

Weltgeschichte geschaffen werden. Fichte gelingt es, ein immanentes Prinzip des welthistorischen Prozesses zu entfalten, indem er die Einheit der theoretischen und praktischen Vernunft erschließt.

Den Inhalt und die Triebkraft der Geschichte bildet nach Fichte der Begriff der Freiheit dessen notwendigen Seiten Vernunft als Allgemeinheit des Denkens und das Selbst eines einzelnen Menschen sind. Das Konstruieren der Geschichte bei Fichte ist nicht willkürlich, sondern folgt der Logik der Entfaltung des vernünftigen Prinzips, das dem gesellschaftlichen Leben des Menschen immanent ist.

Im Vergleich zu den Kantischen Vorstellungen ist die Entwicklung des Prinzips der Weltgeschichte von Fichte tiefer, aber es gelingt ihm auch nicht den Dualismus des Allgemeinen und des Einzelnen bei der Auffassung der Konkretheit des historischen Prozesses zu überwinden.

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EPISTEMOLOGICAL SIGNIFICANCE OF FAITH

Kant's notion of Vernunftsglauben and its Interpretations in Russian and Anglo-American Philosophical Traditions.

1. In his Critical Philosophy Kant has identified certain place for human capacity of believing (Glauben, faith). Kant's approach to relations of faith and reason has denied the traditional philosophical division of knowledge and faith. He mends the gap between two capacities of human spirit by understanding faith as legitimate and necessary part of reason. It is naturally for reason to know and to believe.

Functions of faith in thinking are assigned by Kant as following:

- faith supports for a need of our mind to think towards certain final — approved by reason — aim (regulatory function)
- theoretical reason accepts the fact of 'doctrinal faith' as one of the elements connecting it to the practical reason and explaining its dominance (reason's unity function)
- theoretical reason accepts the fact of 'pragmatic faith' as an act of motivation for ideas to be performed (performance function)

Analysis of faith as a natural element of thinking and practicing (above its religious and moral contexts) made it possible for Kant to evolve the Enlightenment's faith into the critical Vernunftsglauben.

2. The Kant's concept of Vernunftsglauben has been interpreted actively in 2 different philosophical discourses: one rooted into orthodox religious tradition, and another one rooted in analytical tradition of XX-th century. The both traditions approached to the concept as to a real challenge.

2.A. Within Russian philosophy I identify 2 extremes in interpretations of the Vernunftsglauben notion:

one represented by Vladimir Soloviov, and another one represented by Alexander Vvedensky.

- V. Soloviov agrees with the idea of non-contradictory relations of faith and knowledge. But his arguments are different: he interprets faith as cognitive act - as act of the truth cognition and still results with the knowledge, although this kind of knowledge has higher value than the empirical or theoretical knowledge. His ideas addressed materialists' views on nature of knowledge and tried to rationally prove the faith's epistemological significance.

- By his interpretation A. Vvedensky addressed both materialism and mysticism. His interpretations of Kant's Vernunftglauben results with a new analysis of faith in its relation to experience and understanding. As one of the faith types, Vvedensky defines 'conscious intellectual faith (soznatel'naja intellektual'naja vera)'. This faith is an act of doubtless acceptance of certain knowledge that undergone through critical analysis. In accord with his understanding, the very critical philosophy is the state of equivocation of knowledge and faith, when knowledge becomes self-evident and faith becomes truly conscious.

2.B. Anglo-American interpretation of Vernunftglauben may represent works by P. Strawson, T.D. Weldon, and S. Palmquist. The main problem here lies in need for clear distinction between faith as element of moral/religious sphere, and faith as an element of epistemological system. P. Strawson interprets Kantian demand (directed to a philosopher) to have a rational faith as epistemological precondition of critical system. T.D. Weldon interprets Vernunftglauben as a mean of criticism of dialectics of reason. S. Palmquist argues that faith of reason is rather a mean to deal with Ding-an-sich, an extreme assumption that is based only on rational belief of reason. That variety of interpretations comes back to the same problem, which was questioned in Russian tradition's understanding of the Vernunftglauben concept, i.e. to problem of final knowledge that is equal by its undoubtfulness to a faith of reason.

3. Epistemology -- that is framed within bounds of self-evidence/-doubtfulness' categories -- domed to either analyze itself in terms of knowledge and faith, or rearticulate its categories in a way that would let use those term that have a clearly different concepts for different spheres of philosophical analysis.

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DIE AUFLÖSUNG DER FRAGE NACH DEM WESEN DER METAPHYSIK

In der Kants theoretischen und praktischen Philosophie.

Die Grundfrage der kritischen Philosophie ist die Frage nach dem Wesen und Möglichkeit der Metaphysik. Die Idee der Metaphysik besteht darin, daß sie