to materialism and communism is observed in the period of his work on the “Rheinische Zeitung”; the work of Marx and Engels in 1843-1844, when they came out even then as revolutionaries, proclaiming “merciless criticism of everything that exists,” and appealing to the masses of the proletariat (“Deutsch-Französische Jahrbucher”); their work in 1844-1846, during which they laid the foundations of scientific socialism and of dialectical and historical materialism (The Holy Family, The Situation of the Working Class in England, The German Ideology); they carried on a struggle against the doctrines of petty-bourgeois socialism and they worked out their first thesis on theory and tactics for revolutionary proletarian communism (1844-1847); composition of the “Manifesto of the Communist Party” (end of 1847 and beginning of 1848), which brilliantly sketched the new world-outlook, consistent materialism, including the realm of social life, revolutionary dialectics, and

the theory of the class struggle and of the worldwide historic revolutionary role of the proletariat, the creators of communist society.

### **Plan of the Chapter**

1. The development of the philosophical and political views of Marx and Engels in 1839-1842. 2. The importance of Marx' and Engels' work on the "Rheinische Zeitung" (1842) for the elaboration of materialistic and communistic ideas. Marx' criticism of German realities. 3. The articles of Marx and Engels in the "Deutsch-Französische Jahrbücher", and Engels' work on "The Situation of the Working Class in England." The definitive transition of Marx and Engels from idealism to materialism and from revolutionary democratism to communism. 4. The elaboration of the philosophical basis of revolutionary materialistic socialism (The Holy Family, The German Ideology). 5. Marx' criticism of the pseudo-socialism of Proudhon (The Poverty of Philosophy). 6. The Manifesto of the Communist Party.

Length of the chapter: 40 pages.

## **Chapter 3. The Development of Marxist-Philosophy in the Period of the 1848 Revolution and in Post-Revolutionary Europe**

This chapter will throw light on the further elaboration by Marx and Engels of the materialistic conception of history and its application to the Revolution of 1848 and to the history of post-revolutionary Europe.

Special attention will be given in this chapter to the

elaboration by Marx and Engels of their theses on the proletarian revolution, on the class struggle and the dictatorship of the proletariat, on the tactics and strategy of the' class war of the proletariat, on the smashing of the bourgeois state apparatus as the most important part of historical materialism, and to an elucidation of the peasant and national question in connection with an analysis of the national liberation movement of that time.

It will be explained here why Marx and Engels in this period devoted their main attention, as Lenin said, to working out their revolutionary political ideas, to completing the structure of materialistic philosophy, that is, to working out the materialistic conception of history, and what significance this work had in the development of the revolutionary theory of the working class.

This chapter will show how Marxist philosophy, smashing various non-proletarian ideological tendencies in the workers' movement, became a more and more influential ideology among progressive elements of the working class.

### **Plan of the Chapter**

1. The years of revolutionary advance, and the new tasks of the working class. 2. The elaboration of the theory of historical materialism in the period of the "Neue Rheinische Zeitung". 3. Further development of the theory of the class struggle and revolution (The Eighteenth Brumaire of Louis Bonaparte, Revolution and Counter-Revolution in Germany, The Class War in France). 4. Results of the Revolution. 5. The spread of Marxist philosophical ideas in the European workers' movement, and Marx' and Engels' struggle against bourgeois ideology.

Length of the chapter: 32 pages.

## **Chapter 4. Marx' and Engels' Development of Dialectical and Historical Materialism in the Period from the Revolution of 1848 to the Paris Commune**

This chapter, will examine Marx' and Engels' further development and establishment of dialectical and historical materialism in the period from the Revolution of 1848 to the Par-is Commune. As a result of the clarification of the general picture of the historical process and the destiny of the proletariat, and of the confirmation and concretization of Marx' and Engels' conceptions in a series of brilliant and profound models of materialistic historiography, there arose before Marxist theory the obligation to arm the party of the working class with an exact knowledge of the laws governing the emergence, development, and destruction of capitalism; and to crush the bourgeois ideology at its most important and decisive point, the "proof" given by Its representatives of the eternal stability of capitalistic wage-slavery. Marx brilliantly fulfilled this task (in "Capital") by deducing from the economic law of movement in bourgeois society the inevitability of the transformation of capitalism into socialism, and by proving that "the intellectual and moral motive power and the physical agent of this transformation is the proletariat that has been bred by capitalism itself" (Lenin). Marx' principal work, "Capital", will be examined as the great model of brilliant work on the theory of the historical process and revolutionary materialistic dialectics.

This chapter will examine the revolutionary activity of

Marx and Engels, especially in the 1860's, at the time of the foundation and activity of the First International (1864) and during the period of the Paris Commune; the development of the doctrine of the dictatorship of the proletariat, the proletarian state, and the socialist revolution; the scientific foundation for united tactics in the proletarian struggle of the working class in various countries; Marx' and Engels' struggle against non-proletarian, utopian socialism, trade-unionism, Lassalleism, vulgar materialism, and all kinds of neo-Hegelians of that time.

### **Plan of the Chapter**

1. Description of the historical situation from the Revolution of 1848 to the Paris Commune. 2. Marx' Capital and the further elaboration of the materialistic conception of history. 3. The demonstration in Marx' economic works of the inevitable transformation of capitalism into socialism. 4. The elaboration of materialistic dialectics in Marx' Capital. 5. Marx' and Engels' struggle for the creation of a proletarian party and the theoretical foundation for the program of its activity. 6. The development of ideas of scientific communism during the activity of the "International Association of Workers" and the Paris Commune'. 7. The further spread of Marxism in the workers' movement and the victory of Marxist ideas over non-proletarian socialism.

