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Federal State Budget Educational Institution
of Higher Education
Pacific State Medical University
of the Ministry of Health of the Russian Federation

APPROVED BY
Head of the Department of Humanities
and Social Studies and Economy
_____ / Chernaya I.P./
"28th" of April 2025

COLLECTION OF ASSESSMENT TOOLS
Б1.О.01 Philosophy
of the basic educational program of Higher Education

Specialty	**31.05.01 General Medicine for international students (in English)** (code, name)
Degree	Specialist's degree
Profile	02 "Healthcare" (in the field of providing primary health care to the population in medical organizations: polyclinics, outpatient clinics, inpatient/outpatient facilities of the municipal health care system)
Mode of study	**Full-time**
Period of mastering the BEP	**6 years** (nominal length of study)
Department	of Humanities and Social Studies and Economy

Vladivostok, 2025

1. INTRODUCTION

1.1. **Collection of Assessment Tools** is a document that regulates the format, content, and types of assessment tools for continuous assessment, interim examination and final (state final) examination, and graded criteria for each type of assessment tools.

1.2. Assessment tools allows to evaluate the development of universal, general professional, and professional competencies (UCs, GPCs and PCs respectively) outlined in Federal State Educational Standard of Higher Education and defined in the basic educational program of higher education for the specialty 31.05.01 General Medicine for international students (in English), profile 02 "Healthcare" (in the field of providing primary health care to the population in medical organizations: polyclinics, outpatient clinics, inpatient/outpatient facilities of the municipal health care system).

(BEP HE for the 31.05.01 General Medicine for international students (in English) specialty, section 3.2.3 General professional competencies of graduates and indicators of achieving them)

2. DOCUMENT BODY

2.1. Types of Assessment, Formats of Assessment Tools

No.	Types of assessment	Assessment Tools Format
1	**Continuous assessment**	**Tests**
		Interview Questions
		Mini-Case Studies
2	**Interim assessment**	**Interview Questions**
		Tests (http://fepo.i-exam.ru)

3. The contents of assessment tools for continuous and interim examination are prepared by the teacher of the course

Test questions

	Code	Competence description / name of labor function / name of work activity / text
S	31.05.01	General Medicine for international students (in English)
C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity
I		**ANSWER LEVEL 1 TEST QUESTIONS (ONE CORRECT ANSWER)**
		1 The term "philosophy" is translated as a) wisdom b) love of wisdom +c) the doctrine of wisdom d) the path to truth 2 The term "worldview" was introduced by +a) Kant I. b) Hobbes T.

		c) Plato d) Feuerbach L.A. 3 The function of philosophy, the most important principle of which is to question the surrounding world and existing knowledge, to seek out new features and qualities, and to reveal contradictions is called a) theoretical b) methodological c) epistemological +d) critical 4 The branch of philosophy that studies the fundamental principles of being, the most general essences and concepts of existence is called +a) ontology b) epistemology c) logic d) axiology 5 The general designation of philosophical teachings that assert that consciousness, thought, and the spiritual are primary, and matter, nature, and the physical are secondary is called +a) idealism b) materialism c) dualism d) pluralism 6 The founder of empiricism is a) Bruno G. b) Schopenhauer A.; c) Descartes R. +d) Bacon F. 7 An extremely general philosophical abstraction that unites, based on the principle of existence, natural phenomena and processes, human communities and individuals, social institutions, levels, forms, and states of human consciousness is called a) action +b) being; c) phenomenon d) essence 8 An early form of materialism is +a) spontaneous materialism b) mechanistic materialism c) historical materialism d) anthropological materialism 9 A philosophical category for designating objective reality, which is given to the Man through his sensations and which he can and does try to cognize, but at the same time, matter exists independently of man himself, is +a) matter

b) space
c) time
d) accident

10 A philosophical doctrine about the development of all forms of existence and, simultaneously, its cognition and transformation is called
a) metaphysics
b) eclecticism
c) dogmatism
+d) dialectics

11 Subjective dialectics was founded by
a) Plato
+b) Socrates
c) Aristotle
d) Heraclitus

12 German philosopher that had created laws Dialectics is
a) Kant I.
+b) Hegel G.W.F.
c) Goclenius R.
d) Feuerbach L.

13 Epistemology examines
a) the moral guidelines of human life
b) human existence
+c) the limits and possibilities of human knowledge
d) aesthetic values

14 The ancient Greek philosopher who called man a "political animal" is
a) Pythagoras
+b) Aristotle
c) Thales
d) Socrates

15 The thinkers M. Heidegger and J.P. Sartre are representatives of
a) psychoanalysis
b) personalism
+c) existentialism
d) sociocentrism

16 The "Moscow - the Third Rome" concept was founded by
a) Vladimir Monomakh
b) monk Sylvester
c) Nil Sorsky
+d) elder Philotheus

17 This philosopher understands history as the alternation of "freedom" and "slavery": "From torture comes freedom, from freedom comes slavery..."
a) Skovoroda G.S.

