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HISTORY AND THEORY OF PHILOSOPHY

Workbook

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The manual was prepared in accordance with the requirements of the Federal State Educational Standard of Higher Education in specialty 31.05.01 «General Medicine» the current curriculum and on the basis of the work program on the discipline of philosophy. The manual is focused on the competence-based learning model. It has an original, uniform for all classes structure, including the topic, a summary of the training questions, the subject of essays, training materials, test items with response standards, recommended literature. This manual covers topics related to the periods of development of world philosophy. Designed for students in the specialty 31.05.01 «General Medicine».

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INTRODUCTION

Life is changing unusually rapidly, because this is a century of real breakthrough in many areas. Philosophy simply does not keep pace with such significant progress. However, spiritual development of a person depends on its successful formation. With all the technical innovations, civilization ceases to be developed without the intangible aspects of life. That is why the role of philosophy in the modern world is simply enormous.

The manual corresponds to the Federal State Educational Standard of Higher Education in the specialty of 31/05/01, General Education Program, the work program of the discipline "Philosophy".

The material of the manual includes 17 topics. The presentation logic is built from the coverage of general problems of human health, a historical excursion into the scientific study of public health, to the characteristic features of specific social institutions that implement the function of maintaining and strengthening public health. Considerable attention of the authors is concentrated on the problem in the social conditionality of health. Each topic is internally structured into separate issues. Some help in mastering the material can be provided by the basic concepts of the topics given at the beginning. The material is presented in an interesting and accessible form, accompanied by methodological support: at the end of each topic are questions and exercises for self-testing that contribute not only to a successful assessment of the degree of mastery of the material, but also to the development of creative thinking; Test tasks with answer standards will help determine the quality of mastering the material of the manual to optimize the process of checking the tests performed and allowing to more fully prepare for practical exercises, a list of control questions on the topic and a list of basic and additional literature, which will expand knowledge of the material. Studying the "Philosophy" course at a higher educational institution has the goal of forming students' general cultural and professional competencies, such as: the ability to abstract thinking, analysis, synthesis

(GK-1); the ability to use the basics of philosophical knowledge to form worldview positions (GK-2); the ability to analyze the main stages and patterns of the historical development of society for the formation of a civic position; ability to act in unusual situations, bear social and ethical responsibility for decisions made (GK-4); readiness for self-development, self-realization, self-education, use of creative potential (GK-5); willingness to implement ethical and deontological principles in professional activities (GPK-4). The formation of these competencies will significantly expand professional tools. High information content and methodological support of the textbook makes it easy to master the discipline and successfully pass the test

Topic 1. PHILOSOPHY AS A SOCIOCULTURAL PHENOMENON

1. Lesson plan and relevance of the topic.

Plan:

1. Definition of philosophy.
2. Background of philosophy.
3. Subject of history of philosophy.
4. The principle philosophic movements.

Culture of philosophical thinking - the foundation of the formation of a full-fledged specialist in various fields of knowledge, in medicine and health care.

Nowadays, the great Hippocrates thought about the necessity of close interaction of philosophy and medicine retains its relevance:

Philosophy must be introduced into medicine and medicine into philosophy, because all properties of philosophy retain their importance in medicine. Following the precepts of the great doctor-philosopher - the founder of scientific medicine - the moral duty of future and practicing doctors.

Today it is important for the future doctor to master at least the basics of philosophy, since for medicine and its ministers it is a question of the formation of the human spirit, it is a universal education and upbringing, based on humanism, high morality, truthfulness and compassion.

2. The aim of the lesson: to give an idea of the subject of philosophy and the importance of philosophy in the life of society; introduce the basic concepts and structure of the course; identify the relationship of philosophy and medicine.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Philosophy as a Socio-Cultural Phenomenon»

Topics for reports:

1. Historical forms of world view.
2. The Specific Place of Philosophy in Culture. Functions of Philosophy.
3. Philosophy as General Methodology.

Tasks, exercises and comments for self-study activities of students

1. «Philosophy is the ideological form of consciousness. However, not every worldview can be called philosophical. A person may have enough, coherent, but fantastic ideas about the world and about himself. Anyone who is familiar with the myths of ancient Greece (or with the myths of other nations of the world - Egyptians, Babylonians, Assyrians), knows that for hundreds and thousands of years people lived as if in a special world of dreams and fantasies. These beliefs and ideas played a very important role in their lives: they were a kind of expression and preservation of historical memory, a regulative of their social organization».

Do you agree with the judgments of the author?

Can a person have a non-philosophical worldview?

State your view on the relationship between myths and philosophy, worldview and philosophy.

2.«The original essence of religion remained outside of it, it claimed only the form of thought. If philosophy should replace religion, then philosophy, while remaining philosophy, should become a religion, it should include in an appropriate form what constitutes the essence of religion, it should include the advantages of religion».

Can, in your opinion, philosophy replace religion?

Rate the philosopher's reasoning.

3.*Comment on the statement of Hegel: «Philosophy is the modern age for it, comprehended in thinking».*

4. What can you say about the ideological position of writers, analyzing the models of interaction between a person and the surrounding world de-

scribed in their works? For example: Bazarov in the novel of I. S. Turgenev «Fathers and Sons» calls nature a workshop, and the person in it is an employee. Russian cosmist philosophers view the Universe as a House where a person is installed (N. F. Fedorov), a Garden (N. G. Kholodny), and a person as a gardener of the world (K. E. Tsiolkovsky) who cultivates him with love.

5. Consider the statements of various philosophers and highlight the field of philosophical problems designated by them and its specificity resulting from this subject of philosophy:

«Philosophy is knowledge, achieved through correct reasoning».

«It must be a science that investigates the first beginnings and causes».

«... Philosophy constitutes a peculiar way of thinking, such a way by which it becomes cognition, and cognition through concepts».

«The whole philosophy is like a tree, whose roots are metaphysics, the trunk is physics, the branches emanating from this trunk are all other sciences, which boil down to three main things: medicine, mechanics and ethics ... Just like fruits are not collected from the roots and not from the trunk of the tree, but from the ends of its branches, and the particular usefulness of philosophy depends on those parts of it that can only be studied at the end.»

«Philosophy is the science of science in general».

«Philosophy teaches us to look for everything in the«I». For the first time, through «I» order and harmony enter dead and formless nature».

6. F. Engels formulated the basic question of philosophy in this way: «The great question of the whole, and especially of the newest philosophy, is the question of the relation of thinking to being ...»

7. A. Camus wrote: «There is only a truly serious philosophical question: the question of suicide. To decide whether life is worth living or not worth living is to answer the fundamental question of philosophy».

8. M.Heidegger believed, firstly, that «every philosophical question should cover all philosophical problems as a whole; secondly, any philosophi-

cal question must be asked so that the questioner is also involved in it», i.e. also falls under question.

How does the philosophical position reflect in the very formulation of the main question of philosophy?

How can we explain the diversity and diversity of this question?

9. «Ostrodiscussion is the question of whether philosophy can be called science. Proponents of scientism believe that by renouncing the construction and development of philosophy as a science, philosophers condemn themselves to the share of sorcerers and prophets who cannot play a significant role in the modern world. And, of course, when considering the question of the possibility of the development of philosophy as a science, it is important to bear in mind that the nature of science is very diverse. The range of implementation of the criteria of scientific large: from physics to literary criticism».

10. There is also an opposing proposition: «Philosophy with logic should have nothing in common; philosophy is an art that seeks to break through the logical chain of knowledge and that takes a person into an endless sea of fantasy, fantastic, where everything is equally possible and impossible».

Give an assessment of philosophers' thoughts.

What idea is closer to you?

11. Mr. Jourdain, the hero of Moliere's *The Bourgeois in the Nobility*, was surprised to find out (already at a rather mature age) that he had spoken prose all his life. «The Jourdain Phenomenon» is even more applicable to philosophy: all people are philosophizing - even those who have never heard of this word.

What is common and what is the difference between philosophy and philosophy?

12. The main feature that distinguishes philosophical knowledge from scientific knowledge must be seen in the fact that philosophy cognizes the being of man and through man sees the clue of meaning in man, but science cog-

nizes being as if man, alienated from man. For this reason, for philosophy, being is spirit, for science, being is nature.

Do you share the position of the philosopher? Justify your answer.

13. Aristotle emphasized that «it is not necessary to expect from the philosophy a practical«use», i.e. solutions of private, applied problems. We could say this: philosophy is not a tactic, but a strategy of human life, it is the lot of a free person, it is a look into eternity».

Do you agree with this assessment of the role of philosophy?

14. «... Wisdom is akin to freedom and rationality. Wisely comes (and advises and teaches) the one who, based on knowledge, generalized life experience, is able to reasonably relate the desired with the due, subjective aspirations with the objective logic of life. Wisdom allows you to avoid gross errors in judgments and actions».

What is the function of philosophy in the passage?

What do you understand by wisdom?

Is it wise enough to be a philosopher?

15. Illustrate the thoughts of a scientist with examples from medicine:

«... The application of dialectics in the field of natural sciences requires a deep, exceptional knowledge of experimental facts and their theoretical generalization. Without this, the dialectic itself cannot give a solution to the problem. It seems to be the Stradivarius violin, the most perfect of the violins, but in order to play it, you need to be a musician and know music. Without this, it will be as false as a normal violin».

16. All my life, - wrote N.A. Berdyaev, - I was accompanied by longing. This, however, depended on periods of life, sometimes it reached greater severity and tension, sometimes weakened. Philosophy is «freed from the melancholy and boredom of«life». I became a philosopher in order to renounce the inexpressible longing of everyday «life» Philosophical thought has always freed me from the oppressive melancholy of «life», from its ugliness».

Formulate your attitude to the position of N.A. Berdyaev and argue your point of view.

17. The French philosopher R. Descartes wrote: «... I would suggest discussing the usefulness ... of philosophy and at the same time prove the importance of the statement that ...philosophy (since it extends to everything accessible to human knowledge) alone distinguishes us from savages and barbarians, and that the people are distinguished more by publicity and education than the better they philosophize; therefore, there is no better good for the state than to have true philosophers».

Did the thinker have grounds for such an opinion?

18. The famous English philosopher of our time A.N. Whitehead wrote: «... When civilization reaches its climax, a society free from a general philosophical understanding of life is doomed to decline and weakening ...

Now humanity has entered one of the rare epochs when its worldview changes. Tradition has lost its coercive power. And our task — the task of philosophy, people of science, and people of practical activity — is to renew and remake a world view (which incorporates those elements of respect and order, without which humanity would drown in the chaos of idleness) increasingly permeated by effective rationality. Such a worldview is knowledge that Plato was jealous of virtue. Those historical epochs, the development of which was associated with the spread of this worldview, will never disappear from the memory of humanity».

Can this function be for philosophy? Do you share the position of the author?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. IN THIS PERCEPTION OF THE WORLD «NATURAL» AND «SUPER-NATURAL» DO NOT DIFFER FROM A FRIEND

- a) in the scientific
- b) in the religious
- c) in the mythological
- d) in the philosophical
- e) in the ordinary

2. THE MAIN QUESTION OF PHILOSOPHY IS (CHOOSE THE MOST RIGHT RESPONSE)

- a) the question of the relation of consciousness to being, ideal to the material
- b) what are the criteria for truth
- c) how the world came into being
- d) what is good and evil
- e) what is god

3. THE CORRELATION OF PHILOSOPHY AND SCIENCE IS CONCLUDED IN THAT

- a) philosophy is part of science
- b) science is part of philosophy
- c) philosophy and science are partially included in each other
- d) philosophy and science exclude each other
- e) philosophy and science do not correlate with each other

4. PHILOSOPHY IS (SELECT THE MOST RIGHT RESPONSE)

- a) the dynamic process of questioning, searching for the person's destiny
- b) a collection of theories, concepts of philosophers
- c) science, exploring the language
- d) the doctrine of the know ability of the world
- e) the doctrine of the world

5. THE SUBJECT OF PHILOSOPHY REFLECTES

- a) the arrangement of the world
- b) the universality of the world
- c) the chaotic state of the world
- d) the orderliness of the world
- e) the beauty of the world

6. WHICH FUNCTIONS DOES PHILOSOPHY HAVE

- a) ideological and cognitive
- b) methodological and prognostic
- c) axiological
- d) all these functions combined
- e) orientation

7. PHILOSOPHY EXPLAINS THE WORLD WITH THE HELP OF

- a) mythological images
- b) revelations
- c) intuitive insight
- d) rational reasoning
- e) mathematics

8. TEACHING ABOUT BEING AS SUCH. SECTION OF PHILOSOPHY
STUDYING THE FUNDAMENTAL PRINCIPLES OF BEING

- a) ethics
- b) axiology
- c) eschatology
- d) ontology
- e) sociology

9. WHAT ARE THE ETERNAL PHILOSOPHICAL ISSUES (SPECIFY ALL
OPTIONS)

- a) what are the exact dimensions of the universe
- b) what is the essence of a human being
- c) what are the elements of a living cell
- d) what is the meaning of life
- e) what is the genealogy of the Slavs

10. MAIN SECTIONS OF PHILOSOPHY (SPECIFY ALL POSSIBLE OPTIONS)

- a) ontology
- b) phraseology
- c) political science
- d) axiology
- e) sociology

Topic 2.EASTERN PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. Philosophy of Ancient India.
2. Philosophy of Ancient China: Confucianism.

For the ancient Indian worldview is characterized by a rich development of forms of pre-philosophy, which originate in the oldest monument of Indian literature - the Vedas. They express a very ancient religious worldview, with which philosophical ideas about the world, man, and morality were combined.

Vedas are the most ancient source of medical knowledge on Earth. Ayurveda («life science» in Sanskrit) is considered the branch of Atharva Veda, which describes anatomy, physiology and surgery. The Rig Veda describes the treatment associated with organ transplantation, the use of artificial limbs and the use of herbs.

The solution of the question of human nature in medicine of ancient China is set forth in the book NeiChing (The Book of the Inner Man). It raises the question of the nature of man and resolves in the sense that man by nature consists of five cosmic elements: Earth, Water, Fire, Tree and Air. This doctrine is complemented by a doctrine of two principles: Yin and Yang, the relationship of which determines the health and illness of the body. Correctly the ratio of these principles leads to health, improper - leads to disease. Yin and Yang should live in harmony, then change will stop and everyone will be happy.

This presentation led to three new therapeutic techniques. This is massage, acupuncture. Acupuncture is a method of inserting a needle into an organ that was considered sick. Thanks to acupuncture, Chinese doctors discovered a lung abscess, exudative pleurisy and ascites.

2. The aim of the lesson: to characterize the philosophy of Ancient China and Ancient India.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture "Historical and cultural content of philosophical knowledge".

Topics for reports:

1. The main ideas of ancient Indian philosophy and their fate in the modern world.
2. The philosophical foundations of the Vedas and Avesta.
3. Features of philosophical thought of ancient China.
2. Chinese natural philosophy and traditional medicine.

Tasks, exercises and comments for self-study activities of students

1. Comment on:

«Only with mind, feelings, heart and body. Let him act, he who chooses the matter as his lot». (BhagavadchitA).

2. The ancient Indian philosopher Nagarjuna (c. 113 - c. 213) for the first time clearly formulated one of the paradoxes of knowledge - the paradox of occurrence (the paradox of novelty):

«Absolutely no things, Nowhere and none that arise again, Whether from themselves, or from non-selves, Or from both, or by accident ... Neither of any of the individual reasons, nor in all of them together does not live the intended result. How can one extract from them that which never existed in them? The formula "This being that arises" then loses all meaning».

Explain how you understand this? How are the "old" and "new" (knowledge, things) related?

3. *Analyze the judgment:* «Yoga is first of all a way of life, to a certain extent a holistic world attitude of a person. It is based on such principles as the law of karma, samsara, moksha, includes the psychology of trance» (I. A. Dontsov).

4. *Explain:* What elements of yoga contribute to the passive-contemplative attitude of a person to the world and are unacceptable for the formation of an active-civic personality?