Length: 64 pages.

## **Chapter 5. The Development of Marxist Philosophy After the Paris Commune**

This chapter will show how, in the new post-revolutionary

historical period, with the comparatively peaceful development of capitalism, the rapid spread of the workers' movement in all countries of the world, and the creation of mass socialist workers' parties, Marx and Engels developed their doctrine further in all directions and gave a systematic exposition of their doctrine. They set forth in orderly fashion the fundamental principles of the materialistic conception of history, philosophical materialism, and revolutionary materialistic dialectics (three laws of dialectics); and they criticized and exposed idealists, scholastics, and metaphysicians such as Dühring, Lassalle, and others. At the same time Marx and Engels gave a new generalization to scientific achievements and on this basis worked out further problems in philosophical materialism, the theory of knowledge, and materialistic dialectics.

In this period Marx and Engels generalized on the experience of the Paris Commune, developed and deepened their theory of the proletarian revolution and the dictatorship of the proletariat, formulated their basic theses about the Communist Party, worked out their views on communism, and formulated their thesis about the two stages in the development of communist society (The Civil War in France, Critique of the Gotha Programme, Anti-Dühring, Ludwig Feuerbach, and The Origin of the Family, Private Property, and the State).

This chapter will show Marx' and Engels' struggle against the efforts of the bourgeoisie to disarm the proletariat ideologically, against the traitorous role of opportunism in the workers' movement, Marx' and Engels' struggle against the opportunistic preaching of the "peaceful-tranquil-free-and-merry growth of the old swinish filth into a socialistic society."

## **Plan of the Chapter**

1. The spread of the workers' movement and the creation of mass socialist parties. 2. Engels' work "Anti-Dühring". 3. Engels' work on "The Origin of the Family, Private Property, and the State". 4. Generalizations on the experience of the Paris Commune and the worldwide workers' movement, and the further development and deepening of the theory of scientific communism. 5. Marx' and Engels' generalization on the data of natural science, and the further development of the dialectical and materialistic philosophical theory. 6. The spread of Marxism and the Marxist philosophy in the workers' movement in the principal European countries and in the U.S.A. Marx' and Engels' companions-in-arms and the propagandists of Marxism--V. Liebknecht, Bebel, Lafargue, Mehring, and others. 7. The appearance of the Second International. The struggle of Marxism against opportunism in the workers' movement.

Length of the chapter: 80 pages.

## **Chapter 6. The Struggle of Marxism Against the Decadent and Reactionary Bourgeois Philosophy and Sociology of the Second Half of the Nineteenth Century**

The task of this chapter is to show the decline and corruption of bourgeois philosophy and sociology in the second half of the nineteenth century and to apply partisan, Bolshevik criticism to bourgeois philosophy and sociology as a weapon of the bourgeois struggle against the revolutionary movement of

the proletariat and its world-outlook.

This chapter will show that Marx and Engels, in developing the theory of dialectical and historical materialism, unceasingly exposed the reactionary essence of the bourgeois philosophical and sociological teachings of their time as apologetics of capitalism.

The decadent, reactionary bourgeois philosophy of this period was transformed into an eclectic hash and completely went over to the position of idealism and vulgar materialism. Characteristic of it were shallow imitation; repetition of old, out-lived philosophical doctrines of the most reactionary sort; eclectic, unprincipled mixing of heterogeneous philosophical elements; trivial and vulgar evolutionism and positivism; and also a delusive idealistic dialectics that ultimately degenerated into sophistry.

It will also be shown that during the domination of the Second International reactionary bourgeois theories and scraps of theories became a turbid ideological source of philosophical and sociological writings of the Revisionists and the "Orthodox" from the camp of right-wing social-democracy.

In this chapter a criticism will be given of the most characteristic schools of reactionary bourgeois philosophy and sociology in the second half of the nineteenth century, such as: the pseudoscientific movement (vulgar materialism, evolutionism, positivism, early neo-Kantianism and Machism, and so on), and the openly fideistic school (Catholicism, the philosophy of the Immanentists, and so on). Attention will also be given to the birth of imperialistic ideology at the end of the nineteenth century (Nietzscheanism, the racist theories of that period, social Darwinism, and so on), and the revisionist movement at the end of the nineteenth century (Bernsteinism, the trade-unionist ideology, and so on).

## **Plan of the Chapter**

1. Characterization of the principal schools of reactionary bourgeois philosophy and sociology in the second half of the nineteenth century. 2. Bourgeois philosophy and sociology in Germany. 3. Bourgeois and aristocratic philosophy and sociology in Russia. 4. Bourgeois philosophy and sociology in England and the U.S.A. 5. Bourgeois philosophy and sociology in France. 6. Bourgeois philosophy and sociology in Italy.

Length of the chapter: 64 pages.

## **Chapter 7. The Principal Features of the Dialectical and Historical Materialism Created by Marx and Engels**

In this chapter general conclusions will be drawn and systematized about the development of Marxist philosophy by Marx and Engels, arranged according to its separate divisions and most important problems.

This chapter will give a characterization of the subject-matter of philosophy as Marx and Engels understood it; their elucidation of the fundamental problem of philosophy; an exposition of the basic principles of their theory of knowledge; a description of the basic laws of materialistic dialectics and the basic principles they discovered about the materialistic conception of history; an exposition of their generalizations about the results of the development of natural science in their day; and the principal theses of Marx and Engels about the history of philosophy as a science.

