

FEDERAL STATE BUDGETARY EDUCATIONAL INSTITUTION
OF HIGHER EDUCATION
"BASHKIR STATE MEDICAL UNIVERSITY"
OF THE MINISTRY OF HEALTHCARE OF THE RUSSIAN FEDERATION
(FSBEI HE BSMU MOH Russia)

PHILOSOPHY: TRAINING COURSE

Textbook

Ufa
2020

UDC 1(09)(075.8)

BBC87.3я7

P56

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Philosophy: training course: textbook /K.V. Khramova,
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A.S. Zubairova-Valeeva, N.R. Mingazova, G.R. Davletshina — Ufa:
Ufa: FSBEI HE BSMU MOH Russia, 2020. – 127 p.

The manual was prepared in accordance with the requirements of the Federal State Educational Standard of Higher Education in specialty 31.05.03 «Dentistry» 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 31.05.03 «Dentistry».

It is recommended to be published by the Coordinating Scientific and Methodological Council and was approved by the decision of the Editorial and Publishing Council of the BSMU of the Ministry of Healthcare of Russia.

UDC 1(09)(075.8)

BBC 87.3я7

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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 31/05/03, 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 (GK-3); 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 work in a team, tolerantly perceive social, ethnic, religious and cultural differences (GK-8).

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

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

1. Definition of philosophy. Philosophy is a system of worldview ideas, which reveal human attitude to the world and serve as guidelines for human actions.

There is another definition:

Philosophy is a science of general derivative laws and human attitude to the world.

The term philosophy comes from the Greek words “phileo” – love and “sophia” – wisdom, and means “love of wisdom”.

Since ancient times philosophy has been searching for answers to the following questions: What is world? Where does it come from? Who are we? Why do we exist? Where do we go? What is life? What is death? What is happiness? Physical sciences (such as Physics, Chemistry, etc.) are unable to give answers to such “eternal” questions since they cannot be answered from the scientific point of view. That is why philosophy studies them.

It is considered that philosophy, to be more precise philosophic mind, appeared in three different world civilizations almost simultaneously in 7-6 centuries BCE (Before the Christian Era). These are Ancient China, India and Greece.

2. Background of philosophy. How and why did philosophy come into existence? Ancient Greek philosopher Plato considers that philosophy begins with human amazement before the unknown world and a burning desire of

people to dispose ignorance and learn the essence of the world around. But what are the factors for philosophy birth? One can say that philosophy appeared when humanity achieved a rather high level of development. Moreover, philosophy came into existence at places where combination of spiritual, social and economic factors was the most successful for its development.

The spiritual factors involve:

1. Advanced religious and mythological thinking.
2. Elements of science which include information about heaven phenomena, alternation of seasons, plant growth, animal behavior and customs of people, mathematic calculations, etc.
- 3) Existence of trivial thinking (wisdom of life).

The social and economic factors involve:

1. With the beginning of the Iron Age personal relationships among people were replaced by material ones (trading). Human consciousness was divided from the objective understanding of reality to abstract thinking. Change and shift of meanings took place. That was what philosophic thinking demanded.
2. Division of labor into physical and mental. At first only priests were considered to be people of knowledge. However, a new wide stratum of rich people strove to confirm themselves in the society and make knowledge open for everyone. Philosophy gave an opportunity for that.
3. Transparent political system. Many Greek polises had electoral power and publicity in social issues. That made logic and language develop. Discussion and argumentation became common rules. Philosophy allowed people to prove their thoughts in disputes.

The best combination of the factors mentioned was shown in Ancient Greece. It was the place where philosophy acquired classical features. In the East the development of philosophy was detained due to a rather slow shift from the Bronze to Iron Age. Among other reasons one could also mention such as weak pre-scientific knowledge and severe religious traditions. That is why in China philosophy stood close to trivial mental thinking, while in India philosophy was close to religion.

Philosophy changed society. First of all, situational thinking was replaced by discursive. Second, human actions became more elaborate and intelligent. Third, people got more freedom for making decisions. Fourth, human conduct became more meaningful. Fifth, culture, science and society got an impact for development.

3. Subject of history of philosophy. For many years philosophers created a lot of images of man and the world. Philosophic culture can help to understand better the development of human civilization and modern issues. So, the subject of history of philosophy is, first of all, the system of developing fundamental ideas of human place in the world. Second, the subject also involves organizational forms, which unite these ideas (philosophic doctrine, schools, trends and movements).

What is meant by a **philosophic doctrine**? A philosophic doctrine is a system of normalized views and ideas of human relationship with the nature and society. Usually, a philosophic doctrine was represented by a certain philosopher (for example, Democritus' philosophic doctrine, and Bruno's doctrine of philosophy).

Philosophic schools come into existence when pupils of philosophers continue developing ideas of a certain studies of philosophy (for example, Plato school, Cartesian school, Marx school).

A **philosophic trend** involves a number of philosophic schools that have general principles but different ways of development (for example, neopositivism, existentialism).

A **philosophic movement** is the biggest formation that embraces a few philosophic trends and exists for many centuries. Now we shall discuss principle philosophic movements that appeared in the history.

4. The principle philosophic movements run as follows: materialism, idealism, sensualism, rationalism, and irrationalism.

Materialism holds that the only thing that can truly be said to exist is matter. Materialism denies existence of supernaturals. Types of Materialism include:

1. Vulgar materialism holds matter to be the only existing reality. Consciousness has no autonomy. K. Vogt, a German scientist and philosopher, held that thought is "secreted" by the brain, as bile by the liver. The main drawback of vulgar materialism is inability to learn the nature of ideal reality.

2. Naturalistic materialism bases itself upon achievements of natural sciences, explains features and laws of matter, and elaborates the problem of causality. The main drawback: existence of man and society is explained by natural factors.

3. Dialectical materialism (K. Marx, F. Engels) Objects and phenomena are understood through external and inner inter-relations. Historicity of an object is taken into account (an object's ability to develop with time).

Idealism holds ideal reality as a basis of existence. Idealism is divided into objective and subjective.

Objective idealism holds that the world exists independently of man and the nature.

Subjective idealism holds that the external world is reflection of human consciousness.

Sensualism and rationalism study the ways of perception of reality.

Sensualists admit sense perception to be the principle way of perception (through feelings).

Rationalism considers that human mind can learn the environment through abstract thinking (B. Spinoza).

Sensualism and rationalism played an important role in the development of philosophy and science. Later generalization of either sensitive or intellectual human abilities gave birth to such philosophic trend as scientism (Latin "Scientia" – knowledge, science), in which natural science is considered to be a true sample for human actions.

Irrationalism holds that reason gives many opportunities to learn the world but is only a part of our mental universe. There also exist irrational ways of learning the environment, which include will, feelings, subconscious mind, and intuition.

Questions for self-control:

1. What are the definitions of philosophy as a science?
2. What words make the term philosophy?
3. What questions does philosophy answer?
4. Why, according to Plato, there was a philosophy?
5. List the three civilizations in which philosophy was born
6. List the spiritual background of the development of philosophy
7. Tell us about the socio-economic background of the development of philosophy
8. How has society changed with the advent of philosophy?
9. What are the structural components of the philosophy unites?
10. What is the subject of philosophy?
11. What is a philosophical doctrine?
12. What is a school of philosophy?
13. What is a philosophical course?
14. What is the philosophical direction?
15. List the main philosophical directions in philosophy
16. What is Materialism?
17. What is Vulgar Materialism?
18. What is Naturalistic Materialism?
19. What is Dialectical Materialism?
20. What is Idealism?
21. What is Objective idealism?
22. What is Subjective Idealism?
23. What is Sensationalism?
24. What is Rationalism?
25. What is Irrationalism?

Topic 2. EASTERN PHILOSOPHY

Lesson plan and relevance of the topic.

Plan:

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

Egypt, Palestine, Mesopotamia, Iran, India, China and a number of contiguous countries referred to the territory of Ancient East from the third millennium BCE (Before the Christian Era) till the beginning of the Christian Era. Good and developed philosophic systems were observed in Ancient India and China.

1. Philosophy of Ancient India

Philosophy of Ancient India includes three periods:

1. Vedas period (XV-VI centuries BCE)
2. Epos period (VI-II centuries BCE)
3. Sutra period (II century BCE – VII century CE (Christian Era))

Vedas period.

The name of the period comes from the name of religious texts. The Vedas is a large corpus of hymns in honor of Gods. Indians believe that the Vedas were given to people by the God. Historians regard the Vedas as some of the oldest texts in the world.

The Vedas consist of four structures, which are called *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvaveda*. Each Veda consists, in turn, of four parts called *Samhitas*, *Brahmanas*, *Aranyakas*, *Upanishads*.

Rigveda is the oldest part of the corpus. It contains 1028 hymns, in which ancient Gods are being praised.

Yajurveda contains maintenance for priests during Vedic sacrifice ceremonies.

Samaveda consists of songs and melodies used during sacrifice ceremonies.

Atharvaveda contains magic formulas and mantras.

Samhitas contain hymns, in which various Gods are being praised. They are regarded to be the oldest part of the Vedas.

Brahmanas are textbooks of prayers and rituals for priests. They are written in prose.

Aranyakas (forest books) are the result of discussions held in forests about God, meditations and rituals.

Upanishads contain principle conceptions of philosophy of Hinduism. The word “Upanishad” is translated as “sitting by the Teacher's feet”. It shows that the texts has a tutorial character. They were read by gooroos to their selected pupils who were sitting by their teachers to learn mystic knowledge. Upanishads contain the following principle ideas of Hinduism.

1. Individual soul (Atman) and Universal soul (Brahman) are equal
2. Brahman has no form. It is eternal.
3. The visible world is illusion (Maya).
4. Soul goes through a cycle of lives (Sansara), its subsequent path depends on the actions (Karma) it took in the past.
5. Soul can achieve liberation from material existence (Moksha) and never incarnates on the Earth again.
6. In the Universe all things exist in unity.

Ontology of Indian Philosophy (theory of existence).

The endless history of Cosmos is based on the law of cyclicity (Rhita). The Creator (Brahma) creates the world out of nothing (Brahma's Morning). Then the world develops (Brahma's Day). Afterwards, it disappears and returns to the Creator (Brahma's Evening). Then not-being comes and God stays in a non-apparent condition (Brahma's Night). Each cycle lasts 100 cosmic years (25000000000 earth years). After that God creates another world, a new Universe, which is more perfect than the previous one.

Epistemology of Indian Philosophy (theory of knowledge).

Indian philosophy studies various types of consciousness and processes, which take place in the consciousness when dealing with different subjects and

phenomena. There exist three types of consciousness:

- maya is consciousness full of illusions and misbelieves;
- prakriti is a material consciousness;
- purusha is a “pure” consciousness.

Man's goal is to achieve pure consciousness by leading the right way of living, taking the right knowledge (from the Vedas), meditating and doing special exercises.

Soul in Indian Philosophy.

A human soul consists of two elements that are *Atman and Manasa*.

Atman is a particle of God Brahma in a human soul. Atman is eternal, unchangeable, and self-sufficient. Atman is equal with God Brahman: Atman is Brahman. The principle goal of man's life is to dissolve the individual soul (Atman) in the Universal soul (Brahman). It will alleviate immortality and lead to great bliss.

Manasis a part of a human soul, it appears during life. Manas constantly develops. It either achieves higher or lower levels depending on human actions (personal experience and fate).

Epos period.

Two eposes were written during this period — “Mahabharata” and “Ramayana”. They contain plenty of important philosophic problems. These involve, for example, questions of man's duty, ethics, justice, morals, devotion to God.

Sutra period.

Sutras are texts, which consider different problems of human life: dharma, artha, kama, moksha.

Dharma-sutra describes laws of man's behavior depending on his caste, age or sex.

Artha-sutra describes laws of labor, business and state life including financial success and power.

Kama-sutra describes philosophy and practice of love and pleasure.

Moksha-sutra describes rules of spiritual human rise, which make end to human sufferings and help to achieve unity with Brahman.

2. Philosophy of Ancient China.

China became center for a few interesting philosophic systems. These are called Taoism, Buddhism, Confucianism, Legalism, Mohism, etc.

Let's study Confucianism.

Confucianism is a philosophical school that regards man as a social individual. Its founder is Confucius, who lived from 551 till 479 BCE.

Analects of Confucius are the main source of Confucianism.

Confucius considered the questions of social behavior and state power. He tried to find out how the society and authorities could cooperate to live in harmony and prosperity. Confucius suggested the idea of calm king's power. As an example, he spoke about family relationships, where the commander treats his subordinates in the same way as father treats his sons, while subordinates obey their commander as their father.

Confucius' concept of humaneness is probably best expressed in the Confucian version of the *Golden Rule* phrased in the negative: "Do not do to others what you would not like them to do to you".

These principles of an exemplary man were described by Confucius as necessary for creating order in the society:

- to live in society and for society;
- assenttoeach other;
- juniorsshouldobeyseniors;
- people shouldobeytheirking;
- man should control oneself, be moderate, avoid emergencies;
- people should remainhumane.

Confucius also composed codes for rulers and their subordinates.

A good ruler should have the following personality qualities:

1. Obey the king and follow Confucian principles.
2. Take virtue as the basis of power.

3. Obtain all the necessary knowledge.
4. Serve the country, be a patriot.
5. Be ambitious, set high goals.
6. Be a gentleman.
7. Do good to the country and its people.
8. Show a good example of oneself.
9. It's better to convince than to command.
10. Take care of the whole country and its people.

Subordinate's qualities:

1. Be loyal to his ruler.
2. Be hardworking.
3. Study and make progress constantly.

Confucianism played a great role in uniting the Chinese society. It still does.

Questions for self-control:

1. Which countries belong to the space of the Ancient East?
2. What periods is the philosophy of ancient India divided into?
3. Tell us about the period of the Vedas
4. What philosophical ideas lie in the Upanishads
5. Tell about Indian ontology
6. Tell us about Indian gnoseology
7. Tell us about the problem of the soul in Indian philosophy
8. What is the essence of the period of the epics?
9. Tell us about the sutra period
10. What philosophical systems developed in ancient China
11. Who is the founder of Confucianism? What are the main issues considered by Confucius?
12. List the principles of correct behavior formulated by Confucius.
13. What qualities in the opinion of Confucius should have leader?
14. What qualities in the opinion of Confucius should have subordinates?
- 15.** What is the role of Confucianism in Chinese society?

Topic 3. ANCIENT PHILOSOPHY.

PRE-SOCRATIC PHILOSOPHY

Study questions:

1. Stages of ancient philosophy.
2. The Milesian school.
3. Philosophy of Heraclitus of Ephesus.
4. The Eleatic school.
5. The School of Atomists.

1. Stages of ancient philosophy. The Ancient philosophy is a combination of philosophic studies of Ancient Greece and Rome.

Among peculiarities of the ancient philosophy one can single out:

- human reason is a means of perception;
- philosophers strive to reasonable argumentation and logic motivation.

Ancient philosophy influenced the history:

- it determined the direction of development of western-european civilization;
- it became the prerequisite and basis for the development of european science.

There single out three stages in the development of Ancient philosophy:

- birth (end of VII-V centuries BCE);
- classic period (IV century BCE);
- hellenistic period (III century BCE – II century CE).

During the first period philosophers tried to understand the essence of the nature (natural philosophy) and the whole world. The philosophers asked such questions as: “What does Cosmos consist of? What is a source for everything that exists?” The questions of a human life, psychology and ethics were secondary ones.

The philosophical schools of the first period included:

- the Milesian school;

- the Eleatic school;
- school of Heraclitus of Ephesus;
- the pythagorian school;
- the school of atomists.

The second stage is characterized as a period of maturity and prosperity of ancient philosophy. Philosophers began studying a human life (the subjective-anthropological tendency of philosophy). Philosophers started to pay more attention to humanitarian problems due to the influence of the philosophic ideas and studies of Socrates and Sophists. During these second period one can single out:

- philosophy of Socrates
- philosophy of Plato
- philosophy of Aristotle
- sophism
- the cynic school
- the syreniacs school.

The third period is characterized by the decay of slave society, disintegration of Greece and its conquering by other states. It led to widening of social and cultural connections but at the same time gave birth to a catastrophe of man's personal existence. Philosophers focused on the problem of man's adjustment to a complicated social life. There appeared philosophical schools of epicureans, stoics, skeptics and neoplatonics.

2. The Milesian School. It appeared in Ancient Greece in the sixth century BCE. The name comes from the name of the city of Miletus (Asia Minor) where the school was founded. Its main representatives are Thales, Anaximander, Anaximenes.

Thales of Miletus (640-560 BC) is regarded as the founder of the European science and philosophy. He is known as “the first philosopher”. (He was a very educated person. He was a geometer, astronomer, engineer, merchant and a traveler. He built his knowledge of Mathematics and Astronomy while traveling in the East. In the science he stated that there are 365 days in the year. In

Geometry according to Thales' law an angle inscribed in the semicircle is always right. He was the first who suggested the idea that Cosmos came into existence according to natural laws and was not created by Gods.) The principle question of his philosophy was: Where does everything come from? He noticed that plants grew out of humid seeds; living beings ate humid food and concluded that the beginning for everything was water.

Anaximander (610-546 BCE) is Thales' pupil and the author of the first philosophical book ("Of nature"). He invented a sun-dial and created the first geographic map of the world, he also systematized all geometric laws. Anaximander described the idea that man evolves from other animals. He anticipated Darwin's theory.) We learn that Anaximander took the beginning or first principle to be an endless, unlimited primordial mass (*apeiron*), subject to neither old age nor decay, which perpetually yields fresh materials from which everything we can perceive is derived.

Anaximenes (died in 528 BC) is regarded to be Anaximander's pupil. He held that air is the source of all that exists. Everything is air at different degrees of density (wind, fog, water, silt, earth, rocks) and vacuum (fire, gas).

3. Philosophy of Heraclitus of Ephesus. Heraclitus (530-467 BC) was born in Ephesus. (He comes of a royal kin. He lived alone. Heraclitus was called "dark" for his sophisticated language. He was sometimes called "crying" since when he went outside for a walk and saw so many miserable people he cried feeling pity for everyone.) Heraclitus is regarded to be the first philosopher dialectician. He stated that:

- world is constantly moving and changing ("one cannot enter the same river twice", "there is a new sun every day");
- unity and contradiction of things and phenomena are the basis of life.

All things shift from one state to another: from day to night, from youth to age, from life to death. But all these changes resign to Logos that is the World Reason. Fire is the source for everything that exists. Fire gives birth to air, water, earth, and fire again that creates a cycle. That is why existence has neither beginning nor end.

4. The Eleatic school. The Eleatic school was founded in the city of Elea on the territory of modern Italy. The main representatives are Xenophanes, Parmenides, and Zeno. They rejected Heraclitus's philosophy of constant world changing and developed the idea of united, eternal and unchangeable basis of the world.

Xenophanes (570 BC) was one of the founders of the Eleatic school. (He led an ascetic life, had a sharp critical mind, and wrote poems). He was the first who proposed the idea that all Gods are only the result of human fantasies. People created Gods with human physical resemblance and moral traits. Xenophanes suggested the idea of a single eternal and allmighty God. Under the influence of these ideas Parmenides created a new theory of world arrangement.

Parmenides searched for an answer to the question: What is the true objective reality? He came to the conclusion that the true reality could not be something changeable, contradictable and unstable (as Heraclith thought). He stated that existence:

1. Has neither beginning nor end.
2. Unbroken.
3. Permanent and still.
4. Unified and solid.

World is a sphere, the most perfect figure. Parmenides was the first (in the history of Philosophy) who divided consciousness to perceptive (sense receptors) and rational (reason).

Zeno of Elea (490-430 BCE) invented an unordinary way of proving Parmenides' philosophy. He created "arguments against motion" which are known as paradoxes of Zeno. These involve "The Dichotomy", "The Achilles" and "The Arrow", etc.

- The *Dichotomy*: Motion is impossible since "that which is in locomotion must arrive at the half-way stage before it arrives at the goal."

That is, suppose an object moves from point A to point B. To get to point B the object must first reach the midpoint B1 between points A and B. Howev-

er *before* this can be done the object must reach the midpoint B2 between points A and B1. Likewise *before* it can do this, it must reach the midpoint B3 between points A and B2, and so on. Therefore the motion can never begin.

A-----B3-----B2-----B1-----B

- *The Arrow*: “If everything when it occupies an equal space is at rest, and if that which is in locomotion is always occupying such a space at any moment, the flying arrow is therefore motionless.”

That is, suppose an arrow is flying continuously forward during a certain time interval. Take any instant in that time interval. It is impossible that the arrow is moving during that instant because an instant has a duration of zero, and the arrow cannot be in two different places at the same time. Therefore, at every instant the arrow is motionless, hence the arrow is motionless throughout the entire interval.

So, motion is impossible, the objective reality is motionless and unchangeable.

5. School of atomists. Atomism is a theory that states that reality consists of invisible stable building blocks. The main ideas were formulated by Leucippus and Democritus.

Democritus (460-360 BC) was born on the south east of Ellas. He studied and traveled a lot. He was in Italy where he listened to Eleats. He also visited Egypt, Babylonia, Iran, India, and Ethiopia. He knew Socrates, made friends with Hippocrates. Democritus is widely known as a “laughing philosopher”. He always laughed. Everything serious seemed frivolous to him. But his laugh was bitter. He considered all human actions were worth to be laughing at.