5. Expand the content of the eightfold way to save a person from suffering, proposed by the Buddha: correct vision, correct thought and speech, correct action, correct lifestyle, correct effort, attention, concentration. *What is their moral sense?*

6. *As you understand this judgment:* «There wasn't, and there will not be, and now there isn't a person who deserves only censure or only praise» (BuddhA.).

7. What are the sociocultural and ideological features of ancient Chinese and ancient Indian philosophy? Why does the wisdom of the East organically combine religious, philosophical and mystical traditions?

8. The single root of schools and trends in Chinese philosophy is the culture of Tao, which is characterized by a cyclical understanding of development common to space, nature and man. *What are the characteristics of such an understanding?*

10. *Explain:* «No matter how you bloom, you will have to return to your limit» (Lao Tzu).

11. What general principles unite such philosophical schools as Confucianism, Taoism and Moism? What distinguishes them from each other?

12. What is the socio-ethical meaning of such sayings of Confucius:

- «In vain learning without thought, dangerous thought without learning.»;
- «... what is knowledge? Consider knowledge that you know, and consider ignorance as ignorance. This is knowledge.»;

- «What is humanity? This is when they behave in public as if they came out to meet an important person, they lead the people as if they perform an important sacrificial rite; they do not do to others what they do not want for themselves»;
- «Humanity is rarely combined with clever speeches and sweet facial expressions».

13. How can you comment on the expression of Confucius: «To die of hunger is a small event, and to lose morality is a big one».

Does it also relate to the problem of the political organization of the state?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. BUDDHISM CONSIDERS MAN TO BE A BEING

- a) creative
- b) suffering
- c) playing
- d) knowing

2. IN CONTRAST TO ANCIENT GREEK PHILOSOPHY, THE DEVELOPMENT OF EASTERN PHILOSOPHICAL THOUGHT WAS PRIMARILY ASSOCIATED WITH

- a) logical and epistemological issues
- b) aesthetic issues
- c) ontological issues
- d) anthropological issues

3. UNLIKE THE CHRISTIAN PERCEPTION OF THE WORLD, THE BUDDHIST PERCEPTION OF THE WORLD CONTAINS

- a) the idea of cyclicity
- b) a variety of images and symbols

- c) the principle of separation of the sacred and the mundane
- d) the idea of creation

4. IN THE PHILOSOPHY OF THE EAST, COMPARED WITH THE PHILOSOPHY OF THE WEST, MORE ATTENTION IS PAID TO

- a) scientific and technical progress
- b) knowledge of the outside world
- c) the spiritual world of man
- d) modernization of society

5. FOR THE ANCIENT ORIENTAL WORLDVIEW ARE CHARACTERISTIC (SEVERAL ANSWERS!)

- a) critical attitude to sacred texts
- b) a minor place of religion in the spiritual and material life
- c) patriarchal
- d) intention to discover the laws of nature
- e) mysticism

6. ANCIENT INDIAN AND ANCIENT CHINESE PHILOSOPHY IS CHARACTERIZED BY

- a) practical orientation
- b) rejection of the mythological perception of the world
- c) rejection of religious values
- d) reliance on scientific theories

7. ONE OF THE SCHOOLS OF ANCIENT CHINESE PHILOSOPHY IS

- a) locata
- b) buddhism
- c) taoism
- d) jainism

8. THE BASIS OF THE PHILOSOPHY OF CONFUCIUS IS
- a) problems of knowledge
 - b) problems of a person, family, state
 - c) the problem of the development of society
 - d) the problem of being
9. A FEATURE OF ANCIENT ORIENTAL PHILOSOPHY IS
- a) rationalism in comprehending the world
 - b) reliance on mythological ideas about the world and man
 - c) deeply developed gnoseology
 - d) a developed system of philosophical categories
10. THE «MAHABHARATA» APPEARS IN
- a) Vedic period
 - b) Sutric period
 - c. Epos period
 - d) Prevedic period

Topic 3.ANCIENT PHILOSOPHY. PRE-SOCRATIC PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. **Stages of ancient philosophy.**
2. The Milesian school.
3. Philosophy of Heraclith of Ephesus.
4. The Eleatic school.
5. The School of atomists.

Ancient Philosophy is a set of philosophies that developed in the period from the end of the 7th century. BC to 6 in ner on the territory of ancient Greece and ancient Rome. This period became the foundation for the subse-

quent cultural, spiritual and intellectual revolutions. The questions posed by the philosophers of antiquity are still relevant.

The pre-classical period, the period of the early classics, the pre-Socratic period, includes the 7-5th century BC. Several schools belong to this philosophy: Miletus, Pythagorean, Eleas, Heraclitus school.

2. The aim of the lesson: to characterize the periods of Ancient Philosophy of the pre-classical period, to identify the relationship of Ancient Philosophy and medicine.

3. Necessary basic knowledge and skills: To study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. Thales of Miletus.
2. Heraclitus.
3. Parmenides of Elea.
4. Zeno of Elea.

Tasks, exercises and comments for self-study activities of students

1. Comment on Cicero's statement: Philosophy begins with Thales. He was the first.

2. How was the problem of arche solved in the Milesian school?

3. Why is Heraclitus considered the founder of dialectics in European culture?

4. What did Heraclitus understand under the Logos?

5. Who is the author of the saying «Everything is water»?

6. What is the most famous saying of Heraclitus?

7. Heraclitus was called Dark because of his incomprehensible statements: «Immortals are mortal, Mortals are immortal, People live each other's death and each other's life die», «The way up and down is the same, the way

here and there is one and the same», «If it were not for the Sun, we would not know what night is». How do you understand these sayings?

8. Explain the following thought of Heraclitus: «Homer was wrong in praying that the struggle would disappear from the face of the earth; for if his prayer were fulfilled, all things would perish».

9. What was the meaning of the Pythagorean formula: «Things are numbers»?

10. Solve the problem: to the question of how many students Pythagoras had, the thinker answered: «Half of my students study mathematics, one-fourth - nature, one-seventh spends time in silent thinking, the rest are three maidens». How many students did Pythagoras have?

11. What features of Pythagoras's ideological position can be shown by such sayings: «Do not make your body the grave of your soul» and «Do not chase happiness, it is always in you»?

12. How did Xenophanes and Eleatics justify the idea of the immutability of being?

13. What did Zeno want to prove with the help of aporias?

14. What are the «roots of all things» proposed Empedocles?

15. How is the evolution of the world described by atomists?

16. What is accidental from the point of view of atomists?

17. What content do atomists invest in the concepts of being and non-being?

18. «[Only] in the general opinion there is color, in the opinion - sweet, in the opinion - bitter, in reality [there are only] atoms and emptiness».

19. What is the essence of the atomistic concept of Democritus?

20. How do you understand the statement of Democritus - «Measure above all»?

21. Democritus observed what happens when an object is broken or cut into pieces. He argued that this process could not continue indefinitely and suggested that everything, including living beings, consists of simplest particles

that can no longer be cut or broken. These finite particles he called atoms - from the Greek adjective, meaning «indivisible». Democritus believed that any material phenomenon is the result of a collision of atoms. According to his theory, called atomism, all atoms move in space and, if left untouched, can move in a straight line indefinitely. According to what modern law did atoms move in the theory of Democritus?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. «PRE – SOCRATIC» IS THE TERM COMMONLY USED TO COVER THOSE GREEK THINKERS FROM APPROXIMATELY WHO ATTEMPTED TO FIND UNIVERSAL PRINCIPLES THAT WOULD EXPLAIN THE WHOLE OF NATURE

- a) 600 to 400 BCE
- b) 500 to 400 BCE
- c) 500 to 300 BCE
- d) 600 to 300 BCE

2. MILESIAN SCHOOL INCLUDES

- a) Thales, Anaxagoras, Anaximenes
- b) Thales, Parmenides of Elea, Heraclitus
- c) Leucippus, Thales, Anaximander
- d) Thales, Anaximander, Anaximenes

3. THE PRE – SOCRATIC PLURALISTS INCLUDE

- a) Pythagoras & Heraclitus
- b) Leucippus & Democritus
- c) Empedocles & Anaxagoras
- d) Thales & Parmenides of Elea

4. ACCORDING TO HERACLITUS OF EPHEBUS, THE ARCHE IS
- a) water
 - b) fire
 - c) earth
 - d) timber
5. ACCORDING TO THIS PHILOSOPHER, KNOWLEDGE IS THE HIGHEST VIRTUE AND THE WAY OF ACQUIRING OTHER VIRTUES SUCH AS MODERATION, COURAGE AND JUSTICE. WHAT IS THE NAME OF THIS PHILOSOPHER
- a) Pyrrho
 - b) Socrates
 - c) Diogenes
 - d) Chrysippus
6. THE FOUNDER OF ETHICS IN WESTERN EUROPEAN PHILOSOPHY IS CONSIDERED TO BE
- a) Thales
 - b) Socrates
 - c) Plato
 - d) Aristotle
7. «YOU COULD NOT STEP TWICE INTO THE SAME RIVER» SAID
- a) Thales
 - b) Anaximander
 - c) Heraclitus
 - d) Leucippus
8. PHYSICS, ON THE SOUL WERE WRITTEN BY
- a) Aristotle
 - b) Plato
 - c) Democritus
 - d) Heraclitus

9. ...INTERESTS WERE ENCYCLOPAEDIC, AND HE CONTRIBUTED TO MOST OF THE MAIN BRANCHES OF PHILOSOPHY AND NATURAL SCIENCE, AS WELL AS INITIATING THE SYSTEMATIC STUDY OF LOGIC

- a) Socrates'
- b) Aristotle's
- c) Plato's
- d) Anaximander's

10. THE ... SPECIFICATION OF NON – PERCEPTIBLE ITEMS (E.G. NUMBERS, GODS, UNIVERSAL KINDS) IS ONE OF THE KEY THEMES OF ANCIENT PHILOSOPHY

- a) aesthetical
- b) ethical
- c) ontological
- d) logical

Topic 4.PHILOSOPHY OF SOCRATES.

SOCRATIC SCHOOLS

1. Lesson plan and relevance of the topic.

Plan:

1. Philosophy of Socrates.
2. The cynics school.
3. The cyrenaics school.

The philosophical ideas of the Sophists are considered as the beginning of a new stage in the development of ancient philosophy, the meaning of which is contained in the transfer of emphasis from studying nature and its processes to man and society, which was clearly manifested in the activities of Socrates.

One of the most fertile fields of ancient philosophy was ethics. Here a central figure is Socrates, whose intellectually profound and persistent interest in the nature of the good life led him to penetrating comment on human

knowledge and rationality. The constructive scepticism of Socrates has been a major determinant of subsequent philosophical method.

2. The aim of the lesson: to characterize the periods of the ancient philosophy of the Socratic period, to identify the relationship of ancient philosophy and medicine.

3. Necessary basic knowledge and skills: To study this topic, to know the material of the lecture "Historical and cultural content of philosophical knowledge"

Topics for reports:

1. Philosophy of Socrates. The only thing I know is that I know nothing.
2. Diogenes of Sinopes. Nicknamed 'the dog' for his vagrant lifestyle. Diogenes was described as 'a Socrates gone mad'.

Tasks, exercises and comments for self-study activities of students

1. Socrates argued that virtue is knowledge. Do you think that you can become a moral person by learning all the rules of behavior and knowing well what is good and what is bad. Or is the saying of Socrates not so unequivocal and implies a deeper understanding?

2. Some ancient thinkers argued that good and evil, beautiful and shameful - everything is relative. What is good for one person, evil for another, and what is beautiful for one is ugly for the other. Can I agree with this? Or are there any mandatory rules and norms of morality?

3. What do the words of Socrates mean to you: «Death is not difficult to escape, it is much more difficult to escape from moral damage»?

4. «It is better to die courageously than to live in shame» (Socrates).

What is the deeper meaning of the above statement?

How does it relate to the fate of the philosopher?

How do you assess the act of Socrates - his death?

5. Diogenes Laertius gives some facts from the life of Quirenicus Aristippus:

When Dionysius spat at him, he tolerated it, and when someone started scolding him for it, he said: «Fishermen expose themselves to the spray of the sea to catch a small fish; *Do I not take out a spray of saliva, wanting to catch a big fish*»?

6. Once Aristippus asked Dionysius for money, he remarked: «You say that the sage knows no need». Aristippus interrupted: - «Give me the money, and then we will sort this question» - and, receiving the money, he continued: - «You see, I really do not know the need».

7. When Dionysius asked why philosophers go to the doors of rich people, and not rich people go to the doors of philosophers, he replied: «Because some people know what they need and others do not know».

8. Aristippus passed through the square by Diogenes, who was cleaning vegetables. Mocking, Diogenes said: «If you could feed on this, you would not have to serve as servants at the courts of tyrants» Aristippus replied: «And if you could handle people, you would not have to clean your own vegetables».

Why do you think Diogenes called Aristippus the «Royal Dog»?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. PLATO'S ONTOLOGY (THEORY OF EXISTENCE) IS MARKED BY

- a) dualism
- b) subjective idealism
- c) humanism
- d) objective idealism

2. THE MAIN REPRESENTATIVES OF CLASSIC PERIOD (4 CENTURY BCE) OF ANCIENT PHILOSOPHY WERE

- a) Aristotle and Plato
- b) Thales of Miletus, Anaximander, Anaximenes
- c) Epicureans, stoics, sceptics
- d) Aurelius Augustinus

3. THE PHILOSOPHER OF ANCIENT PHILOSOPHY WHO TURNED THE PHILOSOPHICAL RESEARCH TO MAN WAS

- a) Socrates
- b) Gorgias
- c) Plato
- d) Diogenes of Sinopes

4. ...CONTRIBUTED TO ALL THE MAIN BRANCHES OF PHILOSOPHY, NOTABLY WITH HIS THEORY OF 'FORMS' OR 'IDEAS'

- a) Socrates
- b) Plato
- c) Aristotle
- d) Pythagoras

5. ... FOUNDED LYCEUM IN ATHENS

- a) Aristotle
- b) Plato
- c) Leucippus
- d) Simplicius

6. PLATO WROTE DIALOGUES, WHICH ALL SURVIVE

- a) Seven
- b) Some twenty
- c) Thirty – six
- d) Twelve

7. TIMAEUS & REPUBLIC WERE WRITTEN BY

- a) Socrates
- b) Aristotle

- c) Plato
- d) Heraclitus

8. ARISTOTLE BELIEVED THAT THE FUNDAMENTAL CATEGORY WAS

- a) substance
- b) possession
- c) position
- d) time

9. THE PERIPATETIC SCHOOL ORIGINATED IN

- a) the gymnasium
- b) the lyceum
- c) the academy
- d) the university

10. WHO BELIEVED THAT THE STATE MUST BE GOVERNED BY PHILOSOPHERS

- a) Chrysippus
- b) Socrates
- c) Plato
- d) Aristotle

Topic 5. PLATO. ARISTOTLE

1. Lesson plan and relevance of the topic.

Plan:

1. Philosophy of Plato.
2. Philosophy of Aristotle.

Plato. Pupil of Socrates, founder of Academy, teacher of Aristotle. Contributed to all the main branches of philosophy, notably with his theory of 'forms' or 'ideas'. Wrote some thirty-four dialogues (Timaeus, Phaedo, Phaedrus, Republic, Gorgias, etc.), which all survive.

Aristotle. His interests were encyclopaedic, and he contributed to most of the main branches of philosophy and natural science, as well as initiating the systematic study of logic. His major works of current interest included the *Organon* (set of treatises mainly on logic, *Metaphysics*, *Physics*, *On the Soul*, *Nicomachean Ethics*, *Politics* and *Poetics*. Aristotle founded Lyceum in Athens.

The ideas of the classical period were highly appreciated in antiquity; They played a key role in the development of the philosophy of the Middle Ages and to a large extent determined the modern philosophical idea.

2. The aim of the lesson: to characterize the philosophy of Plato and Aristotle.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. Epicurus «Epicurus's ethics consisted in the pursuit of happiness, conceived of as the elimination of pain».