The purpose of this chapter is to show in its general features what level of development Marxist philosophy

attained as a whole in the works of its founders, and to show that Marx and Engels looked upon their doctrine not as a dogma, but as a living, creative doctrine, developing in the course of the class struggle of the proletariat and with the development of science.

### **Plan of the Chapter**

1. The subject-matter of philosophy. The fundamental problem of philosophy. 2. Theory of knowledge. 3. Basic laws of materialistic dialectics. 4. Problems of historical materialism. 5. The philosophy of science. 6. Problems of the history of philosophy.

Length of the chapter: 80 pages

## **SECTION II. THE DEVELOPMENT OF MARXIST PHILOSOPHY BY LENIN AND STALIN**

### **Chapter 8. The Emergence of Leninism as Marxism of the Period of Imperialism. and the Proletarian Revolution**

This chapter will examine the historical roots of Leninism, which took shape and grew up in the new historical period', when capitalism at the turn of the nineteenth to twentieth centuries grew into imperialism as its highest and final stage. It will be shown that the new historical period led to the necessity of further creative work on Marxism and its philosophy, and an examination will be made of the inner connection between the further development of Marxist philosophy and the new political tasks of the proletariat and the policy of the Bolshevik Party. Dialectical and historical materialism developed as the world-outlook of the Marxist-Leninist party, a party of a new type.

The works of Lenin and Stalin have proved to be the greatest achievement in scientific thought, which is of worldwide historical importance, and is the result of the worldwide experience of the revolutionary movement of the working class and the generalization of the policies of the Bolshevik Party. As a result of the Great October Socialist Revolution there began a new and even higher stage in the further development of Marxist-Leninist philosophy.

This chapter will throw light upon Marxist-Leninist

philosophy as the highest achievement of Russian and worldwide science and will show its significance for the international workers' movement.

Marxist-Leninist philosophy arose and has developed in struggle with its worst enemies—idealism in all its forms and manifestations. This chapter will show that struggle against ideology and its agents in the working class constitutes the law governing the development of Marxist-Leninist philosophy.

### **Plan of the Chapter**

1. The historical roots of Leninism. 2. Leninism as a further development of Marxism. 3. The fundamental stages in the development of Marxist philosophy by Lenin and Stalin.

Length of the chapter: 24 pages.

## **Chapter 9. The Development of Marxist-Leninist Philosophy up to the 1905 Revolution**

The task of this chapter is to show the elaboration and development of Marxist philosophy by Lenin at the time of the formation of the Social-Democratic Workers Party in Russia and its preparation for the impending revolutionary battles, and to show Lenin's and Stalin's basis for their doctrine of the proletarian party as a new type of party.

This chapter will describe the beginning of Lenin's revolutionary activity and will show that even in his theoretical works of the Samara period the foundation was laid for his future criticism of Populism and his creative development of Marxism.

An examination will be made of Lenin's defence and

development of the theoretical foundations of Marxism and his destruction of the ideological foundations of Populism (Who Are These “Friends of the People” and How Are They Warring Against the Social-Democrats 7).

In this chapter it will be shown that Lenin creatively applied Marxism to the explanation of social relations and conditions in Russia, developed materialistic dialectics, subjected the eclecticism and sophistry of the Populists to criticism, and exposed the anti-scientific nature of the subjective method in sociology. It will also be shown that Lenin’s struggle against the bourgeois sociology of the Populists led to a development of Marxist doctrine about socio-economic stages of development, about the role of the individual and the popular masses in history, and the general problem of the laws of social development.

Further on there will be an examination of Lenin’s and Stalin’s struggle against “legal Marxism” and its philosophical principles and against “economic materialism.”

It will be shown that Lenin considered his struggle against the neo-Kantianism of the “legal Marxists” to be a part of the struggle against bourgeois philosophy. Lenin’s criticism of the neo-Kantianism of the “legal Marxists” and other currents of bourgeois philosophy and Comrade Stalin’s fight against “legal Marxism”; in the Caucasus united in exposing the philosophical foundations of reformism within the Second International. Particular emphasis will be given to Lenin’s development of the principle of partisanship in philosophy, Lenin’s criticism of bourgeois objectivity, and Lenin’s revindication and development of Marx’s views on the state and revolution.

It will be shown that Lenin and Stalin in their struggle against revisionism developed the materialistic conception of history and worked out the ideological foundations of the Party

and questions about the mutual relation between spontaneity and consciousness in the workers' movement, about economic and political struggle, about the formation of the socialist ideology of the proletariat, about the role of revolutionary theory (What Is to Be Done? Remarks on Party Disagreements).

This chapter will show Lenin's and Stalin's struggle against the "theory of spontaneity in organizational questions, their exposure of the social fatalism of the Mensheviks, and their basis for the doctrine of the Party and its role in the socio-historical process.

An examination will then be made of the development of Marxist-Leninist philosophy in the period of the 1905 Revolution, Lenin's and Stalin's elaboration of a new doctrine of revolution as the most important problem of historical materialism, Lenin's and Stalin's application of dialectical materialism to questions of tactics in the revolution, and Lenin's and Stalin's fight against the "theory of spontaneity" of the Mensheviks and Western European opportunists (Two Tactics of Social-Democracy in the Democratic Revolution).

This chapter will discuss Lenin's and Stalin's criticism of the Mensheviks for vulgarizing historical materialism and lowering revolutionary science to the level of dogmatism, and their criticism of the political and theoretical quietism of the Mensheviks; it will show Lenin's and Stalin's work on the role of subjective and objective factors in history and on the role of the historical influence of the Party upon the course of the struggle and the development of events.

