КУРС ЛЕКЦИЙ ПО ФИЛОСОФИИ

Учебно-методическое пособие

для самостоятельной работы студентов

на английском языке

Учебно-методическое пособие включает основные структурно-содержательные компоненты лекционного курса и ориентировано на освоение студентами важнейших проблем истории и теории философии, формирование у них творческого отношения к философскому наследию, развитие самостоятельного продуктивного мышления.

Соответствует образовательному стандарту высшей школы, современным знаниям и тенденциям преподавания философии в вузах.

Предназначено для самостоятельной работы студентов 2 курса факультета по подготовке специалистов для зарубежных стран медицинских вузов и преподавателей высших учебных заведений.

TOPIC 1
PHILOSOPHY AS SOCIAL AND CULTURAL PHENOMENA

The concept of an outlook, its structure and historical types

Philosophy is the most ancient field of knowledge. Philosophy is the study of general and fundamental problems, such as those connected with existence, knowledge, values, reason, mind and language.

It is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on rational argument.

The word «philosophy» comes from the Greek word, which means «love of wisdom» («philo» — love, «Sophia» — wisdom).

Philosophy acts as a special, theoretical level of an outlook, considers the world, the relation of a person to the world. Philosophy searches for answers to different questions: problems of a man and nature, a man and society, techno sphere and biosphere, mutual relations of a society and a state and etc. Philosophy teachers the ability to think.

The main purpose of philosophy is connected with the decision of fundamental questions of life itself. The central question is the question of a man and his place in the world, in a society, about the sense of his life.

Any philosophy is an outlook, a set of the most general views on the world and a place in it of a person. However, not every outlook is philosophy.

A worldview is the fundamental cognitive orientation of an individual or a society encompassing the entirety of the individual or society's knowledge and point-of-view, including natural philosophy, fundamental, existential, and normative postulates; or themes, values, emotions, and ethics.

The concept of a worldview is wider than the concept of «philosophy». It includes also other kinds of an outlook — mythological, artistic and religious, etc.

A worldview is a system of views on the objective world and a place in it of a person, on the relations of a person to the reality surrounding him and to himself, and also the beliefs, ideas, activity principles and knowledge, valuable orientations which have been developed on the basis of these views.

In the development of an outlook not only our reason, but also our feelings participate. It means that an outlook includes two spheres: intellectual and emotional. Emotionally — psychological aspect of a worldview is presented by sensation and perception, and intellectual aspect — by the understanding of the world.

The structure of a worldview

We can distinguish the following parts of a world view:

1. Knowledge — certain notions about the world, received from a private experience or through learning.

2. Valuable installations which represent the attitude to an event. Each person selects knowledge according to the system of vital marks, estimates.

3. The system of vital and social ideals. The desirable purpose is expressed in them.

4. The action program (or norms of life). It is important that certain standards of actions are developed.

5. Beliefs – ideas which form the basis of a personal choice and activity or vitally meaningful installations.

The are 3 levels of a worldview:

— sensation of the world — an unsystematic picture of reality where the leading role belongs to emotionally — imaginative reproduction of the world (for example, love and hate at first sight is formed at unconscious level);

— perception of the world — the formation of a certain system of ideas about the world in which the reality appears as a whole;

— understanding of the world — the disclosure of the essence of an event, of a process.

Historical types of a worldview

Historical types of a worldview are: mythology, religion, philosophy.

Mythological outlook is based on the art-emotional experience of the world or on public illusions.

A myth is the earliest, archaic form of a worldview. A myth is a special kind of the worldview, specific figurative syncretic representation about natural phenomena and collective life.

Religion became close to my theology. As well as mythology, religion appeals to imagination and feelings. However unlike a myth, religion «does not mix» terrestrial and sacral, and separates them on two opposite poles. Creative all-powerful force-God is above nature and beyond nature.

The source of knowledge is Holy Writ and belief, which is above reason. The religious picture of the world is built on the principle of an descending hierarchy: God — man — animal — plant — inanimate nature. The features of mythological worldview:

— syncretism — an indissoluble unity of a man and nature;

— anthropomorphism — the transfer of human features to the world of nature;

— the belief in many supernatural creatures;

— domination of emotionally — imaginative reproduction of the world.