		+b) Tolstoy L.N. c) Radishchev A.N. d) Chernyshevsky N.G. 18 The philosophical movement that defends the idea of Russia's distinctiveness and uniqueness is called +a) Slavophilism b) Populism c) Westernism d) Russian positivism 19 L.N. Tolstoy's worldview can be characterized as a) pantheism; b) panmoralism; +c) panpsychism; d) Pan-Slavism. 20 The central idea in the philosophy of V.S. Solovyov is a) the idea of the violent destruction of the state; b) the idea of all-unity; c) the idea of an infinite number of worlds; +d) the idea of human salvation.
		ANSWER LEVEL 2 TEST QUESTIONS (MULTIPLE CORRECT ANSWERS)
		1 The key teachings of the Middle Ages were a) cosmocentrism +b) soteriology c) anthropocentrism +d) theocentrism 2 The utopian philosophers of the Renaissance include +a) Tommaso Campanella b) Lorenzo Valla c) Niccolò Machiavelli +d) Thomas More 3 Marx emphasized the continuity of his views in relation to the philosophy of +a) Hegel, F.G.W. +b) Feuerbach, L.A. c) Bacon, F.R. d) Kant I. 4 According to S. Freud's philosophy, the mental system includes +a) Id b) Anima c) Persona +d) Ego 5 The Russian cosmist philosophers include +a) Fedorov N.F. +b) Tsiolkovsky K.E. c) Danilevsky N.Ya. +d) Vernadsky V.I.

6 The constituent elements of consciousness include
+a) knowledge
b) instincts
+c) will
+d) attention

7 The forms of sensory cognition include
+a) sensation
+b) representation
c) judgment
+d) perception

8 The forms of rational cognition include
a) sensation
+b) concept
+c) judgment
d) acceptance

9 The representatives of the coherent concept of truth are
+a) Hegel, G.W.F.
+b) Leibniz, G.
c) Kierkegaard, S.
d) Kuhn, T.

ANSWER LEVEL 3 TEST QUESTIONS (MATCHING QUESTIONS)

1. Match the form of worldview and its characteristics:

1	Religion	A	is the sensory-figurative perception of folk traditions and myths considered sacred.
2	Mythology	B	is an understanding of the essence of the processes and phenomena surrounding a person based on logical and theoretical conclusions.
3	Philosophy	C	exists in the form of common sense, spontaneous and unsystematic ideas about the world.
4	Everyday	D	is a worldview determined by belief in the existence of a divine essence

Answer: 1-D; 2-A; 3-B; 4-C

2. Match the philosophical direction and its essence:

1	Rationalism	A	The world originated from a single substance
2	Monism	B	Consciousness is primary, matter is derived from consciousness
3	Agnosticism	C	The world is unknowable
4	Idealism	D	Reason is at the center of knowledge of the world

Answer: 1-D; 2-A; 3-C; 4-A

3. Match the philosopher and the era:

1	Augustine of Hippo	A	Modern Era
2	Plato	B	Middle Ages
3	Francis Bacon	C	Antiquity
4	Nicholas of Cusa	D	Renaissance

Answer: 1-B; 2-C; 3-A; 4-D

4. Match the philosophers and the key categories of their concepts:

1	Epicurus	A	Impulse of Life
2	Nietzsche F.	B	Positive Philosophy
3	Bergson A.	C	Will to Power
4	Comte O. G.	D	Ataraxia

Answer: 1-D; 2-C; 3-A; 4-C

5. Match the philosopher and the concept of science:

1	Kuhn T.	A	Scientific Paradigm
2	Lakatos I.	B	Law of Three Stages
3	Komte O.	C	Research Program
4	Feyerabend P.	D	Epistemological Anarchism

Answer: 1-A; 2-C; 3-B; 4-D

6. Match the main archetypes of C.G. Jung with their meaning

1	Person	A	ideal unconscious structures reflecting ideas of femininity and masculinity, respectively
2	Shadow	B	the center of the personal unconscious, in which material repressed from consciousness is concentrated
3	Anima/animus	C	the central archetype of order and integrity of the personality
4	Self	D	how we present ourselves to the world: character, social roles, individual style of expression

Answer: 1-D; 2-B; 3-A; 4-C

7. Match the philosophers with the quotes:

1	Aristotle	A	Man is a wolf to man
2	Hobbes T.	B	Man is a friend to man
3	Feuerbach L.A.	C	Man is a god to man
4	Locke J.	D	Man is a political (social) animal