It will show Comrade Stalin's development of Marxist materialism in the struggle against the anarchists and revisionists, and his exposure of the reactionary philosophical basis of anarchism, the metaphysics of Proudhon and Spenser; it will discuss the problems of materialistic dialectics set forth

in the works of Comrade Stalin.

Further, it will discuss Comrade Stalin's development of Marxist philosophical materialism and historical materialism, his criticism of vulgar and "economic" materialism, his work on the problems of relative independence in the development of ideology and the active role of the superstructure in social development.

In this chapter it will be shown that Comrade Stalin's work "Anarchism or Socialism?" is a very great contribution to Marxist-Leninist philosophy, and that it gives the basis for the organic connection between Marxist philosophy and proletarian Socialism; along with this it will be shown that this work of Comrade Stalin's sets forth the basis for the dialectic-materialistic view of nature.

This chapter will also show the role of Plekhanov and the importance of his works in spreading and popularizing Marxist philosophy and also in the struggle against Populism and Revisionism.

### **Plan of the Chapter**

1. The historical situation in Russia at the end of the nineteenth century and on the eve of the 1905 Revolution.
2. The spread and popularization of Marxism in Russia by Plekhanov.
3. Lenin's and Stalin's development of Marxist philosophy in the struggle against "legal Marxism," the neo-Kantian philosophy, bourgeois objectivism, and vulgar materialism. Lenin's establishment and development of the principle of partisanship in philosophy.
4. The philosophical basis of the doctrine about a new type of party.
5. The philosophical basis of the new, Leninist-Stalinist theory of revolution, and a criticism of the theoretical foundations of Menshevism.
6. The establishment and defence of dialectical

and historical materialism in Comrade Stalin's work" Anarchism or Socialism?"

Length of the chapter: 80 pages.

## **Chapter 10. The Development of Marxist-Leninist Philosophy after the 1905 Revolution (1907-1911). Lenin's Materialism and Empirio-Criticism**

This chapter will examine Lenin's work "Materialism and Empirio-Criticism" which heralded a new period in the development of the philosophy of Marxism, and will show that this book constituted a theoretical preparation for the Marxist party.

It will be shown how Lenin exposed the Russian Machists, who during the years of reaction against Marxism came forth under the flag of the "defence of Marxism." Special attention will be given to a demonstration that Lenin with his book put to rout the principal tendencies in idealistic philosophy, which had become active during the period of imperialism. Lenin defended and developed further the theoretical principles of the Bolshevik Party, and drew philosophical conclusions from the most important part of what had been acquired through revolutionary experience and science during the whole historical period after Engels.

A large place will be given to the Leninist analysis of revolution, to the crisis in natural science, and to a criticism of physical idealism.

This chapter will describe the importance of Lenin's book "Materialism and Empirio-Criticism" as a formulation of

general principles based on the great discoveries in physics that were made at the turn of the nineteenth to twentieth centuries (discoveries of radioactivity, the electron, and others), and as a guide to the way out of the crisis in natural science and a revelation of the dialectical nature of development in physics, and in the process of becoming acquainted with matter, its kinds and properties, the forms of its movement, and the laws of its connections.

The role of Lenin's book "Materialism and Empirio-Criticism" in the struggle against religion and theology will also be examined.

This chapter will show Lenin's fight against revisionism in the Second International and against the reactionary ideology of "Landmarks" and other movements in bourgeois ideology during the period of reaction. An examination will also be made of Plekhanov's position in relation to Machism and of Lenin's and Stalin's criticism of it.

### **Plan of the Chapter**

1. The historical situation after the defeat of the 1905 Revolution.
2. The role of Lenin's book "Materialism and Empirio-Criticism" in the theoretical preparation of the Marxist party and in the further development of Marxist philosophy.
3. Lenin on the nature of Machism, its class roots and ideological forerunners.
4. Leninist criticism of the bourgeois philosophy of the imperialist period.
5. Lenin's work on the problems of a Marxist theory of knowledge.
6. The revolution in natural science, and criticism of physical idealism.
7. Problems of historical materialism in "Materialism and Empirio-Criticism".

Length of the chapter: 96 pages.

## **Chapter 11. The Development of Marxist-Leninist Philosophy From the Revolutionary Upsurge 1912-1914) to the Great October Socialist Revolution**

This chapter will examine the historical situation on the eve of the first World War and will show how, in conformity with the historical tasks arising before the workers' movement and the party of the Bolsheviks, Lenin and Stalin worked out the Marxist theory on the national question; and, it will show what are the role and importance of Comrade Stalin's book "Marxism and the National Question" for Marxist philosophy.

It will be shown how Lenin and Stalin, discovering the laws governing imperialism, and establishing and developing further the theory of socialist revolution in the period of the first World War, elaborated and carried forward dialectical and historical materialism; it will be shown what a valuable contribution to the theory of historical materialism was made by Lenin's treatment of his doctrine of imperialism as the highest and final stage of capitalism and his doctrine about the possibility of the victory of socialism in one country.

Great attention will be given in this chapter to Lenin's treatment of philosophical questions in 1914-1915 and to a discussion of his philosophical outlines of that period. Consideration will be given to the central philosophical problems that attracted Lenin's attention in this period and that were dealt with by him: the struggle of opposites as the kernel of dialectics; the universal connection between objects and phenomena, and well-rounded thoroughness in the study of them; the contrast between dialectics and sophistry, and so forth.