Religion — is the form of a worldview, in which the mastering of the world is carried out through its doubling on terrestrial, natural, supernatural, the other world. In the centre of any religious worldview there is a search of supreme values, a true way of life, and the road to these values is transferred to transcendental, the other world, not in terrestrial but in «eternal life».

Belief is the way of existence of religious consciousness.

Philosophy differs from a myth and religion. It is based on rationality, reasoning, logic, sequence, validity of these or those positions, critical character.

The basic questions of philosophy

Through out all history of existence of a mankind philosophy was formed as the steady form of public consciousness examining questions of a worldview. Philosophy is theoretical view on the world, on a man's place in it. The relation of Man to the world is an eternal subject of philosophy. Philosophy is one of the basic forms of public consciousness, the system of the most general concepts about the world and Man's place in it, it studies what is primary and what is secondary, matter or consciousness, if the world knowable, it studies the main values of a mankind: truth, good, beauty.

Philosophy acts as a certain sphere of culture, a system of material and spiritual values, ways of their creation and translation.

Philosophy, science, religion and art: the comparative analysis

There some common features and distinctions between philosophy and other forms of culture: science, art and religion.

The main intention of science is the reception of significant result possessing property of the objective truth. Science is based on evidence, validity, severity of knowledge, aspiration of the objective truth. The main result in philosophy is the reflection, interrelations of a man, prospects of social development.

Philosophy and art

In the works of art and philosophy emotionally — personal component is widely presented and the works are always individual.

The cognition and reproduction of the world don't have the character of rigid normativity. Philosophy and art present the material in the free form.

Philosophy affects reason, art affects feelings. A philosopher expresses a problem by means of concepts, abstractions, an artist expresses a problem through artistic images.

Philosophy and religion

Philosophy and religion try to answer questions about man's place in the world, the relationship between man and the world, about the source of good and evil. Transcendence, irrationalism are characteristic for philosophy and religion.

Philosophical creativity is based on the search of new, religion is based on traditions. Philosophy is critical. Religion relies on authority, as the main source of knowledge. Religion demands implicit belief, and for religion belief is above reason, while philosophy proves the truth, appealing to reason, to reasonable arguments. Philosophy always welcomes any scientific discoveries as conditions of expansion of our knowledge about the world.

Philosophy functions

The main functions are:

— world outlook function consists in its ability to give a world picture in general, to unite the data of sciences, arts, practices;

— methodological function consists in determination of ways of achievement of any purpose;

— practical function of philosophy consists in its morality, concern for the welfare of people;

— axiological function — formation of valuable installations.

Branches of philosophy

Ontology — the doctrine about life.

Gnoseology — the doctrine about knowledge.

Anthropology — the doctrine about a person.

Social philosophy — philosophy section about a society. It breaks up to such sections as: history philosophy, religion philosophy, legal philosophy, culture philosophy, philosophy of techniques, etc.

Logic — the doctrine about universal forms of thinking.

Methodology — the doctrine about knowledge methods.

Ethics — the doctrine about principles of human behaviour.

Aesthetics — the doctrine about beauty.

TOPIC 2
ANCIENT EASTERN PHILOSOPHY

Ancient Eastern Philosophy (between 1000 B. C. to a few centuries A. D.)

The most important characteristic of the Eastern world view is the awareness of the unity and mutual interrelation of all things and events, the experience of all phenomena in the world as manifestations of a basic oneness. All things are seen as interdependent and inseparable parts of this cosmic whole, as different manifestation of the same ultimate reality.

The fundamental element of the Cosmos is Space. Nothing can exist without Space. According to ancient Indian tradition the Universe reveals itself in two fundamental properties: as Motion and as that in which motion takes place, namely Space. This Space is called Akasa (the word derived from the root «kas», which means «to radiate», «to shine»). The principle of movement is Prana, the breath of life, the all-powerful rhythm of the Universe.