Answer: 1-D; 2-A; 3-B; 4-C

Assessment criteria

"Very good" – over 80% correct answers of questions of every level

"Good" – 70-79% correct answers of questions of every level

"Satisfactory" – 55-69% correct answers of questions of every level

"Unsatisfactory" – less than 55% correct answers of questions of every level

Interview questions

	Code	Competence description / name of labor function / name of work activity / text
S	31.05.01	General Medicine for international students (in English)
C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity
I		**ANSWER THE QUESTIONS** 1. Specifics of the pre-philosophical worldview. Myth and religion: idea and experience 2. Understanding man in the philosophy of ancient India 3. Man in the system of natural and social relations in the philosophy of ancient china 4. The concept of matter in philosophy 5. The doctrine of being of Plato and Aristotle: a comparative analysis 6. The social philosophy of Plato and Aristotle 7. The world and man in the philosophy of late antiquity 8. Questions of being in medieval philosophy 9. Augustine's concept of history 10. Social philosophy of the renaissance 11. Principles of humanism in renaissance philosophy 12. The problem of the method of cognition in modern philosophy. The development of empiricism and rationalism 13. The concept of the "social contract" (Hobbes, T., Locke, J., Rousseau) 14. Social utopias of the philosophy of the French enlightenment 15. The problem of the unconscious in the history of philosophy (S. Freud, C.G. Jung, E. Fromm) 16. The problem of the cognizability of the world in philosophy 17. The problem of truth in the history of philosophy 18. Global problems of our time. The club of Rome. 19. Philosophy of culture 20. Man in the philosophical understanding of existentialism 21. The historiosophy of P.Ya. Chaadaev: influence on the philosophical views of the "slavophiles" and "westerners." 22. Scientific and non-scientific knowledge 23. Dialectics as a doctrine and method. 24. The problem of anthroposociogenesis. 25. Society and nature. 26. Philosophy of values (axiology) 27. The linear approach to history 28. The civilizational approach to history. 29. The formational approach to history 30. K. Marx on the essence of man and the problem of alienation 31. The ethics of I. Kant. 32. Man and will in the philosophy of a. Schopenhauer and f. Nietzsche. 33. Philosophical ideas in the works of L.N. Tolstoy. 34. Man-society-morality-god in the philosophical system of

		F.M. Dostoevsky. 35. N. F. Fedorov's doctrine of the "regulation of nature". 36. The philosophical ideas of V.V. Rozanov. 37. V. Solovyov's philosophy of all-unity.

Assessment criteria

Level of mastery	Evaluation criteria	Number of points
Basic	A student has a solid knowledge of the material, presents it clearly and to the point, avoids significant inaccuracies in answering questions, correctly applies theoretical principles to solving practical problems and tasks, and possesses the necessary skills and techniques for completing them.	*10*
Threshold	A student who has only basic knowledge of the material but has not mastered its details, makes inaccuracies, insufficiently correct formulations, and lacks logical consistency in presenting the program material, and experiences difficulty completing practical assignments.	*6-8*
Level not reached	A student who lacks a significant knowledge of the program material, makes significant errors, and performs practical assignments with uncertainty and great difficulty. As a rule, a grade of "unsatisfactory" is given to students who cannot continue their studies without additional classes in the relevant subject.	*5-0*

Standardized case studies and checklists for the **Б1.О.01 Philosophy** course

Case Study No. 1

	Code	**Competence description / name of labor function / name of work activity / text**
S	31.05.01	General Medicine for international students (in English)
C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity
I		**READ THE PROVIDED CASE DESCRIPTION AND GIVE DETAILED ANSWERS TO THE QUESTIONS** Explore Leo Tolstoy's statement, "Isn't the usual course of progress such that inventions and material improvements are made that destroy the moral order of life? When this disorder becomes very severe, moral questions arise..."
Q	1	Question: What is progress? What are its types?
Q	2	Question: Identify the positive and negative aspects of progress
Q	3	Question: Can this philosopher's statement be applied to the current interdisciplinary dilemma regarding the life and health of humans and all living things, which has arisen at the intersection of medical, biological, and philosophical sciences?
Q	4	Question: How is the dialogue between science and morality conducted today?

Case Study No.1 Checklist

	Code	Competence description / name of labor function / name of work activity / text
S	31.05.01	General Medicine for international students (in English)
C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity
I		**READ THE PROVIDED CASE DESCRIPTION AND GIVE DETAILED ANSWERS TO THE QUESTIONS** Explore Leo Tolstoy's statement, "Isn't the usual course of progress such that inventions and material improvements are made that destroy the moral order of life? When this disorder becomes very severe, moral questions arise..."
Q	1	Question: What is progress? What are its types?
A		Correct answer: Translated from Latin, "progressus" means "forward movement." This is a very succinct translation, capturing the essence of the concept of "progress" without the need for further comment. In a broad sense, progress is the direction of development from lower to higher, a positive dynamic, a progressive movement of something forward. The opposite of "progress" is the concept of "regression," i.e., "movement in the opposite direction." Systems to which the term "progress" is applicable are: society (as a social community of people); science, technology, and technology; views and worldviews. According to these factors, the following types of progress are distinguished: a) social – the development of society along the path of justice, the creation of conditions for the comprehensive development of the individual, for a dignified life, and the fight against the factors that hinder this development; b) material – the process of satisfying humanity's material needs, which is based on improving people's living standards; c) cultural (spiritual) – the development of morality, the formation of conscious altruism, the gradual transformation of consumers into creators, and personal self-improvement; d) scientific – deepening our understanding of the world, society, and humanity, further exploration of the micro- and macrocosm, and, directly related to it, scientific and technical development, in which the development of science is aimed at the advancement of technology, the refinement of production processes, and their automation. There are certain signs (criteria) that indicate that progress has begun or has already begun in a system: subsystems have emerged within the system (i.e., the system's structure has become more complex); the number of connections between subsystems within the system has increased; and the functionality of each subsystem has expanded. These criteria are relevant to all spheres: from evolutionary changes in nature to social processes in society.