Democritus stated that reality consists of many atoms. Atoms are eternal and permanent. They do not appear and die. They exist and move in vacuum. While moving they connect with each other to create things of the external world. Variety of things is explained by different combinations of various types of atoms. Atoms are different in size, shape, and location. “It is easy to drink milk because its atoms are round and smooth. Mustard's atoms are hooked.” He spoke about atom circulation in the nature. Things, living beings are born and

die. After their death new things and organisms come into existence out of the same atoms. A human being is also an accumulation of atoms. Man differs from other living beings only by his soul. Soul consists of soft, flexible and fiery atoms. Man dies when soul atoms are exhausted. Democritus was a rationalist. He thought man should use reason to learn atoms.

Questions for self-control:

1. What is ancient philosophy?
2. What are the main features of ancient philosophy?
3. What is the historical value of ancient philosophy?
4. What stages distinguish in the history of the development of ancient philosophy?
5. Name the features of the first stage of development of ancient philosophy.
6. List the philosophical schools of the first stage of the development of ancient philosophy.
7. Name the features of the second stage of the development of ancient philosophy.
8. List the philosophical schools of the second stage of the development of ancient philosophy.
9. What are the features of the third stage of development of ancient philosophy.
10. List the philosophical schools of the third stage of development of ancient philosophy.
11. List the main representatives of the Miletus School. What did they do?
12. What was the origin of the world at Thales?
13. What was the origin of the world in Anaximander?
14. What was the origin of the world in Anaximenes?
15. What ideas about the world did Heraclitus have?
16. What was the origin of the world in Heraclitus?
17. List the main representatives of the Eleatic school.
18. What did Xenophanes say about the gods?

19. What did Parmenides say about being?
20. What are the two forms of knowledge first identified by Parmenides?
21. What is Atomism?
22. What, in the opinion of Democritus, is the world?
23. Tell us about the significance of atomism for the development of human knowledge.

Topic 4. PHILOSOPHY OF SOCRATES.

SOCRATIC SCHOOLS

Study questions:

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

1. Philosophy of Socrates. Socrates (469-399 BCE) is the most respectful philosopher in Ancient Greece. He did not leave any notes but was known as a most outstanding sage and teacher of philosophy. Socrates spoke about his views and ideas to people in discussions, argues and dialogues. His principle themes for discussions were questions which still remain popular. These involve such issues as good and evil, love, happiness, honesty, etc. Socrates turned the direction of philosophic research from nature to man.

Speculating on the subject of the good and evil Socrates came to the conclusion that the reason for any evil is ignorance. (The man who does evil, in fact, does not intend to do it. That is why his action is considered not to be a sin but a mistake. The man himself, in turn, is not an evildoer but a simple illiterate.) That is why virtues are to be taught. For instance, man is taught how to walk though he has legs when he is born. In the same way he should be taught to be fair. A fair person will never do anything unfair as well as a man who can walk will never grabble or cut the legs complaining that he is tired of walking.

The ethic philosophy of Socrates can simply be expressed by the formula: knowledge = virtue = happiness. The principle task of philosophy is to help a person to relive, i.e. to acquire true moral qualities. Socrates singles out three main virtues:

1. Moderation (know how to sustain one's passions).
2. Courage (know how to overcome danger).
3. Justice (know how to follow human and divine laws).

These virtues come from man's nature. These are virtues man should strive to achieve. They are supreme. All the rest virtues such as wealth, glory, health and even life are not regarded as supreme ones.

Socrates was not accepted by authorities. He was thought to be a person who came across the social traditions, disoriented young people and did not regard Gods. For that he was sentenced to execution. He drank a cup of poison (hemlock).

Achievements of Socrates' philosophy:

1. He turned the philosophical research to man.
2. He promoted knowledge in the society.
3. He invented maieutics, a method of suggestive questions, which help a companion to find the truth.
4. He used dialogues to come to the truth, i.e. in disputes. The former philosophers used declarations.
5. He had a lot of pupils, for example, Plato.

Socratic schools.

Socratic schools are philosophical systems which were created under the influence of Socrates' ideas developed by his pupils. Let's discuss two Socratic schools: the Cynic school and the Hedonic school.

All these schools stick to the principle: Happiness is considered to be the supreme goal of a human life (eudaemonia). Cynics believe that a person can be happy if his life is as simple and close to the nature as possible. Cyrenaics believe that a person should be satisfied and happy with what he has in the pre-

sent. These contradicting programs are based on the single principle of man living in unity with the nature.

2. The Cynics school. The name of the school comes from the word “kinos” that means “a dog”. The philosophy appears during the crisis of an ancient polis. The principle aim of this philosophical system is not to work out sophisticated philosophic theories but approve cynical way of living. Life should be as simple as possible and should be led outside society. A sage is a person who knows what the good is. He should satisfy only natural needs and avoid surfeits. Vice is the result of stupidity. A stupid person always searches for happiness somewhere except himself. (The Cynics always had bad food, torn clothing, slept on the ground, led beggarly life. Dependence was a shame.) Cynicism is a logical phenomenon. The philosophy appears as a reaction to the wide spreading cult of luxury and physical beauty. Many people saw spiritual poverty in such miserable ideals.

The principle characteristics of Cynicism run as follows:

- asocial freedom is an ideal man should strive to. (Asocial freedom is freedom from society);
- hermitry;
- having no home, vagabondage;
- parasitic way of living, begging;
- they praise mental and physical poverty;
- severe austerity, aloofness;
- they did not accept authorities;
- radicalism, paradoxicality, shamefulness.

The main representatives are Antisthenes, Diogenes of Sinopes.

Antisthenes (455-360 BCE) is the founder of the Cynic school. He comes from Athens. He is a representative of the poor. The main goal of a goodwill life is calmness. To achieve that man should refuse from everything that makes him dependent: property, earthly pleasures, artificiality and morals. One should feel indifferent to amenities. That will make people free and happy. It is Antisthenes' motto.

Diogenes of Sinopes (died in 323 BCE) is Antisthenes' pupil and a most famous Cynic. He uses Antisthenes' ideas in practice. Diogenes left no philosophic notes but is widely known for his clownish and scandal conduct and way of living. (He lived in a barrel. Once he said to Alexander the Great: Stand out of my sunlight!)

His motto is: "No community, no home, no motherland".

Diogenes is the first person known to have said, "I am a citizen of the whole world (*cosmos*), "he rejects marriage. He laughs at people who lead an ordinary life ("I am looking for a man!") He rejects any law except laws of the nature. He is a beggar. Diogenes is proud of his independence from the external world. He idealizes life of primitive people.

The Cynic school has influenced the world culture. The Cynic ideas have influenced the works of Russo, Lemma, Tolstoy and many other writers.

The Cynic views are also met in the philosophy of Stoics and Christian hermits.

3. The Cyrenaics school. The name comes from the name of the city of Cyrene (the north of Africa). Another name of the school is the Hedonic school (comes from the Greek word that means "pleasure"). The founder of the school is considered to be Aristippus.

Aristippus (died in 366 BC) believed that pleasure is the only goal man should aim at. He was in favor of Dionysius, the tyrant of Syracuse where he lived for a while.

Aristippus developed Socrates' idea that practical knowledge is more important than theory. The basis for perception is feelings related to the body's state. Such feelings are divided into two types: pleasures (of different degrees) and miseries (of different degrees). That is why pleasure is the only goodness, while misery is evil. That is why man should strive to goodness, i. e. to get physical pleasures and avoid pain.

One can feel pleasures neither in the past nor in the future. That is why man should learn to enjoy life of the present. Sage is a man who can enjoy life, appreciate physical pleasures and spiritual joys but still can control his desires.

A philosopher should be ready to get pleasure when it is possible but he should also refuse from them if it can lead to pain.

The Cyrenaic school existed for 100 years. Afterwards, their ideas were developed by the epicurean philosophers.

Questions for self-control:

1. Who is Socrates?
2. What were the main themes in the philosophy of Socrates?
3. What revolution did Socrates accomplish in philosophy?
4. What is the main conclusion made by Socrates comprehending the nature of good and evil?
5. What, in the opinion of Socrates, is the task of philosophy?
6. What are the three main virtues of Socrates?
7. What is the significance of the philosophy of Socrates?
8. How did Socrates die?
9. What schools are called Socrales?
10. From what word does the name of the school come?
11. What is the main purpose of the philosophy Cynics?
12. List the characteristic features of the philosophy of Cynicism and lifestyle.
13. Who were the representatives of the cynics school?
14. Tell us about the philosophy of Antisphen.
15. Tell us about the philosophy of Diogenes.
16. What mark did the school of cynics leave in the spiritual culture of mankind?
17. Where does the name of the Cyrenaicsschool come from?
18. Who is the founder of the Cyrenaicsschool?
19. What did Aristipp consider the basis of knowledge?
20. Who is the sage according to Aristippus?
21. How many years did the Cyrenaics school exist?

Topic 5. PLATON. ARISTOTLE

Study questions:

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

1. Philosophy of Plato. Plato (425-347 BCE) is an outstanding philosopher of Ancient Greece, the founder of the idealistic movement of philosophy, and the founder of the Academy. Plato was born in Athens. He was raised in an aristocratic family. His real name is believed to have been Aristocles ("Platon" means "broad"). He was a student of Socrates. After the death of his teacher he left Athens and traveled a lot. He was in Egypt, where he studied the mysteries of priests. In Italy he communicated to Eleats. When he returned he founded a school in the Grove of Academe (Academy) that existed for 1000 years.

Plato's philosophy can be divided in four parts:

1. Ontology (theory of existence).
2. Epistemology (theory of knowledge).
3. Cosmology (theory of universe).
4. Ethics and state's theory.

Ontology Plato's metaphysics divides the world into two distinct aspects: the intelligible world of "forms", and the perceptual world we see around us. The perceptual world consists of imperfect copies of the intelligible forms or *ideas*. In the perceptual world, the particular objects we see around us bear only a dim resemblance to the more ultimately real forms of Plato's intelligible world. Such ideas are real and are placed by Plato in the after world called Urania. The perceptual world does not really exist since it is 1) secondary in relation to the world of intelligible forms, 2) changeable and temporary. It is only the world of ideas that really exists. 1) An idea always precedes its representation in the perceptual world. 2) Ideas are eternal and permanent.

Epistemology Plato believes that man should learn only ideas since things in the perceptual world are only temporary representations of eternal ideas. People can learn using:

1. Perceptive way (sense-perception). It is needed for man's good orientation in the perceptual world around us.
2. Rational way (reason) for learning ideas. Man uses it for finding the truth and solving important problems.

Only highly educated intellectuals and philosophers can understand the intelligible world of forms. They possess the true knowledge (*Philosophy is considered to be the most perfect science*).

Cosmology Cosmos was created by a very kind deity called the Creator (the World Architect). He creates the world from the former intelligible forms and initial matter. To shift the Good from the intelligible world to perceptual the Creator creates the world soul and four elements. These elements form the Body of the Universe (in the form of a sphere), planets and nature. The centre is the Earth. Afterwards, deities and human beings are created. Animals are living beings originated from bad-natured humans. The final stage is creation of things and inanimate nature. So, Cosmos is regarded as a reasonable living being that is divided into the World Reason, World Soul and World Body.

Ethics and state's theory Ethics and the theory of an ideal state were the most important in Plato's philosophy. As well as many other philosophers in the history Plato dreamt of creating a fair and prosperous state. He described six state structures:

1. Monarchy is a political system with a single fair ruler.
2. Tyranny is a political system with an unfair single ruler.
3. Aristocracy is a fair power of minority.
4. Oligarchy is an unfair power of minority.
5. Democracy is a fair power of majority.
6. Timocracy is an unfair power of majority, military commanders, and the army.

Plato preferred aristocracy and monarchy, while tyranny, oligarchy and timocracy are considered to be unfair political systems. Democracy also grows unfair. Plato asserts that societies have a tripartite class structure:

- productive (Workers) — the labourers, carpenters, plumbers, masons, merchants, farmers, ranchers, etc. they have little private property;
- protective (Warriors or Auxiliaries) — those who are adventurous, strong, brave, in love with danger; in the armed forces;
- governing (Rulers or Guardians) — those who are intelligent, rational, self-controlled, in love with wisdom, well suited to make decisions for the community. They do not have private property.

The residents of the state spend spare time, have meals, and rest together. Labor of slaves is permitted. There is no marriage, wives. Children are common. Children are referred to classes in accordance with their talents. Children without talents are to be killed.

2. Philosophy of Aristotle. Aristotle (Greek: Ἀριστοτέλης, *Aristotélēs*) (384 BC – March 7, 322 BC) was an ancient Greek philosopher, a student of Plato and teacher of Alexander the Great. He was the founder of the philosophical school Lyceum. Aristotle came from the family of doctors.

Ontology and epistemology.

He asks the question: “What is existence?” and gives the answer that existence is essence or substance that cannot exist in any other form. It exists in itself. Substance has a number of features called categories. A category is a generalized characteristic of the reality. Aristotle singles out ten categories:

1. Substance.
2. Quantity.
3. Quality.
4. Relation.
5. Place.
6. Time.
7. Position.

8. Condition.

9. Action.

10. Misery.

A human being is able to perceive only features of the reality, not substance.

Aristotle disagreed with Plato that the perceptual world was not real and that ideas could exist without material things. Aristotle said things could exist independently, ideas were secondary, Philosophy should study the real world. Aristotle created a theory of matter and form. The major kinds of causes come under the following divisions:

1. The material cause is that from which a thing comes into existence.

2. The formal cause tells us what a thing is, that any thing is determined by its structure and form.

3. The efficient cause is that from which the change or the ending of the change first starts.

4. The final cause is that for the sake of which a thing exists or is done.

According to Aristotle the formal cause is the most important. A thing's form contains the essence of a thing. In epistemology he opposed the perceptive and rational cognition. Perceptive learning is the basis for reason and connects it to the material world.

Theory of soul.

Aristotle expands his theory of both form and matter on a human being. Form is man's soul, while substratum (matter) is his body. That is why a human soul and body compose a single unity. Aristotle singles out three levels of a human soul:

- the nutritive soul (plants);
- the perceptive soul (animals and plants);
- the rational soul (humans only).

The rational soul strives to learn the reality and the Highest Good. The Good directs human's will in the right direction. So, Aristotle said that human's

creative reason learns the reality and practical reason, which directs human's will in the right direction.

Theory of state.

Aristotle was a realist. He believed it was impossible to build an ideal state. Moreover, Aristotle said that a state can eventually be turned into Tyranny. As well as Plato he believed that the state should live in justice, and teach virtues to its citizens. Aristotle singled out six kinds of political systems:

1. Tyranny.
2. Supreme oligarchy.
3. Ochlocracy (power of crowd, supreme democracy).
4. Monarchy.
5. Aristocracy.
6. Polity (combination of moderate oligarchy and democracy).

Aristotle considered Polity to be the best political system. It is a state of middle class. Aristotle's work is the top of Ancient Philosophy. He created the system of knowledge that was studied for 2000 years.

Questions for self-control:

1. Who is Plato? Who was his teacher?
2. What was the name of the school of Plato in Athens?
3. In which four parts can Plato's philosophy be divided?
4. What is the essence of Plato's ontology?
5. Describe the epistemological ideas of Plato.
6. Tell us about the cosmology of Plato. What is cosmos in his opinion?
7. Ethics and theory of the state of Plato.
8. List the six methods of government described by Plato.
9. What types of government Plato considered optimal?
10. Who is Aristotle?
11. In what did Aristotle disagree with Plato?
12. What four reasons, according to Aristotle, are needed for a separate thing to exist?
13. What is being, according to Aristotle?

14. List the ten categories of being designated by Aristotle.
15. What are sensual feelings, according to Aristotle?
16. What did Aristotle say about the soul? What are her three levels highlighted?
17. What is the nutritive soul responsible for?
18. What is anperceptive soul?
19. What is a rational soul?
20. What is the creative mind?
21. What is practical intelligence?
22. What did Aristotle think about the ideal state of Plato?
23. What are the six types of state Aristotle singled out?
24. What form of state did Aristotle consider the best?
25. What role does Aristotle play in philosophy?

Topic 6. PHILOSOPHY OF THE MIDDLE AGES.

PATRISTICS

Study questions:

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

1. Peculiarities of the Middle Ages Philosophy. The Middle Ages is the period that lasted since the fall of the Western Roman Empire in 476 to the fall of the Eastern Roman Empire in 1453 (when Constantinople was taken by the Turks). In terms of Philosophy the Middle Ages started in the second century CE and lasted up to the XVI th century. It was the time of Christian Doctrines and beliefs coming into existence.

Peculiarities of the Middle Ages philosophy:

1. Theological character. In other words God becomes the main subject of the philosophic research. The thinkers of the period paid little attention to such subjects as nature and universe.

2. Dogmatism. The philosophy based itself on dogmas, facts that need not to be proved.

The Medieval philosophy has two principle sources:

1. The ideas of the ancient thinkers (mainly these are Plato and Aristotle)

2. The ideas of Christianity.

Principle Characteristics of the Middle Ages Philosophy:

1. *Teocentrism*. It is based on the dogma of creation. The principle source of everything that exists is supernatural, self-sufficient and perfect GOD. He is eternal, constant, all-mighty and all-pervading. God is the only one who really exists. He is the Creator of everything that exists. The creation of the world is an act of God's will. That is why all things are relative and dependent.

2. *Creationism*. (Latin "creation") It is also based on the dogma of creation. God created the outer world from nothing. Everything is divided in levels depending on how near it is to God. Material is considered to be the furthest level from God. Then come minerals, plants, animals, people and angels. Man is the most perfect of all creatures on the Earth. He stands over nature and has a divine entity. As a divine creature man has will and reason. However, as a material creature he needs salvation. His salvation is possible through perceiving God and improving his spirituality. Such a position opened new opportunities for independent actions and reasonable choice.

3. *Providentialism*. (Latin "providential" mans "foresight", "salvation") Man's life as well as the destiny of all mankind is predetermined by God and lead to salvation.

4. *Revelation*. It is based on the dogma of revelation. One can perceive the world only through God. However, God cannot be perceived. Despite that, He allowed to perceive Him through revelation that is the Bible. That is why

the only way of perceiving the truth (God and everything that exists) is through the Bible. The entity of God can be learnt only by a supernatural way and faith.

All Medieval ideas were estimated by the principle: “the older the truer”. Philosophers had to reveal the essence and content of the saint books. The thoughts of the thinkers themselves were not paid much attention to. They were only estimated to be earthly pride. A good philosopher was the one who knew saint books backwards and forwards. During the Middle Ages Philosophy was but a handmaid to religion.

2. Periods of the Medieval Philosophy. There singled out two principle periods. These are Patristics and Scholastics.

Patristics (II-VIII th centuries) (Latin “Pater” means “father”) is a study of church fathers. The early stage of Patristics is called apologetic (apologetika means “I defend myself”). During the epoch of Patristics there appeared the most basic principles and notions of the Medieval philosophy. The most outstanding philosophers of the period were Philo f Alexandria, Plotinus, Tertullian Carthaginian, Boethius Severinus and Augustine of Hippo.

Scholastics (VIII-XIV th centuries) (Latin “Schola” means “school”) “scholastic philosophy” is the philosophy that was taught at religious schools and Medieval Universities. At this period theology was gradually divided from philosophy. The most outstanding philosophers of Scholastics were Eriugena, Anselm Canterbury, Peter Abelard, Thomas Aquinas, and William of Ockham.

3. Philosophy of Saint Augustine or Augustine of Hippo (Augustine Aurelius). Augustine was one of the most important figures in the development of Western Christianity. He was born in North Africa in a family of Roman patrician. He led a free life when he was young. Then he turned to Christianity. He became an ascetic and a bright protagonist of Christianity. He based his philosophic views on Plato’s philosophy.

God and world in Augustine’s philosophy. Everything that exists is included in God. God is eternal, permanent and self-identified. One cannot describe God by the attributes “later” or “earlier”. He always exists in “now”. In other words God stays out of time and space. That is why He is always everywhere.

There was nothing except God before the moment of creation. God created everything in accordance with the “seeds of Logos” implemented in substance. Substance contains embryos of all things and phenomena. When time comes a thing or phenomenon naturally develops from the “seeds”.

God creates not only substance but also time. Augustine’s comprehension of time differs from the ancient point of view. The ancient philosophers thought time was motion in cycle. But such cyclic motion gives nothing for perceiving history. Augustine says that time is inconvertible. Time has, he believes, a linear character. History never repeats. So, thanks to Augustine’s ideas time is not reduced to natural processes only. He produces the notion of historical progress of society.

Man and society in Augustine’s philosophy. Man consists of the body and soul created by God. The soul is immortal and should take care of the body. Thanks to the unity of the body and soul man can feel, think and move. It allows him to take a special place in the world.

Speculating on the problem of the good and the evil in the outer world and man’s life Augustine says that the evil appears when there is not enough good. The evil does not have any reason or source. The evil is the result of the human mind and will’s shortcomings, which lead him to evil acts. Love, faith and will draw man near to God. Man himself is free to choose a way.

Augustine claims that an ideal society should serve to people. Such society should be built on the spiritual values. However, in real life society functions through enforcement.

Perception and Faith. Man strives for God since he sees love, calmness and grace in Him. Man can perceive God through reason and knowledge of Theology and Philosophy. There is also another way of perception. It goes through faith and man’s will, which proves his faith by just actions. The second way is more perfect. “Heart’s call is better than reason”, Augustine says.

He singles out sensual and rational perception. They are connected to each other but have different functions. Feelings reflect the impact of things in the outer world. Reason carries out logic analysis of feelings, compares them, estimates and makes conclusions. As a result man gets knowledge about things.

Sometimes reason comes in contact with the Divine, which means a direct revelation and mystic experience.

Augustine's most famous works are "On the Trinity", "The City of God", "Confessions".