Indian philosophy

India has a rich and diverse philosophical tradition dating back to ancient times. Traditionally, schools of Indian philosophy are identified as orthodox (astika) and non-orthodox (heterodox) (nastika) depending on whether they regard the Veda as an infallible source of knowledge.

The Vedas (Sanskrit veda «knowledge») is a large body of texts originating in ancient India. They form the oldest layer of Sanskrit literature and the oldest sacred texts of Hinduism.

Common themes

Indian thinkers viewed philosophy as a practical necessity that needed to be cultivated in order to understand how life can be best led. They centered philosophy on the assumption that there is a unitary fundamental order. The efforts by various schools were concentrated on explaining this order. All major phenomena like those observed in nature, fate, occurrences, etc. were results of this order.

The main four canonical Vedas are:

— the *Rigveda*, containing hymns to be read by the priest;

— the *Yajurveda*, containing formulas to be recited by the priest;

— the *Samaveda,* containing formulas to be sung by the priest;

— the *Atharvaveda*, is one of the oldest and is relatively big collection of praises, stories, predictions.

The Upanishads are Hindu scriptures that constitute the main teaching of Vedanta. The Upanishads speak of a universal spirit-Brahman and an individual soul-Atman. Brahman is the ultimate, absolute, infinite existence, the total sum of all that ever is, was, or will be.

Hindu philosophy

Hindu philosophy is traditionally divided into six ãstika (Sanskrit: «orthodox») schools of thought which accept the Vedas as supreme revealed scriptures. Three other nãstika («heterodox») schools do not accept the Vedas as authoritative.

Ortodox schools which accept the Vedas as the main source of knowledge are:

— Nyaya, the school of logic;

— Vaisheshika, the atomist school;

— Samkhya, the enumeration school;

— Yoga, the school which assumes the metaphysics of Samkhya;

— Purva Mimamsa (or simply Mimamsa), the tradition of Vedic exegesis, which emphasis on Vedic ritual;

— Vedanta, (also called Uttara Mimamsa), the Upanishadic tradition, with emphasis on Vedic philosophy.

Heterodox schools (Nãstika):

— Buddhism;

— Jainism;

— and materialist (Cãrvãka).

Buddhism is a moral philosophy based on the teachings of Siddhartha Gautama (566–486 B.C.), an Indian prince, later known as the Buddha. «Buddha» (from the ancient Indian languages of Pali and Sanskrit) means «one who has awakened, to be enlightened». The Buddha offered metaphysical knowledge into the nature of reality as well as a moral way of life.

At the age of 35 Siddhartha reached Enlightenment, awakening to the true nature of reality, which is Nirvana (Absolute Truth).

The Buddha taught that the nature of reality was impermanent and interconnected. We suffer in life because of our desire to transient things. Liberation from suffering may come by training the mind and acting according to the laws of Karma (cause or effect) i.e. with right action good things will come to you. This teaching is known as the Four Noble Truths:

— the noble truth that suffering is everywhere;

— the noble truth that there is a cause of suffering;

— the noble truth that there is an end of suffering;

— the noble truth that there is the way leading to the end of suffering and to «attainment of happiness».

Buddhism shares many philosophical views with Hinduism, such as belief in Karma, a cause — and effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. The goal for Buddhism is to avoid Karma (both good and bad) end the cycle of rebirth and attain freedom (Nirvana). A major difference is the Buddhist rejection of a permanent, self-existent soul (Atman).

Buddhists believe that anybody who has achieved Nirvana is in fact a Buddha.

Karma means literarily «action» or «work», in religious context it has an ethical or moral sense. Karma can be either negative or positive, rebirth means to be born again in one of many possible types of lives.

Jain philosophy and Jainism

Jainism

One of the main characteristics of Jain is the emphasis on the immediate consequences of one's physical and mental behavior. Because Jains believe that everything is in some sense alive with many living beings possessing a soul, great care and awareness is required in going about one's business in the world. Jainism is a religious tradition in which all life is considered to be worthy of respect and Jain teaching emphasizes this equality of all life advocating the non-harming of even the smallest creatures.