		Let's take manufacturing as an example. At the end of the 19th century, to increase labor productivity, machines and mechanisms began to be actively used instead of manual labor (i.e., subsystems emerged within the system). This gave impetus to scientific research to improve the technology used (the connections between subsystems increased). Technology emerged not only for the production of material goods, but also for scientific experiments (the functionality of each subsystem increased). Progress in social science is the process of society's development from primitive to civilized. This type of progress was extensively discussed by philosophers of the Age of Enlightenment, including Karl Marx. Philosophers of the Age of Enlightenment linked progress with the achievements of reason. For example, J.-A. Condorcet argued that progress occurs through the development not of individual but of collective reason, absorbing the achievements of humanity at a given historical stage. Voltaire saw the development of enlightenment as the criterion of progress. C.-L. Montesquieu saw the improvement of legal norms. Material progress is the process of maximizing the satisfaction of people's material needs and reducing or eliminating the factors that hinder or limit this satisfaction. The development of material production depends on: a) scientific knowledge and its application, i.e. The intellectual potential of the associated workforce; b) the employees' attitudes toward their responsibilities; c) the employees' interest in the quantity and quality of their work, and their awareness of the meaning of the work; d) the organization and management of the labor process. Scientific and technological progress (STP) is the development of science and technology, driven by humankind's intensive understanding of the forces of nature, its laws, and their practical application. It manifests itself in increased labor productivity through the application of new technologies and the exploration of new areas previously inaccessible to humans. Thanks to STP, the life of society changes, and, as a result, the lives of each individual. Science is becoming a productive force, as it has a profound impact on the improvement of production. And, in turn, science's development relies on advances in production. For the first time, technology has become a "co-author" of man in the development of new technologies and the understanding of the world. Finally, spiritual progress is linked to the improvement of man's spiritual world. By creating cultural values, through cultural growth, and increasing the spiritual wealth of humanity, people create the conditions for their spiritual development, which proceeds in several main directions: a) the development of spiritual needs; b) the spread of humanistic consciousness in society; c) the development of human spiritual freedom. All these forms of progress, of course, are directly linked to the existence of individuals and society.
Q	2	Question:

		Identify the positive and negative aspects of progress
A		Correct answer: In this quote, L.N. Tolstoy speaks of progress in the field of inventions and material improvements, which suggests a revelation of the essence of the concept of progress associated with the development of science. In this case, it is appropriate to define scientific and technological progress as the use of advanced scientific and technological achievements in the economy and production with the aim of increasing the efficiency and quality of production processes and better satisfying human needs. Science becomes a constant source of new ideas, pointing the way to the development of material production. Science and scientific and technological progress rapidly change society and its standard of living. Here, technological progress is linked to social progress. If we turn to the historical materialism of K. Marx as an example, we can, based on his philosophy, assert that changes in productive forces and production relations lead to changes in the mode of production and, as a result, to changes in the socio-economic formation – a specific historical stage of societal development with its corresponding material production. From a Marxist perspective, progress is the movement of nature and society, based on the laws of dialectics, toward greater integrity and complexity, harmony and structural order, toward a more perfect society. In the history of philosophy, there are many concepts linking the stage-by-stage development of society with the achievements of science and industry: O. Toffler's "wave" concept, D. Bell's theory of industrialization, W. Rostow's theory of stages of economic growth, and others. So, we will discuss scientific and technological progress. The positive aspects of progress include: the intensive growth of science; technology has enabled progress in many fields; and the development of technology has simplified human life. Here are a few arguments. Access to up-to-date information anytime and anywhere has become commonplace – this has become possible thanks to modern technologies such as the internet; modern transportation technologies make it easy to travel long distances. The negative aspects of progress: humans are increasingly dependent on technology, man-made disasters cause significant damage to nature and people, production is becoming increasingly complex, placing ever-stricter demands on workers, knowledge upgrading requires workers to be "mobile," and previously unknown diseases, caused by stress, claim the lives of millions. Scientific and technological progress has impacted many fields, including medicine. On the one hand, it has provided new opportunities for research into previously unexplored areas of human health, medical specialization has narrowed, and fundamentally new technology has been introduced, eliminating the possibility of medical errors. On the other hand, narrow specialization creates red tape during patient