Questions for self-control:

1. What period is called the Middle Ages in historical science and philosophy.
2. List the features of medieval philosophy
3. What are the two sources that underlie medieval philosophy?
4. What is Theocentrism?
5. What is Creationism?
6. What is Providentialism?
7. What is Revelation?
8. By what principle was the assessment of the dignity of ideas in the Middle Ages?
9. What are the two main periods distinguished in medieval philosophy?
10. Tell us about the Patristics period.
11. What is Scholastics?
12. Who is St. Augustine? On the works of some ancient philosopher, he relied in his philosophy?
13. How God and the world interact in the philosophy of Augustine.
14. What is time according to Augustine?
15. From what, according to Augustine, is man?
16. How did Augustine answer the question of what is evil?
17. How, according to Augustine, do people and society interact?
18. What are the two ways to God exist in the opinion of Augustine?
19. What types of knowledge highlighted Augustine?
20. List the main works of Augustine.

Topic 7. PHILOSOPHY OF THE MIDDLE AGES.

SCHOLASTICISM

Study questions:

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

1. Disputes of realists and nominalists. During the scholastic period of philosophy the central problem was disputes between nominalists and realists. The subject of the disputes was the nature of common notions, which are called “abstract” today, while in the Middle Ages they were named “universals”. The critical opposition between realists and nominalists lasted for a millennium. The first philosopher who raised the problem was Porphyries (234–304 a.d.). He asked three principle questions:

1. Do universals exist by themselves or do they exist only in human mind in the form of notions?
2. If universals really exist are they material or nonmaterial?
3. Do universals exist apart from real objects or do they live in them and depend on them?

While the problem developed philosophers divided to realists, nominalists and conceptualists. Realists were those who believed that universals really exist in nature. They based their theory on Plato’s research about ideas, which are realized in real things. Anselm Canterbury was an outstanding representative of realism. Nominalists believed that only concrete things could really exist while universals are their names. Nominalists based their theory on Aristotle’s studies, which rejected Plato’s ideas and considered material things exist in the objective reality. John Roscelin was an outstanding thinker of nominalism. Peter Abelard (1079-1142), Roscelin’s follower, made an attempt to bring together realism and nominalism. He developed a different study, which was named “conceptualism”. Conceptualists believe that universals really exist only in human mind (mind correlates with concept). Nevertheless, conceptualism failed

to bring together nominalists and realists and was negated by Christian community.

The essence of the dispute between realists and nominalists can be described by the following questions:

1. Do universals precede things? Does a general notion precede a particular thing? (universale ante rem) For instance, does “horseness” precede individual horses?

2. Do universals exist in things? Does a general notion exist in a particular thing? (universale in re) For instance, is “horseness” inherent to individual horses?

3. Do things precede universals? Does a particular thing precede a general notion (universale post re)? For instance, is the notion “horseness” derived from horses through abstractions?

Plato and realists held “horseness” as an idea precedes horses. Aristotle claimed “horseness” exists only in horses as the main principle of their form. Conceptualists believed that “horseness” is a notion created in human mind by generalizing common features of all horses.

The problem of universals becomes even more topical when the subject turns to such themes as humanity, a source of existence and trinity of God.

Concerning humanity thinkers ask: “Was man created? Or is man the result of evolution?” “Which is more important: humanity (as it is believed by realists) or an individual man (as it is thought by nominalists)?” Realists hold that no individual man can exist apart from humanity. Nominalists claim that humanity cannot exist without an individual man.

Concerning the problem of source of everything that exists thinkers ask: “Was there any plan before universe came into existence? Or is the world ruled by the force of instincts pushing it ahead through cut and try?”

Concerning the problem of the trinity of God philosophers ask: “Was God ternary before the birth of Jesus Christ or did the trinity (God the Father, God the Son, God the Holy Spirit) appear after His birth?” Or: “Does the trinity mean three different names of the same God or are they three different Gods?”

Nominalists and conceptualists ideas were proclaimed heretical by Church. The problem of medieval nominalism and realism was finally solved only by Thomas Aquinas. He suggested the following decisions: God is final reality and ultimate completeness of objective reality. This means that God contains everything that ever existed, exists today and will exist in the future. However, God stays out of time and space. That is why both universals and things all exist in God. So, all contradictions were solved and the problem of trinity of God was forgotten for a while.

2. Philosophy of Thomas Aquinas. Thomas Aquinas (1225–1274) was an outstanding scholastic philosopher and a theologian of Catholicism. He belonged to one of the most famous families in Europe. Aquinas was even related to Holy Roman emperors. In his early childhood Thomas found he had a disposition to lead a monastic life. When he was a young boy he joined Dominicans. Later he studied at Universities and lectured himself. He was called Encyclopedic or Angelic Doctor.

Thomas realized that Plato's study, which Augustine based his theology on, led to the contradiction of the spirit and nature (substance): spirit negates nature as "an evil principle" and struggles with it. Thomas bases his criticism of the great Plato on the authority of Aristotle. Taking into account Aristotle's principles Thomas holds that man is a unity of the body and soul, nature is not an evil but a good beginning (it is created by God). Man should live in a real world in the unity with the nature and strive to reach the joys of paradise not only in the Heavens but also on the Earth. Man's will is free and it is defined by God. Man's will is practical reason that is not aimed at perceiving. It is aimed at managing human actions. Man's reason subordinates to man's will. Thomas Aquinas added to the list of ancient virtues (wisdom, courage, moderation and justice) three Christian ones, which involve faith, hope, and love. They lead to eternal bliss.

Ontology. The objective reality has a hierarchical order. Every single being holds its place in accordance with the supreme goal. The lowest stratum is the widest and is called the inorganic nature. Then come plants, animals and

human beings. The third stratum is taken by the invisible world. God is the top of the world. God cannot be understood by human reason. However, man can use reason to prove the existence of God. Thomas Aquinas suggests five evidences of God's existence: 1) universal power; 2) universal cause; 3) absolute necessity; 4) supreme perfection; 5) final aim.

Epistemology. Aquinas considers that faith and knowledge (revelation and reason) do not mean the same as Saint Augustine thought. Both faith and reason can give man genuine knowledge but if reason contradicts with faith it gives false knowledge. Everything can be divided in two parts. To the first part belong things, which can be perceived by reason. This is studied by Philosophy. The second part is Theology. It studies phenomena that cannot be perceived by human reason. So, Thomas divided Philosophy and Theology claiming them to be two separate sciences.

In 1325 Thomas Aquinas was claimed Saint. In 1878 his study Thomism became an official study of the Catholic Church. Today neo-Thomism is wide spread in the West. The study is based on the ideas of Thomas Aquinas.

Questions for self-control:

1. What was the central problem of the philosophy of the scholastic period?
2. By whom and when was the problem of universals first posed?
3. What three questions were formulated by Porphyry?
4. What are the three directions that philosophers divided on the essence of universals?
5. Who are the realists? Name one representative.
6. Who are the nominalists? Name one representative.
7. Who are the conceptualists? Name one representative.
8. The essence of the dispute between nominalists and realists comes to three questions. Name those questions.
9. Tell us about the idea of "horse" in the opinion of Plato, Aristotle and in terms of conceptualism.

10. How to solve the problem of the reality of universals in relation to humanity?
11. What is the question related to universals, arises in relation to the source of the universe?
12. What questions of the scholastic period are connected with the problem of the problem of the trinity of God?
13. Whose ideas were declared heretical by the Church?
14. Who finally decided the dispute between medieval nominalism and realism?
15. What approach was proposed by Thomas Aquinas?
16. Who is Thomas Aquinas? What was he called?
17. On whose authority was Thomas Aquinas leaning in his philosophy?
18. What is a man, according to Thomas Aquinas? How should he live?
19. What is the will, according to Thomas Aquinas?
20. What, according to Thomas Aquinas, leads a person to eternal bliss?
21. Tell us about the ontology of Thomas Aquinas.
22. What are 5 proofs of the existence of God put forward by Thomas Aquinas?
23. What did Thomas Aquinas say about faith and reason?
24. What, according to Thomas Aquinas, can be attributed to the subject of philosophy and what to the subject of theology?

Topic 8. RENAISSANCE PHILOSOPHY

Study questions:

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

1. Principle features of Renaissance Philosophy. In the European history the 14–16 centuries are called the Revival of Learning Epoch (or French “Renaissance”), which was marked by outstanding achievements in all spheres of culture. It was the time that gave birth to such titans of thought, great creators and poets as Petrarca, Dante, Boccaccio, and Cervantes, artists Leonardo de Vinci, Rafael, Michelangelo, Titian, philosophers N. Kuzanskiy, G. Bruno, and Machiavelli. Their contemporaries thought they were reviving the ancient culture. That is what the name “Revival” comes from. However, Renaissance culture and philosophy profoundly differ from the ancient ones.

In the economic and social spheres it was a period of crisis of feudalism and new capitalistic relations, a period of new national states and absolute monarchies, peasant and religious wars, great geographic discoveries (*Christopher Columbus’s discovery of America, the discovery of Australia, a round-the-world trip carried out by Magellan*) and scientific inventions (*the invention of gunpowder, fire guns, lathes, blast furnaces, microscopes, telescopes, printing, various inventions in medicine and astronomy*). Critical shifts in the social and economic spheres made changes in the culture, world view and philosophy of the epoch.

Principle Characteristics of Renaissance Philosophy:

1. Anthropocentrism and humanism – attention is turned to man. Faith in man’s unlimited opportunities and advantages prevail.
2. Negation of church doctrinal theology and ideology (*this did not concern religion and God but the organization that stood between God and the faithful*).

3. Scientific-material comprehension of the outer world (*sphericity of the Earth, heliocentric world model, borderless Universe, new anatomic knowledge*).

4. Arising interest to social issues, community and state.

5. Wide spreading ideas of social equality (*There appeared ideas of a fantastic fair society. 1516, Thomas More issued a book called "A golden book that is as useful as amazing and tells people about the best state structure and a new state called Utopia". It was a story in dialogues about a trip to the unknown land Utopia (lit. Utopia – "a place that does not exist")*).

6. Triumph of individualism (*Martin Luther and Jan Calvin, great reformers of church, claimed that man's profession is the essence of a human life. That is why profession is not only a way for earning money but also a place for serving God. Success at work is the first sign of God's love. All their ideas contributed to the triumph of individualism in social life*).

There are several directions in Renaissance Philosophy:

1. Humanitarian direction (The representatives are Dante, Petrarca, Lorenzo Valla, Monten, Erasmo de Rotterdam). The principle characteristic feature is anthropocentrism.

2. Neo-Platonic direction (*the representatives of the philosophic direction tried to get rid of the contradictions from Plato's study and develop it*). Nicholas of Kuza, Mirandola. The most characteristic feature is pantheism (it is a study proclaiming the equality of "God" and "nature").

3. Physiophilosophical direction (Bruno, Copernicus, Andreas Vesalius, Galileo Galilei). They had a materialistic point of view.

4. Social-political direction (Machiavelli, More, Campanella). The representatives of the direction proposed ideas of reformation of society.

Renaissance Philosophy Impact:

1. The philosophy of the period gave birth to a new ontology that differed a lot from the ontology of the Middle ages. The objective reality was seen as an endless and eternal Universe.

2. The thinkers of the period developed a new image of man and his place in the world. They also developed the ideas of humanism, man's dignity, and unlimited opportunities of human perception.

3. It served as a bridge between the philosophy of the Middle Ages and New time.

4. The Renaissance ideas were later developed in the cosmic ideas of K.Tsiolkovskiy, the notion of "anthroposphere" of V.Vernadskiy, the ideas of heliobiology of A.Chijevskiy.

2. Philosophy of Nicholas of Kuza. Nicholas of Kuza (1401–1464) was a cardinal of Roman church and one of the most outstanding philosophers of Renaissance. He was born in Kuza, Germany. Nicholas came from a family of a rich peasant. His father was a boatman and fish seller. When he was 15 years old he entered Heidelberg University. He had a successful career at church. He started as a bishop, then Nicholas of Kuza was promoted to a cardinal and later became the deputy of Papa Pio II (the second).

The principle themes of Nicholas of Kuza philosophy are the relation of God and nature. In the Middle Ages thinkers had an image that the essence of things can be found in God. Solving the problem of the eternal God and limited objective reality Nicholas says that the latter is included in God. Here he suggests the pantheistic perception of the objective reality. Pantheism (Greek **pan** meaning "all" + **theos** meaning "God") is a study that identifies nature and God. Nicholas of Kuza proves his pantheistic point of view in the following way: everything, that is an act of God, is divine. However, divine things cannot get weaker and stay eternal. God is seen as a part of the world and realized as "all in all" (pantheistic point of view).

Nicholas of Kuza often uses mathematics to demonstrate his speculations. Claiming that God is an absolute maximum and absolute minimum simultaneously (considentiaoppositorum principle) he gives the following example: "Shall we infinitely increase a circle's radius the circle will turn into an infinite right line. As a result, the center of the circle (minimum) will coincide

with the line (maximum). So, God is the center and the circle at the same time since He is everywhere and nowhere simultaneously.

Man is the greatest of creatures. He is the one who is able to perceive God and the outer world. *“Man himself is a kingdom, free and noble.”* As well as ancient people Kuzanskiy compares man with a microscope, which reflects the whole Universe in itself. *“Man is God but not absolute since he is only man. Nevertheless, man like the creator contains the whole Universe. However, he only manages to hold it within his human capacity.”* Man’s divine nature can be noticed through his creative reasoning and learning (he has an ability to overcome ignorance).

Nicholas of Kuza’s ideas influenced the philosophy of Giordano Bruno and built basis for N. Copernicus’ and Capler’s inventions.

3. Philosophy of Giordano Bruno. Giordano Bruno (1548–1600) was an Italian philosopher. He came from a family of a poor nobleman. He started school when he was 11. At 14 Giordano entered University in Naples. After he graduated he became a priest and later Doctor of Philosophy. Bruno was a brilliant person and had a proud and independent temper. That brought him to conflicts with his tutors and made him leave Italy. For many years Bruno wandered across Europe lecturing at Universities (he led an ascetic life). In 1592 Bruno was arrested by Inquisition. He was being tortured to negate his ideas. The court sentenced him to death through faggot. Bruno shouted to answer: “Your sentence is more terrible to you than to me.” February 17, 1600 the people heard the last exclamation of the Italian: “To burn does not mean to negate!” June, 9, 1889 in honor of Giordano Bruno Roman authorities opened a monument. Bruno stays in the history as a courageous struggler for the triumph of scientific thought.

Ontology. Bruno bases his philosophy on Copernicus’ ideas. He developed pantheistic and materialistic interpretations of the objective reality. He said God does not exist apart from the Universe. The Universe and God are a single unity. From the materialistic point of view he said that the Universe is one whole. It is material, endless and eternal. A numerous number of worlds

exist behind the borders of the solar system. The Earth is a tiny dust in the Universe. Bruno developed further Copernicus' ideas, who thought the world was finite and the sun was the centre of the Universe. Bruno rejected the Universe had any centre and believed the sun was only one of millions of stars.

Epistemology. Bruno rejected the dogmatic principle. Instead he suggested the principle of critical attitude to old theories and authorities. *"I do not say that Plato is an ignorant person, Aristotle is a fool and their followers are stupid and fanatic. But I do not want to believe the ideas that have not been prove. I will never agree with their beliefs, falsity of which was proved clearly and thoroughly."* Man should focus on nature. He should learn natural laws. The process of perception should last for ever.

Bruno's philosophy is optimistic. The whole world is harmonious and perfect. Imperfection and death are attributes of a few phenomena.

Questions for self-control:

1. What is the Renaissance and why is this era so called?
2. What are the socio-economic changes in society occurred in the Renaissance?
3. Tell us about the main features of the philosophy of the Renaissance.
4. Tell us about the direction of the philosophy of the Renaissance.
5. What is the significance of the philosophy of the Renaissance.
6. Who is Nikolai Kuzansky?
7. Tell us about the main problem in the philosophy of Nikolai Kuzansky.
8. What is a person, according to Nikolai Kuzansky?
9. Who is Giordano Bruno? Why was he burned at the stake?
10. Tell us about the ontology of Giordano Bruno.
11. Tell us about the epistemology Giordano Bruno.

Topic 9. PHILOSOPHY OF NEW TIME AND OF FRENCH ENLIGHTENMENT

Study questions:

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

1. Rationalism of New Time. Europe met great changes during the seventeenth century historically called New Time period. Thinkers believed in unlimited abilities of the human mind and science. People hoped that through a genuine knowledge they could reach prosperity, become better and improve the society. As for emotions and human feelings, they were considered to be inferior and primitive displays of human interior world and need to be constantly controlled by mind.

During that period there appeared such sciences as Physics, Chemistry, Biology, Mathematics, while Philosophy it self focused on the theory of science and methods of perception. Philosophers were in search of a genuine method of perception and thought, which should lead to an absolute truth through a scientific research. Some philosophers claimed that the human reason was the basis of the true method (Descartes, Spinoza, Leibniz, and Malebranche), others thought it was sensual experience (Beacon, Hobbs, Lock). The former were called rationalists, the latter acquired the name of empirists.

Rene Descartes's philosophy. Rene Descartes (1596–1650) Latin name is Cartesian (the studies based on Descartes's ideas are called Cartesian). He was born in France. Rene belonged to a noble family, went to Jesuit school, where he got a brilliant education. Descartes was a genuine in mathematics. *(He is the author of system of axes, the law of conservation of momentrum, geometric optics, Snell's law of refraction. The latter allowed to improve optic instruments to a great extent. He also studied the anatomy of the human eye and suggested the idea of conditioned reflex.)*

Rationalism is a genuine method of perception. Descartes proves that the human reason plays the most important role in perception:

1. There are a great many things in the world that seem unclear to man (Does God exist? Does the Universe have borders?) and there are also things, the existence of which is rather doubtful (Is there any objective reality? Does the sun shine? Is the human soul immortal?).

2. Doubts are not doubtful. That is why they really exist and their existence need not to be proved.

3. Doubt is also an attribute of thought. That means a really existing man can think.

4. After all, Descartes tells us the famous conclusion: “I think, therefore I am.” (cogito ergo sum).

5. Since thought is a reasoning activity, only reason can lie in the basis of the objective reality and perception.

The priority of reasoning before the objective reality and perception is the principle idea of rationalism.

Ontology.Substance study. Studying the problem of objective reality Descartes tries to derive a basic fundamental notion, which would characterize the essence of everything that exists. The notion acquires the name of ‘substance’. A substance is a thing, which for existing needs nothing but itself. Descartes claims that the objective reality consists of two substances, which are material and spiritual substances (substantial dualism). The spiritual substance is undivided and eternal. The main characteristic of the spiritual substance is reason. All the rest attributes are its modes. They involve feelings, images of a wish, and senses and described as attributes of reason.

On the contrary, the material substance can be unlimitedly divided. Its main characteristic is dimension. All material things can be characterized by length, width, height, depth. Its modes include form, motion, and position in space. Descartes believes that everything lives in accordance with the mechanic laws, which can be explored by the mathematic science called Mechanics. This

is the way how the mechanistic (Cartesian) world image was composed. It became the basis of the philosophy in the nineteenth century.

In Descartes's philosophy the material and spiritual substances do not fully interact with each other. Their interaction is possible only through a common source that is God, the creator of the both substances. Man is the only creature that contains the two substances in himself, that is why he is dualistic. That puts him over nature. Reason and body come together through a divine soul.

Epistemology. Studying the problem of perception Descartes suggests the rationalistic deductive method. He works out the following scientific laws (the modern science still bases itself upon them):

1. Only clear, doubtless and distinct things should be taken for gospel.
2. A complicated problem should be divided into several simple tasks.
3. One should consequently move from well-known and proved questions to unknown ones.
4. One should keep to the sequence of research and never miss a single link in its chain.

Descartes laws played a great role in the development of New Time philosophy. His laws still stay a part of modern philosophic knowledge.

Spinoza's philosophy. Benedict de Spinoza (1632-1677) is a Danish philosopher. He was born in the family of a merchant.

Ontology. Study of a single substance. Spinoza agrees with Descartes and his philosophy of substance, but to a certain extent. According to Descartes substance is a thing, which for existing needs nothing but itself. Nevertheless, the spiritual and material substances were created by a supreme one, which is God, on whom they depend. Spinoza works out his own study where he tries to overcome Descartes' contradiction.

There is no difference between God, the supreme substance, and the other substances created by Him. There is only a single substance, which involves both nature and God (the philosophy of *monism*). The single substance combines in itself the attributes of the both material and spiritual substances of

Descartes. As a result God merges with nature, spirit merges with material. Such beliefs are called *pantheism*. God does not exist and creates outside nature. He does not stand over nature either. Spinoza's God is not a personality. He is an impersonal substance, the source and reason for everything that exists.

Epistemology. Spinoza singles out three ways of gaining knowledge:

1. Knowledge by hearsay (the only religious way of perception).
2. Everyday experience gained through irregular and random observations.
3. Reasoning activity (thoughts, logic operations). Though the way is scientific it is not always authentic.
4. Intuitive perception. The essence of phenomenon is perceived unmistakably and adequately. Spinoza calls this way "pure perception".

The perception of the substance and its modes is different. Modes can be perceived through experience, while substance can be perceived only through reason.

Leibniz' philosophy. Gottfried Wilhelm Leibniz (1646-1716) is a German philosopher, objective idealist, one of the most universal minds of the European thought. He was born in Leipzig, Germany, in the family of a professor. He studied Philosophy, Logics, Mathematics, and Law. He contributed to the foundation of Academy of Sciences in Berlin, Vienna and Petersburg.

