

**German and Russian neo-Kantianism:  
between epistemology and critique of culture**

The monograph "German and Russian neo-Kantianism: between epistemology and critique of culture" is an ambitious and deep professional philosophical study. Although there are many authors of the monograph, the work provides a clear common ideological core of the texts. All texts of the monograph devoted to topical issues of neo-Kantianism, which allows the authors to make a single logical field of research.

Turning to the philosophical ideas of neo-Kantianism after a long period of their oblivion is a powerful research perspective of modern philosophy. The interest in the ideas of neo-Kantianism may occur in different layers of study: from the point of view of philosophy of science, philosophical anthropology, philosophy of culture, social philosophy. This book is a good example of this trend. Undoubtedly, the merit of the monograph is the fact that along with Russian researchers of the philosophy of neo-Kantianism it also includes the studies of our Western colleagues engaged in this field of study. In this way, the monograph obtains a higher status. It also should be noted that quite a lot of attention is paid not only to German "classical" neo-Kantianism, but also to such a phenomenon as Russian neo-Kantianism, which also put itself on record in the history of world philosophy.

The philosophical development of neo-Kantianism was not simple, which is shown in the articles of the monograph from various points of view. It consists of five sections, each of which contains articles that are in the same discursive field. All sections are arranged in a single logical chain.

The first section examines the interrelationship between Kant's philosophy and neo-Kantianism. Although such perspective of studying neo-Kantianism is quite predictable and not new, it is still very topical. It is connected to the fact that the study of the philosophy of Kantianism is also dynamically developing and it is always possible to find a new problem fields. The issues raised by the authors of the articles in this section do not touch upon only the "traditional" methodological problems of neo-Kantianism (V. E. Semenov, H. Holzhey), but also upon quite polemic questions of greater affinity of neo-Kantian ideas to the philosophy of J. Fichte, rather than to the philosophy of Kant (L. A. Kalinnikov). What stands out in the article is that it contains a very detailed comparison of the positions of Kantianism and neo-Kantianism in several important and fundamental parameters: understanding of freedom, God, the relation of thought to cognition, the structure of consciousness, and understanding of religion. The section finishes with the article by P. Fiorato devoted to how H. Cohen — one of the founders and advocates of neo-Kantianism — rethinks and transforms Kant's philosophy of history. First of all, Cohen is interested in methodological problems in the field of philosophy and the ways of their solution.

The second section of the monograph is devoted to the methodological problems of the philosophy of science in neo-Kantianism. The researchers of neo-Kantianism address here the phenomenology of Edmund Husserl. The "science of knowledge" of the followers of neo-Kantianism is considered through the prism of the phenomenological method. Despite the fundamental differences between phenomenology and transcendental philosophy of neo-Kantianism, the

authors identify common features, which are characteristic of both philosophies: the desire to develop their own method in philosophy and understanding of philosophy as a rigorous science (N. V. Motroshilova). Considering the methodology of neo-Kantianism in connection with the phenomenology of E. Husserl, as well as with logical doctrines and humanitarian knowledge of Russian neo-Kantianism, the authors come close to the examination of the influence of neo-Kantianism on the methodology of modern science. The researchers of neo-Kantianism again demonstrate what an enormous influence neo-Kantianism had on the development of philosophy of science, which assures us of the success of the systematic restructuring of Kant's philosophy implemented by neo-Kantianism.

Within social philosophy, axiology, ethics and philosophy of law and the state, the philosophical ideas of neo-Kantianism also found some response, as we can see by reading the texts that make up the third chapter of the monograph. There, as in the previous sections, in the study of in the course of examination of the philosophical ideas of neo-Kantianism it is possible to see the appeal to the creative legacy and practical philosophy of Immanuel Kant. The connection between the problems under discussion and modern epistemology makes the study interesting and topical as well. Attention should also be paid to an unusual and unexpected comparison of the ideas of Marxist philosophy and neo-Kantianism, which opens up new perspectives in the study of the two trends, which left a deep imprint in the history of the early 20th century.

The fourth chapter, which is devoted to the problems of philosophical anthropology, deals with a number of different topics. It raises the issues of self-determination of the individual in the philosophy of Kant and Nietzsche, the problem of pedagogy, the correlation of the philosophical ideas of neo-Kantianism and those of L. Tolstoy about the individual. Such a rich palette is not accidental. Neither the Badenians nor the Marburgers touched in their works upon the problems of philosophical anthropology to the full extent. Having outlined just some features, they, however, quite precisely defined the principles that could be the basis for the ideas of philosophical anthropology of neo-Kantianism.

The fifth section of the monograph is a reflection on religion and culture in the context of neo-Kantianism. The choice of religious discourse, in our opinion, is not accidental. It is the theme of religion that was central in the final stage of the career of one of the brightest representatives of neo-Kantianism – Hermann Cohen. Even though his concept of the “religion of reason” is in its essence quite polemic, it became an alternative philosophical idea of the early 20th century. And it is possible to see here a logical connection of the religious motive of neo-Kantianism with the philosophy of culture. The theme of culture in the philosophy of neo-Kantianism, especially in Russian neo-Kantianism, is revealed through its relationship with the world of art and literature. It is not only through the poetry and prose of the Silver Age, but also through today's literature they demonstrate the relevance of neo-Kantian methodology for modern research in the field of philosophy of culture.

The result that the authors of the monograph have achieved cannot be underestimated. The book is a valuable material for the study of neo-Kantianism in various philosophical areas. The text of the monograph is significant not only for history of philosophy, but for modern philosophy as well, because the neo-Kantian methodology has established itself as a powerful research perspective.