		examinations, and the connection between doctor and patient is lost—live communication is replaced by mechanical ones. Jacques-Jacques Rousseau was once a staunch opponent of progress. His views led him to reject the boundless faith in progress achieved through reason. He believed that the sciences and arts ensure the abundance of some at the expense of others, corrupt natural taste, and destroy virtue. By generating inequality, they are the source of all sorts of troubles. Therefore, it would be a great blessing if God delivered people from the pernicious sciences and arts and restored them to ignorance. Technological progress does not stand still; it advances at a tremendous pace. However, it is important to understand that technological development not only simplifies human life but also carries with it a certain threat and destruction. To make my words more convincing, I will cite several examples from world literature. "What will happen if our creation one day gets out of control?" is precisely the question R. Bradbury ponders in his short story "Smile." The author discusses the consequences of scientific and technological progress. He considers civilization a necessary part of society, as it helps human development. But civilization should not go beyond its limits, since in many cases, due to the excessive development of science and technology, the feelings inherent in every person begin to atrophy, and ultimately, humans become soulless machines. As we see from the story, the race for advanced technology gradually displaced love, compassion, and faith in goodness, and then almost destroyed people altogether. They forgot how to see beauty in nature and art. Society degenerated and turned into a faceless crowd, incapable of thought. Nevertheless, the writer believes that not all is lost; such a future can be avoided if we know our limits, do not neglect spiritual development, and remember moral values. Another example of the clash between man and science is Mikhail Bulgakov's short story "Heart of a Dog." The story centers on Professor Preobrazhensky, who decides to transform a homeless mongrel named Sharik into a human. Such interference in nature is simply...
Q	3	Question: Can this philosopher's statement be applied to the current interdisciplinary dilemma regarding the life and health of humans and all living things, which has arisen at the intersection of medical, biological, and philosophical sciences?
A		Correct answer: Tolstoy's statement accurately addresses the ethical issues that arise in modern society due to the advancements in scientific knowledge in various fields. These ethical concerns are particularly acute in the context of biomedical research, as it has the potential to positively or negatively impact human life and health. In response to these challenges, the field of bioethics emerged in the 20th century as an interdisciplinary area of

		research aimed at understanding, discussing, and resolving the moral dilemmas posed by the latest advancements in biomedical science and healthcare practices. Founder Potter V.R. believed that "Humanity needs a combination of biology and humanistic knowledge, from which it is necessary to forge the science of survival and with its help establish a system of priorities." The principles of bioethics are based on two fundamental principles: a) reverence for life; b) the unity of man and other forms of life.
Q	4	Question: How is the dialogue between science and morality conducted today?
A		Correct answer: Today, it is impossible to discuss social, cultural, anthropological, and ethical issues without considering the development of science. Science is developing so rapidly today that its influence on all aspects of human spiritual life is inevitable. This raises questions about the moral regulation of such rapid scientific development. Recalling the words of the ancient Greek philosopher Aristotle, "He who advances in science but lags behind in morality goes back more than he advances," we can apply them today and say that scientific development is necessary, but morality must go hand in hand with science. Science without morality can not only harm humanity but even destroy it. The moral obligation of a scientist must also be based on the Hippocratic postulate: "First, do no harm." The ethics of science is developing today as an applied discipline. In its methodological aspect, the ethics of science encompasses the broad category of science. This, in turn, represents science as a social institution, science as a unique system, science as a form of social consciousness, science as a phenomenon of world culture, and science as a form of professional activity. Naturally, each of these characteristics of science refracts moral relations in a specific way. A characteristic subsystem relative to the "ethics of science" is the "ethics of the scientist," which regulates their moral behavior in creative work, scientific associations, and in society as a whole. In this regard, research and other institutes establish ethics committees and ethical codes regulating scientific research from a moral perspective. In modern science, issues concerning the relationship between science and the scientist with society have become particularly pressing. This range of issues is often referred to as the problem of the social responsibility of the scientist. The social responsibility of the scientist is the scientist's moral and ethical assessment of the possible negative consequences for people from society's use of their discovery or invention. In other words, the scientist is responsible to society for who receives their work. Furthermore, the scientist must assess whether society is ready to accept the new. The first and most popular concept addressing the issue of scientific responsibility was the "normative ethos of science" (the "Merton Code") proposed by the American sociologist Robert