2. Lucius Annaeus Seneca «The heart of his philosophy was the belief in a simple life devoted to virtue and reason».

3. Plotinus «Plotinus believed in a trio of divinities, these being the One, the Intellect and the Soul».

Tasks, exercises and comments for self-study activities of students

1. *Aristotle wrote:* «... the name of wisdom must be attributed to the same science: it must be a science that explores the fundamentals and causes: both good and that for which is one of the kinds of reasons. And what is her mastery of creation, the first philosophers have already explained. Because even now and before, surprise forces people to philosophize ... But he who does not understand and is surprised, confesses his ignorance (and therefore he who loves myths is, in a sense, a philosopher, because myth arises on the basis of the miraculous). When, thus, they began to philosophize in order to get rid of

ignorance, then, obviously, they began to strive for knowledge, for understanding, and not for any benefit».

What are the features, characteristics of the myth in the text?

2. «Ideas exist by themselves and relate only to themselves ...».

Why is Plato an objective idealist?

3. In 1508, Pope Julius II invited Raphael to paint the room in the Vatican. Raphael painted four murals. Among them is the «Athenian School», in the center of which the artist placed Plato and Aristotle with characteristic gestures: Plato points with his finger upwards, and Aristotle points to the ground as if he is circling the world around him. What do you think, what is the meaning of the gestures of ancient thinkers?*Give a detailed answer.*

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. THEY BELIEVED THAT SOPHISTICATED PHILOSOPHIC THEORIES, SCIENCES AND BOOKS ARE OF NO USE

- a) the Stoics
- b) the Cynics
- c) the skeptics
- d) the Epicureans

2. WHAT IS THE MOST FAMOUS AND HISTORICALLY IMPORTANT IN THE SYSTEM OF EPICURUS

- a) epistemology
- b) ethics
- c) ontology
- d) physics

3. FOR PLATO THE WORLD THAT IS UNREAL AND INVALID IS A WORLD OF

- a) primary substance
- b) eidos
- c) a variety of particular objects and things
- d) ideas

4. ANCIENT PHILOSOPHY IS COMPRISED OF

- a) only philosophic study of Ancient Greece
- b) a combination of philosophic studies of Ancient European and Ancient East
- c) a combination of philosophic studies of Ancient Greece and Rome
- d) only philosophic study of Rome

5. THE ANCIENT PHILOSOPHER, WHO PREFERRED THAT GOVERNING (RULERS OR GUARDIANS) MUST NOT HAVE PRIVATE PROPERTY, IS

- a) Cicero
- b) Thales of Miletus
- c) Aristotle
- d) Plato

6. DURING THE FIRST PERIOD OF ANCIENT PHILOSOPHY PHILOSOPHERS TRIED TO UNDERSTAND

- a) what is the God
- b) what does Cosmos consist of
- c) what is a source for everything that exists
- d) what is of a human life

7. THE ORIGIN OF SCEPTICISM IS ASSOCIATED WITH PHILOSOPHIC STUDY OF

- a) William of Ockham
- b) Descartes
- c) Pirron
- d) Thomas Aquinas

8. NATURAL PHILOSOPHERS OF ANCIENT GREECE (OF 6–5 CENTURIES BCE) SAID THAT «FORM IS MAN’S SOUL, WHILE SUBSTRATUM (MATTER) IS

- a) natural elements
- b) objective reality
- c) existence
- d) body

9. PHILOSOPHERS OF THE ANCIENT PHILOSOPHY WHICH BROUGHT THE MOST BIG EXPERTISE TO THE STUDYING OF SOCIETY WERE

- a) Thales of Miletus and Anaximenes
- b) Aristotle and Plato
- c) Leucippus and Democritus
- d) Parmenides and Zeno

10. PLATO’S TRUE EXISTENCE IS

- a) existence of human being
- b) Cosmos
- c) reason of human being
- d) the world of intelligible forms

Topic 6. PHILOSOPHY OF THE MIDDLE AGES.

PATRISTICS

1. Lesson plan and relevance of the topic.

Plan:

1. Peculiarities of the Middle Ages philosophy.
2. Periods of the Middle Ages philosophy.
3. Augustine of Hippo.

Medieval philosophy - the stage of formation of Western philosophy, covering the period from V to XIV centuries. The foundation of this philosophy was religion. The main feature of medieval philosophy is the synthesis of

theology and ancient philosophical thought. God is the creator of all things, and his will fully dominates the world.

The main principles of the philosophy of the Middle Ages:

The history of mankind is a plan, predetermined by God, as a plan for the salvation of man (providentialism); the world was created by God from nothing (creationism); the ability of a person to see the hidden meaning of various objects (symbolism).

In the development of the philosophy of the Middle Ages, there are two stages - patristics and scholastics.

Patristic - the rationale of Christianity "fathers of the church", based on the ideas of Plato.

Representatives: St. Augustine, Tertullian, John of Damascus, Gregory of Nyssa.

The philosophy of St. Augustine is based on the fact that the world is a ladder of beings that go back to God. Being the owner of an immortal soul, man occupies a special place in the world. In the works on the origin of the soul, Augustine considers two ideas: the idea that the soul at birth passes from mother to child and the idea of its creation by God (creationism). Everything that exists on earth is supported by God and is considered good. St. Augustine considers the idea of God in conjunction with man, and man in connection with God. A person in this world acts as if freely, but in fact God exercises his will through him.

2. The aim of the lesson: to give an idea about the period of patristics in medieval philosophy.

3. Necessary basic knowledge and skills: To study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. St Augustine of Hippo «Rational thought is the servant of faith: 'unless thou believe thou shalt not understand».

2. Boethius «Those who do ill shall suffer more if they are not caught than those that are».

3. St Anselm «The quality of perfection is an attribute only applicable to God»

Tasks, exercises and comments for self-study activities of students

1.

A.«I believe to understand»

1) Abelard

B.«I understand to believe»

2) Anselm of Canterbury

C.«Mind to believe, believe, to understand» 3) Tertullian

D.«I believe, for it is absurd»

4) Augustine

Relate judgment and its authors.

What is the mind? What is faith?

How do they compare in the above statements?

How do they reflect the philosophical and theological position of the authors?

Why the problem of the relationship of reason and faith was relevant in the era of the Middle Ages?

2. At St. Augustine we read: «Philocalia and philosophy are called almost the same, and they want to seem as if they are related to each other and the essence is as follows. What is philosophy? Love of wisdom. What is philocalia? Love of beauty. What is wisdom? Isn't she the true beauty?»

Explain what, in your opinion, is the true beauty of wisdom?

3. A. Augustine believed that human history is a struggle between two warring kingdoms - the kingdom of the earth and the kingdom of God: contempt for yourself. The first city places its glory in itself, the last in the Lord. History has its beginning, its meaning and its completion - the spread of Christianity and its victory worldwide.

What area of philosophical knowledge are these reasonings?

What is this social theory about?

What is its meaning?

4. The scientific method is based on experience; in mysticism, «truth is revealed» in a state of ecstasy. What are the features of scholasticism as a method of philosophizing?

5. Windelband calls A. Augustine's philosophical position «the metaphysics of inner experience» and himself the «virtuoso» of the description of a person's mental states.

Comment on these words.

Answer the question, what is the difference between Augustine and Socrates?

How is Augustine's anthropology related to Christianity?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. THE AGE – OLD DISPUTE OF MEDIEVAL THINKERS ABOUT "UNIVERSALS", THAT IS, GENERAL CONCEPTS, DIVIDED THEM INTO TWO CAMPS

- a) realists and nominalists
- b) monists and dualists
- c) dialecticians and metaphysicians
- d) empiricists and rationalists

2. IN MEDIEVAL PHILOSOPHY, THE CENTRAL PROBLEM IS THAT OF

- a) the development of logical laws
- b) the question of the relationship between religion and science, faith and reason
- c) the spread of the method of maieutics
- d) the spread of materialistic views

3. AN OUTSTANDING REPRESENTATIVE OF THE PATRISTIC STAGE IS

- a) R. Bacon
- b) Augustine Aurelius
- c) T. Akvinsky
- d) W. Okkam

4. OF THE SIGNS LISTED BELOW, MEDIEVAL EUROPEAN PHILOSOPHY WAS CHARACTERIZED (SEVERAL VARIANTS!)

- a) recognition of faith in the way of truth
- b) naturalism
- c) reliance on strict science
- d) religious dogma
- e) hedonistic ethics

5. TRUTH IS GIVEN TO MAN IN REVELATION, PHILOSOPHERS BELIEVED

- a) Enlightenment
- b) Antiquity
- c) the Middle Ages
- d) New time

6. ONTOLOGY OF MEDIEVAL PHILOSOPHY

- a) anthropocentric
- b) environmentally friendly
- c) is cosmocentric
- d) is teocentric

7. THE PECULIARITY OF THE MEDIEVAL STYLE OF THINKING IS

- a) cosmism
- b) anthropocentrism
- c) deism
- d) theocentrism

8. ACCORDING TO PROVIDENCE

- a) the story has a beginning but no end
- b) a person can foresee future historical events

- c) a person can change the course of historical progress
- d) divine thought governs history

9. THE DOCTRINE OF THE CREATION OF THE WORLD BY GOD FROM NOTHING IS CALLED

- a) indeterminism
- b) providentialism
- c) thomism
- d) creationism

10. THE WORD OF PATRISTICA MEANS

- a) the doctrine of God the Father
- b) the theory of the infallibility of the Pope
- c) christian doctrine of patriotism
- d) the teachings of the "fathers of the church"

Topic 7. PHILOSOPHY OF THE MIDDLE AGES. SCHOLASTICISM

1. Lesson plan and relevance of the topic.

Plan:

1. Disputes of realists and nominalists.
2. Philosophy of Thomas Aquinas.

Scholastics consider T. Aquinas a systematizer (1225–1274). His philosophy from the second half of the nineteenth century becomes the basis of neo-Thomism - the modern religious and philosophical teachings of Catholicism.

Many features of medieval philosophy manifested themselves in the scholastic struggle of realism and nominalism. By realism they mean the doctrine, according to which only general concepts, universals, and not single objects that exist in the empirical world, have true reality. The main universal for the realists is God. Therefore, any knowledge, in their opinion, is possible only

with the help of the divine mind, and the very life of people should be oriented towards God.

The opposite direction was associated with emphasizing the priority of the will over the mind, with the assertion of the universality of the material world. It was called nominalism. According to nominalists, general concepts are only words, names. They do not have an independent existence outside and apart from single things.

2. The aim of the lesson: to give an idea of the scholastic period of medieval philosophy.

3. Necessary basic knowledge and skills: To study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. St Thomas Aquinas ‘If the hand does not move the stick, the stick will not move anything else’.

2. John Duns Scotus Duns Scotus is immortalised in the English language for giving his name to the term ‘dunce’.

3. William of Occam Occam’s Razor: ‘Entities are not to be multiplied beyond necessity’.

Tasks, exercises and comments for self-study activities of students

1. Comment on the statement to which F. Aquinas often resorted: «Philosophy is the servant of theology».

2. Do you agree with the statement of F. Aquinas about the reality of general concepts and the statement that faith is above reason?

3. Carry out a comparative analysis of the thoughts of Anselm of Canterbury «believe to understand» and the thoughts of Pierre Abelard «understand to believe».

TEST

To assess the formation of competencies:GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. A CHARACTERISTIC FEATURE OF THE PHILOSOPHICAL WORLDVIEW OF THE MIDDLE AGES ARE

- a) anthropocentrism
- b) empiricism
- c) theocentrism
- d) rationalism
- e) cosmocentrism

2. THE FIRST PERIOD (II–VII CENTURY AD) IN THE DEVELOPMENT OF MEDIEVAL PHILOSOPHY IS CALLED

- a) patristics
- b) scholasticism
- c) nominalism
- d) existentialism
- e) thomism

3. THE SET OF PHILOSOPHICAL DOCTRINES OF CHRISTIAN THINKERS

- a) thomism
- b) teocentrism
- c) patristics
- d) determinism
- e) nominalism

4. THOMAS AQUINAS FOUNDER

- a) scholastics
- b) realism
- c) nominalism
- d) deism
- e) sensualism

5. PHILOSOPHICAL TEACHING, IN WHICH THE CHRISTIAN FAITH IS GROUNDED FROM THE POSITION OF REASON

- a) patristics
- b) scholasticism
- c) sensationalism
- d) idealism
- e) materialism

6. THE IDEA OF LINEAR DEVELOPMENT OF HISTORY HAS DEVELOPED

- a) Aristotle
- b) F. Aquinas
- c) A. Blazhenny
- d) Plato
- e) Socrates

7. THE PHILOSOPHICAL DIRECTION, ACCORDING TO WHICH COMMON CONCEPTS REALLY EXIST AND GENERATE SEPARATE THINGS IS

- a) gnoseology
- b) realism
- c) naturalism
- d) evolutionism
- e) pantheism

8. ABOUT THE NATURE OF GENERAL CONCEPTS – THE SUBJECT OF DISCUSSION BETWEEN

- a) nominalism and realism
- b) patristics and scholasticism
- c) empiricism and rationalism
- d) materialism and idealism
- e) dialectics and metaphysics

9. THE PECULIARITY OF THE FORMATION OF CHRISTIAN PHILOSOPHY ARE

- a. the idea of God who creates the world out of nothing, he is absolutely the first
- b. the idea that gods, like people, live in a single space for all
- c. the idea that the fundamental principle of the world is matter
- d. the idea of space, the orderliness of the world
- e. the idea of man as a natural being

10. PHILOSOPHICAL TEACHING, WHICH ASSERTS THAT GENERAL CONCEPTS DO NOT EXIST IN REALITY, BUT ONLY IN THOUGHT; THIS IS

- a) pantheism
- b) nominalism
- c) scholasticism
- d) heliocentrism
- e) anteism

Topic 8. RENAISSANCE PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. Principle features of Renaissance Philosophy.
2. Philosophy of Nicolas of Kuza.
3. Philosophy of Giordano Bruno.

The philosophy of the Renaissance is the link between medieval theocentrism and the scientific and philosophical thinking of the New Age. A characteristic feature of the philosophy of this period is a pronounced humanism. The humanism of the Renaissance was manifested in revolutionary ideas, turned to the inner, earthly «divinity» of man, in the rejection of the outer «institutional»

truth of God, in attracting man to life activity, in asserting man's faith in himself.

For the Renaissance, was characterized not only by increasing interest in man, but also a great interest in the problem of the state, the structure of society, the relationship of the Church and state institutions, believers. This problem is reflected in the socio-political philosophy of the Renaissance, the main areas of which were: the philosophy of the Reformation; political philosophy; Utopian socialist philosophy.

2. The aim of the lesson:to reveal the background and characteristics of the philosophy of the Renaissance.

3. Necessary basic knowledge and skills:to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. The pantheistic doctrine of D. Bruno about the infinite space, the multiplicity of worlds and forms of mind in the universe.
2. Utopian projects of philosophical thought of the Renaissance.
3. The philosophical foundations of the «ideal sovereign» and the political immorality of the teachings of N. Machiavelli about the state.
4. Protestantism as a religion of the capitalist formation.
5. Religious formation and the formation of a «civil society».
6. The role of the philosophy of the Renaissance in the formation and development of Western European technological civilization.

Tasks, exercises and comments for self-study activities of students

1. What is the difference between the anthropocentrism of the Renaissance and medieval anthropology? How is the essence of being and the formation of a person being interpreted in a new way in the philosophical concepts of N. Kuzansky and D. Bruno?

Acquainted with their philosophical views, try to understand how the pantheistic nature of their teachings influenced their solution of epistemological problems?

2. In the «Speech about the dignity of man», Picot dellaMirandola wrote in the name of God: «You, not constrained by any limits, define your image by your decision, in whose power I represent you. I place you in the center of the world so that from there you can comfortably review everything that is in the world». And further: «A person can either descend to a low, animal state, or rise to angelic perfection. In the latter case, he is worthy of praise, as in his deeds he rises to God».

Highlight new thoughts about the nature and essence of man, which were heard here.

What is the ideal of a person in general and a Renaissance in particular?

What is the name of this concept and how does it relate to the pantheistic perception of the world?

3. The highest criterion of moral life of D. Bruno declared the activity of a person, seeing in it the meaning, dignity and elevation of the personality. He called the main work in the name of higher goals, and not in order to achieve personal well-being and self-preservation. «Man» he wrote, «must overcome the desire for self-preservation, rise above the fear of personal annihilation, for the high pleasure that the enthusiast seeks is unthinkable without actions and sacrifices».