Jainism encourages spiritual independence and self-control which is considered vital for one's spiritual development. The goal, as with other Indian religions, is realization of the soul's true nature.

Cãrvãka

Cãrvãka is characterized as a materialistic and atheistic school of thought.

Ancient Chinese Philosophy

The Hundred Schools of Thought

The most influential schools are:
— Confucianism;
— Legalism;
— Taoism;
— Mohism;
— Naturalism;
— Agrarianism;
— The Logicians;
— The School of Diplomacy;
— The Miscellaneous School;
— The School of «Minor-talks».

Many of philosophical schools were formed from 770 to 221 B.C. and came to be known as *the Hundred Schools of Thought*. This period is known as the Golden Age of Chinese philosophy because thoughts and ideas were developed and discussed freely.

The most influential schools are: Confucianism, Taoism, Mohism and Legalism.

Confucianism represents the teaching of the Chinese sage Confucius, who lived from 551 to 479 B.C. His philosophy concerns the field of ethics and politics. The main idea of Confucianism is the cultivation of virtue and the development of moral perfection. Social harmony is the great goal of Confucianism. Confucius was convinced of his ability to restore the world's order. After much travelling around China to promote his ideas among rulers, he became involved in teaching disciples. His philosophy emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. Confucius' thoughts have been developed into a vast and complete philosophical system known in the west as Confucianism.

The Analects — is a short collection of his discussions with disciples. He wanted his disciples to think deeply and study the outside world. Confucius is seen by Chinese people as the Greatest Master. For almost two thousand years, Analects had been the fundamental course of study.

Taoism

Taoism is one of great religions. In 440 B.C. Taoism was adopted as a state religion of China, with Lao Tzu (the founder of Taoism). Tao (pronounced «Dao») can be defined as a «path» or «road». A happy life is one that is in harmony with the Tao, with Nature.

The philosophy of Taoism understands Tao as one thing which exists and connects many things: Tao, Nature and Reality.

Though in philosophy it has taken more abstract meanings. Taoism is a philosophy which emphasizes the Three Jewels of the Tao: compassion, moderation and humility.

Taoist thought focuses on health, immortality, longevity and wu wei (non-action) and spontaneity.

TOPIC 3
ANCIENT GREEK PHILOSOPHY

Pre-Socratic Philosophy

Ancient Greek Philosophy began in the 6th century B.C. It can be divided into 3 periods: pre-Socratic philosophy, classical Greek philosophy (the period of Plato and Aristotle) and Hellenistic period.

The efforts of Pre-Socratic philosophy were directed to the investigation of the ultimate basis and essential nature of the external world. They sought the material principle (arche) of things and the method of their origin and disappearance.

In this period the crucial features of the philosophical method were established: a critical approach in received or established views, and the appeal to reason and argumentation.

The world perception of all the ancient peoples rested on a basically idealist attitude: the objects of the material world were treated animistically. This kind of perception was not a philosophy in proper sense. The starting point of philosophical thought proper was spontaneous materialism which at its beginning regards the unity of the infinite diversity of natural phenomena as a matter of course.

The Milesian school was founded in the 6th century B.C. The main representatives of this school were: *Thales* of Miletus (625–547 B.C.). *Anaximander* (610–547 B.C.) and *Anaximenes* (585–525 B.C.). They introduced new opinions contrary to the prevailing view point on how the world was organized. The representatives of this school presented a view of nature in terms of methodologically observable entities. They were truly scientific philosophers. These thinkers were naturalists and materialists.

The Greek philosopher Thales expressed the idea that all things come from water and turn into water. This natural element was the primary stuff or principle of all things.

Anaximander believed that the first principle of all things was not a concrete matter but primary matter, or *apeiron*, which meant the «unlimited».

Another early Greek philosopher *Anaximenes* believed air to be the primary matter.

Pythagoras explored truth itself and the idea of good life, questions of ethics. He developed spiritualism in contrast to the materialistic schools of his time.