		Merton. According to it, scientific activity is based on four imperatives: the universality of knowledge—it should be assessed as objective, independent of the researcher's personal qualities, nationality, etc.; communalism—barriers to the dissemination of information contradict the spirit of science; disinterestedness—the scientist is focused on the truth, and personal success, prestige, status, and material reward are secondary to them; they are willing to compromise their opinion if it contradicts scientific argumentation; organized skepticism—critical and self-critical thinking, respect for authorities without bowing to them. Equally important today is the constant regulation of medical research development. Medical science cannot do without experimental research involving human subjects to create new methods of treatment, diagnosis, rehabilitation, and disease prevention. As early as 1973, the US Congress created the National Commission for the Protection of Human Subjects in Biomedical and Behavioral Research. Although the Commission was temporary, it played a crucial role in changing the policy of scientific and medical research. The Scientist's Code of Conduct in Medical Research can also be supplemented by the International Code of Medical Ethics. In the field of medical research, the rights and responsibilities of scientists at the international level are clearly regulated by law. For example, international organizations such as the Council for International Organizations of Medical Sciences are established; the Nuremberg Code, the Declaration of Helsinki, and the Convention for the Protection of Human Rights and Dignity with regard to the Application of Biology and Medicine are postulated. Thus, the moral and ethical standards of the modern scientist include components: universal (e.g., do not steal, do no harm), those related to direct scientific detail, and those related to social responsibility for one's discoveries. The dialogue between science and morality has been going on since ancient times, but today, issues of rights, freedom, and the responsibility of scientists for their discoveries are particularly hotly debated.
R2	Very good	The student has thoroughly and thoroughly mastered the program material, present it comprehensively, consistently, clearly, and logically, is able to closely link theory with practice, easily solves problems, questions, and other types of knowledge application, and is not at a loss when answering modified assignments, uses material from monographs in their answers, correctly justifies their decisions, and possesses a wide range of skills and techniques for completing practical tasks.
R1	Good/Satisfactory	The student has solid knowledge of the material, presents it competently and to the point, avoiding significant inaccuracies in answering questions, correctly applies theoretical principles to solving practical questions and problems, and possesses the necessary skills and techniques for completing them.

		The student has only basic knowledge of the material but has not mastered its details, makes inaccuracies, Insufficiently accurate wording, illogical consistency in the presentation of the program material, and difficulty completing practical assignments
R0	Fail	The student who lacks a significant understanding of the program material, makes significant errors, and performs practical assignments with uncertainty and difficulty. Typically, this grade is given to students who cannot continue their studies without additional classes in the relevant subject

Case Study No. 2

	Code	**Competence description / name of labor function / name of work activity / text**
S	31.05.01	General Medicine for international students (in English)
C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity
I		**READ THE PROVIDED CASE DESCRIPTION AND GIVE DETAILED ANSWERS TO THE QUESTIONS** In the second half of the 18th century, a movement known as the Enlightenment arose in France. It received this name because the leaders of this period believed that all of society's shortcomings could be corrected through education. This stemmed from the sensualists' notion of the human mind as a "blank slate" on which experience and education could write anything.
Q	1	Question: Describe the main ideas of the Enlightenment: the idea of "natural rights" and the "social contract"
Q	2	Question: What was the role of progress during the Enlightenment, and what did Jean-Jacques Rousseau disagree with?

Case Study No.2 Checklist

	Code	**Competence description / name of labor function / name of work activity / text**
S	31.05.01	General Medicine for international students (in English)
C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity
I		**READ THE PROVIDED CASE DESCRIPTION AND GIVE DETAILED ANSWERS TO THE QUESTIONS** In the second half of the 18th century, a movement known as the Enlightenment arose in France. It received this name because the leaders of this period believed that all of society's shortcomings could be corrected through education. This stemmed from the sensualists' notion of the human mind as a "blank slate" on which experience and education could write anything.
Q	1	Question:

		Describe the main ideas of the Enlightenment: the idea of "natural rights" and the "social contract"
A		Correct answer: In the social theories of the Modern Period and the Enlightenment, it became possible for the first time to examine individual human rights regardless of whether they had entered into social interaction. The concept of individual natural rights emerged, based on interconnected formulations of the right of self-preservation: 1. Man, as a natural body, has the right to purely physical self-preservation; 2. This is achieved through sound ("right") reason, which is possible only with intense self-awareness, requiring the preservation of dignity and honor; 3. As a natural body endowed with reason, man is capable of purposeful action (labor) and has the right to the results; 4. Since, as such, people are all completely equal, no one has more rights than another (unequal social status is fundamentally unnatural); 5. Sociality ceases to be self-evident, so individual rights (naturally inherent to humans in the pre-social state) must be guaranteed in the social state (mutual respect for rights and agreement on their non-violation become natural) – hence the formulas about the need for peace, the concept of societies, agreements (social contract), and the emphasis on the sanctity of the contract. Thomas Hobbes and John Locke emerged as theorists of natural law in the 17th century. They defined the main categories of natural law: the "state of nature," "natural law," the concepts of "human nature," "reason," and the "social contract." Human nature is understood as the totality of human drives implanted in the human heart by nature. These include, for example, the desire for calm and benevolent communication with one's fellow humans and justice. Reason is interpreted as a natural human capacity. Human nature is supra-historical, timeless, absolute, and therefore, of course, abstract. However, the concept of a universal human nature led to a universalism in the understanding of social structure. The concept of the "social contract" (literally, "social contract") first appeared in the works of the philosophers Thomas Hobbes (17th century) and Jean-Jacques Rousseau (18th century). It was after Rousseau's book, "On the Social Contract" (1762), that this concept became popular in European politics and social science. These early authors, discussing the social contract, had the following in mind. People by nature possess inalienable natural rights—to freedom, to property, to the pursuit of personal goals, and so on. But the unrestricted exercise of these rights leads either to a "war of all against all," that is, to social chaos; or to the establishment of a social order in which some cruelly and unjustly oppress others, which, in turn, gives rise to social unrest and, once again, chaos. Therefore, it is necessary for all citizens to voluntarily renounce some of their natural rights and transfer them to the state, which—under the control of the