Ontology.Doctrine of Monads. After studying the philosophies of Descartes and Spinoza, Leibniz comes to the conclusion that Spinoza failed to overcome Descartes' dualism. What Descartes called two substances (reason and material) Spinoza made two modes of a single substance. Leibniz works out his own philosophy of substance. Under substance Spinoza understands some dynamic spiritual atoms – monads, created by God (Greek **monas** – entity). That is why Leibniz's ontology is sometimes called monadology. Substance bears a pluralistic (multiple) character. There exist an unlimited number of monads. Each of them is individual. That is the reason why the world can not be interpreted only quantitatively. The qualitative interpretation is a necessity (*here he tries to overcome Descartes' mechanisism*).

Monads are indivisible and simple. They do not have extent. They are not material. They modify and develop. They are close and independent. They cooperate with each other in a certain way according to harmonic laws set by God.

Monads are divided in three types: nude, souls and spirits. Nude monads belong to the inorganic nature (stones, earth, minerals). They are not passive, their activity is just very low. Monads of animals have senses and self-consciousness. Monads of man (souls) have reason, memory, and the ability to think. The supreme monad is God.

Epistemology. Leibniz tries to compound the rational and empiristic ways of perception. He divides knowledge into two types: “truth of reason” and “truth of facts”. The truth of reason is derived by reason itself. It can be proved by logic laws and has a common character. The truth of facts is the knowledge gained through experiments (e.g. magnetic attraction, water boiling temperature). Such knowledge just states facts and does not describe their causes. However, it should not be ignored. So, perception is realized through both types of knowledge – rational and experimental.

2. Empiricism of New Time.

Philosophy of F. Bacon. Francis Bacon (1561—1626) is an English philosopher. He was born in London in an aristocratic family. Bacon was the founder of the English materialistic philosophy and experimental science. He graduated from Cambridge. Bacon was highly promoted in state service. His most famous book was called “New Organon”. Bacon saw his most principle task in “great reconstruction of sciences”. To fulfill the task he intended to classify all existing sciences.

Classification of sciences. For the basis of his classification Bacon takes features of a human soul: memory, fantasy and reason. In accordance with them he singles out three kinds of sciences: 1) History that is based on memory; 2) Poetry that is based on fantasy; 3) Philosophy that is based on reason. Bacon divides Philosophy in two branches that are the philosophy of nature and the philosophy of man.

He is one of the first thinkers who start developing the idea of man as the world ruler. Bacon stresses the importance of pragmatic human perception (*In the ancient times people strove to perceive harmony of the Universe to become perfect themselves. That is why the idea of nature reconstruction seemed absurd. In the Middle Ages interference with the nature, its reorganization in favor of man was considered to be heretical.*) Knowledge will help people to modify the world in accordance with human aims. Sciences teach people to obey nature so that they could rule. Among all the sciences Bacon singles out natural sciences, which help people to get new power and wealth. “Knowledge is power”. It is not enough to observe nature; we should ask various questions and “draw” answers. An experimental method is one of methods that help to get answers. So, Bacon becomes the first philosopher who admits experiments as a method of perception. To prove his position he works out an *experimental inductive method*.

Experimental-inductive method. Method study stands central in Bacon’s philosophy. The former methods (before Aristotle times) were all deductive, i. e. when one uses general principles to make a judgment about a fact or situation. Bacon claims such a method unproductive. Instead, he suggests an experimental inductive method. The essence of the method is that one uses known facts to produce general principles. The method helps to gain new knowledge since it is based on studying real phenomena. Using observations, analysis, comparison and experiment a scientist can come to the broadest generalizations and inventions. In Bacon’s times it was a fundamentally innovatory approach to perception.

The doctrine of the Idols. These are characteristic errors, natural tendencies, or defects that beset the mind and prevent it from achieving a full and accurate understanding of nature. Bacon identifies four different classes of idols:

1. The Idols of the Tribe. These are the natural weaknesses and tendencies common to human nature. These idols are the most stable and characterize all people (*anthropomorphism*).

2. The Idols of the Cave. Individual misbeliefs arise since every man has his own inner world (cave) that restricts his field of vision (*inherent human features such as education and upbringing, etc.*).

3. The Idols of the Market Place. The main obstacle here is language, though not just common speech, but also (and perhaps particularly) the special discourses, vocabularies, and jargons of various academic communities and disciplines. People often put different meanings in the same words. This leads to empty disputes and makes a scientific research more complicated.

4. The Idols of the Theatre. Blind beliefs in authorities. Such beliefs prevent clear understanding of the objective reality (*for example, advertising*).

The significance of Bacon's philosophy lies in the fact that he showed a scientific way for generalizing of well known facts. The method is still used by the modern science.

Philosophy of Hobbes. Thomas Hobbes (1588–1679) was F. Bacon's follower. He systematized and developed his teacher's philosophic views and ideas.

Ontology. Hobbes was a convinced materialist. A single eternal material substance lies in the basis of objective reality. Substance consists of geometrically different but homogeneous bodies. Motion is the most principle quality of substance and material bodies. Substance can be perceived by reason and sense organs.

Epistemology. Hobbes admitted both deduction and induction. He thought perception is mainly fulfilled through human senses (sensualism). Sensible perception is described as reception by sense organs (eyes, ears, etc.) of signals from the outer world, which are then processed by the human reason. Such signals were called "signs". They were divided in six types:

- signals – sounds of animals to express their actions and intentions (birds' "singing", roaring of predators, mewing, etc.);
- marks – various signs invented by man and used for communication;
- natural signs – "signals" of nature (thunder, lightning, clouds, etc.);

- optional communicative signs – words of various languages;
- signs used as “marks” – special encoded speech (thesaurus) that is clear to few people (scientific language, language of religion, jargon, etc.);
- signs of signs (names of names) – universals (common notions).

Mathematics is considered by Hobbes to be the supreme science. He tries to connect mathematic notions with sensible perception and human language, in such a way he develops the language conception of signs. Hobbes believes that a word is a basic unit for logical operations of reason. Such a word should be clear and monosemantic.

The theory of social contract. Hobbes claims that philosophy is a science that studies the state and nature. His state theory is mainly represented in his most famous book “Leviathan” (*The book was published in 1651 during the dictatorship of Cromwell*). Hobbes writes that in the pre-state period people did not have property, all people were equal (everyone could use everything). However, in fact people were not naturally equal. Some were weak others were strong, still others were hard-working and lazy, generous and stingy, selfish and evil. Due to the fact they constantly had to fight with each other. After all they realized they could not live all together any more, otherwise, they would exterminate each other. To avoid that they had to close a social (common) contract, which limited their claims and the right “all men are against all”. As a result after making *the social contract* there appeared a special institution to rule the life in society that acquired the name of “a state”. However, during its development the state turned into a terrible monster – Leviathan, which “gobbled and ate up everything on the way”. Consequently, the state is evil, but it is necessary and unavoidable. Without it society would return to chaos. That is why people should obey to the state laws since they themselves created it. The state acts in the interest of its citizens to avoid all against all war.

The concept of a contractual state played a great role in the development of a state theory not only in the seventeenth century but also much later.

Philosophy of Locke. John Locke (1632–1704) is an English philosopher, the founder of sensualism and European liberalism. Locke was a miscellaneous person. After graduating from Oxford he studied Physics, Medicine (Anatomy and Physiology), Law. He was a Greek teacher, doctor and politician.

Epistemology. His theory of perception Locke bases on the fact that when man is born he does not have any innate experience and reason is a clear table (“tabula rasa”). Later man develops through knowledge (information) gained during his life. The source of this knowledge is sensible experience. Human ideas and knowledge appear through man’s communication with the outer world. However, Locke does not reject a certain inherent human experience. To explain this he creates a study about initial and secondary human features. The initial features involve extent, motion, density, heaviness and other mechanical characteristics. They characterize natural objects and can be perceived by sense organs. The secondary features involve color, light, smell, sound. They do not characterize natural objects and are perceived through intuition and reflexes. Locke’s empirism states that sensible experience is a source and basis for perception. Man’s perception is fulfilled stage by stage. Senses help us to judge about the outer side of an object, then perceptions formulate a more general image, while the third stage, that is ideas, use memory when objects are absent.

Locke’s liberalism. In his state theory Locke claims that man has three principle rights when he is born. These involve the rights for life, freedom, and property. The family, society and state should take care of world view and development of the next generation. Locke suggests the principle of separation of powers: legislative, administrative and judicial. This triple legal formula is acquired by many constitutions. Locke develops the idea of man’s freedom in society, state, and personal relationship. “Absolute freedom, fair and genuine freedom, equal and impartial freedom – that is what we need”. The idea of liberalism (Latin “liberalis” – freedom) developed by Locke, is practically applied in the constitution of North Carolina.

3. Philosophy of French Enlightenment.

General characteristics of the period. The philosophy in France during the eighteenth century is called the philosophy of Enlightenment. Its representatives ruined the traditional images of God, the outer world and man. They promoted innovatory ideas in a philosophic research, propagated bourgeoisie beliefs and ideologically prepared the Great French Revolution of 1789.

The philosophers of Enlightenment stressed the importance of cardinal modifications in society. To improve it they suggested overcoming ignorance, obscurantism, religious fanaticism, since all these features, they read, became the most principle reasons for human disasters, evil and stresses. To overcome evil and miseries people should get rid of ignorance, enlighten their reason and gain the right knowledge (here comes the name Enlightenment).

The main principle of Enlightenment becomes beliefs in the strong power of human reason and its great capacity. Reason is the only engine of any progress and shifts. Knowledge, morals and religious faith should subject to the ruthless court of reason. Only things justified by the human reason have the right to exist (*The thinkers of the era were sincerely captured by the idea of the coming "Kingdom of Reason". They fondly believed that the feudal aristocratic epoch, its political despotism and religious fanaticism were not an objective logical stage in the development of humanity but rather a defection in the rising kingdom of reason. And enlightenment was the only way to end it.*). Reason itself is never criticized since it has nothing above that could criticize.

That is why reason and progress are two main theses of Enlightenment philosophy. The thinkers turn not only to reason (the philosophers of the seventeenth century also studied reason, for example, Descartes, etc) but to scientific reason that is based on experience. That is why the philosophy of Enlightenment is defined as "educating rationalism".

The eighteenth century is defined as an epoch of the triumph of reason, rebirth of freedom, blossom of sciences and arts that comes after a millennium night of the Middle Ages. The French enlighteners improved the status of phi-

losophy and claimed the philosophic reason as the supreme institution which is able to solve any problems of humanity.

Principle directions of Enlightenment philosophy. There are three principle directions in the philosophy of Enlightenment:

1. *Deistic direction.* Deism is a philosophic direction; its supporters believe that God is a source for everything that exists. However, they reject His following influence on the outer world, man and history. Deists are against personification of God (endowing Him with personal features) and identification of God and nature (pantheism). The main representatives of the philosophic direction are Voltaire, Montesquieu, Russo, Condiliac.

2. *Atheistic materialistic.* Atheism is a philosophic direction; its representatives reject the existence of God in any displays. They also refuse religion itself. Atheists explain the origin of the world and man using materialistic and scientific ideas. The main representatives of the atheistic direction were Lametri, Deidre, Helvetia, Golbach.

3. *Utopian socialistic.* The representatives of this direction criticized the existing economic and political structure, suggested projects of building a new society and state based on the common property, idea of justice and general equality. The main representatives of the direction were Babeuf, Owen, Sen-Simon, Morelli.

Voltaire's Philosophy. François Voltaire (1694–1778) (His real name is Arouet) is one of the founders of Enlightenment in France. Voltaire strongly criticized Christian church. (He was the author of the famous expression “Crash the toad!”). Voltaire was a representative of the deistic direction. He considered God to be the Creator of everything that exists. However, he was convinced that none could prove either He really exists or not. Besides, Voltaire thought that God was necessary to maintain order in the society, hold people in obedience within strict borders of morality. Voltaire also struggled for humane attitude toward simple people and regard of their rights. However, the ideal state, he said, was absolute monarchy with a wise ruler. He suggested the idea of

“educating absolutism”. Voltaire corresponded to a few monarchs such as Ekaterina the Second and consulted them on the subject of the state order.

Diderot’s Philosophy. Denis Diderot (1713–1784) is one of the most outstanding philosophers of materialism. Diderot claims material to be the only existing substance. All things are its displays. The main feature of material, he says, is motion. It is conditioned by material’s type (interaction of many various material parts leads to motion). Moreover, Diderot rejects the existence of the spiritual source of the objective reality. He says that consciousness is a material feature. Diderot supports the theory of “a social contract”. He negates the divine origin of royal and feudal power. He sees the ideal state in “educated monarchy”.

Diderot contributed a lot to Enlightenment by suggesting the idea of creating the “Encyclopedia of Sciences, Arts and Trades”. The book was free from religious prejudices and contained the bases of the leading sciences, arts and knowledge of industry. The co-authors of the work were also Voltaire, Montesquieu, Condillac, and Golbach. It took over 20 years to create the encyclopedia.

Babeuf’s Philosophy. François Babeuf (1760–1797) is considered to be the first theorist and practician of communism. He strongly criticizes the society and state of his days. Babeuf says, the main social evil is private property and society division into two opposite classes, the rich and the poor. He believes that the best society is the one where there is no private property and social classes, the territory is equally divided among those who work on it. There is political and economic equality. Everyone works while the state divides everything that has been produced equally among all citizens. Babeuf is convinced that such a communistic society can be built only through a revolution of the rich and the poor and strict revolutionary control.

Babeuf tried to put his ideas to life. He worked over an armed uprising, found supporters, composed manifests, and a program of the future revolutionary government. The organization was called “Alliance in honor of equality”. In 1797 the alliance was laid open. Babeuf and a few associates were executed. Later in the nineteenth and twentieth centuries his study of the communistic so-

ciety and revolutionary ideas as a means toward it were called babuism and got many supporters.

Questions for self-control:

1. Tell us what is special about the philosophy of the New Time?
2. What two approaches stood out in the philosophy of the New Time?
3. Who is Rene Descartes? What contribution did he make to science?
4. What is the main idea of rationalism?
5. What is a substance in the philosophy of Descartes? What substances does being consist of?
6. What are material and spiritual substances and how do they interact with each other?
7. What are the rules for science developed by Descartes?
8. What is a substance according to Spinoza?
9. What are the 4 ways to acquire knowledge Spinoza highlighted?
10. What is a substance in the opinion of G. Leibniz?
11. List the properties and types of monads.
12. Who is F. Bacon, which he proposed classification of sciences?
13. What is the experimental-inductive method?
14. What are the 4 types of delusions inherent in a person according to F. Bacon?
15. Tell us about the theory of the state of T. Hobbes
16. Tell us about the theory of the state of D. Locke.
17. Describe the main features of the philosophy of the French Enlightenment.
18. Tell us about the Voltaire's Philosophy.
19. Tell us about the Diderot's Philosophy.
20. Tell us about the Babeuf's Philosophy.

Topic 10. CLASSIC GERMAN PHILOSOPHY

Study questions:

1. General Characteristics of Classic German Philosophy.
2. Kant's Philosophy.
3. Hegel's Philosophy.

1. General Characteristics of Classic German Philosophy. Classic German philosophy of the 18-19 centuries is a peculiar period in the development of western European philosophy of New Time. It puts Germany on the top of the intellectual world for a while. The main representatives of classic German philosophy are Immanuel Kant, Fichte, Schelling, Hegel and Feuerbach. Classic German philosophy develops the ideas of European rationalism. The thinkers try to single out abilities of the human reason in the process of perception while aiming at freedom and human development in history. The most principle motto is: "Reason, full ahead!" The main achievements of classic German philosophy involve:

- it turns from traditional problems (existence, thinking, perception) to man;
- it largely develops logics and theory of philosophy;
- history is accepted as a holistic process.

2. Kant's Philosophy.

Kant's Biography. Immanuel Kant (1724–1804) is a scientist and philosopher, the father of classic German philosophy. He was born in 1724 in Koenigsberg. He spent his entire life in and around his hometown, the capital of East Prussia at that time. His father Johann Georg Kant (1682–1746) was a German craftsman. In his youth, Kant was a solid, albeit unspectacular, student. Kant studied Theology at the University of Koenigsberg. Afterwards, he worked as a family tutor for rich people. He also read lectures and did scientific researches at the University. His life was poor of interesting events, while, his interior world was very impressive. He was very punctual and that helped him

regulate his life as much as possible (the local residents could synchronize their watch seeing Kant going for a walk at the same hour every day). From the early childhood Kant's health was very weak. However, Immanuel managed to live old age thanks to strict self-medicine and ascetic way of living.

Precritical period of Kant's Philosophy. In Kant's philosophy there can be singled out two periods. These are a precritical period and a critical period. The main works of the first period were "Observations on the Feeling of the Beautiful and the Sublime", "Universal and Natural History and Theory of Heavens". The principle books of the critical period were "Critique of Pure Reason", "Critique of Practical Reason", and "Critique of Judgment".

During the first period Kant's philosophy was of natural and scientific character. During this time he stood also as an outstanding scientist, astronomer and physicist. So, Kant described the hypothesis about the Earth slowing down in its motion. It happens due to the fact that tides move from the east to the west that is the opposite direction to the Earth rotation. So tides happen to speed down the planet. 1755 Kant proved his hypothesis about the natural origin of the Solar system (now it is known as Kant's hypothesis). Before Kant thinkers believed that nature did not develop. The naturalists of the 17 century (including Galileo and Newton) were convinced the heavenly bodies had a divine origin. Kant claimed that God did not create the Universe.

Immanuel thought God created some chaotic substance. Later, the Universe came into existence in according to pure mechanical processes (laws of motion) that took place in nature. (The Solar system could come into existence out of chaotic material elements). Moreover, the origin and development of the world is an eternal process. Once begun it would never end. The Universe is constantly extending. It always gives birth to new worlds while old ones perish. Kant predicted the end of the planet system too.

At the same time Kant turns his interest to philosophy. Kant (after Russo) reflects upon the problem that human activities acquire more strange and hostile character. He shows how Good can be turned into Evil using the example of science. Science, he says, suffers from two principle diseases that are

one-sidedness and lack of a worthy aim. Science needs “supreme philosophic control”. A scientist becomes a one-eyed beast if he lacks “a philosophic eye”. (The second eye is needed to look at things from the objective point of view. The value of knowledge is determined by morality). “If there is a science that man really needs it is a science that teaches what man should do to be man.” In future Kant’s most central question becomes: “What is man?”

Critical Period of Kant’s Philosophy. Kant’s Epistemology. The second period is called “critical” not only because the names of Kant’s principle works of the period contain the word “Critique”. The thing is that Kant criticizes the philosophic views of all the previous thinkers and gives a critical evaluation of perceptual capacities and opportunities of man. Kant makes a breakthrough in the defining and solving of philosophic problems. He removes attention from the subject of perception (what?) to its method (how?). As a result, Kant’s revolution in philosophy makes the study of the perceptual man’s capacity the most principle philosophic theme.

Kant’s Epistemology. Before Kant thinkers believed that the main difficulty of perception lay in the subject of perception – the outer world (that contained a lot of mysteries). Kant claimed that the main difficulty lay in man himself (the subject of perceptive activity), i. e. in the human reason. Kant believed that perceptive capacities of human reason were limited. The main ideas in the study of perception Kant described in his work “Critique of Pure Reason”.

1. Kant strives to determine the opportunities and limits of perceptive capacities of man. Kant singles out two perceptive capacities that are “pure reason” and “practical reason”. Pure reason is a capacity to theoretical or scientific thinking. Practical reason is an ability to build relationship with other people, to behave in a certain way. The both types of reason have their limits, that is why their competence is limited. The limitations of perception imply the existence of inner structure and rules of functioning. They should be studied from the scientific point of view. Kant works out the structure of Reason, which involve sensibility – capacity to senses, intellect – capacity to notions and judgments and reason – capacity to conclusions.

2. Kant's philosophy of perception is called transcendent idealism (Latin "transcendens" stands for "step over", "outstep"). That means Kant starts studying the process of perception neither with real objects of perception nor a perceptive subject (an individual, society), but with independent instruments of perception which he called a priori. (What does that mean?). Human reason contains certain knowledge and principles which bear a priori character (a priori means before experience) as contrasted to a posteriori knowledge that is experimental knowledge. A priori knowledge do not let sensible impressions turn into chaos. Thanks to a priori knowledge sensible impressions are positioned in a certain order and consequence. The order, we call, space, the consequence – time. In other words, the ability to percept space and time is a priori and preset (it initially exists in reason) and does not need to be proved by experience. (For instance, "all bodies are extensive", "a human life flows through time", "all bodies have weight"). Such a priori principles of reason should be the objects of transcendent philosophy (The subjects of faith and experience should be behind the borders of the scientific philosophy).

3. How is the process of perception going? How much can man perceive? Kant states that to perceive a thing man should conceive one at first. (An unconceivable thing cannot be perceived). He distinguishes the two notions: "to conceive" and "to perceive". At first the scientist should conceive something to perceive it afterwards. As a result his reason formulates a phenomenon. Behind phenomena stand things as they are, i. e. noumena. Noumenon is the inner essence of a thing. It can never be perceived by reason. Only phenomena can be perceived by science. It is impossible to perceive noumena because things as they are cannot be fully represented in human consciousness. That is why scientific knowledge is phenomenal in point of fact. Science is able to perceive only basic features and general laws. Under things Kant understands not only simple things but the whole world. The world (as well as God, soul and freedom) cannot be perceived by scientific methods. They refer to the inner world of a person and are studied by metaphysics (philosophy). (These ideas about unconceivable things, as they are, the world, God and soul gave birth to Kant's

agnosticism.) Kant's thought about the unconceivable world was directed against the rationalistic utopia of Enlightenment, which involved the idea of unlimited abilities of human perception.