He was a mathematician, musician. His fundamental contribution to the world of thought was that the world is really not material at all but made up of *Numbers*. Numbers are things and in some way constitute the essence of reality. He thought all things were made up of numbers.

Heraclitus was the greatest dialectician of the ancient world. He thought that everything that exists goes from one state into another, there is nothing fixed in the world. Life and death, birth and decline, being and non-being are interconnected, they pass into each other. According to his belief, a transition from one state into another proceeds through a struggle of opposites, which he called the eternal «universal logos», that is to say, the universal law common to all existence. The universe is the same for all, it hasn't been made by any god or man, but it always has been, is, and will be.

Heraclitus considered that fire was the main element out of which everything else arises. Fire is a symbol of change because it transforms a substance into another substance without being a substance itself.

*The Eleatics*_School was a school of pre-Socratic philosophers at Elea, a Greek colony in Campania, Italy. It was founded in the early 5th century B.C. by Parmenides and Zeno of Elea.

Parmenides considered reality is one, change is impossible; existence is timeless, uniform and unchanging. Existence is eternal. Motion is illusion. He was struggling with metaphysics of change.

Zeno of Elea is famous for his paradoxes. His paradoxes support Parmenides' doctrine.

Empedocles established four ultimate elements which make all the structures in the world — fire, air, water, earth. Empedocles called these elements «roots». The 4 elements are eternally brought into union, and eternally parted from each other by two divine powers: Love and Strife. Love explains the attraction of different forms of matter and Strife accounts for their separation. If the elements are the content of the Universe then Love and Strife explain their variation and harmony.

Beginning with Heraclitus, materialist and idealist tendencies became distinct in Greek philosophy.

Democritus was a pre-Socratic Greek materialist philosopher. His materialistic ideas are expressed in the atomistic doctrine. The atomists regarded the world as an integral whole consisting of an infinite number of atoms – tiny, invisible particles that move in void. Atoms are material, they are invisible, and they vary in form, size and weight. Man's soul also consists of atoms, only these soul atoms are more mobile. Atoms and void are the only reality, combinations of atoms form the entire diversity of nature, including the human soul. Democritus was the first ancient philosopher to overcome the opposition of matter and spirit through asserting the unity of universal nature of matter and thought.

The atomic theory explained natural phenomena in terms of natural causes. Democritus thought that the world was not created by any god but existed eter-

nally, that everything in it moved and changed, passing from one state to another through combination and division of atoms and that all phenomena were subjected to causal connections.

Classical Greek Philosophy

Sophists

A class of teachers in Greece was known as sophists. They wandered about Greece from place to place, gave lectures. They were the first in Greece to take fees for teaching wisdom. The sophists were not technically speaking, philosophers, but they taught any subject for which there was a popular demand. Topics included rhetoric, politics, grammar, etymology, history, physics and mathematics. Sophists were orators, public speakers. The search for truth was not top priority. They put the individual human being at the centre of all thought and value.

A new period of philosophy opens with *Socrates* (469–399 B.C.). His most important contribution to western thought is his dialectic method of inquiry (cognition), known as the Socratic Method. Knowledge through concepts or knowledge by definition is the aim of the Socratic method. Knowledge through concepts offers a firm foundation for the structure not only of theoretical knowledge, but also of moral principles, and the science of human conduct; Socrates went so far as to maintain that all right conduct depends on clear knowledge. A man who can define justice is just, and, in general, theoretical insight into the principles of conduct is identical with moral excellence in conduct; knowledge is virtue. Ignorance is vice and no one can knowingly do wrong. These principles were the principles of human conduct.

Plato

The founder of the philosophical system of the objective idealism was Plato (427–347 B.C.). According to Plato, only the world of ideas represents true being, while concrete things are something intermediate between being and non-being, they are nothing, but «copies» of ideas. Ideas were interpreted by Plato as ideal images — models for the sensuously perceived world of things. Abstracting ideas from the reason of concrete human beings, Plato declared the world of ideas to be a divine kingdom in which man's immortal soul existed before his birth.

The relationship between thinking and being was turned upside down in Plato's philosophy. He believed that the senses deceived man, he advised man to «get rid of eyes and ears» and to trust himself to the soul.