What is the novelty of this interpretation of the meaning of human life in comparison with the Christian?

How does this moral position of Bruno fit in with the life and death of the thinker?

Express your attitude to the life feat of D. Bruno.

4. Comparing the «Book of Scripture» and the «Book of Nature», G. Galileo emphasized that the first should interpret only the biblical texts. The main aim of the «Book of Nature» is to uncover the secrets of the divine crea-

tion through observation and reason. «Nature is a set of objective laws that a person learns through experiment and mathematics». It must be a real subject of philosophy.

How does Galileo answer the question of the relationship between reason and faith (orthodox-theological concept, rationalistic, or duality of truth)?

To which philosophical direction is his reflection?

How does Galileo relate to God?

5. In the philosophical and political treatise N. Machiavelli analyzes the world of human relations, political activities, ways and methods of its implementation, calling its main aim all assistance to strengthen the state. Here the Italian thinker proclaims the law of political morality: «The end justifies the means,» speaking of a politician as follows: «Let him accuse his actions if they justify the results, and he will always be justified if the results are good».

Compare this approach with Christian socio-political ideals.

How do politics and morality, power and moral image of the ruler of Machiavelli?

Under what nominal name did his ideas enter social philosophy?

How do you feel about this? Give examples known to you, when the idea of Machiavelli's «The end justifies the means» was implemented in political life.

6. Copernicus hypothesized that the Earth is not the fixed center of the Universe. Comment on the assessment of F. Engels, who called the new outlook «a revolutionary act by which nature research declared its independence» and a gradual abandonment of the previously existing geocentric perception of the world.

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. THIS FACTOR BECAME A BACKGROUND OF IDEOLOGY AND CULTURE OF REVIVAL

- a) the invention of printing
- b) geographical discoveries
- c) a decline in the authority of the church
- d) the development of commodity – money relations, cities and burghers

2. THE AUTHOR OF THEORY, ACCORDING TO WHICH ALL THE PLANETS ROTATE AROUND THE SUN

- a) Galileo
- b) Bruno
- c) Copernicus
- d) Kepler

3. HEROIC ENTUSYASM BY OPINION JORDANO BRUNO IS

- a) inflexible will to win
- b) hate obscurantism
- c) the pursuit of divinity
- d) perseverance and loyalty to their convictions

4. ONE OF THE FIRST TO USE THE WORD OF UTOPIA BECAME

- a) Thomas More
- b) Karl Marx
- c) Erasmus of Rotterdam
- d) TommasoCampanella

5. ON THE ISLAND OF UTOPIA

- a) various religious beliefs and even atheism are permissible
- b) only Protestantism is allowed
- c) any religious cults are prohibited
- d) only Catholicism is allowed

6. GOLD IS USED ON THE ISLAND OF UTOPIA

- a) for the manufacture of jewelry
- b) for making chains for criminals and night pots
- c) for minting coins
- d) for technological aims

7. AUTHOR OF THE CITY OF THE SUN

- a) Cyrano de Bergerac
- b) Robert Owen
- c) Erasmus of Rotterdam
- d) Tommaso Campanella

8. THE MAIN SOURCES OF PHILOSOPHICAL INSPIRATION OF THE RENAISSANCE WERE ... AND ARISTOTLE

- a) Plato
- b) Heraclitus
- c) Anaxagoras
- d) Anaximander

9. THE PRINCIPAL CONCERNS OF RENAISSANCE WRITERS WERE ... (EMBRACING SCIENCE, OCCULTISM, AND METAPHYSICS), PSYCHOLOGY (INCLUDING THEORY OF KNOWLEDGE), AND MORAL AND POLITICAL PHILOSOPHY

- a) logic
- b) aesthetics

- c) social philosophy
- d) philosophy of nature

10. ARGUABLY THE FIRST MAJOR RENAISSANCE PHILOSOPHER WAS

- a) Nicholas of Cusa
- b) Francisco Suarez
- c) Desiderius Erasmus
- d) Thomas More

Topic 9. PHILOSOPHY OF NEW TIME AND OF FRENCH ENLIGHTENMENT

1. Lesson plan and relevance of the topic.

Plan:

1. Empiricism of New Time.
2. Rationalism of New Time.
3. Philosophy of French Enlightenment.

The philosophy of the New Age is necessary to systematize, first of all, on the epistemological basis, highlighting in it empiricism and rationalism. F. Bacon - the founder of the materialism of New Time, lit the torch of the new science - the methodology of experimental natural science. In it, he saw a pledge of the future power of man, his domination over nature. And you can dominate it only by obeying its laws. The art of healing Bacon associated with the philosophies that the doctor relies on. Medicine cannot be reliable unless it is based on philosophy, the correct general provisions of which lead to the correct conclusions. Bacon argued the need for the doctor of philosophical knowledge and knowledge of nature, on the basis of which the doctor can find the best ways to treat the disease.

Rationalism - the direction in philosophy, according to which the basis of both being and knowledge is the mind. When studying the problem of knowledge, Descartes places particular emphasis on the scientific method. As a scientific method, he proposes deduction (ascent from the general to the particular).

From the standpoint of the laws of mechanics, scientists tried to explain the work of the locomotor system, the mechanism of ventilation of the lungs, the functions of the kidneys, etc.

Descartes extended the principles of mechanical motion to the nervous system of animals. He put forward the idea of a reflex as a reflection of «animal spirits» moving from one nerve to another, and thus developed a reflex arc in its simplest form.

2. The aim of the lesson: to consider the prerequisites of the philosophy of the New time; to give an idea of empiricism and rationalism as the main directions of the philosophy of modern times. To meet the philosophy of French Enlightenment

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. The death of a traditional society and the formation of technological civilization in Western Europe.

2. The teachings of F. Bacon on science as an instrument for transforming the world and contemporary environmental problems.

3. Rationalism as the main feature and style of thinking of the Western European philosophy of modern times.

4. The social philosophy of the New time: the rationalization of social life as a way of progress.

5. Influence of Descartes's ideas on medicine.

6. The influence of the ideas of Bacon on medicine.

7. Materialism and vitalism in the natural sciences and medicine of the New Age.

Tasks, exercises and comments for self-study activities of students

1. In the philosophy of modern times, within the framework of the theory of knowledge, there was a dispute between rationalism and empiricism.

What factors of social development was it caused by?

What is the essence, specificity, positive achievements of empiricism?

What are its disadvantages?

2. Famous 17th century dispute: What is the actual source of knowledge? Rationalists believed that knowledge should be universally valid, provable, transferable. But only the mind gives such knowledge, therefore, it is the source of knowledge, and experience only allows the truths of the mind to manifest. From the point of view of their opponents - empiricists - only experience can provide informative information, the mind plays the role of a tool that collects and processes sensory data. Formulate your point of view.

3. Do you think philosophy can fight the idols described in the works of F. Bacon? How? Can you discover other idols?

4. «In each person, nature comes either from grasses or weeds; may he water the first in a timely manner and destroy the second» (F. Bacon).

5. «Shame» writes Descartes, «is a kind of sadness based on the love of oneself, which comes from the fear of censure», do you think, Descartes's shame is a distinctive feature of a person or a state of his soul?

6. Descartes wrote: «First of all, I would like to find out what philosophy is ... the word» philosophy «means practicing wisdom and what wisdom means not only prudence in business, but also perfect knowledge of everything what man can know; the same knowledge that directs life itself serves the preservation of health, as well as discoveries in all sciences». How do you characterize a Western philosopher? What do you think is the difference between the Eastern sage and the Western philosopher?

7. Why do you think that in 1660 the Amsterdam Synagogue officially asked the municipal authorities to condemn Spinoza as «a threat to piety and morality»?

8. How do you understand the position of Leibniz, who tried to find a compromise: «There is nothing in the mind that previously would not have been in sensory experience.*In addition to the mind itself?*

9. «Language is a web in which weak minds get confused, and smart ones easily break through». *How do you understand this statement of T. Hobbes?*

10. T. Hobbes argued: «As long as people live without a common power, holding all of them in fear, they are in a state called war, namely, in a state of war against all». - Is Hobbes right? Rate and comment.

11. How do you explain the apparent contradiction between the two statements:

All power corrupts, and absolute power corrupts absolutely. (Unknown author).

In general, the power does not spoil people. When fools are in power, they spoil power. (B.Show).

12. The Age of Enlightenment coincides chronologically with the philosophy of the New Age. *What is the difference?*

13. Rousseau called the distant past a golden age. He criticized civilization and progress. «Back to nature»! - his call. At this Voltaire sarcastically remarked: «When I listen to Rousseau, I want to stand on all fours and run into the forest». - Which of them is right? Rate and comment.

14. One of the main problems that Jean-Rousseau (1712–1778) dealt with was the problem of human inequality. What he saw the causes of human inequality? When, in his opinion, does it occur? What ways have they been offered to overcome this inequality? Are they real? What is the philosophical and sociological solution to this problem?

15. Comment on the words of Voltaire, who, speaking of the meaning of human life, called on everyone to «cultivate his garden», believing that it saves a person from «three evils: boredom, vice and want».

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. THE MAIN TASK OF THE PHILOSOPHY OF THE NEW TIME IS THE DEVELOPMENT OF

- a) the new vision of the universe
- b) methods of scientific knowledge
- c) views on the state
- d) ideas about the person
- e) ontological ideas

2. IN THE PHILOSOPHY OF THE XVII CENTURY. TWO OPPOSITE DIRECTIONS ARE FORMED

- a) empiricism and rationalism
- b) scholasticism and patristics
- c) sensationalism and empiricism
- d) monism and ideism
- e) idealism and materialism

3. SCIENTIFIC KNOWLEDGE IS ACHIEVED THROUGH THE ACTIVITY OF THE MIND, STATE

- a) the empiricists
- b) sensationalists
- c) rationalists
- d) evolutionists
- e) humanists

4. THE FOUNDER OF EMPIRICISM IS

- a) T. Kompanella
- b) F. Bekon
- c) T. Mor
- d) D. Bruno
- e) D. Locke

5. THESIS: "THE MAIN CONTENT OF SCIENTIFIC KNOWLEDGE IS OBTAINED FROM SENSORY EXPERIENCE, THERE IS NOTHING IN KNOWLEDGE THAT WOULD NOT BE IN SENSORY EXPERIENCE BEFORE" BELONGS TO

- a) realism
- b) patristics
- c) empiricism
- d) theism
- e) psychoanalysis

6. THE BASIC RULES OF SCIENTIFIC KNOWLEDGE WERE DEVELOPED BY THE PHILOSOPHER

- a) A. Descartes
- b) D. Locke
- c) F. Bacon
- d) B. Spinoza
- e) K Marx

7. SCIENTIFIC KNOWLEDGE MUST BE CLEARED OF FOUR IDOLS (GHOSTS) ACCORDING TO THE PHILOSOPHER

- a) Russo
- b) Bacon
- c) Spinoza
- d) Hegel
- e) Kant

8. ACCORDING TO THE PHILOSOPHER D. LOCKE, THE RESULT OF KNOWLEDGE ARE

- a) adequate and inadequate knowledge

- b) adequate knowledge
- c) inadequate knowledge
- d) full knowledge
- e) subjective knowledge

9. NATURAL POSITION BY HOBBS IS

- a) war «all men are against all»
- b) reconciliation with reality
- c) balance of love and hate
- d) love for neighbours

10. INDUCTIVE METHOD OF PERCEPTION WAS PROVED BY PHILOSOPHER OF NEW TIME. HE IS

- a) Rene Descartes
- b) D. Yum
- c) D. Berkeley
- d) Francis Bacon

Topic 10. CLASSIC GERMAN PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. Kant's Philosophy.
2. Hegel's Philosophy.

German classical philosophy has developed several common problems, which makes it possible to speak of it as a holistic phenomenon.

It turned the attention of philosophy from traditional problems (being, thinking, cognition, etc.) to the study of human essence; it paid special attention to the problem of development; considerably enriched the logical-theoretical apparatus of philosophy; looking at history as a holistic process in classical German philosophy within the framework of solving its main epistemological problem, all leading directions of philosophical thought are presented: subjec-

tive idealism (Kant, Fichte), objective idealism (Schelling, Hegel), materialism (Feuerbach).

2. The aim of the lesson: to characterize the German Classical Philosophy, to identify its differences from the previous era

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture "Historical and cultural content of philosophical knowledge".

Topics for reports:

1. I. Kant in the history of world philosophy.
2. Hegel and the Hegelian school in the philosophy of the XIX century.
3. The advantages and disadvantages of German Classical Philosophy.

Tasks, exercises and comments for self-study activities of students:

1. As you know, the philosophy of I. Kant (1724–180D. is the completion and at the same time criticism of the philosophies of the Enlightenment. Where does he see the limitations of rationalism and empiricism? Why does his teaching about knowledge contain the idea of the dialectical, contradictory nature of the human mind? In what sense does he say that «science must give way to faith»? What moral meaning does he put into the statement: «Man is the end, not the means»?

2. I. Kant belongs to one of the formulations of the categorical imperative: «Act in such a way that the maxim of your act could be the principle of universal legislation».

What is I. Kant's categorical imperative?

Is it possible in all societies?

Is this problem relevant today?

What is your attitude to the categorical imperative of Kant?

3. Compare the epistemological positions of the two authors: «Critics of pure reason», where it is stated that the cognitive abilities of the mind are limited: the mind cannot know everything because it constantly runs into contra-

dictions «and» Basic principles of the philosophy of the future where the opposite point of view: the cognitive possibilities of the mind are endless. «That which we do not know, our descendants will know».

Who owns these works and sayings?

What is their epistemological orientation?

How does the author of «Critics of Pure Reason» argue his position?

What is your attitude to the above settings?

4. Make a comparative analysis of judgments:

«Mathematics, history, physics can be learned, but philosophy cannot, one can only learn to philosophize» (I. Kant).

«All philosophy does not mean any other goal, as soon as the answers to the questions posed, and especially to the last, highest: what is the aim of a person in general and by what means can he most truly achieve it»? (I. Fichte).

«Absolute is at the heart of everything. He is something that contains the possibility of everything, and therefore is neither spirit nor nature, and in its development follows expediency» (F. Schelling).

«If in other sciences the subject of thinking is space, number, and so on, then philosophy must make thinking itself its subject of thinking» (G. Hegel).

5. What is a characteristic feature of the dialectic of German idealism and how does it differ from the ancient dialectic? Give examples that reveal the general, particular, and distinctive features of the named forms of dialectics.

6. According to Hegel, the dialectic is the fundamental law of the development and existence of the World Spirit and the world created by it. F. Engels defines dialectics as the science of the most general laws of the development of nature, human society and thinking.

What is dialectic? What are its basic principles?

How does the Marxist dialectic differ from the Hegelian?