So, Kant's scheme of perception looks like this: a thing influences man through his sensitivity. It gives birth to a variety of senses, which are ordered and structured with the help of a priori ability of reason. (However, such knowledge remains subjective.) Then, reason comes into action. It turns the knowledge into notions, i.e. singling out something general in them. After all, only a perceptive subject, who unites in himself perception and reason, creates real knowledge. Knowledge is valuable only in case it helps man to become more humane, to obtain morality and realize the idea of Good. Philosophy itself makes sense if it serves to educate a person. (The questions of human moral abilities are investigated by Kant in his book "Critique of Practical Reason").

Kant's Ethics. Kant is convinced that ethics exists not only in the form of instructions, advice and commandments. Morality should be universal and all-humane. It is possible only in case of pure morality. Pure morality is a virtuous social consciousness admitted by all people but accepted by a person as his own. Kant concludes there exist the so-called Categorical Imperatives (moral rules that are equal to laws). These rules are applicable to people's behavior any time any place. The two most famous imperatives are 1) Act in a way that your actions would be an example to other people; 2) Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end. Kant's formulation reminds the Biblical phrase: "Do not do anything you do not wish to yourself". In distinction from the evangelic demand Kant's imperative is determined by duty.

3. Hegel's Philosophy. Georg Wilhelm Hegel (1770–1831) is a German philosopher, a representative of classic idealism. His philosophy is considered to be the top of classic German thought. Hegel's philosophy aims at studying the world as a whole that is why it is many-sided and difficult for understand-

ing. Hegel enriches the world philosophy by working out the theory of objective idealism and dialectical laws of development.

Hegel's Ontology. Developing his study of the objective reality Hegel works out the postulate that thought and the objective reality are identical. As a result there exists the only true reality called the *Absolute Idea*. Beside the fact that the Absolute Idea is the basis for the objective reality Hegel believes that the Absolute Idea is the source of everything that exists (the outer world of things and phenomena). That is why the world, Hegel says, is a single and sophisticated mechanism. The identity of thought and objective reality implies the principle of panlogism that means "all real things are reasonable, while all reasonable things are real". In accordance with panlogism everything is reasonable and logic.

To describe the Absolute Idea as a creative and self-conscious source Hegel uses another name that is the World Spirit. The World Spirit is an abstract source. However, while expropriating from itself it appears in the form of the outer world, nature and man. The World Spirit returns to itself through man's thought and activity (turnover of the World (*Absolute*) Spirit). That is why man, Hegel says, acquires a special role in the objective reality. Man is a carrier of the Absolute Idea. Each man's consciousness is a particle of the World Spirit. In each man the impersonal World Spirit acquires will, personality, character and individuality.

Through man the World Spirit:

- approves itself in the form of words, speech, language and gestures;
- moves forward stably and regularly to appear in the form of man's activities and history;
- learns itself through man's learning activities;
- creates pieces of spiritual and material culture.

Hegel's Dialectics. Hegel makes away the contradiction between thought and objective reality. However, he turns the principle of contradictions into the law of development and existence of the World Spirit, nature, world

history, and the whole objective reality. Hegel is the first who formulates the law of dialectical development. The essence of the dialectics runs as follows:

1. Everything that exists (*the World Spirit, man, things, phenomena, processes in the outer world*) contains in itself contradictable elements (for instance, a day and night, warmness and coldness, youth and oldness, luxury and poorness, black and white, war and peace).

2. These contradictable elements are united in their essence. However, they contradict with each other.

3. Unity and struggle of contradictions is the principle basis for development and existence of the world.

The mechanism of development of abstract World Spirit into specific forms through expropriation is called by Hegel - from abstract to concrete. The process of development is going in accordance with the law of dialectics:

- there exists a certain thesis (confirmation);
- each thesis would cause the creation of its antithesis that is an opposite confirmation;
- two contradictable theses would result in synthesis that is a new confirmation that will become a new thesis on a higher level of development;
- the above process constantly happens. Every time through synthesis of two contradictable theses there appears a new thesis that is more and more developed than the previous ones.

Hegel believes that contradictions are not evil but good since they stimulate progress of humanity. There is no chance for development without a struggle of contradictions. The initial thesis, Hegel says, was existence (i.e. everything that exists), while its antithesis was non-existence (i.e. “nothing”). Existence and non-existence resulted in “becoming”, that was a new thesis.

Philosophy of Spirit(*Hegel studies such spheres as philosophy of nature, philosophy of spirit, philosophy of history.*).When the Absolute Idea manifests itself in the form of man it moves itself to another level that is the level of spirit. Afterwards, it develops in three forms that are a subjective spirit, an ob-

jective spirit and the Absolute Spirit. After all, the Absolute Idea returns to itself.

The first stage is characterized by the level of *subjective spirit* or soul, that is consciousness of a single man. Hegel says, a human soul is a unity of spirit and body. Consciousness appears when the soul begins to negate its unity with the body and considers itself separately. In other words, consciousness is an image of soul about itself.

The second stage is called an *objective spirit* (“the spirit of a whole society”), that is the sphere of social life. In society the Objective spirit is expressed in laws. Law, Hegel says, is an order given to people by God that characterizes human relationships. Law means freedom since it stands against tyranny. Beside laws the objective spirit is also expressed in morality, a family, a civil society and a state.

The third supreme stage is the *Absolute Spirit* or self-consciousness of the Absolute Idea. At this stage the Absolute Spirit perceives itself showing supreme creative activity through art, religion and philosophy.

Art is the direct reflection of the Absolute Idea made by man. Hegel says, only talented and genuine people can reflect the Absolute Idea. Pieces of art are a unity of form and contents. (*The German poetry, Hegel believes, is the supreme demonstration of such harmony*).

Religion is the antithesis of art. If art is the Absolute Idea “seen” by genuine people, religion is the Absolute Idea given to people by God in the form of revelation. Religion constantly develops aiming at Christianity, which is considered by Hegel as absolute and eternal.

Philosophy is the synthesis of art and religion and the supreme stage of development and comprehension of the Absolute Idea. This is knowledge given to genuine people called philosophers by God. Hegel thinks only philosophy can perceive the absolute. It is the “science of all sciences”. (*Any philosophy is contradicting with itself. However, Hegel considers his philosophical science as supreme and absolute thought.*)

Philosophy of History.Hegel is highly interested in the history of humanity. He calls it a way of self actualization of the Absolute Spirit. There are no casual events or stages. There exist only objective laws that lead humanity to progress. The principle criterion of progress, Hegel says, lays in man's freedom. The history should be built according to some plan composed by human reason. That is why for Hegel reason means more than just a simple instrument of perceiving the objective reality and thought. Reason is an instrument for reconstructing history.

Each nation has its culture, religion, state order. However, during a certain period of the human history there appears a historical nation that starts promoting the ideas of the World Spirit. This role gives the nation enough strength to reign over the rest nations which become outdated or do not develop that far. That is the reason why the historical nation has more rights while the rest nations have fewer. The whole world history is divided by Hegel in three epochs: Oriental, ancient and German.

The Oriental Epoch (the epoch of Ancient Egypt, China) is characterized by restrictions of human freedoms. Here, the only man who has freedom is the ruler. All the rest are his slaves and servants.

The Ancient Epoch is characterized by freedom of certain social groups. However, the majority is suppressed and not free.

The German Epoch (Hegel's time) is based on the principles Christianity. They allow everyone to acquire freedom. Hegel believes that Prussian constitutional monarchy is an ideal form of state order.

Hegel's Political Ideas:

- hegel believes a state is the embodiment of God on the Earth. That is why social interests are more important than interests of a single citizen. One should sacrifice in honor of social prosperity;
- luxury and poorness are natural and inevitable phenomena created by God. Man should put up with them;

- social contradictions and conflicts are beneficial. They are the engines of social progress;
- conflicts and wars among different states are the engines of world progress;
- “Eternal peace” could only lead to stagnation and moral decay. Regular wars clear the spirit of a nation.

The European rationalism was highly promoted by Hegel’s philosophical ideas. He stresses a great importance of human reason. According to his theory nothing can exist without and behind reason. Moreover, Hegel’s theories of dialectics, historicism, his ideas about the place of culture in human and social life and creative perception made a great impact on the development of philosophic thought.

Questions for self-control:

1. Give a general description of the classic German philosophy.
2. Tell us about the Kant’s Biography.
3. What is the peculiarity of the Precritical period of Kant’s Philosophy.
4. What is the peculiarity of the Critical Period of Kant’s Philosophy.
5. Tell us about the Kant’s Epistemology.
6. What is transcendental idealism?
7. How is the process of cognition and how knowable the world?
8. Tell us about the Kant’s Ethics.
9. Tell us about the Hegel’s Ontology
10. Tell us about the Hegel’s Dialectics
11. How is the development process in Hegel's dialectic?
12. Tell us about the Philosophy of Spirit Hegel's
13. Tell us about the Philosophy of History Hegel's
14. Tell us about the Hegel’s Political Ideas

Topic 11. MARXIST PHILOSOPHY

Study questions:

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

1. History and development. Marxist philosophy was created and developed by two German scientists in the second half of the nineteenth century. These were Karl Marx (1818–1883) and Frederique Engels (1820–1895). Marxist philosophy refers to non-classical materialistic philosophy. It consists of two huge parts, which are called dialectical materialism and historical materialism. Its main idea can be expressed by three principle theses:

1. Society and history develop in accordance with a single objective law that is defined by economic factors.

2) the outer world is materialistic and it can be perceived only by means of science.

3) man's perception and ideal (spiritual) products come into existence as a result of evolution of material substances. In the middle of the nineteenth century social economic factors on the one hand and theoretical factors on the other stimulated the development of the new philosophic direction.

The objective social economic factors come as follows:

- development of capitalism and crisis of bourgeois values. Bourgeoisie is turned from revolutionary into conservative. Crisis of bourgeois marriage and morality;
- there appear many new contradictions between antagonistic classes, the working class and bourgeoisie. The revolutions of 1848–1849, wars, the Commune of Paris in 1871 make great impact;
- the working class struggle for their rights.

The theoretical factors involve:

- Hegel's idea of dialectical development, Feuerbach's atheistic and materialistic philosophy;
- labor theory of value and law of surplus value developed by the English classical political economy (Adam Smith, D. Ricardo);
- class struggle and revolutionary reorganization of society are based on the ideas of utopian socialism (Babeuf, Sen. Simon, Fourier, etc.);
- development of materialistic comprehension of the objective reality, scientific and technical inventions (law of matter and energy conservation, the Theory of Evolution by Darwin, inventions of cellular texture of all living beings, the wire telegraph, the locomotive, the vehicle, the photograph, inventions in the sphere of production, mechanization of labor, etc.).

Structure of Marxist philosophy. Marxist philosophy is a part of a wider philosophic direction called Marxism. The latter includes political economy and scientific communism, which study social and political issues. With the great changes in political and state order, which took place in Russia in 1991, and disintegration of USSR, that followed Marxist philosophy, Marxism development underwent severe modifications. Today it is not that popular either with society or science. The social component of Marxist philosophy is still being developed by many Russian and foreign thinkers. They distinguish a few types of Marxism:

1. Classical Marxism (K. Marx, F. Engels).
2. Leninist Marxism.
3. Stalinist Marxism.
4. Social-democratic Marxism.
5. Modern neo-Marxism (Frankfurt school: T. Adorno, G. Marcuse, etc.).

2. Historical materialism. Marx and Engels developed absolutely new ideas of materialistic comprehension of history and society development described in their research of historical materialism.

The principle idea of historical materialism runs as follows:

1. All the time people had to come into special and objective relationship with each other to satisfy their needs. These relationships lay beyond their will and could be called productive relations (disposition of labor, material production and distribution, etc.).

2. Productive relations with production forces (labor power, subjects of labor, means of labor, organization, information and technology) shape an economic system that becomes the basis for the whole society and its institutions (social institutions such as family, political, education and spiritual institutions). The latter acquire the name of superstructure. The basis and superstructure influence one another.

3. Depending on the type of productive relations, level of production forces and type of relationship between the basis and superstructure Marx and Engels single out five social economic formations:

- tribal society (low production forces and productive relations);
- ancient society (the economy is based on slavery);
- feudalism (the economy is based on land property and labor of dependant peasants);
- capitalism (the economy is based on labor of workers who do not own means of labor);
- communism (the society of the future. It is based on free labor of equal people and state-owned (common) property of means of labor).

Marx and Engels consider communism as the “kingdom of freedom”. They develop the idea that man should not be a victim. He should not be a means for a small group of people who want to become richer. People should constantly develop and improve themselves. An ideal society will consist of truly humane, intellectual and intelligent people. They will not use each other to get what they want. The human nature itself will change. Development of a single man will become a basis for development of the whole society. The communistic society should refuse from:

- private property of means of labor. Private property should be replaced by social (state-owned) ownership;
- labor exploitation is not possible. labor of many people should not be used by only a small group of individuals;
- labor results should be fairly distributed among all people in the society;
- in the future people should refuse from the state, classes, money and competition, etc.

Marx and Engels believe that people can come to communism only through a revolution. However, they do not suggest any post revolutionary program of building a new society.

3. Dialectical materialism. Dialectical materialism rests on the following principles:

- god does not exist. He is a product of human fantasy, and is used for explaining incomprehensible phenomena. Such beliefs are used by people to quiet themselves and give hope for the future;
- the principle issue of philosophy is solved to the benefit of existence (man's consciousness depends on the objective reality);
- consciousness is defined as an attribute of material substance that reflects itself;
- material substance is eternal and endless. Sometimes it acquires new forms. It constantly modifies and develops.
- material substance develops in accordance with the laws of dialectics, which involve unity and struggle of opposites, transition of quantity to quality, negation of negation;
- man can perceive the true nature of things. The absolute truth is connected with the final theoretical exploration of an object.

4. Marxism and the world history. The representatives of Marxist philosophy:

- combined materialism and dialectics in a single theory;

- believed that material production stimulated development of society;
- described the process of antroposociogenesis;
- described how social institutions came into existence;
- singled out the phenomenon of social consciousness;
- criticized capitalism;
- worked out a strong political economy;
- worked out a dialectical materialistic method, that became the basis for the modern science.

At the same time all social phenomena were explained by principles of materialistic production. That made Marxist philosophy mono factorial. Meanwhile, many new philosophic and scientific researches interpret such perception of the world as too narrow. The results achieved by general theory of systems, cybernetics and synergetics, give us a multilevel structure of the outer world.

Nevertheless, at the International philosophic congress, which took place in Briton (1988), Paul Ricoeur, the French philosopher, singled out three principle philosophic directions: new metaphysics (philosophy of science, existentialism), analytical philosophy and Marxism. He believed that interaction of these three directions would define an image of philosophy in the twenty first century.

Questions for self-control:

1. Who created the Marxist philosophy?
2. What sections does the Marxist philosophy consist of?
3. What are the three main ideas of the philosophy of Marx and Engels?
4. List the objective socio-economic background of Marxism.
5. What are the options of Marxism?
6. What is historical materialism?
7. What are the 5 socio-economic formations in the history of mankind identified Marx and Engels?
8. What is Communism in the opinion of Marx and Engels?

9. What will be eliminated with the advent of communism in the opinion of Marx and Engels?
10. What are the disadvantages of the idea of a communist society proposed by Marx?
11. List the main provisions of dialectical materialism.
12. Tell us about the importance of Marxism in the history of the world
13. What are the three directions, according to Paul Ricker, that will define the face of the philosophy of the 21st century?

Topic 12. NEOCLASSICAL WESTERN PHILOSOPHY. PHILOSOPHY OF NIETZSCHE

Study questions:

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

1. Principal features of neoclassical philosophy. The philosophers of the second part of the XIX th century tried to analyze reasons for a new crisis in the western European civilization and searched for new ways of determining it. The above gave birth to another type of philosophy, which acquired the name of a “neoclassical philosophy”. The name came from the ideological views of its representatives. The latter criticized the philosophical beliefs of classical thinkers.

There appeared two major directions. The first one may be called “traditionalistic”. Its representatives called to keep the existent classical traditions, but at the same time developing new philosophical principles. Those involved Neo-Kantianism (their motto was “Back to Kant!”), Neo-Hegelianism (their motto was “Back to Hegel!”), and Neo-Thomism (a renovated philosophical theory of Thomas Aquinas). The second direction could be called “critical”. Its representatives mildly or strongly criticized the classic philosophy. The critical

direction dominated in the development of the neoclassical philosophy. It was widely introduced in the philosophical books of Kierkegaard, F. Nietzsche, A. Schopenhauer, A. Bergson, etc.

The comparative analysis of classic and neoclassical philosophies:

1. In accordance with the classical tradition philosophy was considered as metaphysics that is a study about over-sensual, over-human principles and bases of the objective reality. The principle themes under consideration were the problem of everything that exist, problem of man and the world, universal methods of perception, and common historical principles, etc. The neoclassical philosophy turns its back on the traditional principles of metaphysics. It does not search for universals any more. It is interested in something special and strives to reconstruct completeness, many-sidedness and uniqueness of separate features of the objective reality.

2. The classic philosophy built an explanatory model of the outer world (What is the world?) and man (who is man?). The neoclassical philosophy searches for ways of reconstructing of the world and man. It develops such questions as: what should man do to stay humane in the inhumane world? What should people do to make the world more humane? etc.

3. The classic philosophy put man's perceptive ability to the first place while man's essence was considered to be his reason. The neoclassical philosophy either 1) puts man behind reasonable borders to the sphere of unconscious (e.g. deep analysis); to the sphere of volitions and processes (voluntarism); to the sphere of intuition (intuitivism), etc; or 2) states that man has no essence at all, since he always develops and contemplates himself (e.g. existentialism).

4. The classic philosophy states that man is a free creature while freedom comes from reason, which is unlimited in its creative capacity. It is freedom that man always strives to. The neoclassical philosophy determines human freedom in different ways. Some say that freedom is the necessary feature for creative capacity and self-contemplation (existentialism); others say man cannot be free since his life depends on economic, political and cultural structures, which manipulate his consciousness (structuralism and post-structuralism); still

others believe that man wants to escape freedom because he does not want to take responsibilities (E. Fromm).

The neoclassical philosophy started a number of new themes such as communication, comprehension, everyday routine, global issues, man and technical equipment, etc.

2. Philosophy of Nietzsche. Friedrich Nietzsche (1844–1900) is considered to be a representative of the so-called “philosophy of life” that is one of the most distinguished directions of the neoclassical philosophy of the 19th century. His views were strongly influenced by the works of A. Schopenhauer. Nietzsche’s philosophy reflected a deep turnover in relation to man. He keenly felt bad points in the development of the European civilization. Working out his philosophy Nietzsche was addressing man with the slogan: “Be yourself!” to wake up man’s individuality, personal freedom against the dictate of society. His thoughts and beliefs were so radical that they were not accepted by his contemporaries. Nietzsche’s ideas became popular only in the second part of the 20th century.

Nietzsche had a very complicated task of ruining a “creature”, which lived within man, and turning it into a “creator” through man’s self-actualization.

Nietzsche stood against the previous metaphysical philosophy, foresaw its death and created his own Nietzschean metaphysics, which contained a few major chapters: “negativism and overestimation of all principles”, “strive for power”, “overman”.

Negativism and overestimation of all principles. Negativism was the most principle component in Nietzsche’s philosophy. He used the word of negativism in two different meanings:

- 1) depreciation of the previous values;
- 2) simultaneous and absolute resistance to the depreciation.

Negativism came from the historical development of the Western civilization. The essence of negativism could be described by the thesis: “God is dead!” That meant that the “Christian” God lost His power over the world and

man, while the Christian ideals and values ruined the instinct of life, gave birth to the consciousness of a slave, obedience, fear and non-freedom. Christianity was responsible for degeneration of humanity. Nietzsche called man to rise against the old values and ideals and to acquire new ones. Man needs to reject the “lifeless” values and follow viable ones. The essence of life lay in a wish for progress and will (strive) for power.

Will for power is a major feature of life, an instinct. Nietzsche singled out four centers, where will for power approved itself. Those involved art, religion, state and science. It is important to mention that very often Nietzsche’s term “will for power” is interpreted as a political one. However, Nietzsche meant will for strength and might. It contained no political sense. It meant will for self-determination and force of instinct for life.

Overman. Nietzsche described a new type of man that was a man of the future. He came into existence thanks to cultural perfection, based on new “earthy” principles. Overman is an absolutely free personality. He consciously takes responsibility for his actions. He makes a way for history and culture. He does not consume but produces. He does not ruin but creates. His main commandments are:

- “Love yourself”;
- “People are not equal”;
- “Life is cruel and pitiless”;
- “Everyone should become free”;
- “Life is power and beauty. The latter should serve as criteria for morality”.

Overman is not a representative of a nation or a race. He is a “noble man of spirit” created by himself. Moreover, Nietzsche called an Overman a Child. Children-people belong to the world and life. They have much vital energy and unlimited creative potential. They can feel. They are always jolly. Nietzsche thought that man of the future bore high responsibilities for overcoming negative consequences of the development of the Western European civilization.

Nietzsche considered the latter to be barbarous since its sciences served to ideals of negativism, destruction and political domination.