In connection with this it will be shown that the further development of physics in these years confirmed the Leninist theses describing the characteristic features of natural science. This chapter will discuss the importance for Marxist theory and Marxist-Leninist philosophy of Comrade Stalin's speeches at the Sixth Party Congress, which contain the basis and formulation of the tasks and tactics of the Party in its struggle for the victory of the Socialist Revolution, his distinction between dogmatic and creative Marxism, and his criticism of dogmatism. This chapter will also show what a great contribution to the theory of historical materialism was made by Lenin's book "State and Revolution" and the other works of Lenin and Stalin in this period for the further development of Marxist philosophy.

### **Plan of the Chapter**

1. The new historical situation. 2. Comrade Stalin's treatment of the national question (Comrade Stalin's work "Marxism and the National Question"). 3. Problems of the Marxist dialectical method, philosophical materialism and the history of philosophy in the "Philosophical Notebooks" of Lenin. 4. The Leninist theory of imperialism in the light of dialectical materialism. 5. The development of the Marxist doctrine about war. 6. Further elaboration of the theory of the socialist revolution. 7. The development of physics, confirming the Leninist analysis of revolution and crisis in natural science.

Length of the chapter: 48 pages.

## **Chapter 12. The Development of Marxist-Leninist Philosophy During the Civil War Years and During the Restoration of the National Economy in the USSR**

The task of this chapter is to show the further development of Marxist philosophical science by Lenin and Stalin in the first period of the proletarian dictatorship.

Here a discussion will be given of Lenin's and Stalin's development of dialectical materialism in its application to an analysis of the laws of the transitional period (development and establishment of the interrelation between economics and politics in the period of proletarian dictatorship, the nature of NEP, and an analysis of the new forms of the class struggle in the transitional period).

This chapter will discuss Lenin's works "On Cooperation", "On Our Revolution", "Less, But Better" and will show the importance of these works for the theory of dialectical and historical materialism (Lenin's basis for the peculiarities of the socialist revolution, the organizational tasks of the proletarian revolution, the conditions for the creation of a socialist economy, the alliance of the working class and the peasantry under the leadership of the working class as the highest principle of the proletarian dictatorship, the basis of the theory of proletarian democracy as genuine democracy for the workers, in contrast to the false, anti-national, bourgeois democracy, which represents its own form of bourgeois dictatorship). A discussion will be given of Lenin's and Stalin's treatment of the building of socialist culture, the tasks of the cultural revolution, and the ethics of the communist society.

It will be shown that in the course of exposing the political

platform, metaphysics, sophistry, and eclecticism of the Trotskyites and Bukharinists Lenin and Stalin further developed materialistic dialectics.

The struggle of the Party against attempts to resurrect bourgeois ideology will be shown, as well as the smashing of these efforts (Ustryalovism, Bogdanovism, and so forth). Special attention will be given in this chapter to Lenin's work "On the Importance of Militant Materialism" as a policy document for dialectical materialism.

This chapter will discuss the work of Comrade Stalin and his companions-in-arms on dialectical and historical materialism and their brilliant development of materialist dialectics in the period when the question about the possibilities of socialist construction arose in all its acuteness.

It will be shown in this chapter that Comrade Stalin's work "Foundations of Leninism," which 'generalizes upon the ideological content of the Leninist heritage, constituted an enormous step forward in the development of Marxist-Leninist science.

A detailed discussion will be devoted to the classical works written in this period by Comrade Stalin, in which the fundamental questions of historical materialism are brilliantly developed (about imperialism and its principal contradictions, about revolution and the dictatorship of the proletariat, about strategy and tactics as the science of the leadership of the class struggle by the proletariat, and so on).

This chapter will show that the works of Comrade Stalin written in 1924-1925 played an historic and decisive role in the ideological arming of the Party and the Soviet people for the struggle for the building of socialism and in the smashing of Trotskyism and other non-Leninist cliques. This chapter will give an account of the Stalinist criticism of the opportunism of the Second International and will show the greatness of the

method of Leninism as a further development of the critical and revolutionary method of Marx and his materialistic dialectics.

### **Plan of the chapter**

1. The historical situation. 2. Treatment of the laws governing the transitional period. 3. Lenin's work "On the Importance of Militant Materialism". 4. Lenin on the alliance between Marxist philosophy and Soviet natural science. 5. Questions of dialectical and historical materialism in Comrade Stalin's work "Foundations of Leninism".

Length of the chapter: 48 pages.

## **Chapter 13. The Development of Marxist-Leninist Philosophy During the Struggle for the Building of Socialism in the USSR.**

This chapter will consider the international and domestic situation of the Soviet Union after the restoration of the national economy and will discuss the new tasks facing Marxist-Leninist philosophical science.

This chapter will show that the theory of socialist industrialization and collectivization of agriculture as the material basis of socialism represents an invaluable contribution to historical materialism. Here it will be shown that Comrade Stalin solved the problem of the ways and methods of liquidating the contradiction between the advanced political structure of the USSR and the backward economic basis of its society, and with this he enriched the theses of Marxist dialectics about contradictions and the forms of their

solution. It will also be shown that Comrade Stalin's doctrine about the collectivization of agriculture as a most profound revolutionary upheaval enriched and gave concrete form to the theses of dialectical materialism about the development of society by uneven spurts.

Here it will be shown that the thesis formulated by Comrade Stalin at the Fifteenth Party Congress about the struggle between the old and new, between what is dying and what is newly emerging as the basis of the development of Soviet society constituted a further development of the doctrine of Marxist dialectics about contradictions.

In this chapter it will also be shown that the question worked out by Comrade Stalin about methods and forms of overcoming the resistance of the dying classes in our country and about the liquidation of the exploiting classes in the USSR constitutes a further development of the Marxist-Leninist theory of classes and the class struggle.