7. «An absolute idea can be compared ... with an old man who expresses the same religious content as a child, but for the first one it is the meaning of

life». (Hegel). Explain this Hegelian image. What was the absolute idea for Hegelian philosophy?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. THE GERMAN PHILOSOPHER, WHO ANALYZED THE HISTORICAL MOVEMENT OF HUMAN THOUGHT AND EXPRESSED ITS INTEGRAL, NATURAL DEVELOPMENT IN TERMS OF THE "WORLD REASON", "ABSOLUTE IDEA"

- a) Kant
- b) Fichte
- c) Hegel
- d) Feuerbach

2. THE REPRESENTATIVE OF GERMAN CLASSICAL PHILOSOPHY IS A SUPPORTER OF MATERIALISM AND ATHEISM

- a) Feuerbach
- b) Kant
- c) Fichte
- d) Hegel

3. THE POSITION CORRESPONDING TO THE HEGELIAN UNDERSTANDING OF THE SOURCE OF DEVELOPMENT

- a) the source of any development is the self – development of the concept, which means it has a logical, spiritual nature
- b) the ultimate cause of development is an external impulse, an impulse, the action of external forces on the body
- c) the source of development is the struggle of opposing sides, tendencies peculiar to material formations
- d) the ultimate source of all development is God — the “motionless prime mover”

4. KANT'S CONCEPT OF "A PRIORI" MEANS

- a) an insoluble contradiction
- b) experienced knowledge
- c) unexperienced knowledge
- d) denial of the possibility of knowing the world

5. THE POINT OF VIEW OF FEUERBACH ON THE PROBLEM OF THE ORIGIN OF RELIGION

- a) religion arose where and when the first deceiver met the first fool
- b) religion is opium for the people
- c) religion is the result of the alienation of the essence of man
- d) religion is the collective neurosis of obsession

6. A CHARACTERISTIC FEATURE OF HEGEL'S PHILOSOPHY, WHICH IS REFLECTED IN HIS FOLLOWING STATEMENT: "CONTRADICTION IS THE CRITERION OF TRUTH, THE ABSENCE OF CONTRADICTIONS IS THE CRITERION OF DELUSION"

- a) skepticism
- b) rationalism
- c) materialism
- d) dialectic

7. TERMS DESCRIBING KANT'S PHILOSOPHY

- a) an absolute idea
- b) antinomy
- c) imperative
- d) aporia

8. REPRESENTATIVES OF GERMAN CLASSICAL PHILOSOPHY

- a) Kant
- b) Spengler
- c) Nietzsche
- d) Hegel
- e) Holbach

9. KANT FORMULATED THE CATEGORICAL IMPERATIVE, CONSIDERING THE QUESTIONS

- a) development
- b) knowledge
- c) being
- d) morality

10. AUTHOR OF THE FOLLOWING WORKS: “CRITICISM OF PURE REASON”, “CRITICISM OF PRACTICAL REASON”, “CRITICISM OF THE ABILITY OF JUDGMENT”

- a) Hegel
- b) Kant
- c) Feuerbach
- d) Schelling

Topic 11.MARXIST PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. History and development.
2. Historical materialism.
3. Dialectical materialism.
4. Marxism and the world history.

The philosophy of Marxism is one of the most important directions, causing an ambiguous assessment in the modern era. It is presented in various versions: classical Marxism, reflected in the works of its founders K. Marx and F. Engels; Lenin's version of Marxism as its application to Russian reality; Stalin's version of the theory, justifying the totalitarian practice; the social-democratic version of Marxism and the Russian Menshevism close to it; modern neo-Marxism (Frankfurt School - T. Adorno, G. Marcuse and others).

2. The aim of the lesson: to give an idea of the philosophy of Marxism.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. What did Marx take as his task or mission in life?
2. What ideas, events, and circumstances influenced Marx's philosophy?
3. Why does Marx think that most people in his time were suffering from alienation?

Tasks, exercises and comments for self-study activities of students:

«The mode of production of material goods determines the social, political and spiritual processes of life in general. Social being determines social consciousness».

What is the author of this judgment?

How does he solve the basic question of philosophy?

What direction is represented here in the understanding of society?

Formulate the three laws of dialectics. Give examples of how these laws are used in medical practice. Indicate the similarities and differences between the dialectic of G. Hegel and K. Marx.

If you could eliminate poverty, homelessness, and illiteracy and provide universal medical care for everyone in your society but could do so only by eliminating the accumulation of individual wealth, would you choose to do so? Why or why not?

Contemporary political philosopher John Rawls proposes the following thought experiment:

He asks us to imagine that there is as yet no society, but that we are all coming together in a state of perfect equality to create a new society and to decide what principles shall govern it. Furthermore, he asks you to suppose that you are situated behind a «veil of ignorance» concerning what you will be like in this society. In other words, you do not know what your gender, race, age,

physical condition, personality, education, or social and economic circumstances will be. Not knowing what advantages or disadvantages you would be born with, you would have to design a society that would be fair to all, that would maximize opportunity, and yet that would protect the disadvantaged.

Behind the veil of ignorance, would you choose a society such as Marx envisions or would you choose your current society?

Or are there other social designs you would prefer?

5. How would Marx use economics to explain the following features of modern life? To what degree is the Marxist analysis plausible in:

- college and professional sports;
- the movie and music industries;
- university and college curriculums;
- religious movements and institutions;
- television news.

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. KARL MARX IS THE FOUNDER OF

- a) labor theory of value
- b) class theory and class struggle
- c) materialistic understanding of society
- d) theories of state and law

2. THE MAIN CRITERIA OF TRUTH FOR DIALECTICAL MATERIALISM ARE

- a) sensual experiences
- b) self – evidentness and authenticity
- c) practice
- d) logical constructions

3. THE MAIN DEFINING RELATIONS IN SOCIETY ACCORDING TO MARX

- a) production and economic
- b) personal – psychological
- c) religious religious
- d) socio – political

4. AUTHOR OF THE WORK "THE DIALECTIC OF NATURE"

- a) Ludwig Feuerbach
- b) Friedrich Engels
- c) Charles Darwin
- d) Karl Marx

5. HISTORICAL MATERIALISM CONSIDERS THE MAIN CRITERION OF SOCIAL DEVELOPMENT

- a) the transformation of sources of personal creativity in the public domain
- b) private ownership of the means of production
- c) the spiritual development of man
- d) the presence of the rule of law

6. THE CONCRETE HISTORICAL TYPE OF SOCIETY, DISTINGUISHED BY THE METHOD OF MATERIAL PRODUCTION, IN MARXISM IS CALLED

- a) state
- b) cultural and historical type
- c) civilization
- d) formation

7. INDUSTRIAL RELATIONS INCLUDE

- a) transnational
- b) between generations
- c) distribution of products of production
- d) interpersonal

8. K. MARX CONSIDERED THE MAIN FACTOR IN THE DEVELOPMENT OF SOCIETY

- a) economic
- b) political
- c) geographical
- d) psychological

9. THE HIGHEST FORM OF MOVEMENT ACCORDING TO F. ENGELS IS

- a. matter
- b. social movement
- c. mechanical movement
- d. movement outside time and space

10. THE THEORETICAL BASIS OF MARXIST PHILOSOPHY WAS

- a) German classical philosophy
- b) the problem of the unconscious and the irrational
- c) Descartes' philosophical ideas
- d) philosophy of the Renaissance

Topic 12. NEOCLASSICAL WESTERN PHILOSOPHY.

PHILOSOPHY OF NIETZSCHE

1. Lesson plan and relevance of the topic.

Plan:

1. Principal features of neoclassical philosophy.
2. Philosophy of Nietzsche.

In the 60-70s. 19th century in Germany, France and some other European countries, a broad philosophical trend arises, called the «philosophy of life». Representatives of this trend considered everything as a manifestation of some original reality - life, inaccessible to either sensory or rational knowledge and cognized only intuitively through direct experience.

2. The aim of the lesson: to characterize non-classical philosophy; explain why voluntarism is considered the main principle of Schopenhauer; analyze the three stages of personality development in the works of S. Kierkegaard; find out what is the radicalism of Nietzsche's philosophy.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. Understanding of man in neoclassical philosophy.
2. Teaching A. Schopenhauer on the Will.
3. Kierkegaard's existential dialectic.
4. Teaching F. Nietzsche about Overman.

Tasks, exercises and comments for self-study activities of students

1. How and why the subjective idealistic orientation of philosophy in the second half of the nineteenth century.

led to the emergence of irrationalistic and pessimistic philosophical systems?

Give the definition of the term "irrationalism".

2. Why the philosophical doctrine of A. Schopenhauer can be described as voluntarism? What is the Will and Representation and why are his «aphorisms of worldly wisdom» today having some success?

Comment on:

"Everyone sees in the other only what is contained in himself, for he can comprehend him and understand him only to the best of his own intellect."

«Every act of man is the necessary work of his character and vital motive».

«Life is short, but the truth acts far and lives long; let us speak the truth»!

«What is in man is undoubtedly more important than what man is».

«Why "can be called the mother of all sciences».

3. What, in your opinion, is the main content of the philosophy of life of F. Nietzsche? Why did he call his philosophy anti-Christian? From the standpoint of the absolute value of human life (the goal of a man is life), explain the philosopher's judgments:

«Man is something that must be overcome».

«Very few are capable of independence - this is an advantage of the strong».

4. Why do we say that the forerunner of existentialism is the philosophical doctrine of S. Kierkegaard? What is the central problem of the thinker? How does he understand the subject of philosophy and philosophy?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. AUTHOR OF THE BOOK «WORLD AS A WILL AND SUBMISSION»

- a) Hegel
- b) Kant
- c) Nietzsche
- d) Schopenhauer

2. TO WHICH DIRECTION DOES A. SHOPENGAUER'S PHILOSOPHY RELATES

- a) voluntarism
- b) intellectualism
- c) pantheism
- d) positivism

3. WHAT IS «WORLD», ACCORDING TO SHOPENGAUER

- a) otherness ideas
- b) my presentation and my will
- c) the totality of all things
- d) God's creation

4. ACCORDING TO A. SHOPENGAUER, THE ESSENCE OF A MAN IS

- a) will
- b) life
- c) reason
- d) existence

5. BY DEFINITION OF A. SHOPENGAUER, WILL STRESS

- a) the will to power
- b) the will to live
- c) the will to nothing
- d) the will to freedom

6. WHAT TROUBLE, IN A. SHOPENHAUER'S OPINION, THREATENS MAN WHEN HIS DESIRE IS SATISFIED

- a) satiation
- b) complacency
- c) boredom
- d) selfishness

7. «LIFE», BY DEFINITION F. NITZSCHE

- a) the will to power
- b) long dream
- c) mode of existence of protein bodies
- d) triumphant disgusting

8. «MADNESS», CHARACTER FROM «FUNNY SCIENCE» F. NITZSCHE SEARCHED FOR

- a) God
- b) the meaning of life
- c) happiness
- d) people

9. THE ACTION OF THE SOUL, WHICH, ACCORDING TO S. KIERKEG-OR, IS DIRECTLY FORWARDING FAITH

- a) endless self – denial
- b) a plea

- c) meditation
- d) affection

10. ACCORDING TO S. KIERKEGOR, THE BASIC OF RELIGIOUS FAITH IS

- a) absurd
- b) moral education
- c) philosophy
- d) miracle

Topic 13. PHILOSOPHY OF EXISTENTIALISM

1. Lesson plan and relevance of the topic.

Plan:

1. General notions and main issues of existentialism.
2. Modern existentialism.

Existentialism - the philosophy of existence. It is one of the modern varieties of irrationalism. Existentialism was formed in Western Europe in the period between the two world wars as a response to the fragility of human existence in critical and crisis situations.

The main thesis of existentialism is that a human personality is the only true existence. It is a source for any knowledge especially the philosophic one. First of all, people exist. And second, they define themselves in the world. Man strives to his individual goal, creates himself, makes his choice. However, he feels alone. He is in emptiness. Man's existence is a drama as existentialists believe. They say man is the absolute value. Despite all difficulties he should aim at realizing his personality. Existentialism puts life above perception, desire is above thought, the concrete is above the abstract, dynamics are more important than statistics, love is over law, individual values are more significant than so-

cial ones, the subjective is above the objective, the irrational is better than the rational, freedom is above all needs.

2. The aim of the lesson: to reveal the content of the concept of existentialism and the history of the development of this doctrine; to name the reasons that contributed to the flourishing of existentialism in the twentieth century.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. Man in a dehumanized society (J.P. Sartre, A. Camus).
2. «Man is always free»: the teaching of J.-P. Sartre about the possibility of choosing a man of his act and fate.
3. A. Camus and the problem of the meaning of life.
4. K. Jaspers on the origins and meaning of history.

Tasks, exercises and comments for self-study activities of students:

1. In what ways is Heidegger's view of experience and our relationship to the objects around us different than that of the British empiricists?

2. A. Camus wrote: «There is only a truly serious philosophical question: the question of suicide. To decide whether life is worth living or not worth living is to answer the fundamental question of philosophy».

M.Heidegger believed, firstly, that «every philosophical question should cover all philosophical problems as a whole; secondly, any philosophical question must be asked so that the questioner is also involved in it», i.e. also falls under question.

How does the philosophical philosophical position reflect in the very formulation of the main question of philosophy?

How can we explain the diversity and diversity of this question?

3. Do you agree with Heidegger that poetry is more revelatory than any other form of speech? Why?

4. Examine Sartre's arguments for each of the following two claims: (A. If a God existed, then humans would not be free, and (B. It is impossible for God to be complete and unchanging and at the same time to have plans and desires. Argue either for or against each of these two claims.

5. Do you agree with Sartre that «we are condemned to freedom»? Find examples in your own life, or in those you have observed, of the attempt to escape or deny the burdens of one's freedom.

6. Do you agree with Heidegger that technology is simply one way in which we have come to view the world, but not the only way for doing so?

7. Do you think Sartre is correct in claiming that «existence precedes essence»? What are some of the implications of embracing this principle for one's life?

8. Why is Sartre so seemingly pessimistic about human relationships?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. EXISTENTIALISM IS MOST IMPORTANTLY RESEARCHED

- a) philosophy of technology, technological progress, civilization
- b) the meaning of human existence, the purpose of man in the world
- c) methodologies of scientific knowledge
- d) societies

2. BASED ON EXISTENTIALISM IS A DOCTRINE OF

- a) the values of human society
- b) the laws of the objective world
- c) human existence
- d) social progress

3. SPECIFY WHAT PHILOSOPHICAL DIRECTION DETERMINES THESE NAMES: J.P. CAPTELAIN, A. KAMM, N. BERDYAIEV, M. HEIDEGGER

- a) Neo – Hegelianism
- b) existentialism
- c) positivism
- d) Neo – Kantianism

4. KARL JASPERS IS

- a) a representative of modern Marxism
- b) one of the founders of empirio – criticism
- c) founder of structuralism
- d) a prominent representative of existentialism

5. PHILOSOPHICAL DIRECTION OF THE XX CENTURY MADE ITS OWN THE MAIN PROBLEM OF THE MEANING OF HUMAN LIFE

- a) neo – Thomism
- b) existentialism
- c) neopositivism
- d) hermeneutics

6. “ABSURDICALLY THAT WE WERE BORN, ABSOLUTELY THAT WE WILL DIE” – APPROVED BY

- a) Sartre
- b) Seneca
- c) Spinoza
- d) Pan

7. AUTHOR OF THE THESIS "HELL IS OTHER"

- a) Heidegger
- b) Kierkegaard
- c) J. – P. Sartre
- d) Jaspers
- e) Camus

8. “MAN IS THE FUTURE OF MAN”, SAID

- a) Kierkegaard

- b) Sartre
- c) Jaspers
- d) Camus
- e) Dostoevsky

9. FOR SARTRUS, FREEDOM FOR HUMAN IS

- a) inevitable heavy burden
- b) unattainable dream
- c) the conquest of civilization
- d) great happiness
- e) the usual means of achieving goals

10. THE CONCEPT OF “BORDER SITUATION” PLAYS AN IMPORTANT ROLE AT

- a) phenomenology
- b) structuralism
- c) existentialism
- d) neopositivism
- e) Marxism

Topic 14. POSITIVE PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. Classical positivism.
2. Empiriocriticism (machism).
3. Neopositivism.
4. Post positivism.

Positivism (from the French. Positive) - the direction of philosophy, according to which positive knowledge can be obtained as a result of scientific (non-philosophical) knowledge. Stages: the first (initial positivism) - the 30s of the XIX century. Representatives: A. Comte (1798–1857) - the founder of so-

ciology, the founder of positivism. Basic ideas: science does not cognize entities, but phenomena; positive scientific discipline is empirical; the cognitive way of thinking is inherent constructiveness, methodological, organization; every science must become a philosophy for itself; the task of philosophy is not speculative knowledge, but a generalization of the achievements of science.

Comte's influence lives on within the discipline of sociology, which he inaugurated. His vision of making the study of society into a science has been realized in the century and a half since he died.

Although most of Comte's explicit doctrines have not endured, the spirit of positivism in his philosophy took on a life of its own and has had a lasting influence. This methodological spirit remains an important force among those who think we should stick purely with what can be empirically verified and who repudiate any metaphysical claims that go beyond the phenomena.