Plato's objective idealism was combined with the dialectical method of philosophical reasoning — the dialectics of one and many, of the identical and different, of motion and rest.

Plato was the founder of dialectical logic.

Aristotle

Aristotle (384–322 B.C.) was the most famous student of Plato. Aristotle lectured on astronomy, physics, logic, music, drama, ethics, and politics.

Plato suggested that man was born with knowledge; Aristotle argued that knowledge comes from experience. Aristotle wrote about the causes of the existence of things (The theory of Four Causes).

— The material cause is that from which a thing comes into existence as from its part, constituents, and materials.

— The formal cause tells us what a thing is, that any thing is determined by the definition, form, pattern, essence.

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

— The final cause is that for the sake of which a thing exists or is done, including both purposeful and instrumental actions and activities.

Aristotle defines metaphysics as «being in the highest degree of abstraction». Aristotle examines the concept of substance in his Metaphysics and he concludes that a particular substance is a combination of both matter and form.

The starting point of Aristotle's work on philosophy was opposition to Plato's idealism. Recognizing the objective existence of matter, Aristotle regarded it as eternal and impossible to create or destroy. Matter cannot emerge out of nothing, he said, neither it can be increased or decreased quantitatively.

Aristotle was the founder of formal logic. He was the first philosopher to work out a detailed classification of the forms and modes of rational thought. His theory of the most general philosophical concepts or categories (quantity, quality, relation, essence, time, space, etc.) in terms of which he tried to express the dialectics of being and thinking, was a great contribution to the theory of scientific knowledge.

Hellenistic Philosophy

The most important schools of Hellenistic Philosophy are: Neo-Platonism, Academic skepticism, Stoicism, Epicureanism.

The problems of happiness and virtue became central for Hellenistic Philosophy.

For Epicurus the aim of life was pleasure. Pleasure of mind was preferable to that of the body.

For Stoics happiness and virtue is in that fact that people should follow fate. Fate is the main law of the existence of cosmos.

Since most sufferings of the soul came from the fear of death and the fears caused by the mythological belief in the supernatural divine forces, it was necessary to free oneself from these fears and sufferings. The soul dies with the body, so we must not fear death.

TOPIC 4
MEDIEVAL PHILOSOPHY

Historical development of Medieval philosophy

Christianity influenced Medieval philosophy, Christian institutions sustained medieval intellectual life.

Latin language remained the exclusive language of intellectual discourse in Western Europe throughout the Middle Ages and into the Renaissance and Enlightenment.

Latin provided medieval thinkers with access to some important ancient resources, including Cicero, Seneca, Macrobius, Calcidius, the Latin Church Fathers (see Patristic philosophy), Augustine and Boethius.

Christianity had grown in importance in the late Roman Empire and the Church remained until the 12th century the only institution capable of supporting intellectual culture.

The rise of universities

Philosophers spent much time at schools in Paris, London, and addressed a good deal of their work to academic audiences. The growth of these schools in Oxford, Bologna, and Salerno was the signal of a rapid increase in the vitality of intellectual life in Western Europe.

By the middle of the 13th century the universities at Paris and Oxford were the leading centers of European philosophical activity. All the great philosophers from 1250–1350, including Albert the Great, Thomas Aquinas, Bonaventure, John Duns Scotus, William of Ockham studied and taught in the schools at one or both of these centers. For this reason the early modern philosophers refer to their medieval predecessors in general as «the schoolmen».

The character of Medieval philosophy (V XV cc.)

Medieval philosophy is characteristically theological. The three principles that underlie all the works of philosophers are the use of logic, dialectic and analysis to discover the truth, known as ratio, respect for the insights of ancient philosophers, particularly Aristotle, and defense to their authority, and the obligation to coordinate the insights of philosophy with theological teaching and revelation.

Medieval philosophy is a period between the fall of Rome and the Renaissance.