Further it will be shown that, when they guided the Party in its struggle to smash hostile groups and expose their policies of treachery and betrayal, the Central Committee of our Party and Comrade Stalin led the Party into irreconcilable struggle for the purity of the theoretical, philosophical principles of Bolshevism; that in the province of philosophy the Party, under the leadership of Comrade Stalin, led a battle during these years on two fronts, against mechanism and Menshevistic idealism, and that this battle was also directed against anti-Marxist movements in other sectors of the theoretical front (the anti-historical conceptions of Pokrovsky, the idealistic conceptions of Rubin in political economy, the vulgar sociology of Pereverzev in literary scholarship, and so forth.)

A description will be given of the importance of Comrade Stalin's historic speech at the Conference of Marxist Students of the Agrarian Question about the destruction of the anti-

Marxist “theory of equilibrium” and other counter revolutionary theories, and consideration will be given to the tasks of Soviet science formulated by Comrade Stalin. Inseparably connected with the successes of socialist construction in the USSR went the vigorous growth of Soviet natural science in all its branches, and dialectical materialism became the method of scientific research. In relation to this a study will be made of innovations in scientific thought and their significance (Pavlov, Michurin, and others).

This chapter will survey the period when the USSR entered the era of completion in the building of a socialist society, and will explain the new tasks that confronted Marxist-Leninist philosophical science. It will be shown that the development by Comrade Stalin and his companions-in-arms of the program for the completion of the classless socialist society and the gradual transition from socialism to communism represents a great contribution to Marxist-Leninist philosophy.

The question worked out by Comrade Stalin about the role of organization and consciousness in socialist construction and about the conditions for the transformation of possibilities into realities represents in concrete form the Marxist-Leninist doctrine about the role of the subjective factor in social development.

It will be shown that a further development of the theory of historical materialism is represented by the Stalin Constitution of the USSR, in which the decisive successes of socialism received theoretical generalization and clarification.

Further it will be shown that Comrade Stalin worked out the problems about the relation of society and the individual under socialism, about the conditions for well-rounded development of the talents and capacities of the people of a socialist society, about the Leninist type of political workers, and about the new tasks of Soviet science, literature, and art.

It will also be shown that in this period the Bolshevik Party put forward with particular force the problem of the mastering of Marxist-Leninist theory by the Soviet cadres. Comrade Stalin's writing of the book "The History of the Communist Party (of Bolsheviks) of the Soviet Union: Short Course" was an outstanding event in the ideological history of our Party.

This chapter will give a detailed analysis of this work by Comrade Stalin, which generalizes on the experience of the struggle of the Bolshevik Party for the dictatorship of the proletariat and for the building of socialism in our country. The Short Course shows the inseparable unity and line of succession in the doctrines of Marx and Lenin, the unity of Marxism-Leninism, and the new element that Lenin and his disciples brought into Marxist theory on the basis of the conclusions they drew from the new experience of the proletariat in the class struggle during the period of imperialism and proletarian revolutions.

Special attention will be given to a study of the section in the "Short Course" on Dialectical and Historical Materialism, in which everything that has been created in the province of Marxist philosophy is brilliantly synthesized and developed. The importance of this work of Comrade Stalin's will be shown for the philosophical conclusions drawn from the latest discoveries in natural science, particularly in contemporary physics. This chapter will show that Comrade Stalin's work on "Dialectical and Historical Materialism" contributes to the further development of the Bolshevik principle of partisanship in philosophy. With great profundity Comrade Stalin reveals the practical revolutionary importance of Marxist-Leninist philosophy and shows that dialectical and historical materialism is the theoretical basis of Communism.

This chapter will show that Comrade Stalin, generalizing upon the experience of the Soviet state, gave a thoroughgoing

Marxist criticism of bourgeois democracy and the various forms of bourgeois states and formulated a complete and finished doctrine of the socialist state, worked out the problem of the motive forces in socialist society, and came to the conclusion that it was possible to build communism within our country.

### **Plan of the chapter**

1. The historical situation and the tasks of Marxist-Leninist philosophy. 2. Comrade Stalin's study of the laws governing the building of socialism in the USSR. The struggle of the Bolshevik Party against anti-Marxist distortions in the realm of theory. 3. Theoretical generalizations in the Stalin Constitution about the decisive successes of socialism. Dialectical materialism and Soviet science. 5. "The History of the Communist Party (of Bolsheviks) of the Soviet Union: Short Course"—a gigantic step forward in the development of Marxist-Leninist theory. 6. Comrade Stalin's work on "Dialectical and Historical Materialism"—an outstanding contribution to Marxist-Leninist philosophy. 7. Comrade Stalin's development of the Marxist-Leninist doctrine of the state.

## **Chapter 14. The Development of Marxist-Leninist Philosophy in the Years of the Great Patriotic War and in the Post-War Period**

This chapter will survey the domestic and international situation that took shape during the Great Patriotic War and will explain the tasks that arose to confront Marxist-Leninist

philosophy.

The purpose of this chapter is to show that, in leading the military operations of the Soviet armed forces and the economic and organizational work in the rear, Comrade Stalin continued his great theoretical activity during the war period, and developed and carried forward Marxist-Leninist philosophy.

Special attention will be given in this chapter to Comrade Stalin's book on "The Great Patriotic War of the Soviet Union", in which, Marxist-Leninist philosophy is further developed and the ideology of fascism is razed to its foundations. In this period Comrade Stalin further developed the fundamental questions of Soviet military ideology.

This chapter will show Comrade Stalin's further development of the doctrines about the Soviet state and the sources of its power, about Soviet patriotism as the motive force in the development of Soviet society, and about the advantages of the Soviet world -outlook.