		people—will guarantee law, order, and justice. People lose their natural freedom ("I do what I want") but gain civil liberty (freedom of speech, the right to vote in elections, the ability to join unions). People lose the natural right to acquire property (to grab whatever is lying around, to take from the weak), but they gain the right to property. The idea of equal natural rights (birthrights) served as the rationale for the abolition of feudal privileges, while the idea of a social contract gave the people the right to rebel against an authority that did not ensure public welfare and justified the execution of kings.
Q	2	Question: What was the role of progress during the Enlightenment, and what did Jean-Jacques Rousseau disagree with?
A		Correct answer: The idea of social progress was established during the Age of Enlightenment. This era extolled reason, knowledge, science, and human freedom, and from this perspective, it assessed history, contrasting itself with previous eras where, in the view of the Enlightenment thinkers, ignorance and despotism prevailed. The Enlightenment thinkers understood their contemporary era (as the Age of Enlightenment), its role and significance for humanity, and through the prism of this modernity, they viewed humanity's past. The juxtaposition of modernity, interpreted as the advent of the Age of Reason, with humanity's past, naturally implied a gap between the present and the past. The development and dissemination of knowledge was viewed as a gradual and cumulative process. The accumulation of scientific knowledge during the modern era served as an indisputable model for this reconstruction of the historical process. They also used the mental development and growth of the individual as a model: when applied to humanity as a whole, it represented the historical progress of the human mind. For the Enlightenment thinkers, reason played the role of the driving force of history. Reason develops, and as it develops, it penetrates human life, changing it for the better. Reason triumphs in the struggle against ignorance, superstition, and prejudice. The complete triumph of reason will also mean the well-being of humanity. Moreover, the Enlightenment considered the development of reason to include the improvement of human production, the softening of morals, the establishment of certain—"rational"—forms of social and governmental structure, and everything else they considered to be the achievements of civilization. Many wrote about progress in the 18th century: Voltaire, Diderot, d'Alembert, and others. But Jean-Antoine de Condorcet was undoubtedly the most comprehensive and profound on this subject. The French thinker Jean-Antoine de Condorcet sees the progress of humanity and society in this way. Condorcet (1743-1794) defined the progress of human reason. In general, reason, knowledge, science, and enlightenment are for him the measure

of social development, its fermentation yeast, its catalyst. They capture and subjugate with their dynamism all elements of human existence, all subsystems, institutions, events, and connections of human social life. Nothing can resist them for long: with their help, any obstacle is sooner or later overcome.

Ultimately, reason is the foundation of the historical unity of truth, happiness, and virtue.

The progress of reason and science determines the progress of industry. However, this progress, according to Condorcet, is twofold: the progress of industry, in turn, accelerates scientific inquiry, leading to new truths and achievements. The philosopher considers the mutual influence of the progress of science and the progress of industry to be "the most active, the most powerful causes of the improvement of the human race." The first major blow to Enlightenment rationalism in Western Europe came from Rousseau, whose views led him to reject the boundless faith in progress achieved through reason. To the question posed by the Dijon Academy: "Do the arts and sciences contribute to the improvement of morals?", Rousseau gave a resoundingly negative answer. For Rousseau, the arts and sciences not only fail to contribute to human development, but, on the contrary, hinder it, serving as a source of evil and injustice in the world. Science and virtue, he argued, are incompatible; all sciences have ignoble origins. Astronomy stems from the superstitions of astrology, eloquence from ambition, geometry from avarice, physics from vain curiosity. And even ethics has its source in human arrogance. Education and the art of printing are to be deplored. Everything that distinguishes a civilized person from an untutored barbarian is evil. "What use would the arts be to us if it weren't for the luxury that nourishes them? If there were no human injustice, why would we need jurisprudence? What would become of history if there were no tyrants, no wars, no conspirators?"[184] asks Rousseau. The arts and sciences, he believes, ensure the abundance of some at the expense of others, corrupt natural taste, and destroy virtue. By generating inequality, they are the source of all sorts of evils.

Observing the antagonism between civilization and morality, Rousseau resolves the issue in favor of morality, which is worth renouncing the benefits of civilization for. In a response to the Polish king Stanisław Leszczyński, who criticized his treatise, Rousseau asserts: human reason is so weak that it does more harm than good to people. Therefore, it would be a great blessing if God delivered people from the pernicious arts and sciences and restored them to ignorance. Rousseau's reputation as an original thinker was cemented by the publication of his other works: "Discourse on the Origin and Foundations of Inequality Among Men" (1755), "Julia, or the New Heloise" (1761), "The Social Contract, or Principles of Political Right" (1762), "Emile, or On Education" (1762), and others.

Rousseau extols the "state of nature." The state of nature constitutes truth.