2. The aim of the lesson: to explain the origin of the name of the philosophy of positivism; characterize the main provisions and directions of positivism.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. Classical positivism (representatives and of the main provisions of the philosophy).

2. Empiriocriticism (machism) (representatives and of the main provisions of the philosophy).

3. Neopositivism (representatives and of the main provisions of the philosophy).

4. Post positivism (representatives and of the main provisions of the philosophy).

Tasks, exercises and comments for self-study activities of students

1. Construct an argument in support of Comte's assertion that society should be run by an intellectual, scientific elite. Now construct an argument against this conclusion. Which argument do you think is stronger?

2. Agree or disagree with Comte's belief that a scientific humanism can provide all the emotional inspiration of religion without the theological baggage.

3. What are some of the similarities between nineteenth-century positivism and utilitarianism?

4. What was Comte's mission as a philosopher?

5. Why does Comte call his philosophy «positivism»?

6. According to Comte, what are the three stages of history?

7. What is Comte's view of science? What sorts of questions should scientists ask and what sorts of questions lie outside the boundaries of science?

8. What was Comte's view of traditional religion and what was his proposal for replacing it?

9. W. James wrote that «having true ideas is, quite simply, owning a precious tool for action». «You can say about it -» it is useful because it is true, «or» it is true because it is useful. «These two phrases say exactly the same thing: both of them state that there is a certain idea that is being implemented and that can verify itself ... «True» you are talking about an idea that you let into the verification work, «useful» - about actions, produced by the idea, because these actions are embodied in the world of experience».

Comment on these findings of the American thinker.

What does it mean to verify an idea?

What ideas does W. James consider true?

What is the value of knowledge (true ideas) in people's livelihoods?

How are truth, knowledge and faith interconnected? What is the usefulness, according to W. James, of religious faith?

What, in your opinion, are the advantages and dangers of a pragmatic concept of truth?

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. WHAT IS THE PHILOSOPHICAL DIRECTION WHICH DOES NOT RECOGNIZE THE METAPHYSICAL JUSTIFICATION OF SCIENTIFIC KNOWLEDGE AND REQUIRES EMPIRICAL JUSTIFICATION

- a) intellectualism
- b) positivism
- c) transcendentalism
- d) fictionalism

2. WHO IS THE FOUNDER OF POSITIVISM

- a) Kant
- b) Cohen
- c) Comte
- d) Mill

3. IN A. COMTE OPINION, TO BE EVALUATED AS TRUE THE KNOWLEDGE SHOULD BE BASED ON

- a) on common sense
- b) on intuition
- c) on logic
- d) on observation

4. A. COMTE APPROVED THAT HE OPENED THE LAW OF THREE STAGES OF THE "INTELLIGENT EVOLUTION OF HUMANITY". IN WHICH OF THE FOLLOWING ITEMS IS THE EXTRA «STAGE» ASSIGNED

- a) metaphysical
- b) scientific

- c) theological
- d) esoteric

5. WHAT, FROM THE POINT OF VIEW OF A. COMTE, IS THE MAIN AIM OF POSITIVE SCIENCE

- a) the accumulation and description of the facts
- b) knowledge of a priori laws of reason
- c) cognition of the essence of phenomena
- d) prediction of phenomena on the basis of known laws

6. WHAT IS PHILOSOPHY, FROM A SPENCER'S VIEWPOINT

- a) the science of methods of scientific knowledge
- b) the science of the world as a whole
- c) combined knowledge
- d) the doctrine of being existence

7. WHAT IS MATTER, BY J. S. MILL

- a) complex of sensations
- b) objective reality given to us in sensation
- c) the constant possibility of impressions / sensations
- d) extended substance

8. HOW DIFFERENTLY CALLED MAKHIZM

- a) conceptualism
- b) sensationalism
- c) empirio – criticism
- d) empirio – symbolism

9. WHAT, ACCORDING TO R. AVENARIUS, IS THE TASK OF PHILOSOPHY

- a) generalization of different kinds of science
- b) purification of experience from inexperienced components
- c) comprehension of entities
- d) self – knowledge of the spirit

10. WHAT IS «I», ACCORDING TO THE EMPIRE CRITICISM STUDY

- a) thinking substance

- b) freedom
- c) a set of individual experience
- d) transcendental unity of apperception

Topic 15. RUSSIAN PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. Peculiarities.
2. Russian philosophy during the period of Kievan Russia (the XI-XII centuries).
3. Moscow period.
4. Philosophy of Vladimir Solovyov.
5. Slavophiles and occidentalists.
6. Philosophy of Russian Cosmism.
7. Philosophy of the Soviet era.

The Russian philosophy as well as the Russian culture stands separate in the history of the world philosophy due to peculiarities in its development. These special features make the Russian philosophy different from both the Western and Oriental philosophies. Moreover, one can call it original, independent and even phenomenal. The birth and development of the Russian philosophy differs a lot from the Western scenario. In Russia people began to think of philosophy when Christianity was accepted as the principle religious faith at the end of the tenth century. It was the time that the essays of Church fathers were translated to the Church Slavonic language. That is why initially philosophy was subordinated to Church. Later, philosophy was gradually departed from Church. In Russia the process was much milder than in the West. However, the mix of theological and philosophic topics was clearly seen in the development of the Russian philosophy until the 20 th century.

2. The aim of the lesson: to identify the features of Russian philosophy, to reveal the features of different periods of its development.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge».

Topics for reports:

1. Western European and Slavic-Russian philosophical traditions: the difference and similarity.

2. The idea of unity in the philosophy of V. Solovyov.

3. N. Berdyaev: philosophy as a creative act.

4. I. Ilyin about the spiritual renewal of Russia and its historical fate.

5. The contribution of Russian philosophy to the development of the idea of a non-violent world and modern ecological ethics.

Tasks, exercises and comments for self-study activities of students

1. Explain the essence of ontology, gnoseology, aesthetics N. G. Chernyshevsky. What is the meaning of this statement about him: Chernyshevsky became the «godfather» of materialism in the Russian worldview. Use for this the own judgments of the thinker:

«... there is no abstract truth; the truth is concrete».

«Practice - this indisputable touchstone of any theory - should be our guide here too».

2. Explain why the teachings of L. Tolstoy on the meaning of life, moral perfection and non-violence had a significant impact on world culture. What are the contradictions and limitations of the Tolstoyan model of the society of the future?

3. Explain the philosophical and epistemological meaning of the teachings of F. Dostoevsky about man. Comment on his thesis: «Man ... is formed by the whole historical life of the country. It is impossible to make a person at

once, but you have to stand out as a person. Freedom is not to restrain oneself, but to control oneself».

4. Give a brief analysis of the basic ideas of the religious-mystical teachings of V. Solovyov. Explain the content of such ideals of the author as «free universal theocracy», «ecumenical church», ideas of «justification of good» and «all-unity». What is the essence of his thesis about the need for a "universal synthesis of science, philosophy and religion"? What, in his opinion, is «target knowledge» in the spirit of theosophy?

5. What are the main philosophical works of N. Berdyaev. Why can his philosophical teaching be attributed to personalist philosophy, and the type of philosophizing to existential-philosophical thinking? How does he view the problem of personality and its place in society? What is the religious idea of their foundation of the social concept?

6. What is the essence of Russian cosmism? What is the difference and unity of the ideas of P. Florensky and V. Vernadsky about the unity of man and the cosmos? What is the meaning of Vernadsky in the concept of «noosphere»? Comment on his thesis and relevance:

«Man ... must think and act in a new aspect, not only in the aspect of an individual, family or clan, the state or their unions, but also in a planetary aspect».

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. THE FIRST HISTORIAN OF RUSSIAN PHILOSOPHY

- a) Ambrose, Archbishop of Moscow
- b) Gabriel, Archimandrite (V.N. Resurrection)
- c) Radishchev
- d) Chaadaev

2. THE AUTHOR OF «PHILOSOPHIC LETTERS»

- a) Belinsky
- b) Herzen
- c) Odoevsky
- d) Chaadaev

3. ONE OF THE MAJOR REPRESENTATIVES OF SLAVOPHILISM

- a) Belinsky
- b) Herzen
- c) Granovsky
- d) Khomyakov

4. THE CONCEPT EXPRESSING THE SPECIFICITY OF S. KHOMYAKOV'S POINT OF VIEW

- a) citizenship
- b) individualism
- c) collectivism
- d) catholicity

5. ONE OF THE FAMOUS REPRESENTATIVES OF THE WESTERN

- a) Herzen
- b) Samarin
- c) Khomyakov
- d) Cherkasy

6. WHOSE PHILOSOPHY A. I. GERTSEN DEFINED AS «ALGEBRA OF REVOLUTION»

- a) Bakunin
- b) Belinsky
- c) Hegel
- d) Marx

7. PHILOSOPHICAL POSITION OF BELINSKY, EXPRESSED BY HIS WORDS: «THE FACTS SHOULD EXPLAIN THOUGHT, THOUGHT SHOULD NOT BE BORN FROM THE FACTS»

- a) agnosticism

- b) rationalism
- c) relativism
- d) empiricism

8. BY CHERNYSHEVSKI'S REPRESENTATIONS, THE BASIS OF PROGRESS OF HUMANITY IS

- a) the development of statehood
- b) knowledge development
- c) the development of morality
- d) development of productive forces

9. WHAT IS THE MAIN CONCEPT IN V. S. SOLOVIEV'S PHILOSOPHY

- a) absolute
- b) being
- c) unity
- d) ideal

10. WHAT DOES K. E. TSIOLKOVSKY SAY ABOUT THE QUESTION ABOUT THE MEANING OF LIFE

- a) the question about the meaning of life is generally meaningless and the answer is also
- b) the question is still insoluble, but can be resolved later.
- c) there is no meaning of life
- d) the meaning of life is the progress of the mind

Topic 16. ONTOLOGY AND EPISTEMOLOGY

1. Lesson plan and relevance of the topic.

Plan:

1. Ontology and category of being.
2. Basic forms of being.
3. Matter and its attributes (space, time, motion).
4. Substantial and relational concepts of "space-time".

5. Systemic self-organization of matter.
6. The general concept of cognition and epistemology.
7. The structure of cognition.

Ontology (Latin «ontologia» from the ancient Greek word «ontos» is existence and «logos» is the doctrine, science) is the doctrine of the fundamental principles of existence of being, that is, nature, society, man. The basic question of ontology: what exists? The formation of philosophy began precisely with the study of problems of being. The main subject of ontology is being, which is defined as the completeness and unity of all kinds of reality: objective, physical, subjective, social and virtual.

Epistemology gignoseology (from Latin «gnosis» - knowledge, «logos» - teaching) is a branch of philosophy in which the problems of the cognizability of the world, the boundaries of human cognition, ways of obtaining knowledge and criteria for its reliability are studied. In the course of cognition, various facets of being, the external and the essence of things, the phenomena of the surrounding world are explored and revealed, and also the subject of cognition - a human being - are explored.

2. The aim of the lesson: to study the main categories of ontology and epistemology, types of being, the problem of development, pictures of the world.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture "Historical and cultural content of philosophical knowledge", «Epistemology - the doctrine of cognition. Scientific cognition», «Being. Basic forms of being. Matter as a philosophical category»

Topics for reports:

1. The concept of being as a central category of ontology.
2. The diversity of forms of being: the dialectic of their interconnection and interaction.
3. Modern philosophy and science of the problem of human existence.
4. The variety of forms of knowledge.

5. Features of knowledge of the natural, socio-cultural and spiritual world of man.

6. Knowledge and wisdom.

Tasks, exercises and comments for self-study activities of students:

1. «Being is, there is no non-being at all» (Parmenides).

«Non-existence is no less than being» (Aristotle).

What did ancient Greek thinkers mean when they spoke about being?

What meaning did they put into these concepts and what sense did the modern philosophers put into them?

How do «being» and «non-being», «non-being» and «nothing», «nothing» and «something» relate to each other?

2. S.L. Frank expressed the specifics of the Russian worldview as follows: «The immediate feeling that my being is just being, that it (my being) belongs to universal being and takes root in it and that the perfect life content of the personality, its thinking ... only exist this soil is a feeling of being, which is given to us not externally, but is present inside us (not becoming subjective), a feeling of our deep-seated being, which is simultaneously objective, supra-individual and self-evident, is the essence of a typical Russian ontologism.

Compare this point of view with the well-known Western European views on being (Antiquity, Middle Ages, New Time).

Set the type of ontology.

Highlight the distinctive features and advantages of this type.

3. «Only due to the conventions of civilization, the inseparable and blood connection of all mankind with the rest of the living world is forgotten, and man tries to consider the existence of civilized humanity separately from the living world. But all these attempts artificially and inevitably fly away when we come to the study of humanity in its common connection with all of nature» (V.I. Vernadsky).

What is human being and what are its specific characteristics?

How is the judgment of the Russian scientist ontologically oriented?

What, in your opinion, should be the strategic guidelines of mankind, seeking to preserve itself and the world in which it will live?

4. «Peace is a special case of motion» (Kirchhoff).

How do you understand this?

Give examples.

Show that the development of matter, its differentiation is impossible without relative rest and temporary equilibrium states?

5. G. Galilei wrote: «Philosophy is written in a huge book, opened before our eyes. However, one cannot read a book without knowing the language or distinguishing between the letters in which it is written. It is written in the language of mathematics, and its letters are triangles, squares, circles, balls, cones, pyramids, and other geometric figures, without the help of which the human mind cannot understand a single word in it; without them, we can only wander randomly through the dark labyrinth. «

What is language?

Is philosophy written in the language of mathematics?

Why did Galileo have such an opinion?

Does philosophy have its own language? What is he like? Give examples.

6. The process of knowledge, according to V.I. Lenin, «goes from living contemplation to abstract thinking and from it to practice».

What is the meaning of this judgment?

What is «living contemplation»? What is abstract thinking?

Is the cognitive process exhausted by them? Argue for the answer.

7. «In everything listen to life striving,

Hurry appearances to deny

Forgetting that if you destroy them

Animate relationship

There is nothing more to listen to» (Goethe).

What does «appearances to deny» mean?

What is «animating relationship»?

Against which epistemological device does the poet warn?

8. «Truth is not given to a morally flawed person» wrote the Russian religious thinker, a representative of the Slavophilism I.V. Kireevsky.

What feature of Russian philosophy is associated with this judgment?

Do you agree with him?

Do immoral people not know the world?

Why is the moral aspect important for understanding true knowledge?

Compare this statement by Kireyevsky with the judgment of the French writer Rabelais: «Knowledge without conscience is the destruction of the soul».

9. Comment on the following statement: «To know the world to the end - this would be a miracle of infinity counted».

10. Comment on G. Galilei's statement: «Nature mocks the decisions and commands of princes, emperors and monarchs and, according to their demands, has not changed their laws one iota».