Questions for self-control:

1. What is neoclassical philosophy?
2. Tell us about two major areas of neoclassical philosophy
3. How does classical tradition look at philosophy, what were the main topics?
4. What interest's neoclassical philosophy?
5. What does the classical philosophical tradition count as the main thing in man?
6. What does nonclassics philosophy say about the essence of man?
7. What is freedom in classical philosophy?
8. What is freedom in neoclassical phylosophy?
9. Who is Friedrich Nietzsche?
10. What was the radicalism of F. Nietzsche?
11. Tell us about the nihilism in the philosophy of Nietzsche
12. What is the will to power in the opinion of Nietzsche
13. Who is the Overman? List the main commandments of his morality.
14. Why did Nietzsche compare Overman with a child?

Topic 13. PHILOSOPHY OF EXISTENTIALISM

Study questions:

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

1. General notions and main issues of existentialism. The word “existentialism” is derived from the Latin word “existentia” that means existence. Existentialism or the philosophy of existence is a philosophic direction, the most principle issue of which is the problem of man’s existence. The most out-

standing representative is A. Camus. He singles out the following philosophic tasks: “What shall we need to do to gain justice, find the truth and hope?” Existentialism appeared in the 20-s of the XXth century in Germany and France. It became one of the most popular philosophic directions in the West. The philosophic ideas of such great philosophers as Søren Kierkegaard, F. Nietzsche, H. Bergson, S. Freud, F. Dostoyevsky and L. Tolstoy contributed to the development of existentialism.

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

The principle philosophic ideas of existentialism are:

- existence or existentia is of higher priority than substance. In other words, existence stands before substance;
- initially people were animals who learnt to make choices. They are not considered as rational, political or mechanical beings;
- the mankind as an object is not free. However, and individuality as a subject is free;
- my “I” is not my “personality”. “Personality” can be studied and described. However, “I” standing behind “personality” cannot be described. “I” is absolutely free;
- objectivity has no existence. It is only subjectivity that can really exist.

- meaning and values are acquired through existence, life, will and action. Forms, substance and structure have no essence at all.

What are the reasons for existentialism? In the philosophy of the 20 th century the cult of human reason was reconsidered through the bloody First and Second World Wars. The power of human reason was ruined. It was strongly experienced especially in the countries which lost in the wars. So, it was not casual that the epicenter of existentialism became Germany and France.

Existentialists based their ideas on the philosophic views of Kierkegaard, a Danish philosopher. He believes the rational philosophy is too abstract and cold to man. Kierkegaard stresses that other philosophers put in the first place such notions as the spirit, substance, God, progress or the abstract truth forgetting the most important subject in any philosophy that is man. They analyze man's entity and do not pay attention to his feelings and sufferings. The main issue in Kierkegaard's philosophy is the problem of choice. In his book "Entertainment or Duty" he is demanding: "Man must make a decision: 'either this or that'. Any choice "shakes" man's soul by its inevitability since it derogates his freedom. Choice is inevitable in life. It is always a tragedy for man. Men are enforced to make decisions by God or society. We are made to make choices no matter we want or do not. Choice is existential." Kierkegaard says our choice is indifferent to existence. However, we should choose something that does not confront with ourselves and our God. Immorality, according to Kierkegaard, means that man refuses from his own desires in favor of society (or God). The truth is in himself.

2. Modern Existentialism. Existentialism is not a single study. Any of its representatives create their own vision. Philosophers analyze different aspects of human relations. The most outstanding figures are the German philosophers Martin Heidegger (1888–1976) and Carl Jaspers (1883–1969), the French philosophers Jan-Poll Sartre (1905–1980), Albert Camus (1913–1960), the Spanish philosopher José Ortega y Gasset (1883–1955), etc.

Martin Heidegger (1888–1976) is an outstanding philosopher of the 20 th century. In his book "Existence and Time" he goes from the human existence

(Dasein) to existence, the world that man sees around him. Before Heidegger philosophers studied man and existence (Sein) separately. Heidegger believes that Dasein is primary. It is existence-consciousness. However, it is not consciousness of a perceptive subject. It is a suffering consciousness. That is why the world is colored in the emotional colors of fear, fault and caress. Caress (Sorge) is a very important category of existentialism. Heidegger uses the following formula: "Man is caress". Man always cares about things. That's the meaning of his existence in the world ("In-Der-Welt-Sein"). Heidegger's philosophy is often called fundamental ontology that is a study of man's existence in the world.

Carl Jaspers (1883–1969) described the notions of "boundary situation", "shell" or "case" (Gehäuse). Man lives in a "shell" trying to protect himself. He hides in his shell from dangerous critical situations ("boundary situations"). However, it is difficult to hide. That is why he fears, suffers and feels fault. Such "boundary situations" are insoluble. They lead either to paralysis or compromise. Jaspers believes, neither is a way-out.

The principle theme in the philosophy of **Jean-Paul Sartre** is the problem of freedom and responsibility. According to Sartre man's freedom is absolute. "It is impossible to be free at first and then become a slave. Man is free or he does not exist at all". Man embodies his freedom in the action of choosing. However, it is not a simple choice but a choice when he must make a decision, for example, in the question of life and death. Sartre calls it an existential choice. Man defines his way for many years forward. Sartre repeats that man is condemned to be free. Man is free since he is able to wish. For example, even a prisoner is free while he is able to wish: to quit or stay in jail. Freedom correlates with the issue of responsibility. Man is responsible for everything he does, even for himself: "Everything that happens to me is mine."

Albert Camus, another French existentialist, a Noble prize winner in Literature (1957), concentrates on the search of life essence. He makes a conclusion that the essence of life lies on the verge of life and death. Life and death are connected with each other. Human existence is constantly accompanied by

death of things, ideas, events and birth of other things and ideas. Living beings should always overcome the decay of death. This is the essence of life. It is impossible to stop the process. However, man is able to create order in the world and keep life going. The problem of life essence also correlates with relations of society and a single man. There are social laws, principles and rules which should be obeyed. Living in accordance with these rules people become involved in the process of socialization and start playing their social roles. However, there is a danger that the process described may fall to become mechanical. If it does man turns into a puppet or robot. People turn social principles into a cult forgetting that they are simply means of activities. They are not self-sufficient. Fetish of such means become the basis of social impatience and bad treat of those who think different. Camus sees the only way out in man's struggle without violence against the crusty society. He thinks it is one of human rights. The principle aim of such a struggle is to renew the society and acquire freedom.

Colin Wilson, an English writer and philosopher, considers the philosophies of Heidegger and Sartre pessimistic. That is why they have no way for development. Wilson himself writes six volumes of "The Outsider" that starts the epoch of the optimistic existentialism. Wilson describes the new understanding of freedom. It contains the ideas of widening and deepening of human consciousness by various methods of psychoanalysis, psychiatry and meditation. Wilson's philosophy is very optimistic. It aims at reviving a human spirit. The latter should be free from stereotypes while man's perception abilities should become wider.

Questions for self-control:

1. What is existentialism and who influenced its formation?
2. Tell us about the main thesis of existentialism, what thoughts do existentialists advocate?
3. List the main philosophical positions of existentialism.
4. What are the causes of the philosophy of existentialism?
5. Tell us about the philosophy of S. Kierkegaard.

6. What was the central problem in the philosophy of S. Kierkegaard?
7. Tell us about the philosophy of M. Heidegger.
8. Tell us about the philosophy of K. Jaspers.
9. Tell us about the philosophy of J.P. Sartre
10. Tell us about the philosophy of A. Camus.
11. Tell us about the philosophy of C. Wilson.

Topic 14. POSITIVE PHILOSOPHY

Study questions:

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

One of the most principle direction of the modern western philosophy is the so called Positive philosophy (Latin “positivus” – positive). It comes from rationalism, which developed the idea of unlimited possibilities of human reason. Positivists praise highly knowledge but do not aim at finding a source for everything that exists. Positivists appreciate such qualities as usefulness, authenticity, accuracy, which compose positive knowledge. This is what the name for the philosophic direction is derived from. Positivism is popular among scientists and technical specialists since it deals with epistemological and methodological problems. Science is considered as the most principle means for solving social issues and promoting social progress.

There are four historical forms of positivism:

- classical positivism (the 30-70-s, the XIX th century);
- empiriocriticism (machism) (the 70-s, the XIX th century – the beginning of the XX th century);

- neopositivism (the beginning of the XX th century – the mid of the XX th century);
- Post positivism (the mid of the XX th century – our days).

1. Classical positivism. Auguste Comte (Kont) (1798–1857), a French philosopher, is considered to be the founder for classical positivism. He also develops the science of sociology. It is the time that philosophy is separated from many other sciences. Besides, scientific knowledge is interpreted in absolute terms for both philosophy and society. Auguste Comte says the principle aim of any science is not to find out an origin of a phenomenon but to describe things. Philosophy should work out general scientific methods of perception, single out connections between separate sciences, systematize and classify knowledge.

2. Empiriocriticism (machism). It was widely developed in the 70 s of the XIX th century until the beginning of the XX th century. Ernst Mach, an Austrian physicist, and Richard Avenarius, a Swiss philosopher, were those who founded and developed the philosophic direction. Empiriocriticism meant “criticism of experience”. The scientific development gave birth to such issues as: “What is the nature of perception?”, “How do the preceptor and the object of perception relate to each other?” They supported Hume’s idea that feelings lacked material and spiritual bases. They believed the outer world could be studied only as experimental research of human feelings. The principle task of philosophy consists in critical attitude to a “complex of feelings” and further integration of other sciences into a single general science.

3. Neopositivism or logical positivism came into existence in the 20 s of the 20 th century. Schlick, Carnap, Wittgenstein and Russell developed the philosophic direction. Neopositivists believed that language was the most principle means that help man to perceive the outer world. However, our language is full of mistakes and pointless confirmations which cannot be proved by any facts (for example, “contingency is a form of necessity”). Most of the former philosophic problems (existence, consciousness, idea, God, etc.) should be ex-

cepted from philosophy since they cannot be checked by facts and proved from the scientific point of view.

Neopositivists suggested using the *verification principle* to determine a statement as scientific. (Latin “*verificatio*” – proof, confirmation). A scientific statement should correspond to experimental data and based on experience. To prove the statement “The sheet of paper is white” one should only look at it. When the direct control is impossible one should try to find another statement which already contains sensible man’s experience.

Thanks to sensible scientific statements neopositivists made outstanding progress in mathematic logics, artificial languages, scientific terminology, and cybernetics. However, it appeared that theoretical knowledge cannot only be proved by experiments. How should people treat hypotheses which cannot always be checked? One cannot verify phenomena of the past or the future. However, scientists can revive events which happened long time ago. It is a well known fact that scientific laws describe significant and necessary general connections between phenomena. Meanwhile, affirmation of any empiric facts cannot derive laws. And we cannot imagine the modern science without laws. By the beginning of the 60 s positivist ideas lost their dominating positions. Neopositivism was strongly criticized. Positivists suggested new ideas which then were laid in the basis of postpositivism.

4. Postpositivism or critical rationalism. Carl Popper (1902-1994), Thomas Kuhn (1922-1996), Imre Lakatos (1922-1974), Paul Feyerabend (1924-1994) are the most outstanding figures of postpositivism.

Carl Popper considers that verification is built on conviction and knowledge can be the absolute truth. But this is an illusionary idea. Sooner or later any old theory is replaced by a new one. True facts become false. So, the main task of epistemology, philosophy of scientific perception, does not consist in the search of a theory but in the salvation of knowledge accumulation problem.

Knowledge is accumulated with rational discussion that criticizes the modern knowledge. That is the reason why Popper called his philosophy criti-

cal rationalism. Popper suggested the *principle of falsification* that should replace the principle of verification. What does it mean? Popper thinks a theory is considered to be scientific if it contradicts with empiric facts. The more unsuccessful tries of falsification the more stable a theory is. It becomes more productive and acquires the temporary status of the scientific truth.

Meanwhile, positivism aims at describing the history and evolution of scientific knowledge. Popper believes that scientists move not from facts to theories but from hypotheses to theories. However, beforehand hypotheses should be critically estimated and proved. After falsification checking a theory is considered by scientists as temporarily proved. Since no theory can be finally proved there exist no laws but verisimilar statements, Popper says.

Imre Lakatos, an English philosopher, invented the methodology of scientific and research programs. He did not supported Popper who believed that new theories replace old ones. Lakatos concentrated around a single basic theory, which can be called a “hard nucleus” that forms a scientific and research program. For instance, the nucleus of Newton’s program is his three laws of motion and the gravitation law. A lot of theories used this basis to develop their new ideas, for example, in astronomy. Only after such a nucleus is broken scientists will need to move to another new program. Lakatos managed to single out important facts in knowledge development. Everyone who deals with various kinds of knowledge needs to realize what scientific and research program he works with. If a researcher works with only one program he cannot compare it to others. And the theory or program he works with is believed to be the only absolute truth. This means that the scientist cannot realize his real scientific status, which tightly sticks to the chosen program. He does not see advantages of other programs.

Thomas Kuhn, an American scientist, believes the most principle part in the development of the scientific knowledge belongs to activities of scientific society. Paradigm plays an important role. Paradigm is a range of fundamental knowledge, theories and concepts, common methods of investigation, accepted by the scientific society that develop scientific tradition. Paradigm in its mean-

ing is wider than a theory or scientific and research program. If a paradigm predominates in the science the scientific period can be called stable. Paradigms replace each other through scientific revolutions.

Paul Feyerabend is an American philosopher. He believes different theories cannot be compared. Paul states that pluralism should predominate not only in politics but also in science. There exist many equal types of knowledge. Science, philosophy, religion and magic are all valuable separately.

Questions for self-control:

1. What is the cause of positivism?
2. Where does the name of positivism come from?
3. Why did positivism become a popular philosophical trend?
4. List 4 historical forms of positivism.
5. Who was the founder of classic positivism? What science has he founded yet?
6. What did Conte consider the task of science and the task of philosophy?
7. Who were the creators of Empirio-criticism? What does this word mean?
8. What position did Ernst Mach and Richard Avenarius take? What, in their opinion, is the task of philosophy?
9. When did neopositivism form and who were its founders?
10. What did neopositivists say about language?
11. What is the task of philosophy in the opinion of neopositivists and what problems should be excluded?
12. What is the «verification principle»?
13. What progress was made thanks to neopositivism?
14. List the disadvantages of neopositivism.
15. List the main representatives of postpositivism.
16. What did Popper think about the principle of verification and what in his opinion should be the task of epistemology?
17. What did Popper call his philosophy? What is the meaning of the proposed falsification principle?

18. According to Popper, how do scientists make their discoveries and what exists in science instead of laws?
19. What is the meaning of the research program methodology proposed by Imre Lakatos?
20. What are the important points in the process of knowledge development put forward by Lakatos?
21. Who plays the main role in the development of scientific knowledge according to Thomas Kuhn? What is a paradigm, why does a paradigm shift occur?
22. Who is Paul Feigl, tell us about his philosophy.

Topic 15. RUSSIAN PHILOSOPHY

Study questions:

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.

1. Peculiarities of Russian philosophy. 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 20th century.

Peculiarities of the Russian philosophy:

- deep investigation of the human spirit, its revelation;
- the world is divided in two parts that are light and dark. The divine and anti-Christian stand very close to each other with no space between them. In the Western philosophy the world is divided in three parts that are “light”, “dark” and the intermediate Earth world. One should organize the relationship among them;
- in the Russian philosophy human acts acquire the absolute character. It makes the Russian philosophy more energetic and emotional;
- the Russian philosophy is unique by its unity, depth, omnitude and study of rather a specific range of problems, which are sometimes not clearly understood in the West;
- the Russian philosophy is widely spread among simple people.

In the Russian philosophy the emotional stands over the rational, “heart” over “reason”. The existent reality is thought to be personal absolute fate. Man merges with the outer world through his heart, i.e. love. That makes the Russian philosophy specific and more personal.

In the Russian philosophy the truth is connected with moral, religious and esthetic values. Much attention is paid to morality.

The Russian philosophy has a specific way of expressing philosophic thoughts that is art, literary criticism, journalistic genre, etc.

The topics of the Russian philosophy:

- man;

- cosmism (the cosmos is understood as a single body);
- morality;
- the problem of the Russian historical development. Which way to choose: the East or West? (a deep specific problem of the Russian philosophy);
- power and state;
- social justice and an ideal society;
- the Future.

The principle stages in the development of the Russian philosophy run as follows:

1. The philosophy of the Kieval Russia. It was the period that the ancient Russian philosophy and early Christian Russian philosophy came into existence (the 11-12 th centuries).

2. The philosophy of the period that the Russian centralized state was developing. It acquired the name of Moscow period (the 14-17 centuries).

3. The philosophy of the 18 th century. Petersburg period.

4. The philosophy of the 19 th century.

5. The Russian and Soviet philosophy of the 20 th century.

2. The Russian philosophy of Kieval Russia (the 11-12 th centuries).

One of the earliest philosophic works of the period is considered to be “The Word of the Law and God’s grace” by Illarion, the Kieval metropolitan. It was created between 1037 and 1050 (*during the times of Yaroslav the Wise*). The first part of the “Word” develops the idea of refusing from the ideology of a nation and taking up the ideology of the world type that glorified the equality of all nations in the grace of Christianity. The second part glorifies Russia. Illarion holds that all nations are equal and the past pagans will soon have the prosperous future. The third part glorifies the Prince Vladimir, his father Svyatoslav and son Yaroslav (*The work of Illarion is one of the best of the Middle Age period not only in the Russian literature but also in the World collection of masterpieces. It is unique due to the patriotic ideas and wide universalism in the*

Christian meaning of the word. “The Word of the Law and God’s Grace” is a brilliant example of esthetic philosophy.)

Feodosiy Pecherskiy (app. 1036–1074), an abbot of the Kieval and Pecherskiy monastery, belongs to the philosophic type of man of faith. *(There are a number of masterpieces kept until our days. These involve two messages to the Prince Izyaslav Yaroslavovich, eight lections and a prayer. These works are full of sincere love to people and are excellent examples of epideictic eloquence of the 11 th century.)*

They hold appeals to the most internal parts of a human soul and wide humane views. In his messages he pays much attention to the interrelation of man and the nature, the wisdom of the world order. “God is glorified by our deeds”, he says in his essay “The Word of Tolerance and Love”.

Kirill Turovskiy (1130–1182) is considered to be the most brilliant preacher during the time of Kieval Russia. He wrote such preachers as “Preach of a Human Soul and Body”, “Preach of a Blind Man and Lame Man”, etc. He says that the unity of Russia should not be based on lies and crimes. One can never do evil even if he aims at Good. *(The aim and means, crime and punishment, confrontation of forces, which form man and society, will soon become the leading topics in the Russian literature and philosophy.)* In the “Preach of Wisdom” Kirill Turovskiy connects perception and morality. Only a man of high morals and no pride can become the bearer of the deep true knowledge, only he will be able to teach others.

Vladimir Monomah (1053–1125) is one of the most outstanding men of culture in the 12th century. His book “Lectons of Vladimir Monomah” is saturated with humanity, sympathy, aspiration to prevent a war, save people from Evil and remember the weight of sin. “Fear of God” is a simple remind of the necessity to follow good and reject evil in any form. Vladimir reflects upon man, beauty, harmony of the world, in the centre of which stands Lord of Creation – a reasonable man who enjoys all benefits on the Earth. Monomah asks everyone not to offend the poor, not to oppress the weak. He teaches us how to work without laziness and how to lead a war.

3. Moscow period. The 14-15 th centuries was a period of centralization of Moscow state, the most important political and economic shifts. Meanwhile, one could watch a marvelous rise of national consciousness, concentration of spiritual social forces, and development of high moral personal features. We can single out such pharoses of the Russian culture as Sergey Radonejskiy, Epiphany the Wise, Andrei Rublev. During the period Hesychasm came to Russia. Hesychasm (Greek, quietness, silence) is a type of monastic life in which practitioners seek divine quietness through the contemplation of God in uninterrupted prayer. (Hesychasm was worked out by Makariy Egyptian and Iowan Lestvichik, early Christian hermits of the 5-7 th centuries.) Nil Sorskiy (died in 1508) is a most outstanding thinker of Hesychasm. In his biggest work called “Consuetudinary” he claims that one should start struggling with evil through cleaning up his own consciousness. He tells everyone to analyze consequences and their reasons because good acts can be turned into evil if one does good with no feeling of either time or moderation.

Maxim Greek (1470–1556) is an outstanding thinker of the 16 th century. He got his education in Italy where he got in touch with great representatives of Renaissance. In 1518 he came to Russia. Maxim Greek was invited to this country by the Great Prince Vasiliy the Third. Here he became a writer and philosopher. His creative works were many-sided. He wrote treatises, dialogues, stories and messages. His best works such as “Dialogue of Soul and Intellect”, “Intellect speaks to his Soul” tell us about a high mission of man on the Earth. Man should dedicate himself to spiritual activities. Man’s intellect is autocratic. However, he should learn how to manage his soul and body. Maxim Greek supports Socrates’ idea, which says that only people who know how to manage themselves can manage others. But to do that they should temperate three great sins that are “love for power, lust and greed”.

4. Philosophy of Vladimir Solovyov. Vladimir Solovyov (1853–1900) is an outstanding Russian philosopher. He bases his philosophy on the idea of unity. He says there are philosophical theories such as empiricism, rationalism, materialism, which can be characterized as one-sided. Meanwhile, the world is

all united and internally connected. Solovyov believes that the source for everything that exists is the United Spirit. It embraces all forms of reality and consciousness. The world process should aim at uniting. The Universe should be collected piece by piece. It starts with minerals, moves to plants, afterwards animals come. And at last, we all meet the kingdom of human-beings called Kingdom of God. God is connected to the world through man. This function can be called the greatest mission of man on the Earth. When man manages to make the world and God connected he transforms into God man, while mankind moves to a new higher stage – God humanity.