R2	Very good	The student has thoroughly and thoroughly mastered the program material, present it comprehensively, consistently, clearly, and logically, is able to closely link theory with practice, easily solves problems, questions, and other types of knowledge application, and is not at a loss when answering modified assignments, uses material from monographs in their answers, correctly justifies their decisions, and possesses a wide range of skills and techniques for completing practical tasks.
R1	Good/Satisfactory	The student has solid knowledge of the material, presents it competently and to the point, avoiding significant inaccuracies in answering questions, correctly applies theoretical principles to solving practical questions and problems, and possesses the necessary skills and techniques for completing them. The student has only basic knowledge of the material but has not mastered its details, makes inaccuracies, Insufficiently accurate wording, illogical consistency in the presentation of the program material, and difficulty completing practical assignments
R0	Fail	The student who lacks a significant understanding of the program material, makes significant errors, and performs practical assignments with uncertainty and difficulty. Typically, this grade is given to students who cannot continue their studies without additional classes in the relevant subject

Interview questions

	Code	**Competence description / name of labor function / name of work activity / text**
S	31.05.01	General Medicine for international students (in English)
C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity
I		**ANSWER THE QUESTIONS** 1. The concept of worldview and its historical types: mythology, religion, philosophy. 2. The main schools of philosophy: idealism, materialism, dualism. 3. The structure of philosophy. 4. Understanding man and the world in the philosophy of ancient India. 5. The Man in the system of natural and social connections in the philosophy of ancient china. 6. The ontology of early antiquity. 7. The Man and the state in the philosophy of Plato and Aristotle. 8. Hippocrates – physician-philosopher. The Hippocratic oath. 9. Ancient dialectic. 10. The problem of faith and reason – the central problem of medieval philosophy. 11. The main features of renaissance philosophy:

		anthropocentrism, humanism, the cult of the artist-creator. 12. The contribution of Francis Bacon and R. Descartes to the development of methods of cognition. Empiricism and rationalism. 13. The ethics of I. Kant. 14. The philosophy of G.W. F. Hegel. 15. "the philosophy of life" by f. Nietzsche. 16. The psychoanalysis of S. Freud. The unconscious and its role in human and social life. 17. The main features of Russian philosophy. 18. Westernizers and slavophiles. 19. The philosophy of all-unity by V.S. Solovyov. 20. The problem of personality and culture in the works of F.M. Dostoevsky and L.N. Tolstoy. 21. Forms and modes of existence of being. 22. The fundamental properties of matter. The problem of substance. 23. Space and time as forms of existence of matter. Classification of the forms of motion of matter (F. Engels). 24. Dialectics as a theory of universal connections and development. 25. The laws of dialectics. The manifestation of the laws of dialectics in medicine. 26. The doctrine of consciousness. The problem of the ideal. 27. The subject and object of cognition. 28. Forms of sensory and rational cognition. 29. The dialectical understanding of truth. The diversity of criteria for the truth of cognition in modern science and philosophy. 30. The empirical level of scientific cognition, its characteristics, and its relationship with the theoretical level. Methods of empirical cognition. 31. The theoretical level of scientific cognition and its relationship with the empirical level. Methods of theoretical cognition. 32. Concepts of the origin of society. 33. Society as a system. 34. The formational approach to understanding the movement of society. 35. The information society and its characteristics. 36. Linear and spiral models of history. 37. The concept of the axial age of history. 38. The philosophical understanding of culture. 39. The concepts of "individual," "individuality," and "personality." social types of personality. 40. Freedom and responsibility as meaning-forming categories of human existence. 41. Human existence as existence in the philosophy of existentialism. 42. Stages of development of the philosophy of science. 43. Scientific paradigm (T. Kuhn). Types of scientific paradigms. 44. Scientific revolution. Types of scientific revolutions.

Final testing - http://fepo.i-exam.ru .

4. Assessment criteria for learning outcomes

"Pass" is given to a student who has shown a sufficiently strong knowledge of the basic concepts of the subject; is able to complete specific practical tasks outlined in the program with no outside help, use recommended reference material, and correctly evaluate the results.

"Fail" is given to a student who has significant gaps in knowledge of the basic concepts of the subject, is not able reach the correct solution to a specific practical task outlined in the curriculum even with outside help.

Practical Skills Assessment Checklist

Practical Skill Name "Formation of ideas about philosophy and its influence on lifestyle"

C	GPC-1	Is able to abide by moral and legal norms, ethical and deontological principles in the professional activity		
	Action		Performed	Not Performed
1.	Developed an understanding of philosophy		1 point	-1 point
2.	Can identify types of philosophy		1 point	-1 point
3.	Developed an understanding of the influence of philosophy on human lifestyle and work		1 point	-1 point
4.	Knows how the process of developing a philosophical worldview is formed and properly consolidated		1 point	-1 point
5.	Can connect a philosophical worldview with work		1 point	-1 point
	Total		5 points	

Assessment criteria:

"Pass" –75% or more of actions performed correctly

"Fail" – 74% and less