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. ONTOLOGY IS A DOCTRINE

- a) about values, about their origin and essence
- b) the development of the universe
- c) about being as such
- d) on the spiritual culture of society and man

2. WHO OF THE ANCIENT PHILOSOPHERS FIRST FORMULATED THE CONCEPT OF "BEING"

- a) Pythagoras
- b) Heraclitus

- c) Parmenides
- d) Plato

3. WHICH OF THESE PHILOSOPHICAL CONCEPTS HAPPENED FIRST

- a) matter
- b) being
- c) substance
- d) initial

4. ARISTOTLE EXPANDED A DOUBLE CONCEPT OF UNDERSTANDING BEING

- a) passive matter and active form
- b) active matter and passive form
- c) active consciousness and passive form
- d) passive consciousness and active form

5. DEVELOPMENT, SUPPORTING THE APPEARANCE OF MORE PERFECT QUALITY IN COMPARISON WITH THE PREVIOUS

- a) degradation
- b) decline
- c) regress
- d) progress

6. OBJECTIVE CONNECTION BETWEEN SEPARATE STATES OF SPECIES AND FORMS OF MATTER IN THE PROCESSES OF ITS MOVEMENT AND DEVELOPMENT

- a) causality
- b) determinism
- c) dualism
- d) synergy

7. DETERMINISM IS A DOCTRINE

- a) of divine predestination
- b) the universal knowledge of the world
- c) about the universal natural connection, the causal causation of phenomena
- d) about the unknowability of the world

8. MATERIALISTS APPROVE THAT

- a) there are two independent and equal beginnings (principles): material and spiritual
- b) the primary principle of the world, nature, existence is the spiritual principle
- c) matter exists absolutely, it is unbreakable and indestructible, infinite in the forms of its manifestation
- d) the world is created by God from nothing

9. MATERIALISTS APPROVE THAT MATTER IS

- a) a passive principle transforming under the influence of consciousness
- b) objective reality given to man in sensations
- c) the absolute One
- d) abstract concept

10. IDEALISTS APPROVE THAT

- a) the primary principle of the world, nature, existence is the spiritual principle
- b) there are two independent and equal beginnings (principles): the material and the spiritual
- c) matter exists absolutely, it is unbreakable and indestructible, infinite in the forms of its manifestation
- d) matter consists of eternal, unchanging and indivisible particles – atoms

Topic 17. PHILOSOPHICAL ANTHROPOLOGY AND SOCIAL PHILOSOPHY

1. Lesson plan and relevance of the topic.

Plan:

1. The essence of the person. Biological and social in human development.
2. The meaning and aim of human existence.

3. Individual. Individuality. Personality.

4. The subject and functions of social philosophy. The concept of "society".

5. Modern society

Man is the representative of the species Homo sapiens is genetically linked to other forms of living things, endowed with reason, reflection, speech, ability to create tools. Man is a living system that represents the unity of three components:

1. Biological (anatomical and physiological makings of the type of nervous system, sex and age variation, etc.)

2. Mental (feelings, imagination, memory, thinking, will, character, etc.)

3. Social (worldview, values, knowledge and skills, etc.).

He's being a complete – combines physical, mental and spiritual; universal – capable of any kind of activity; unique, open world, free, creative, striving for improvement and self-determination. Scientists have no doubts as to the two last characteristics, in respect of "integrity" scientists have always waged a fierce debate and argue about it until now.

Social philosophy is a section of philosophy that studies social life and social processes. The term social is widely used in literature and science in different senses. Using the term «social» in social philosophy, we exclude natural phenomena, as well as individual, personal phenomena. That is, social phenomena are always social phenomena, including various aspects of public life: economic, political, spiritual in their multilateral interaction. And social action is always the result of the interaction of a number of social factors. The main subject of social action and social relations is a social group (social community) or society as a whole.

2. The aim of the lesson: to give an idea of anthropology and social philosophy; get acquainted with the basic concepts of human origin; consider the categories of human existence.

3. Necessary basic knowledge and skills: to study this topic, to know the material of the lecture «Historical and cultural content of philosophical knowledge», «Philosophical anthropology», «Social philosophy».

Topics for reports:

1. Philosophical anthropology and the problem of building a holistic image of man.
2. The specifics of the individual being of man.
3. Free will and freedom of choice of a person
4. Society as a social way of being a person in the world.
5. The concept of social structure and social stratification in modern sociological theory.
6. Types of social structures: socio-ethnic, socio-demographic, social class.

Tasks, exercises and comments for self-study activities of students

1. Each humanitarian discipline operates with the notion of «person», paying attention to human behavior in the area on which it focuses its attention. R. Dahrendorf describes several such models: «economic man» as «a consumer carefully weighing the useful aspects and cost of his purchase», «psychological man» as a person who, «even if he always does good, at the same time may want to do evil, the motives of which are hidden ...», «a sociological person», which for the author is «the carrier of a socially predetermined role ...».

What in a person is interested in philosophical anthropology? What are the specifics of philosophical and anthropological knowledge?

In response to what specific needs of society has it emerged?

Why is it necessary for modern man and science?

Since human research is central not only in philosophy, but also in theology, what is the essence of the difference in approaches?

2. S. L. Frank in his famous work «The Meaning of Life» writes that this «damned question» «about the meaning of life» concerns and torments in the

depths of the soul of every person. A person can forget about him for a long time, even for a very long time, immerse himself in the everyday interests of the present day, in material concerns about the preservation of life, wealth, contentment and earthly successes but life is already arranged in such a way that even the most stupid, fat-blooded or spiritually asleep person cannot dismiss him completely and forever ... This question is not theoretical, not the subject of an idle mental game; this question is a question about the meaning of life itself, it is even scary - and, actually, speaking even more terrible than with a severe need is the question of a piece of bread to satisfy hunger ...».

What is the «meaning of life»? What opinions are there on this issue among philosophers, theologians, scientists?

Why does a person need to clarify it for himself? Why S. L. Frank calls it a practical question, a question of a lifetime?

Where do you see the meaning of your life? Argue for the answer.

3. The highest true essence of man is freedom. Man always strives for freedom. «Without freedom, there is no person», said FM. Dostoevsky. At the same time, he noted that freedom can lead to selfishness, dishonesty and even ugliness. Then it turns into non-freedom.

He modern German philosopher, sociologist and psychologist E. Fromm («Escape from Freedom») writes that the process of developing human freedom is dialectical. On the one hand, it is «the process of human development, mastering nature, increasing the role of reason, strengthening human solidarity. But, on the other hand, this is an increase in individualization, which means increased isolation, insecurity ... At the same time, the feeling of powerlessness, the insignificance of the individual, grows». «People lose their primary connections, which gave them the realization of confidence. Such a gap turns freedom into an unbearable burden: it becomes a source of doubt, entails a life devoid of aim and meaning. And then there is a strong tendency to get rid of such freedom, to withdraw into submission or to find another way to connect with peo-

ple and the world in order to escape from uncertainty, even at the cost of freedom».

What is human freedom? What are the points of view on this issue?

When and under what conditions it turns into its opposite. Confirm with examples.

What is necessary in order to exercise true freedom, to avoid its transformation into non-freedom or «flight from freedom».

4. From the 18th century, a fundamentally new reality came to the forefront of history - a technique that radically changed and changed the conditions of human existence.

How does this manifest itself in the modern world?

Is the person becoming more humane through technical means?

Will we come to a kind of mutation of a human being, or will the technique allow us to carry out an ancient humanistic project - building a perfect, free, fair society?

5. Comment on the following statement by Goethe: «Freedom begins with irony».

TEST

To assess the formation of competencies: GK-1, GK-2, GK-3, GK-4, GK-5, GK-8.

Choose 1 correct answer.

1. MEDIEVAL PHILOSOPHERS APPROVED THAT MAN

- a) is the result of biological evolution
- b) created in the image and likeness of God
- c) is a product of social reality
- d) is the product of speech activity

2. THIS QUALITY IN HUMAN BEING HAS BEEN REALLY THE MOST IMPORTANT IN THE PHILOSOPHY OF NEW TIME

- a) emotionality

- b) piety
- c) rationality, rationality
- g) creativity

3. BIOLOGICAL CONCEPTS APPROVE THAT

- a) all people are born equal by nature, only the social environment makes everyone different
- b) a person's life is determined by his genotype
- c) human life is determined by the process of education
- d) human life is determined by fate (fate)

4. THE SUBJECT OF ETHICS IS

- a) society
- b) man
- c) morality
- d) the meaning of life
- e) ideal

5. AXIOLOGY IS A DOCTRINE OF

- a) about values, about their origin and essence
- b) about beauty
- c) about good and evil
- d) on the spiritual culture of society and man
- e) the doctrine of the essence of human history

6. THE AUTHOR OF THE TERM «ETHICS» IS

- a) Heraclitus
- b) Protagoras
- c) Spinoza
- d) Plato
- e) Aristotle

7. THE AUTHOR OF THE TERM «MORAL» IS

- a) Socrates
- b) Aristotle
- c) Cicero

- d) St. Augustine
- e) Thomas Aquinas

8. SCIENTIFIC DISCOVERY THAT ARE CONTRIBUTING TO THE DESTRUCTION OF ANTHROPOCENTRIC PERCEPTION OF THE WORLD

- a) cell opening
- b) the creation of the heliocentric system of the world
- c) the theory of the origin of man from the ape – like ancestor
- d) the theory of thermal death of the universe
- e) the theory of the unconscious

9. THE MOST CLOSED SOCIAL GROUP IS

- a) gender
- b) class
- c) caste
- d) the estate
- e) stratum

10. THE CONCEPT OF THE CLASS IS KEY IN PHILOSOPHY

- a) Saint – Simon
- b) Hobbes
- c) Marx
- d) Hegel

GLOSSARY

Agnosticism – With respect to a particular issue, the claim that nothing can be known, one way or another, because the evidence is thought to be insufficient to provide us with any knowledge. Hence, the agnostic argues that we must suspend judgment on the issue. Typically, agnosticism refers to the position that the existence of God can neither be affirmed nor denied.

Altruism – The claim that people either are or ought to be motivated to serve the interests of others. The opposite of egoism.

Analytic judgment– A knowledge claim expressed by an analytic statement.

Analytic philosophy – A twentieth – century movement in philosophy, particularly strong in America and Britain, that approaches philosophical problems primarily through an analysis of language. Also called linguistic philosophy.

Analytic statement – A statement in which the predicate is contained within the subject (its truth is based on the meaning and relationship of its terms) and its denial results in a logical contradiction, for example, “All mothers are parents.” Contrasted with synthetic statements.

Antinomy– A pair of seemingly reasonable conclusions that flatly contradict each other and hence both cannot be true. Kant used antinomies to argue that reason contradicts itself when it reaches beyond its proper limits in attempting to answer traditional metaphysical questions about the nature of reality.

A posteriori– A type of knowledge, statement, or concept whose content and truth are derived from experience. For example, “Water freezes at 32°F” is an a posteriori truth. Contrasted with a priori.

A priori – A type of knowledge, statement, or concept whose content and truth can be known prior to or independently of experience. For example, some philosophers believe that “two plus two equals four” and “every event has

a cause” are a priori truths which cannot be proven by experience. Contrasted with a posteriori.

Argument – An attempt to establish the truth of a statement (the conclusion) by showing that it follows from, or is supported by, the truth of one or more other statements (the premises).

Autonomy, principle of– Being one’s own authority or rule giver, as opposed to being subject to external authority. In Kant’s ethics this is an essential condition for rational morality.

Categorical imperative – According to Kant, a command that is binding on all rational persons at all times, which generates universal moral laws. It commands us to always act in such a way that we could rationally wish that everyone followed the principle governing that action. Contrasted with hypothetical imperatives, in which the command applies only under certain conditions.

Cogent argument– An inductive argument that is (A. inductively strong and (B. has all true premises. (Introduction chapter) Coherence theory of truth – The theory that a true assertion or belief is one that coheres with our entire system of interconnected and mutually supporting beliefs.

Compatibilism – The theory that human beings are both determined and free as long as their actions proceed from their own, inner choices and are not compelled by an external cause.

Conceptualism – The claim that universals are mental concepts obtained by abstracting the common qualities appearing in similar particular objects. See Nominalism and Realism.

Consequentialism – See Teleological ethics.

Contingent – A contingent event is one that is not logically necessary, for whether it occurs or not is dependent on other events. Similarly, a contingent statement is one whose truth is not logically necessary. It may be denied without asserting a contradiction.

Correspondence theory of truth – The theory that a true assertion or belief is one that corresponds with the fact or state of affairs in reality to which it refers.

Cosmological argument – An argument for the existence of God based on the claim that the universe requires a cause for its existence.

Deduction – The form of reasoning we use when we attempt to argue from the truth of one proposition or set of propositions to a conclusion that necessarily follows from those propositions. (Introduction chapter) Deductively valid – See Valid argument.

Deism – A religious outlook, based on reason, that acknowledges the existence of God and his creation of the world, but denies that God intervenes in the world either in the form of miracles or revelation. Deists argue that the divinely ordered natural laws and reason make both nature and humanity self-sufficient.

Deontological ethics – From the Greek word deon, meaning “duty” or “obligation.” Deontological ethics defines the moral rightness or wrongness of an act in terms of the intrinsic value of the act. According to this theory, our duty to perform an action (or to refrain from doing it) is based on the nature of the act itself and not on its consequences. Kant was a leading proponent of this theory. Contrasted with teleological ethics.

Determinism – The metaphysical position that claims every event (including human actions) follows necessarily from previous events.

Dialectic – (1) For Socrates, a conversational method for progressing toward the truth, by continually examining proposed answers to a question, repeatedly replacing inadequate answers with more refined and adequate ones. (2) For Plato, it was the philosophical method of rising above particulars and hypotheses to achieve the highest form of knowledge. (3) For Hegel, it is a historical process in which both thought and reality develop as oppositions and tensions are resolved at a higher stage. (4) Marx adopted Hegel’s historical dialectic, but changed it into the conflict and development of material forces.

Dualism – A theory that asserts that there are two irreducible realities, such as mind and body, spirit and matter, or good and evil.

Empirical – Related to sense experience. See Empiricism.

Empiricism – The theory that knowledge is obtained solely from sense experience.

Epicureanism – A version of hedonism, based on the philosophy of Epicurus (341–271 B.C.), which claims that (1) only pleasure is intrinsically good and (2) all pleasures are not to be desired equally, the more prudent and sedate pleasures being the ones that lead to true happiness.

Essence – The defining characteristic of something. That property or set of properties without which it would not be the sort of thing that it is.

Ethical hedonism – See Hedonism.

Existentialism – A nineteenth – and twentieth – century philosophy that focuses on the nature and meaning of human existence as understood from the subjective standpoint of the subject. Repudiating the notion of a fixed human nature, existentialists claim that we are continually creating the self. They stress the priority of subjective choosing over objective reasoning, concrete experience over intellectual abstractions, individuality over mass culture, human freedom over determinism, and authentic living over inauthenticity.

Feminism – A movement within philosophy and other disciplines that (1) stresses the role of gender in shaping the patterns of thought, society, and history, (2) focuses on the ways in which women have been assigned roles throughout history that excluded them from the intellectual and political realms, and (3) strives to produce a society that recognizes women and men as both different and equal.

Forms – According to Plato, the Forms are the ultimate realities and objects of genuine knowledge. Forms are nonphysical, eternal, known only through reason, and impart intelligibility and reality to things in the physical world that imitate them. For example, Plato believes all circular things (rings, hoops, wreathes) are imperfect representations of the Form of Circularity.

Hedonism – The position that claims pleasure is the only thing that has intrinsic value. (1) Psychological hedonism claims that it is a psychological fact that people always strive to pursue pleasure and avoid pain. (2) Ethical hedonism claims that pleasure is what people ought to pursue.

Historicism – The theory that everything human is affected by the processes of history, such that any idea cannot be understood apart from its historical context and is valid only for a particular time, place, and community.

Idea – (1) In general, any object of thought. (2) For Plato, Ideas were another term for the Forms (e.g., the Idea of Justice, the Idea of Circularity). (3) For Descartes and Locke an idea was any mental content, which could include sensations (redness, sweetness, heat) or the mind's mental states (doubting, imagining, believing). (4) For Berkeley, ideas and the minds that contained them were the whole of reality. (5) For Hume, an idea was a copy of an original sensation (called an impression) that was recalled in memory or the imagination.

Idealism – The theory that reality is ultimately mental or of the nature of a mind. Idealism characterizes the philosophies of Leibniz, Berkeley, and Hegel. Contrasted with materialism and contemporary forms of realism.

Induction – The form of reasoning we use when we argue from what is true of one set of facts to what is probably true of further facts of the same kind. An inductive argument either concludes something about a new case, based on what was true of similar cases, or it arrives at a generalization concerning all cases similar to those that have been observed.

Inductively strong argument – A successful inductive argument in which the premises, if true, would make the conclusion highly probable. Innate ideas or knowledge – Mental contents that are inborn or part of the natural content of the human mind and not derived from experience. Their existence is defended by most rationalists and attacked by empiricists.

Intellectualism – The theory that the intellect is prior to or superior to the will. Accordingly, it is claimed that the intellect or reason perceives that certain ends or goals are desirable and then directs the will to achieve them.

Theological intellectualism claims that God's intellect first knows that certain actions are either intrinsically good or evil and then he wills that they should be done or avoided. The opposite of voluntarism.