Solovyov says that one should obtain complete knowledge to understand what unity means. Man should get true epistemological knowledge. The latter should cover all perceptive human abilities that include sensitive experience, rational reason, and religious outlook. The truth itself is called triune (material, formal, absolute) while its bearers are science, philosophy, and religion. The complete knowledge involves synthesis of religion, philosophy and science. Separately they are unable to compose the complete truth.

Theory of Sophia. The world created by God is not static. It constantly develops thanks to the World soul. The World soul or Sophia is an active creating body that bears and realizes in itself the idea of unity. The fragile and divine soul of the world does not only make evolution going in the nature but also keeps people closer to one another and contributes to creating the Kingdom of God on the Earth. The world soul can be perceived in two ways: by scientific perception and religion.

Transformation of humanity through religion. Man is not only united with Absolute he is also a builder and organizer of the Universe. That is why man can only realize himself in the society. Society is an “expanded personality”, while a personality is a “compacted society”. Cooperation of man and society is fulfilled in three stages. 1) A tribal stage of the humanity or a religious stage (in the past), 2) A national and universal stage of the humanity or a political stage (in the present), 2) A spiritual Universe stage or a prophetic period (in

the future). During the last stage family, economics and politics will be built on moral principles. Man's attitude to nature will also become more moral.

Mission of the Russian nation. Vladimir Solovyov is a genuine Russian philosopher. He participated in the social life. Solovyov thought over the Russian philosophy from the point of view of unity. He singled out three principle forces in the human history: the Muslim East, the Western civilization and Slavdom. In the Muslim East uniting forces dominate, while individual freedom is negated. In the Western civilization egoism and atomism predominate in life, science and art. It is only in Slavdom (especially in Russia) that the third divine force operates. It is the only force that can overcome the obstacles of the West and East. It is the Russian people who can implement the truth of God on the Earth. This is a special mission of the Russian people. The monastery, palace and village are our social bases in life which will never get ruined while Russia exists.

5. Slavophiles and occidentalists. In the 18-19 th centuries philosophy became a separate direction in the development of the Russian culture. It is during the period the Russian philosophy fell under the influence of the Western philosophic thought. Moreover, the radical innovations of the Russian society took place during Peter the First modernizations in this country. The Russian tradition was treated contemptuously. People had high expectations from the Western contacts. At the same time there appeared cultural communities which reflected an inimitable historical way of development and the true Russian spiritual tendencies. The brightest representatives of these two directions were Slavophiles and Occidentalists.

Slavophiles(I. Kireevskiy, A Khomyakov, K. Aksakov, Y. Samarin) appeared in the 30-s – 40-s of the 19 th century. Slavophiles stressed the distinctive character of the Russian cultural and religious development, tried to prove a special historical mission of the Russian people who had to give new ethical guidelines to the Western civilization. Slavophiles' theory developed the idea of integral spirit and synodical consciousness united by love. Collegiality, they believe, is a metaphysical principle. It allows groups of people, representatives

of the Orthodox Church, to perceive the world as it is. Slavophiles contradistinguish the inner freedom of man and external necessity. They defend the superiority of man's freedom based on personal views. They think man's actions should be specified by internal moral beliefs, not material ones. Man should listen to his conscience and struggle with striving to benefit.

Occidentalists appeared in the Russian culture in the 30-s 40-s of the 19th century. This direction developed in tough disputes with Slavophiles. Occidentalists criticized the patriarchal order of Russia. They tried to prove the necessity to develop orienting by the Western cultural values.

It can be divided in two principle directions that involve the radical democratic direction (Belinskiy V., Gertsen F., Ogarev N.) and the liberal direction (Cavelin K., Botkin V.). The central position was held by Granovskiy T. P. Chaadaev was their first theorist. They believed an educated man should love himself and his culture and respect foreign cultures. He should also have common sense and an ability to act legally and loyally.

6. Philosophy of Russian Cosmism. In the middle of the 19th century the Russian thinker Nikolai Fedorov (1829–1903) founded a new philosophic direction, which acquired the name of the philosophy of the Russian cosmism. Cosmism is a philosophic direction that studies Cosmos, the world and man as one whole. Cosmism came into existence as an alternative for the mechanistic conception of the world order that says the existent reality is fractured into millions of things. On the surface they are connected to one another. Man has the right to reorganize the stagnant nature. The Russian cosmists were the first who raised the question of man's place in Cosmos and the structure of cosmic processes. They made a breakthrough in the perception of the world order. The list of philosophers cosmists involves Fedorov N.F., Solovyov V., Bulgakov S.N., Berdyaev N.A., Florenskiy P.A. Such great thinkers as Umov M.A., Kholodniy N.G., Tsiolkovskiy K.E., Vernadskiy V.I., Chijevskiy A.I. contributed to the development of the theory.

The novelty of the Russian cosmism consists in the transition from technocratic values to humane. People should not aim at welfare but perfection of

personality and development of culture. Cosmists criticize the technocratic civilization and remark that in such society a thing is considered to be more valuable than man. Man loses his connection with the nature. Spiritual relations among people are ruined. The state becomes militarized. Fedorov as well as Solovyov singles out drawbacks of the Eastern collectivism and the Western individualism. They believe people's unity is not stable if it is based on external interests alone. An ideal society is a society of united people. Science and technique should be set under a reliable control of man and should develop according to humanistic principles.

In the philosophy of the Russian cosmism man and the world are equal and in need of each other. This is called cosmic consciousness. But you should not take it as nature can not exist without man. During evolution man learnt to create artificial nature and improve a personality. People start taking part in processes of cosmic range. At a certain moment Cosmos recognizes the need to be regulated by man. Creating man Nature (Cosmos) acquires a new marvelous opportunity of conscious evolution that is meaningful improvement and harmonization of the world. Man's mission, cosmists believe, is to regularize the world order. People should be united not on the political but ecological basis.

The Russian scientist Chijevskiy A.I. collected statistical material from chronicles, ancient and medical books. He composed synchronic tables that covered data of over 1.5 millennia since the middle of the first millennium B.C. till our days. The tables showed periods of solar activity and rhythmic geophysical, biological and social phenomena on the Earth. Chijevskiy A.I. paid much attention to the fact that at the periods of high solar activity the Mongols and Turks lost a lot of cattle. During those years crops were attacked by locusts. Chijevskiy A.I. stated that history is an integral process. History is the result of many factors including cosmic phenomena. One of them is solar activity. However, the influence of cosmic phenomena is not direct. The sun never makes people do anything definite. It only initiates their activity and does not define in what field it will be applied. Chijevskiy A.I. could apply his knowledge about cosmic phenomena on practice. Thanks to it he could solve various practical

issues. He could define the exact time of glacier melting, forecast harvest, warn about the coming epidemics, and take preventive measures against cardiovascular diseases and neuropsychic disorders.

The Russian cosmists believe that everything that exists become more and more complicated and perfect through evolution. Life and consciousness are good results of the process. The Russian philosopher Umov M.A. invented the anti-entropic sense of life and culture. He proved that during evolution all beings adjust to the changing world. While living beings develop natural conditions remain the same and stop suiting their needs. That makes animals adjust the outer world to their needs: birds make nests; beavers build ponds and home units.

Another specific feature of the philosophy of cosmists is the idea of “noosphere” (Greek “Nous” – reason, “sphaera” – sphere). The term “noosphere” is suggested by the French philosopher Lerua E. Vernadskiy V. I. works out the corresponding theory. The main idea of the theory runs as follows: during the process of evolution man’s reformatory activities influence nature more than in the past. So, noosphere comes into existence, the sphere of reason, man’s life, his material and spiritual culture. Noosphere always expands and covers new fields including biosphere. Man starts influencing nature so much that people need, Vernadskiy says, to coordinate their actions toward it.

It is remarkable that cosmic tendencies are reflected in the works of such outstanding Russian writers as Odoevskiy V.F., Khlebnikov V.V., the Russian composers Chaikovskiy P.I., Skryabin A.N., Rakhmaninov S.V., the artists Nesterov M.V., Rerikh N.K. The panhuman importance of cosmism is very noticeable today when people are in search of new orients which will become a stable basis for successful progress of the society. Philosophers all over the world are busy with working out a new scenario of the development of the objective reality. They reconsider the former beliefs that the economic rise and high level of consumption are important by themselves. Now they develop the idea of natural variety and wholeness of nature. Thinkers support the views about the development of individual, social and cultural man’s features. We

need to make unordinary decisions to move society out of crisis. Various cultures should communicate for good. The Russian cosmists may help a lot to develop the above ideas.

7. Philosophy of the Soviet Era. The destiny of the Soviet philosophy is full of contradictions and tragedies. Any attempt to analyze the Soviet philosophy is destined to fail because it will inevitably simplify this complicated process. There are still many details to be studied, much information to be taken from archives and personal collections to rethink the general facts and escape prejudices.

Today's attitude to the philosophy of the Soviet era is rather ambiguous. Some philosophers place the Soviet philosophy on the top of the world philosophic development. Others believe that the Soviet philosophy is crushed and the achievements of the last decade do not deserve attention.

There are several stages in the development of the Soviet philosophy:

1. Primary (1920-1930s).
2. Stalinist (1930-1950s).
3. Mature (1960-1990s).
4. Post-Soviet (since 1991).

During the primary stage the atmosphere in this country could be described as pluralistic though it was the time of implementing a single state ideology. During those years the Soviet philosophers systematized Marxist philosophy, thought over natural dialectics, issues of materialistic dialectics and theory of perception. Later development of philosophy became dependant on the political needs. Marxist Leninist philosophy was gradually replaced by Marxist Leninist Stalinist one and after all it came to Leninist Stalinist philosophy. Philosophy was used as an ideological press to control spiritual life of the society. However, during those hard years many outstanding Russian philosophers managed to publish their works. There appeared three volumes of "History of Philosophy". Scientists began to study the history of the Russian philosophy and the philosophy of other USSR peoples. Students again began to study Logics at Universities. 1960-1990s were prosperous for philosophic researches.

This country was undergoing such processes as liberalization and pluralization of the Soviet society. Psychology, Ethics and Esthetics were divided from Philosophy. There appeared such sciences as Sociology, Axiology and Philosophy of Science. The results of the Russian philosophers were highly praised all over the world (Kedrov B.M., etc). Philosophers worked over historical philosophic issues (Oyzerman T.I., Kaminskiy Z.A., Bogomolov A.S., etc.). The outstanding thinkers of the period were Mamardashvilli, Losev, Asmus, Ilyenkov, Davidov.

The disintegration of the Russian state gave birth to a deep ideological crisis. Unshakable world view statements became strongly criticized. We need serious independent researches which would rethink and reconstruct the true fate of the Soviet philosophy.

Questions for self-control:

1. When did the first ideas about philosophy appear in Russia?
2. How did the separation of philosophy from the church take place in Russia?
3. List the main features of Russian philosophy?
4. What is the relationship between the emotional and the rational characteristic of a philosophy?
5. What is the problem of truth in Russian philosophy?
6. In what form is philosophical thought expressed in Russian philosophy?
7. List the problems and topics characteristic of Russian philosophy.
8. List the main stages of the development of Russian philosophy.
9. Tell us about the philosophy of Metropolitan Hilarion and his work «The Word of Law and Grace»
10. Tell us about the philosophy of Theodosius Pechersky, what did he say about God in his essay «The Word of Patience and Love»?
11. Tell us about the philosophy of Cyril Turovsky. What did he talk about in his works?

12. Tell us about the philosophy of Vladimir Monomakh. What did he teach in his book «The Instructions of Vladimir Monomakh»?
13. Give a description of the Moscow period in Russian philosophy.
14. What is Hesychasm? Who was its founder and how should one fight the evil from his point of view?
15. Tell us about the philosophy of Maxim the Greek. What did he talk about in his works?
16. Who is Vladimir Solovyov and what did he say about the existing philosophies?
17. What, according to Solovyov, is the world process and how is the unification of the world and God?
18. How, from the point of view of Solovyov, it is possible to achieve unity means and what is truth?
19. Tell us about "Sofia" V. Solovyov.
20. What is the meaning of the idea of Solovyov on the transformation of mankind on a religious basis?
21. What did Solovyov say about the mission of the Russian people?
22. Tell us about the reasons for the appearance in Russian philosophy of two directions: Slavophilism and Westernism.
23. Who are the Slavophiles? List the key representatives and tell about the essence of their philosophy.
24. Who are the Westerners? List the key representatives and tell about the essence of their philosophy.
25. What is the «philosophy of Russian cosmism»? Who is its founder and main representatives. What is cosmism?
26. What is the novelty of Russian cosmism?
27. Tell us about the interaction of man and the world in the Russian cosmism. What is the aim of man in terms of this philosophy?
28. What did the Russian scientist A.I .Chijevskiy? What did he say about solar activity and its effect on people?

29. What is the meaning of the anti-entropic essence of the life and culture of M. A. Umov?
30. Tell us about the theory of the noosphere in I. Vernadsky. What is the problem of human space responsibility?
31. What is the value of the ideas of Russian cosmists for modern society?
32. List the main stages of the development of Soviet philosophy.
33. What happened at the initial stage of the development of Soviet philosophy?
34. Tell us about the Soviet philosophy of the period from the 1960s to the 1990s. List the main representatives of this period.

Topic 16. ONTOLOGY AND EPISTEMOLOGY

Study questions:

1. Ontology and category of being.
2. Basic forms of being.
3. Matter and its attributes (space, time, motion)
4. The general concept of cognition and epistemology.
5. The structure of cognition.

1. Ontology and category of being. 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.

The category of being is the verbal concept, that is formed from the verb "to be". What does it mean to be? To be is to exist. All the objects that surround

us, for all their dissimilarity, unite the common property - they are, they exist, they have some being. Being is the most common property of all things. Being embraces all that really exists in nature, in society, in cogitation. Thus, the category of being is the most general concept, the most general abstraction, which unites the most diverse objects, phenomena, states, processes by the general feature of existence. Synonyms of the concept of being can be such concepts as reality, world, substance.

In Being two types of realities are distinguished: objective and subjective. Objective reality is all that exists outside and independently of the human consciousness. Subjective reality is all that belongs to a person and can not exist outside of it (this is the world of mental states, the world of consciousness, the spiritual world of man). Thus, being is an objective and subjective reality in its totality.

Modern philosophy considers being as a single system, all parts of which are interrelated and represent some kind of integrity, unity. Ontology, therefore, is an attempt at a more general description of the universe of the existing one, which would not be limited to the data of individual sciences and, perhaps, would not be reduced to them.

When clarifying the essence of being, philosophers faced the search for an answer to a question that many philosophers consider the main question of philosophy: what is the basis of the world? What is contained in all objects and phenomena of the world, i.e. what substance (from Latin substantia - the first principle, essence) is the real basis of all objects and phenomena: matter or consciousness? Proceeding from the way philosophers solved this question, two main directions appeared - materialism and idealism.

2. Basic forms of being. The consideration of being as a system makes it possible to distinguish its various levels and sublevels, different structures, patterns that can be known.

Being as a cumulative reality exists in the basic four forms: the being of nature, the being of man, the being of the spiritual, the being of the social.

The being of nature. In this case, the first and second nature are distinguished:

1. The first nature is the being of nature, which existed before the appearance of man: the biosphere, hydrosphere, atmosphere, etc. Being of the first nature is the first form of reality. It is the result of a long evolution. The first nature is organized in a systematic way. The basis of the being of nature is material substance, or matter.

2. The second nature. It is the being of things and processes created by man or nature transformed by man. This includes tools of labor of varying complexity, industry, power engineering, cities, furniture, clothing, artificially derived species of plants and animals, etc. The second nature depends on the first nature, but, being produced by people, it embodies the unity of natural material, certain spiritual knowledge, the activities of specific individuals and social functions.

The being of man. In this form stands out: the being of man in the world of things and his own human being:

- the being of man in the world of things. Here a person is regarded as a physical and biological object, subject to the laws of physics, chemistry and biology;

- own human being. Here a person is no longer regarded as an object, but as a subject that obeys not only the laws of nature, but also exists as a social and spiritual-moral human being.

The being of each concrete person is the interaction of, first, the thinking and feeling "thing" as the unity of natural and spiritual being, secondly, the individual taken at this stage of the evolution of the world together with the world, and, thirdly, as a socio- historical human being. Its specificity is manifested, for example, in that: without a normal functioning in a person of his spiritual-psychic structure, a person as an entity is not fully functional; a healthy, normally functioning body is a necessary prerequisite for spiritual, mental activity; human activity, bodily actions of a person depend on social motivation.

Being of the spiritual is the sphere of the ideal, the consciousness of man and his unconscious, in which one can distinguish:

- individualized spiritual. This is a personal consciousness, especially individual processes of consciousness and unconscious of each person;
- objective spiritual. This is a supra-individual spiritual. This is all that is the property of not only an individual, but also society, that is, this is the social memory of culture, which is stored in language, books, paintings, sculpture, etc. This includes various forms of social consciousness (philosophy, religion, art, morality, science, etc.), it closely associated with being social, at its level repeats and reproduces the structure of society. Spiritual being is characterized by spiritual activity, spiritual production and spiritual culture. Strengthening the interaction of all forms of spiritual life with production, practice (astronautics, bioengineering, etc.). New information technologies and communications have made spiritual being more dynamic, mobile.

Being of the social, which is divided into:

- the being of an individual as a social subject, the carrier of social relations and qualities in public life and in the progress of history;
- the being of society itself. It covers the whole aggregate of the life activity of society, including the material and production and spiritual sphere, the diversity of cultural and civilizational processes.

Being of the social is based on the economic life of society. The economy acts as a material and practical activity of society; production of material goods that satisfy human needs, as well as those relationships that people enter into in the process of this production. The social life of society is closely connected with the economy with the main social institutions and structurally organized social groups of various orders. Structure of being of the social or society: individual, family, labour collective, social groups, classes, ethnic groups, nations, states, humanity. The political sphere of society is closely connected with the economy and social structure, which includes the state, public and political organizations, parties, social movements.

3. Matter and its attributes. The philosophical basis of modern natural science is materialism, that is, the theory according to which matter lies at the basis of being. Matter - (from the Latin word “material” - substance) is "... a philosophical category for denoting an objective reality that is given to a person in his senses, which is copied, photographed, displayed by our senses, existing independently of them." In this definition, given by Lenin V.I., matter is affirmed by objective reality, i.e. not dependent on the person and his consciousness.

Attributes (the attribute means an inherency) of matter, or the universal forms of its being, are movement, space and time that do not exist outside of matter. Similarly, there can not be any material objects that do not possess space-time properties.

Movement is the essence and mode of existence of matter. There is no matter without motion, and motion without matter. Movement is a change in general, any change. The philosophical concept of motion denotes any interactions in being, as well as changes in the states of objects that occur in the course of these interactions. There are 5 forms of motion of matter discovered by Friedrich Engels: 1. mechanical (simple mechanical displacement), 2. physical (movement of elementary particles, intraatomic and nuclear processes, thermal motion, electromagnetic and optical processes), 3. chemical (chemical reactions, geological processes), 4. biological (metabolism, reproduction, heredity, adaptability, growth, natural selection, etc.), 5. social (material and spiritual life of the individual and society in all manifestations, various public processes).

F.Engels proposed a hierarchical model of being in which the lower forms of the motion of matter are prerequisites for the higher. Moreover, the higher forms of the motion of matter are irreducible to the lower forms.

form of motion of matter	mechanical	physical	chemical	biological	social
material carrier	mass	molecule	atom	protein	?

In science, the view prevails that movement, like matter, had no beginning and no end. However, if there was no first-origin movement and no one pushes anything from outside, how can one explain the fact of the movement itself? Philosophy any movement explains as self-movement, i.e. every object is simultaneously the subject of all its changes, its own movement. And the source of this movement is the dialectical struggle of opposites, which constitute the unity of an object or phenomenon, and at the same time they collide and deny each other.

The forms of motion of matter are the main types of movement and interaction of material objects, expressing their holistic changes. Each thing is inherent, not one, but a number of forms of material motion. In modern science, three main groups are distinguished, which in turn have many of their specific forms of motion:

1. In the inorganic nature:

- spatial movement;
- movement of elementary particles and fields – electromagnetic, gravitational, strong and weak interactions, processes of transformation of elementary particles, etc;
- movement and transformation of atoms and molecules, including chemical reactions;
- changes in the structure of macroscopic bodies - thermal processes, changes in aggregate states, sound vibrations, and others;
- geological processes;
- modification of space systems of various sizes: planets, stars, galaxies and their clusters.

2. In living nature:

- metabolism;
- Self-regulation, management and reproduction in biocenoses and other ecological systems;
- interaction of the entire biosphere with the Earth's natural systems;

- Intra-organism biological processes aimed at ensuring the preservation of organisms, maintaining the stability of the internal environment in changing conditions of existence;
- Supra-organism processes express relationships between representatives of different species in ecosystems and determine their abundance, area of distribution (areal) and evolution;

3. In society:

- multiple manifestations of people's conscious activity;
- all higher forms of reflection and purposeful transformation of reality.

Higher forms of motion of matter historically arise on the basis of relatively lower ones and include them in themselves in a transformed form. Between them there is unity and mutual influence. But the higher forms of motion are qualitatively different from the lower ones and are not reducible to them. Disclosure of material relationships is of great importance for understanding the unity of the world, the historical development of matter, for understanding the essence of complex phenomena and for the practical management of them.

The basic forms of existence of matter. They are time and space.

Time is an objectively real form of the existence of a moving matter, characterizing the sequence of development of material processes, the separation of the different stages of these processes from one another, their duration, their development.

Space is a set of relationships that express the coordination of coexisting objects, their location relative to each other and relative magnitude (distance and orientation).