This chapter will show the importance of the decree of the Central Committee of the All-Union Communist Party (of Bolsheviks) about the errors and inadequacies that were allowed to creep into the third volume of the "History of Philosophy," in its exposition of German idealistic philosophy at the end of the eighteenth and beginning of the nineteenth centuries.

This chapter will survey the period of development that the Soviet Union entered after the war and the new tasks of Marxist-Leninist science that are connected with the elaboration by Comrade Stalin and his companions-in-arms of the theory of Soviet society during the transitional period from socialism to communism. This theory of Soviet society arms the Soviet people ideologically for the struggle to build a communist society in our country.

This chapter will describe the historical decisions of the Party in ideological questions, which marked a new stage in the struggle for great ideological content and partisanship in the realm of science and culture. Enormous importance for the development of Marxist-Leninist philosophy attaches to the work of the Party on the ways of developing communist consciousness in Soviet men and women, on methods of overcoming capitalist survivals in people's consciousness, and problems in moulding the spiritual countenance of Soviet man. Special attention will be given to a study of the statements of Comrades Stalin, Kalinin, Molotov, and Zhdanov about the superiority of Soviet ideology and culture over the ideology of the imperialist countries, and about the Party's struggle against every kind of servile grovelling before the West.

In this chapter special attention will be given to the 1947 Philosophical Discussion. Here the historic Importance will be shown of Comrade Stalin's instructions about problems of philosophy and Comrade Zhdanov's speech at the Philosophical Discussion.

A study will also be made of the essential changes in the international situation after the second World War, and a view will be given of the paths of mankind toward communism, the new forms of democracy, and the growing role of the Marxist-Leninist world-outlook, the ideas of which fill all progressive mankind with inspiration.

### **Plan of the Chapter**

1. The domestic and international situation during the Great Patriotic War. The post-war situation in the Soviet Union.
2. Problems of dialectical and historical materialism in Comrade Stalin's work on "The Great Patriotic War of the Soviet Union."
3. Comrade Stalin's development of the

fundamental problems of military ideology. 4. The treatment by Comrade Stalin and his companions-in-arms of the laws governing the transition from socialism to communism. 5. The importance of the Philosophical Discussion and of Comrade Zhdanov's speech for the further development of Marxist-Leninist philosophy. 6. The change in the international situation and the growing role' Of the Marxist-Leninist world-outlook in the revolutionary struggle of the working class in all countries.

Length of the chapter: 64 pages.

## **Chapter 15. The Struggle of Marxism-Leninism Against the Corrupt Philosophy of the Imperialist Reaction**

The tasks of this chapter are to subject to partisan Bolshevik criticism the reactionary, bourgeois ideology of-the imperialist period; to show its connection with the general crisis of capitalism and with the corruption of all contemporary bourgeois culture; to pull to pieces with particular severity the reactionary philosophical and sociological doctrines used nowadays by the enemies of Marxism; to show that V. I. Lenin and J. V. Stalin tirelessly attacked the rotten anti-Marxist idealistic doctrines and reactionary social ideas of the imperialistic bourgeoisie and mercilessly exposed every kind of tendency toward idealism and priest-craft; and to emphasize that the contemporary bourgeois ideology is an arsenal of reactionary and odious ideas for the right-wing socialists—the lackeys of the imperialistic bourgeoisie.

This chapter will criticize the most characteristic tendencies of the anti-popular, imperialistic ideology and the

most widespread anti-scientific and anti-democratic movements in bourgeois philosophy and sociology in the chief capitalistic countries during the period of imperialism, such as: the pseudo-scientific tendency in bourgeois philosophy and sociology in the twentieth century (neo-Kantism, Machism and neo-Machism, logical positivism, neo-realism, physical idealism, the psychological school, the geographical school, and other similar schools of bourgeois sociology); theological obscurantism (personalism, modernism, neo-Thomism, the social theory of Catholicism, and so on); pro-fascist and fascist ideology (“vital philosophy”—Bergson, Spengler, and so on; neo-Hegelianism, pragmatism, existentialism, misanthropic racism in its German and Anglo-American variants, the reactionary ideology of the right-wing socialists, and so on).

Here it will also be shown how, under the conditions of reaction, further progress in natural science stimulates reactionary philosophical tendencies toward idealism and outright priest-craft. In connection with this a study will be made of the present stage in the crisis of physics in foreign countries.

This chapter will show that in the period from the beginning of the imperialist era to the victorious end of the Great Patriotic War of the Soviet people against Teutonic fascism the first fiddle in reactionary philosophy and sociology was played by the imperialistic German ideology. V. I. Lenin and I. V. Stalin subjected neo-Kantism and the Machist revision of Marxism to Bolshevik criticism, and cleaned the Augean stables of the reactionary ideology of the leaders of the Second International, where again the leading role was played by various reactionary theories of Germanic origin, J. V. Stalin brought about the complete destruction of the misanthropic racism of German fascism.

After the end of the ‘second World War two camps were

formed: the anti-democratic and imperialistic camp headed by the U.S.A. on the one hand, and the democratic and anti-imperialistic camp headed by the USSR on the other. The main centre of present-day imperialistic and anti-democratic ideology and of the fight against Marxism has been transferred to the U.S.A. and England. For this reason the fire of criticism in the offensive against imperialistic reaction must be directed first against present-day bourgeois Anglo-American ideology. Further it will be shown that as a result of the second World War progressive forces have increased and grown stronger throughout the world, that socialism has become the order of the day in the lives of the peoples abroad, and that the influence of the Communist Party has nowadays become even stronger.