There are 3 stages of Medieval philosophy. The first stage (II–III centuries) — Apologetics. This phase is associated with the emergence of Christian literature, which the authors set out to protect and support the emerging Christian faith. The Christian faith has been in finished form, and doesn't require proof. Between religion and philosophy there was the abyss. Reason and faith cannot exist together. According to Tartullian Carthage «I believe, because it is absurd».

The second stage (IV–VIII centuries) — *Patristics* (from the Latin fathers-patres). Patristics — the direction of philosophical and theological thought, associated with the development of the foundations of the Church Fathers of the Christian dogma. That is faith — the original foundation of all knowledge. According to Aurelius Augustine «I believe, to understand». Augustine attempted to synthesize Christian faith and classical rationalism. God is the source of life, pure form, the highest beauty, a source of wealth. The Roman philosophers had a great influence on the development of medieval philosophy. Augustine and Boethius are regarded as the «Church Fathers».

The third stage (IX–XV centuries) — *Scholasticism* (from the Greek schola, lat. Sholastica — school), which refers to the rational methods of knowledge.

«I understand, to believe», i.e. «theory of two truths», truths of science and the truths of faith cannot contradict each other and between them there is harmony. Wisdom (faith) in an effort to understand God, science is a means of contributing to it. The priority is given to the faith, not to reason (Thomas Aquinas, Peter Damian, Bonaventure, Duns Scotus, William of Ockham).

T. Aquinas systematized medieval philosophy and he considered that the source of religious knowledge is faith and the Bible. The source of philosophical knowledge is reason and experience.

The main problem of scholasticism was the problem of universals (general concepts). Depending on the solution of this problem all medieval philosophers were divided into realists and nominalists.

Supporters of realism saw in general terms the special independent entities which have a maximum reality and being.

Nominalists believed that no idea is independent, being named to refer to things and exist only in the mind of man. They considered only single things to be real, not general concepts (Ockham, Bacon).

The principles of the medieval philosophical thought:

— *theocentrism* (from the Greek theos — God) — all the basic concepts of medieval thought correlated with God and are determined by him;

— *creationism* — the idea of creation by God;

— *providence* (lat. providence) — the course of historical events is not explained by their internal laws, but by the will of divine providence.

Scholasticism is a term used to designate both a method and a system. It is applied to theology as well as to philosophy. There are in Greek literature a few instances of the use of the word scholastikas to designate a professional philosopher in Christian schools especially in the 6th century. It was customary to call the head of the school magister scholae, capiscola, or scholasticus. The curriculum of schools included dialectic among the seven liberal arts. The head of the school generally taught dialectic.

In the 9th century a period of educational activity began known as Scholasticism. The first original thinker in the Scholastic era was John the Scot *(John Scotus Eriugena)*.

The Golden Age of Scholastic philosophy was in the 13th century, the curriculum of schools, universities contained the seven liberal arts, including dialectic.

The Scholastic method. No method in philosophy has been more unjustly condemned than that of the Scholastics.

There are 2 causes against Schoolmen: first, they confused philosophy with theology, and second, they made reason subservient to authority (subordination of reason to authority). The very essence of Scholasticism is, first, its clear delimitation of the respective domains (spheres) of philosophy and theology and, second, its advocacy of the use of reason.

The most decisive battle of Scholasticism was in the 12th century against of mysticism which condemned the use of dialectic. *Scholastic rationalism* consists in the conviction that reason is to be used in the elucidation of spiritual truth and in defense of dogmas of faith. It is opposed to mysticism. The Scholastics used their reason, they applied dialectic to the study of nature, of human nature and of supernatural truth.

Renaissance philosophy (XIV–XVI cc.)

Renaissance philosophy was the period of the history of philosophy in Europe between the Middle Ages and the Enlightenment. Among the distinctive elements of Renaissance philosophy are the revival (renaissance means "rebirth") of classical civilization and learning.

Humanism is the name given to the intellectual, literary and scientific movement of the 14 to the 16th centuries, a movement, which aimed at basing every branch of learning on the literature and culture of classical antiquity. The culture of Renaissance is called humanistic.

This period is characterized by the industrial development, by great discoveries, by the development of commerce, culture.

In spiritual life there were two tendencies: the return to classics and the return to nature.