Space and time are universal forms of existence, coordination of material objects. The universality of these attributes of being consists in the fact that they are the forms of being of all objects and processes that have been, are and will be in an endless world. Space and time have their own characteristics. The space has three dimensions: length, width and height, and time is only one - a

direction from the past through the present to the future. Space and time exist objectively, their existence is independent of human consciousness. Each structural level of matter corresponds to a specific form of space and time, as well as movements.

In the history of science two concepts of space and time have developed: substantial and relativistic.

The substantial concept was originally developed by ancient Greek atomists, and further by Newton. Her supporters believed that space and time are two separate, independent from each other substances. Space is a container for atoms, time is pure duration, matter is crusty and inert.

The modern scientific paradigm adheres to the relational (relativistic) concept. It was nominated by Aristotle and developed by Leibniz, Lomonosov, Lobachevsky, Einstein. Under this concept, space, time and matter are interrelated. There is no space outside time and without matter, time without matter and space, and matter outside of space and time.

Systemic self-organization of matter. Like movement, space, time, *systemacy* is a universal, inalienable property of matter. Being a characteristic feature of material reality, the systematism characterizes the predominance in the world of organization over chaotic changes. The latter are not sharply separated from the formed formations, but are included in them and are subject, ultimately, to the action of electromagnetic, gravitational, other material forces, the action of private and general laws. The irregularity of changes in any one aspect turns out to be an ordering in the other. *Organization* is inherent in matter in any of its space-time scales. Structural properties is the internal dissociation of material existence.

Levels of organization of matter. There are three levels of organization of matter:

1. Inorganic or inanimate.
2. Organic or living.
3. Socially organized.

Levels of inanimate matter:

- microelement (elementary particles (photons, protons, neutrinos), each of which has its antiparticle);
- Atomic (atom - the smallest particle of a chemical element, preserving its properties);
- molecular (the molecule is the smallest particle of a substance that has all its chemical properties);
- macrolevel and mega-level (planets, planetary systems, stars, galaxies, systems of galaxies).

Living matter is understood as biological processes and phenomena. Living matter comes from the inanimate, is included in it, but represents a qualitatively different level of development.

Levels of living matter:

- molecular or pre-cellular (DNA, RNA, proteins);
- cellular;
- microorganismic;
- tissue;
- the organism-population;
- biogeocenotic;
- biospheric.

Levels of socially-organized matter:

- individual, family, collective, social groups;
- tribes, race, nationality, nation;
- the state, the unions of states, mankind.

4.The general concept of cognition and epistemology. Epistemology or gnosology (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.

What is cognition? Cognition is the spiritual activity of people, aimed at producing new knowledge based on the achievements of past generations.

In the course of history, two philosophical approaches to the problem of reliable knowledge of existence have developed: gnosticism and agnosticism.

1. Proponents of Gnosticism believe that the world is known in a credible way, and a person has potentially unlimited possibilities of cognition.

2. Proponents of agnosticism consider it impossible to fully and reliably cognize the essence of being, the laws of nature and society.

Modern scientific cognition adheres to the position of Gnosticism.

5. The structure of cognition. In cognition, the following elements are distinguished:

- subject, object of knowledge and the subject matter;
- ways and means of cognition;
- forms and levels of cognition;
- the result of cognition or knowledge (truth).

The subject of cognition is a human being from whom cognitive interest comes and which carries out cognitive activity. The subject of cognition possesses reason and an arsenal of cognitive means accumulated by mankind. The cognizant subject is also humanity as a whole or a collective. *The object of knowledge* is that part of the surrounding world, to which the cognitive interest of the subject is directed. Fourth areas of cognition attract the attention of man: the world of nature, the world of society, the inner world of man and idea of God. *The subject matter* is part of the object to which the "point" of cognition is directly directed.

Ways and means of cognition, or by what means does man know the world? The methods of cognition are determined by the characteristics of the cognizing subject, the available knowledge and historically formed cognitive

traditions. In the course of human development, the following ways of comprehending being (reality) have developed:

1. Everyday cognition is everyday knowledge, which consists of the collective and individual experience of the practical and practical mastery of the world.

2. Mythological cognition is the cognition and explanation of natural phenomena and human existence through myth-making (through symbols, images and beliefs).

3. Religious cognition is a way of cognizing being through a religious worldview and religious doctrines. In religious cognition, special methods of cognition of the world and man have developed: revelation and meditation.

4. Artistic cognition is the cognition of being through artistic creativity and the language of art. A feature of artistic cognition is the unity of cognition and self-cognition, the object and subject of cognition merge. Means of artistic cognition are: in literature - the word, in painting - color, in music - sound, in sculpture - three-dimensional forms.

5. Philosophical cognition forms a general idea of the world as a whole on the basis of operating with abstract concepts of the ultimate (higher) order. Philosophy also defines the system of principles, views, values and ideals of a person, his attitude to the world and to himself. Means of philosophical cognition: reflexion, dialectics, metaphysics.

6. Scientific cognition - this cognition, aimed at the formation of objective reliable knowledge of the surrounding reality. The most important means of scientific knowledge is the language of science (thesaurus).

Types and levels of cognition. In terms of cognition, sensual and rational cognition are distinguished. Sensual cognition or sensualism (from Latin sense - feeling, sensation, perception) is the direct acquisition of information through the sense organs and the activity of the nervous system, the preservation and processing of knowledge in reality in the form of visual images. The main levels of sensory cognition are sensations, perception, representation.

Sensation is the initial, initial form of cognition, which carries out a direct connection with the world, the transformation of the physiological process into the psychic process, into the fact of consciousness and the origin of the ideal image of the reflected object. Sensations (touch, smell, sight, hearing, taste) reflect only the individual sides of the object and do not give a complete view of it.

Perception is the complex of several sensations; the process of constructing holistic images of objects and their interrelations, acting at the given moment on the sense organs.

Representation is the reproduction by means of memory and imagination of the perceptions already existing in the past personal and social experience. Representation serves as a link between sensory and rational cognition.

Rational knowledge (from the Latin “ratio” - mind) or abstract-logical thinking is the comprehension of reality by generalized symbolic means. The characteristics of human cognitive activity are mainly related to the ability to rational cognition. Rationality i.e. the ability of thinking to work with ideal objects was first described by Plato. European civilization was originally called the rational civilization. Levels of rational knowledge: notion, reasoning, conclusion.

Notion is the thought about an object that reproduces in an abstract form a certain object, a phenomenon, a property, a relationship.

Reasoning is the thought in which one affirms or denies something about objects or phenomena.

Conclusion is the form of thinking that allows us to derive new reasoning from several interrelated reasoning.

The result of cognition is knowledge or truth. Truth is the correspondence of the human knowledge of reality, the coincidence of human thought and the object. The classical definition of truth was given by Aristotle. He defined truth as the correspondence of thought and subject, knowledge and reality. Modern philosophy calls the classical concept a correspondent theory of truth. The goal of scientific cognition is the achievement of objective truth. Under the

notion of objective truth is understood knowledge, the content of which does not depend on either man or humanity. Objective truth consists of absolute and relative truth.

Absolute truth is the objective truth that contains a complete and comprehensive knowledge of the essence of objects and phenomena of the material world. Absolute truth can never be refuted, because it is proved by science and confirmed by practice, and it falls out of the process of cognition, because it contains complete knowledge. For example, the sphericity of the Earth.

Relative truth is the objective truth that contains an incomplete, relative knowledge of the essence of objects and phenomena of the material world. Relative truth is incomplete, inconclusive, included in the process of cognition, because it is not complete and requires scientific research, proof and confirmation of practice.

To find out the truth is to compare the representation (knowledge) with the object, and not with the very same knowledge. Such a comparison is possible only in the course of objective activity, i.e. practice. Therefore, practice is considered the main criterion of the truth of knowledge. Practice is an active sensory-objective activity of people, aimed at changing the surrounding reality. Main types of practice: material production, management activity, scientific experiment.

Aberration is knowledge that does not correspond to its subject (inadequate, unreliable, distorted) that does not coincide with it. The aberrations, of course, make it difficult to find the truth, but they are inevitable, they are the necessary moment of the movement of knowledge to it. Aberrations should be distinguished from falsehood. Falsehood is a deliberate distortion of truth in someone's selfish interests. The transfer of knowingly false knowledge is called misinformation.

Questions for self-control:

1. What is ontology? What is the main ontology question?
2. What is being?
3. What is objective and subjective reality?

4. How does modern philosophy consider "being"?
5. What is considered the main issue of philosophy? How can you solve it?
6. List the main forms of being?
7. Tell us about the nature being?
8. What can you say about human existence?
9. What is the being of the spiritual world?
10. List the types of social being?
11. What is the basis of human social life?
12. What is included in the structure of human social life?
13. What is matter?
14. What are attributes of matter?
15. What is movement?
16. What are the forms of movement?
17. What model of "being" is suggested by F. Engels?
18. How does philosophy explain movement?
19. What are the forms of motion of matter?
20. List all forms of motion of matter.
21. How do the higher and lower forms of movement interact?
22. List the main forms of existence of matter. What is «time»?
23. What is space?
24. How do space and time interact?
25. What are the two concepts of space and time exist in science? Tell us about the substantial concept
26. Tell us about the relational concept.
27. What is the systemic self-organization of matter?
28. List the levels of organization of matter.
29. Tell us about the levels of the inanimate matter.
30. Tell us about the levels of living matter.
31. Tell us about the levels of socially organized matter.

Topic 17. PHILOSOPHICAL ANTHROPOLOGY AND SOCIAL PHILOSOPHY

Study questions:

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.

1. The essence of the person. Biological and social in human development. 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.

Individual man is part of nature, he is unique in virtue of their biological characteristics (genetic code, weight, height, temperament, etc.). However, to become a man, he can only in society: being separated from society, for example, in infancy society, the human being develops as a biological individual, but permanently loses the ability to become fully human (to acquire speech, communication skills, learning work, intellectual activity is also not available to

him). No doubt, human nature is both biological and social creature. But what is the ratio of these two principles, is one of the determining them is a subject of scientific debate. There are two basic approaches in solving this problem: biological and sociological. Each of them absolutize its own particular human nature (biological or social).

Proponents of biological concepts seeking to explain human based only on the biological beginning of man, and totally ignore the influence of society or their own choice of the individual. So, *T. Malthus* (XVIII C.) proposed to consider public life as the arena of struggle of individuals for its existence, where the strongest win and the weak perish (similar to wildlife). *Social-Darwinism* at the turn of XIX-XX centuries continue this idea, armed with the teachings of Charles Darwin on natural selection and evolution. *Sociobiology* in XX century focuses on genetic inheritance. Human behavior in the same way as the animal, is genetically determined and no one can overcome the influence of their heredity, whatever it was - bad or good (the company is also not an assistant). *Racist concept*, claim about the superiority of some people over others on grounds of belonging to a "higher" or "lower" races, that is evident in fascist ideology, calling for "racial purity" and "racial hygiene". To a greater extent these ideas were based on eugenics - the study of how, by what means and how to achieve "the highest quality of human heredity". *Freudism* with his understanding of culture as a sublimation of sexual drives, too, refers to biologization direction.

Sociological concepts, on the contrary, absolutize the influence of society on the formation of human. Like the social environment surrounding the person, like he is. In man, as in a mirror, reflected the vices or the virtues. Man become evil due to the imperfections of public relations and wrong education. Create a person's ideal conditions and he will be perfect. Such teaching includes *social-utopianism* and *Marxism*.

In the formation of human personality play a big role and biological inclinations and social education and their own choices (I (Ego)). None of these three factors modern science calls as a defining factor. All of them are im-

portant and necessary. Man is a holistic system that is open to the world and possibilities

2. The meaning and purpose of human existence.The question of why man lives on Earth, has interested many thinkers in philosophy. At different times many philosophers have answered this question variously.

The meaning of life is not given to man from outside. Each person opens the meaning of life differently. To find a common and shared meaning of life for all times and peoples is impossible, because along with the universal, eternal truths, it includes something specific - the hope of each of this age (era). The meaning of life is a self-conscious choice of the values on which the person is guided in his life. And it can vary depending on the historical conditions of human existence, and its age peculiarities.

In the history of philosophy we can distinguish the following main concepts of the meaning of life:

1. Hedonism – to live means to enjoy and pleasure.
2. Asceticism – life is renounced for the sake of intimacy with the Lord, which as a spiritual being can be "fit" just being yourself maximum spiritual and free from the sins of the world.
3. The ethics of debt – life is a sacrifice for high ideals (service to the Homeland, family, honor, love, happiness, other people, etc.).
4. Utilitarianism – to live means to benefit from everything and everyone, to see in another person only the means of satisfying their aspirations and needs.
5. Eudemonism – life understood as the pursuit of happiness as the true destiny of man.
6. Pragmatism - the end justifies any means to achieve it. - Proverb «choice of the end covers choice of the means»).

3. Individual. Individuality. Personality.The concept of "Individual", "Individuality", "Personality", is often used synonymously to describe a person. However, they have important differences. These concepts describe a person from different sides. The individual – is a characteristic of a person as an indi-

vidual representative of a biological kind people. The Individuality – is a characteristic of a person as a carrier of unique, distinctive qualities which are inherent only to him and which distinguish him from other members of the human race. The Personality includes both inherited and acquired properties. Personality is defined as the carrier of social qualities. A man becomes a Personality in the process of assimilation of the social and cultural experiences of the society (such a process in sociology is called socialization). Only a person with an established worldview, value orientations and moral principles can be called a personality. Personality is the result of the interaction of man and society.

4. 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. Society itself is an extremely complex system of all known in science. Society (in the broad sense of the word) is 1) the totality of all types of interaction and forms of association of people that have developed historically; 2) (in the narrow sense) is a historically specific type of social system, a certain form of social relations.

The American sociologist E. Shils identifies the following **criteria of society**:

- it is not part of a larger system;
- marriages are between representatives of this association;
- it is replenished mainly at the expense of the children of those people who are already its recognized representatives;
- an association has a territory that it considers its own;
- society has its own name and its own history;

- it has its own control system;
- association exists longer than the average life expectancy of an individual;
- it is united by a common system of values (customs, traditions, norms, laws, rules), which is called culture.

Social life for centuries remained the object of interest of scientists and philosophers. The task of science is to investigate the structure of society, to identify in the historical process recurring universal properties, parties, trends, patterns. Unlike concrete sciences, philosophy explores the universal in the historical process, reveals the fundamental foundations of social life, its system-forming factors, develops methodological foundations and the categorical apparatus of the social sciences.

In the history of philosophy, there were many schools and trends that explained the nature of society and its evolution in different ways. Aristotle called man “a political animal,” meaning that only people can voluntarily and consciously unite in society. In the Middle Ages, divine Providence was considered the main historical force. Hegel viewed history as the progress of the absolute spirit, believing that the course of history is "reasonable". Marx and Engels developed a theory about society as a self-developing system, in which the main role is assigned to the economic sphere. History was viewed by Marx as a process of the generation of communism, a society of universal equality. All the preceding communism socio-economic formations Marx called "prehistory" and only communism - the true story. Herbert Spencer described society as a union of individuals.

5.Modern society is a historically specific, holistic and sustainable education, which has internal mechanisms of reproduction, self-government and self-organization. The integrity of society is ensured by social production. Social production is a joint activity of people aimed at the production, maintenance and reproduction of their life. Social production is a multifaceted and collective process that includes all the necessary components of social life. It

includes: the reproduction of people themselves as public individuals; material production (creation of material conditions for the preservation and maintenance of their lives; spiritual production (production of ideas, knowledge, spiritual values, production of social connections and relationships, ensuring consistency of human activity, integrity and organization of society. Complication of social life is accompanied by increased differentiation of society and division of labor. As a result, the most important specific subsystems of society are formed, each of which performs functions that are necessary for the entire social organism. The most important subsystems of society: economic, social, political, spiritual.

The **economic subsystem** is a set of forms of industrial activity and relations of people in this process. The most important factors of production are workers, their labor and means of production - objects and means of labor. The totality of the material and technical means of production and people capable of putting them into action make up the productive forces of society. In the production process, there are diverse relationships between people: organizational-economic, industrial-technological, and socio-economic. Industrial-technological relations largely depend on the nature and level of development of technology and production technology. Organizational-economic relations and socio-economic relations depend on the forms of ownership of the means of production.

Socio-economic relations include relations arising in the process of production, exchange, distribution and consumption of goods and services created in the production process. The whole system of these relations is governed by social norms and norms of law and depends on the nature of ownership of the means of social production.

Property is an institution that arises in the business, economic sphere. It applies not only to the means of production, but also to commodities and the goods manufactured. All elements of social wealth can be property: labor, means of production, land and its subsoil, products of material production, spiritual, creative and other intellectual activities. Property determines who has

economic power, who gets the income from economic activity. Forms of ownership depend on the degree of real socialization of production, which, in turn, is influenced by technological progress.

The **spiritual subsystem** is the result of spiritual activity of people. A significant role in this process belongs to the professional spiritual activity of people, artists, journalists, ideologists of various parties and movements, etc. The emergence of the spiritual subsystem of society due to the diverse social and personal spiritual needs: cognitive, moral, aesthetic, religious. The satisfaction of these needs presupposes the availability of diverse means of information and communication, which also constitute one of the most important spiritual needs of the individual and society. Communication is a type of spiritual communication, involving the exchange of ideas, attitudes, and evaluations. A special area of spiritual production is the upbringing and education of a person, which is carried out through the educational system, as well as family, friends and acquaintances, government agencies, law enforcement agencies and the media. The central link of the spiritual subsystem is the public consciousness.

Social subsystem. The social structure of any society in a certain period of its history is characterized by a set of concrete historical social communities and groups, the relations between them and the special institutions and institutions governing these relations. The most important element of the social structure is social communities and groups. These are associations of people with such common features as common needs and interests, values and norms, lifestyle, place in the social division of labor and the associated division of role. There are large and small social communities and groups. The small group is characterized by the proximity of group members, the strength of ties, direct personal contacts, informal relations, common values and rules of behavior (family, work collective). Large social groups arise historically - class, ethnic, territorial, socio-political and others.

Political subsystem. The existence of social communities and groups with opposing interests arising from the fundamental differences in their objective situation is the cause of the emergence of political relations between them.

And the need to harmonize these relations determines the structure and functions of the political system of society. A political system is an aggregate of state and political organizations and institutions that regulate political relations in society.

The central element of the political system is the **state**, which performs its function of regulating political relations in society by applying legitimate and legalized coercion to citizens. The main features of the state are:

- 1) public authority;
- 2) sovereignty, i.e. completeness of the supreme power in the territory of their country and independence in terms of foreign policy;
- 3) the territory where laws and powers of authority are extended;
- 4) the exclusive right to issue laws and regulations that are binding on the entire population and the right to legally use force against citizens, violate the laws;
- 5) The right to collect taxes from the population for the maintenance of the state apparatus.

The form of the state is determined by the form of government and the form of government. The form of government differ monarchy and the republic. The monarchy is distinguished by the following features: firstly, power belongs to one person, secondly, power is inherited. The main feature of the republic is that the source of power is the people, since the highest organs of the state are elected by the people. There are parliamentary, presidential and mixed republics. The form of government distinguishes between unitary and federal states. A unitary state is a single, politically homogeneous state, the administrative units of which do not have their own statehood. A federation is a union of political subjects (lands, subjects of the federation) that have their own constitutions, legislative, executive and judicial bodies. Their independence is limited by the limits determined by the distribution of competences between the center and the constituent entities of the federation. The confederation is a permanent union of independent states for the realization of specific joint goals.

Questions for self-control:

1. Give the definition of a person
2. What three components represent a person as a living system?
3. What is the manifestation of the integrity, universality and uniqueness of a person?
4. Why can a person be called both a biological and social being?
5. Tell us about the biologizing approach to the essence of man, what directions are there in it and list the main representatives
6. Tell us about the sociological approach to the essence of man, what directions are there in it and list the main representatives
7. What is the meaning of life in terms of philosophy?
8. List the basic concepts of the meaning of life in the history of philosophy, give them a brief description.
9. Give the definition of the concept of «individual»
10. Give the definition of the concept of «Individuality»
11. Give the definition of the concept of «Personality»
12. What is social philosophy?
13. What is a social phenomenon and social action?
14. What is society?
15. What are the social criteria highlighted by the American sociologist E. Schilz?
16. What are the tasks in the study of society put science and philosophy?
17. What did Aristotle think about the nature of social relations?
18. How did Hegel view the history of the development of society?
19. What is the essence of the theory of social development of Marx and Engels?
20. What did Herbert Spencer mean by society?
21. What is society in the modern world?
22. What is social production?
23. What is included in social production?
24. What is the complication of social life?

25. What is the economic subsystem of society?
26. What is the relationship between people in the production process?
27. What determines production and technological relations?
28. What determines the organizational, economic and socio-economic relations?
29. What does socio-economic relations include and how are they regulated?
30. What is property?
31. What is the spiritual subsystem of society, what is the reason for its emergence?
32. What is communication and what is the central element of the spiritual subsystem?
33. What is the social subsystem of society?
34. What are large and small social groups?
35. What is the political subsystem of society, what is its central element?
36. List the main signs of the state
37. What determines the form of the state, tell us what a monarchy and a republic are? What kinds of republic are there?
38. What is a unitary and federative state? What is a confederation?

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Mingazova N.R., Davletshina G.R.

Philosophy: training course

Textbook

License No. 0177 of 10.06.96.
10.08.2020 is passed for the press.
It is printed from a ready dummy,
presented by authors, on the risograph.
Format 60x84 1/16. Usl.-print. page 7,38.
Circulation is 85 pieces. Order No. 40.

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