A special place will be given to a discussion of the activity of the Communist parties in the new democracies in the realm of propaganda for dialectical and historical materialism.

This chapter will describe the successes of propaganda for the Marxist-Leninist world-outlook in Yugoslavia, Bulgaria, Czechoslovakia, Poland, and so forth, and the fruitful influence of Marxist-Leninist ideas in the cultural flowering of the peoples of these countries. The struggle against reactionary, idealistic philosophical schools in Bulgaria, Czechoslovakia, Poland, and Rumania, will also be shown.

A study will be made of the activity of the Communist parties of France and Italy in the realm of propaganda: for dialectical and historical materialism, and their struggle against reaction in politics, economics, ideology, and science.

A description will also be given of the activity of progressive social forces in the U .S.A. and England, their struggle against imperialistic. reaction, and the successes and propaganda of Marxist-Leninist philosophy in .these countries. Attention will also be-called to the struggle of leading scholars

in foreign countries for dialectical materialism in natural science:

Langevin and Joliot-Curie (France), Haldane (England), and others.

A discussion will be presented of the activity of the Chinese Communists and the fight against the fascist theories of the Kuomintangists.

A special place in this chapter will be given to a criticism of the ideology of the right-wing Social-Democrats and their ideologists (Schumacher , Blum, Attlee, Renner, and others).

### **Plan of the Chapter**

1. The struggle Of Marxism-Leninism against the bourgeois philosophy of imperialistic Germany. 2. The U.S.A., the main centre of international philosophical reaction. Marxist-Leninist criticism of the fundamental tendencies in American bourgeois philosophy in the imperialist period. 3. The struggle of Marxism-Leninism against the reactionary philosophy of English imperialism. 4. The struggle of Marxism-Leninism against bourgeois philosophy in France, Italy, and Spain in the imperialist period. 5. The struggle of Marxism-Leninism against reactionary philosophy in the Far Eastern countries in the imperialist period (Japan, China, India). 6. Successes and victories of the Marxist-Leninist world-outlook in the new democracies, and the struggle against bourgeois ideology. 7. The deepening crisis in contemporary bourgeois natural science and the struggle against idealism and for dialectical materialism.

Length of the chapter: 112 pages.

## **Chapter 16. The Fundamental Problems Worked Out by Lenin and Stalin in Dialectical and Historical Materialism**

The task of this chapter is to set forth in systematic fashion the new elements that were contributed to Marxist philosophy by Lenin and Stalin.

This chapter will show that Lenin and Stalin developed and made tangible the question of dialectical materialism as the world-outlook of the Communist Party and as the theoretical foundation of communism. A discussion will be given of the Leninist-Stalinist statements on partisanship in Marxist philosophy as the highest manifestation of its ideological content, and on the unity of the dialectical method and materialist theory as the expression of the monolithic character of the Marxist world-outlook.

A discussion will be presented here of the Leninist-Stalinist characterization of materialist dialectics as the revolutionary soul of Marxism; and attention will be called to the new elements contributed by Lenin and Stalin to the content of every feature of the Marxist dialectical method: the mutual connection and dependence between phenomena in nature and in society; motion and evolution in nature and in society, evolution as the transition from quantitative changes to basic qualitative changes, and evolution as the struggle of opposites.

Further, a study will be made of the new elements contributed by Lenin and Stalin to the Marxist philosophy of materialism. This chapter will consider the Leninist analysis of the gnosiological roots of idealism and the Leninist definition of matter and motion and of space and time. This chapter will show the new elements contributed by Lenin and Stalin to the

Marxist solution of the fundamental problem of philosophy, and will discuss the Leninist theory of reflection and Lenin's theses on matter as the source of sensation, on thought as the characteristic property of highly organized matter, on the truth of scientific knowledge, and on the role of practical experience in cognition. Special attention will be given to a study of the new elements contributed by Comrade Stalin to the content of the principal features of Marxist philosophical materialism: the material nature of the universe, and the laws governing it, the primacy of matter and the derivative nature of consciousness, the possibility of knowing the universe and the laws governing it.

Great attention will be given to the conclusions drawn by Lenin and Stalin from the Marxist dialectical method and materialism for the practical activity of the Bolshevik Party.

This chapter will discuss the new elements contributed by Lenin and Stalin to historical materialism (the tangible form given by Lenin to the doctrines about socio-economic eras, the state and revolution, and the forms of social consciousness). It will be shown that the theory of historical materialism was raised to a new level by the theses Comrade Stalin formulated on the conditions governing the material life of societies, the three characteristics of production, the contradiction between the productive forces and the relations of production in antagonistic systems, the complete conformity between the productive forces and the relations of production under socialism, the economic base and the superstructure, classes and the class struggle of the revolution, and the dictatorship of the proletariat.

Special attention will be devoted to a study of the theory formulated by Lenin and Stalin on Soviet socialist society and the laws governing its evolution.

This chapter will also discuss questions of philosophy and

the philosophy of science that have received further development in the works of Lenin and Stalin.

### **Plan of the Chapter**

1. Lenin and Stalin on dialectical materialism as the world-outlook of the Marxist-Leninist Party. 2. Questions of materialist dialectics developed in the works of Lenin and Stalin. 3. The new elements in Lenin's and Stalin's treatment of Marxist philosophical materialism. 4. Problems of historical materialism worked out by Lenin and Stalin. 5. Problems of the history of philosophy in the works of Lenin and Stalin. 6. Problems of the philosophy of science in the works of Lenin and Stalin.

Length of the chapter: 96 pages.