Intuition – (1) Knowledge that is directly and immediately known by the mind, rather than being the product of reasoning or inference; or (2) the object of such knowledge. According to Kant, humans can have only sensory intuitions.

Linguistic philosophy – See Analytic philosophy.

Logical atomism – The philosophy of Russell and the early Wittgenstein, which claimed that the structure of language and reality are the same, since language is reducible to elementary units corresponding to the fundamental units that compose the world of facts.

Logical positivism – A twentieth – century version of empiricism and a version of analytic philosophy, which states that (1) logical and mathematical statements are logically necessary statements (tautologies) that do not provide information about the world and (2) factual statements are meaningful only if they are capable of being verified in sense experience (verifiability principle).

Logos – A particularly rich Greek term that has a large number of related meanings: speech, discourse, word, explanation, reason, order. It is the source of many English words such as “logic,” “logo,” “biology,” “psychology.” Heraclitus believed that logos was the rational principle that permeated all things. The Stoics identified it with God, Providence, Nature, or Fate. Christian writers identified it with God or Christ.

Marxism – The philosophy based on the writings of Karl Marx, which asserts that (1) reality is material, (2) history follows a dialectical pattern controlled by economic forces, (3) each era of history is characterized by conflict between opposing economic classes, (4) history is a dialectic in which each economic stage produces its own contradictions, giving way to its successor, and (5) the present stage of capitalism will be overcome by socialism, leading to the final stage of pure communism in which class conflict will be abolished.

Materialism – The metaphysical position that claims matter is the only reality. Also called material monism. Materialism characterizes the philosophies of Democritus and the Atomists, Hobbes, and Marx.

Material monism – See Materialism.

Metaphysical dualism – See Dualism.

Monism – Any metaphysical position that asserts that there is only one kind of reality. Materialism claims that matter is the only reality, while idealism claims that it is mental.

Moral relativism – See Relativism.

Naive realism – The belief that the properties we perceive objects to have are the properties that they really do have in the external world.

Naturalism – The metaphysical position that claims that physical nature encompasses everything that is real and that all of reality can be completely explained by the natural sciences.

Naturalistic fallacy – The fallacy of attempting to derive ethical claims (what we ought to do) from factual claims (what is the case).

Natural law – In ethics, the claim that there is an objective moral law, transcending human conventions, which may be discerned by examining human nature.

Natural theology – A discipline within philosophy that attempts to prove conclusions about God based on our natural reason and experience without appealing to revelation.

Nihilism – From the Latin word for nothing; the belief that there is no knowledge or truth and, particularly, that nothing has any genuine value, meaning, or purpose.

Nominalism – The claim that there are no real, independently existing universals and that universal terms refer only to collections of particular things. See Conceptualism, Realism.

Noumena – Things as they really are in themselves, as opposed to how they appear in experience. Kant claimed that the noumena were unknowable. They are the opposite of appearances or phenomena.

Occasionalism – The claim that there is no causal relationship between mental events and physical events, but that certain mental events always seem to occur simultaneously with certain physical events only because the occurrence of one is the occasion on which God produces the other.

Ockham's razor – The principle that our explanations should always be as simple as possible, avoiding the postulation of unnecessary entities. Named after William of Ockham (c. 1270–1350), whose formulation of this principle was very influential, particularly in scientific methodology.

Ontological argument – An argument for the existence of God based on the concept of God's perfection and unsurpassable greatness. The argument was defended by Anselm, Descartes, Spinoza, and Leibniz and attacked by Kant, among others.

Ontology – The study of the generic features of being, as opposed to the study of the particular things that exist. Ontology is concerned with questions such as “What is most fundamentally real?” “What does it mean to exist?” and “What is the structure of reality?” Some writers virtually identify ontology and metaphysics, while others view it as a subdivision of metaphysics. Other philosophers, such as Heidegger and Sartre, distinguish their ontology from metaphysics in order to avoid the latter's association with questions about God, substance, and the origin of the universe.

Panpsychism – A form of idealism that maintains that all of reality consists of multiple centers of experience, such as minds or souls, who have various degrees of awareness. Leibniz called them “monads.”

Pantheism – The belief that God and the world are identical.

Paradigm – A term used by Thomas Kuhn in his philosophy of science to refer to a consensus within the community of scientists concerning what fundamental laws and theoretical assumptions are to be embraced, what problems

need solving, how they should be conceptualized, and what phenomena are relevant to their solution. According to Kuhn, the paradigm of a particular stage of science influences how scientists look at things until it is overthrown in a scientific revolution. Hence, he says, all observations are “theory – laden.”

Parallelism – The claim that there is no direct causal relationship between mental and physical events, but that the two series run parallel to each other. Essentially the same as Leibniz’s pre – established harmony doctrine.

Phenomena – Things as they appear within experience, in contrast to how they are in reality. Kant said that this is all that we could know about the world. They are the opposite of noumena.

Phenomenalism – The doctrine that all statements about material objects can be completely analyzed into statements about sense data without making reference to any reality external to sensation. This position is the contrary of representative realism.

Phenomenology – The attempt to describe the structure and contents of consciousness in a way that is free of presuppositions and that does not go beyond what appears to consciousness. Versions were set out by Hegel, Husserl, and Heidegger.

Positivism – The view that all knowledge claims must be limited to observable facts, that only science provides genuine knowledge, and that the role of philosophy is to apply the findings of the sciences to problems of human conduct and social organization. Positivism rejects all metaphysical claims and any inquiry not reducible to scientific method. Advocated by Auguste Comte and John Stuart Mill, the movement was a predecessor of logical positivism.

Postmodernism – A movement that arose in the late twentieth century, that was influenced by Nietzsche and Heidegger, and that embraces relativism and historicism. Postmodernists seek to unmask what they consider to be the pretensions of reason and the illusions of metaphysics. They repudiate the Enlightenment ideal of seeking for objective, rational truth and they replace the

notion of one, true picture of reality with that of multiple, ongoing interpretations. Postmodernism has been particularly influential in literary studies.

Pragmatism – A philosophy that stresses the intimate relationship between thought and action. Pragmatists claim, for example, that the meaning of a concept is identical to the practical effects of the object of our conception. Likewise, a true belief is defined as one that will effectively guide action in the long run.

Pre – established harmony – The doctrine that events in the world, particularly the activities of the mind and body, do not causally interact, but have been arranged by God from the beginning of time to work in unison like two independent clocks that keep the same time. Leibniz was its most important proponent.

Primary qualities – Those qualities of an object that may be represented mathematically such as size, shape, number, quantity, motion, and location. According to Galileo and the early modern philosophers, such as Descartes and Locke, primary qualities represent the world as it really is. Contrasted with secondary qualities.

Psychological hedonism – See Hedonism.

Rationalism – The theory that at least some knowledge is obtained by the mind independently of experience.

Realism – (1) In its contemporary usage, the thesis that reality exists independently of our consciousness of it, in contrast to idealism. See scientific realism. (2) In ancient and medieval thought: (A. Platonic or extreme realism refers to the claim that universals have an objective, independent existence apart from the minds that know them or the individuals that exemplify them; (B. moderate realism claims that universals are abstracted by the mind from objective features of individuals, but that they do not have any reality apart from minds or individuals. (This is sometimes called Aristotelian realism or equated with conceptualism.) All medieval versions of realism are in opposition to nominalism.

Relativism – (1) In epistemology, the claim that there is no absolute knowledge, because different individuals, cultures, or historical periods have different opinions on the truth and all opinions are equally valid. (2) Likewise, in ethics, the claim that there are no objective moral truths, for all moral judgments are said to be relative to the knowing subject and equally correct. (Chaps. 3, 4) **Representative realism** – The epistemological claim that the mind is directly acquainted only with its own ideas, but that these ideas are caused by and represent objects external to the mind.

Scholasticism – The dominant philosophy of the medieval period in which logic was used to demonstrate the harmony of philosophy and the authoritative writings of the religious tradition.

Scientific antirealism – The claim that scientific theories do not give us a literally true account of the world. Scientific theories are said to provide us with fruitful models, calculating devices, useful fictions, and ways to systematize our experience. The opposite of scientific realism.

Scientific realism – The view that the entities scientists talk about actually exist independent of our conceptual frameworks and that science is capable of giving us knowledge about the world. The opposite of scientific antirealism.

Secondary qualities – According to the early modern philosophers, these are the subjective sensations (colors, tastes, odors, sounds, temperature) produced within us by the primary qualities of an object.

Skepticism – The claim that it is impossible to know anything to be absolutely true.

Social contract theory – The theory that the justification of government is based on an explicit or implicit agreement made by individuals among themselves or with a sovereign power (Hobbes, Locke, and Rousseau).

Solipsism – The view that nothing can be known apart from my self and the contents of my conscious experience, usually leading to the conclusion that “only I exist.” Finding solipsism to be implausible, philosophers such as Des-

cartes were motivated to find demonstrations of the external world or other minds.

Sophists – A group of educators in fifth – century Athens who taught the skills of rhetoric and argumentation, usually to prepare people for political careers. Most of the Sophists were advocates of skepticism and relativism.

Sound argument – A deductive argument that is (1) valid and (2) has all true premises. (Introduction is set after the preface in the FM) **Stoicism** – The view that we will find happiness only if we resign ourselves to accept whatever may happen in life. Historically, this view was based on the belief that the universe is fulfilling the benevolent purposes of divine providence and that every event is inevitable.

Strong AI thesis – The claim that an appropriately programmed computer really does have mental states such as understanding and believing. The opposite of the weak AI thesis.

Substance – A fundamental and independently existing reality that supports or underlies the various qualities or properties we perceive. Various philosophers who believe in substances disagree over how many kinds there are and what sorts of things qualify as substances. The concept was particularly important in the philosophies of the Pre-Socratic, Aristotle, Descartes, Spinoza, Leibniz, and Locke.

Synthetic judgment – A knowledge claim expressed by a synthetic statement.

Synthetic statement – A statement in which the predicate adds information to the subject that is not logically contained within it and in which its denial (even if false) does not result in a logical contradiction, for example, “All mothers are under fifty feet tall” is a synthetic statement. Contrasted with analytic statements.

Tautology – A statement that is true because of its logical form; for example, “X is identical to X.”

Teleological ethics – Any ethical theory that defines moral rightness or wrongness in terms of the desirability or undesirability of an action's consequences. Contrasted with deontological ethics.

Teleological explanation – An explanation of an event or thing in terms of the end, goal, or purpose it tends to achieve.

Teleology (or teleological) – From the Greek word *telos*, meaning “purpose” or “end.” A teleological metaphysics claims that nature exhibits purpose; that is, events in the world are directed to the fulfillment of some goal.

Transcendental method – Refers to conditions within the knower which makes knowledge or action possible. Kant's critical philosophy tried to set out the transcendental conditions that enable us to be knowers and agents.

Universal – (1) Any general term or concept that refers to a number of particular things that are members of the same group; for example, “human” is a universal that applies to each member of the human race. Since the time of Plato, there has been a controversy as to whether universals exist in reality, or whether they are mere concepts or words. See Conceptualism, Nominalism, and Realism. (2) As an adjective, it designates that which applies to all persons, at all times, in all circumstances, for example, universal truths, universal moral rules.

Utilitarianism – A theory of ethics and a political philosophy built around the claim that a good action is one that creates the greatest amount of good for the greatest number over any other alternative action.

Valid argument – A successful deductive argument whose form is such that if the premises are true, the conclusion necessarily must be true.

Verifiability principle – The criterion of meaning developed by the logical positivists stating that (1) a factual statement has cognitive meaning only if sense experience can provide evidence of its truth and (2) the experiences that would demonstrate its truth are identical to its meaning.

Virtue ethics – An ethical theory that focuses on those character traits that make someone a good or admirable person, rather than simply the actions

the person performs. Although it is a contemporary ethical theory, it traces its roots back to the Ancient Greeks (particularly Aristotle) and to Confucius.

Voluntarism – The theory that the will is prior to or superior to the intellect or reason. Accordingly, reason is viewed as merely an instrument for achieving the ends or goals that the will voluntarily chooses. Theological voluntarism claims that God declares an action to be morally good or evil solely on the basis of his free choice, for he is not compelled to do so because of any intrinsic property in the action itself. The opposite of intellectualism.

Weak AI thesis – The claim that artificial intelligence research may help us explore various theoretical models of human mental processes while acknowledging that computers only simulate mental activities. The opposite of the strong AI thesis.

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Alexander Pope – An Essay on Man.

Anicius Manlius Severinus Boethius – The Consolation of Philosophy

Aristophanes – The Clouds.

Aristotle – De Anima (Selections) – Physics – Poetica – Metaphysics – Nicomachean Ethics – Politics – Rhetoric (Selections) – On the Soul (Selections) **Saint Augustine** – On Free Choice of the Will – On Christian Doctrine – Confessions (Selections) – City of God (Selections).

Arthur Schopenhauer – The World as Will and Presentation (Selections).

Ashok Kumar Malhotra (tr.) – Transcreation of the Bhagavad Gita.

Baron d'Holbach– The System of Nature (Selections).

Baruch Spinoza – Ethics (Spinoza).

Bertrand Russell – Appearance and Reality – The Problems of Philosophy – Value of Philosophy.

Blaise Pascal – Pensées – The Memorial – Wagner.

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Charles S. Peirce – The Fixation of Belief – How to Make Our Ideas Clear.

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Thomas Reid – Essays on the Intellectual Powers of Man.

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Upanishads – Upanishads.

Vergil – The Aeneid.

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Ludwig Wittgenstein – Philosophical Investigations (Selections) –
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William Paley – The Teleological Argument – Natural Theology.

Zhuangzi – Zhuangzi.

TEST KEYS

Topic 1. Philosophy as a sociocultural phenomenon									
1	2	3	4	5	6	7	8	9	10
c	a	c	e	d	d	d	d	b	a
Topic 2. Eastern philosophy									
1	2	3	4	5	6	7	8	9	10
b	d	a	c	c	a	c	b	b	c
Topic 3. Ancient philosophy. Pre – Socratic philosophy									
1	2	3	4	5	6	7	8	9	10
a	d	a	b	b	b	c	a	b	c
Topic 4. philosophy of Socrates. Socratic schools									
1	2	3	4	5	6	7	8	9	10
d	a	a	b	a	c	c	a	b	c
Topic 5. Plato. Aristotle									
1	2	3	4	5	6	7	8	9	10
c	b	d	c	d	c	c	a	b	c
Topic 6. philosophy of the middle ages. Patristics									
1	2	3	4	5	6	7	8	9	10
a	b	b	a	c	d	d	d	d	d
Topic 7. philosophy of the middle ages. Scholasticism.									
1	2	3	4	5	6	7	8	9	10
c	c	a	b	c	a	c	a	a	b
Topic 8. Renaissance philosophy									
1	2	3	4	5	6	7	8	9	10
d	c	d	a	a	d	d	a	d	a
Topic 9. Philosophy of new time and of French enlightenment									
1	2	3	4	5	6	7	8	9	10
b	b	a	a	a	a	a	a	a	d
Topic 10. classic German philosophy									
1	2	3	4	5	6	7	8	9	10
b	a	a	b	b	g	b	a	g	b

Topic 11. Marxist philosophy									
1	2	3	4	5	6	7	8	9	10
b	c	a	b	b	d	c	a	b	d
Topic 12. Neoclassical western philosophy. philosophy of Nietzsche									
1	2	3	4	5	6	7	8	9	10
d	a	b	a	b	d	a	a	a	b
Topic 13. Philosophy of existentialism									
1	2	3	4	5	6	7	8	9	10
b	c	b	d	b	a	c	b	a	c
Topic 14. Positive philosophy									
1	2	3	4	5	6	7	8	9	10
b	c	a	d	a	a	b	c	b	c
Topic 15. Russian philosophy									
1	2	3	4	5	6	7	8	9	10
b	d	d	c	a	b	a	d	b	c
Topic 16. Ontology and epistemology									
1	2	3	4	5	6	7	8	9	10
c	c	d	a	d	c	c	c	b	a
Topic 17. Philosophical anthropology and social philosophy									
1	2	3	4	5	6	7	8	9	10
b	c	b	c	a	d	c	c	c	c

RECOMMENDED LITERATURE

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