The most important feature of humanistic culture was a widespread use of the cultural heritage of the ancient world.

Characteristic features of Renaissance philosophy:

— The status of science is changing. It becomes independent form of knowledge with the help of real experiment. N. Copernicus formed the idea of heliocentrism (the Sun is at the centre of the Solar System). Giordano Bruno (the idea of the existence of many worlds and the infinite Universe).

— The liberation of philosophy from theology. Philosophy becomes secular.

— A new view on the place of Man in the Universe appeared. The Man is in the centre of the Universe.

— Two social-political utopias with the ideal of general property, equality were written (T. Moore, T. Campanella — two works: «Utopia», «The City of the Sun»).

Humanism recognizes the supreme value of human personality, defends the destiny of a man, his right to happiness, harmonious development, the manifestation of personal abilities, freedom in relation to the world of knowledge, creativity.

The formation of the philosophy of politics (N. Machiavelli).

TOPIC 5
PHILOSOPHY OF NEW TIMES (MODERN TIMES) AND THE ENLIGHTENMENT (XVI–XVII cc.)

Philosophical Rationalism

This is the period of the great philosophical systems, the age of mechanical picture of the world and classical rationalism. The great philosophers of this time are: Descartes, Bacon, Hobbes, Rousseau, Spinoza, Leibniz.

Science and technology are developing rapidly especially mathematics (geometry). The world is a huge machine. Mechanical picture of the world became dominant in the XVII century. The ideal of knowledge was mathematical knowledge. The main idea of philosophy of the XVII century is the idea of the unity of philosophy and science.

For philosophers there was a problem to find a method of objective knowledge of nature.

The most import methods are inductive – empirical method of Francis Bacon and rational — deductive method of Rene Descartes.

Francis Bacon (1561–1626) is the founder of philosophical empiricism. Bacon makes the task of formulating the correct method for investigating nature. Philosophy should be practical. «Knowledge» is power.

Before beginning the induction, he analyzed factors that hinder the development of consciousness. With the help of the criticism of 4 idols (his famous theory of the four idols (idol is smith deceptive)) Bacon tried to clear the mind from false notions or tendencies which distort the truth.

1. «Idols of the Market place» (which are associated with the use of language).
2. «Idols of the Den (Cave)» (associated with the education, social status).
3. «Idols of the Theatre» (idols of authority, when any question is answered by reference to authorities).
4. «Idols of race» (which are common to the race).

The end of induction is the discovery of forms, the ways in which natural phenomena occur.

The source of knowledge is experience which is associated with feelings, sense perception, which can cheat.

Bacon understands the experience as an active experiment. He proposes a method of induction (when special cases suggest the general cases).

Empiricism, in contrast to rationalism, rejects (dismisses) the ability of reason alone to yield knowledge of the world, preferring to base any knowledge we have thanks our senses.

Experience is the basis of scientific investigation (research). A scientific research is based on the empirical — inductive method of research.

True knowledge is possible when we clear our mind, consciousness from false notions, from errors of our reason (idols of Market place and idols of theatre).

Rene Descartes, a French philosopher (1596–1650) put on the first place reason, reducing the role of experience. He wanted to develop a universal deductive method for all science, based on the theory of rationality, implying the existence of innate ideas in the human mind, which largely determine the results of knowledge.

Descartes' views on nature are mechanistic: the universe is a huge mechanism, it is changeable and has a history of its development. The initial impetus to the existence and development of the world is given by God, but later the development of the world is determined by an independent creative force.

Descartes developed the ideas of evolution and led them through all the teaching about nature: from the formation of plants and planets to the origin (appearance) of plants, animals, humans. The formation of stars and planetary system was carried out according to Descartes, thanks to the vortex motion of matter.

Descartes came close to the idea of unity of the universe. The matter is in constant qualitative and quantitative motion, determined by the universal laws of mechanics. Fundamental concept of rational view is substance.

The substance is characterized as a thing but not in a normal sense, but in a metaphysical sense: Descartes considered that everything is created by God. He divided the world created by God into 2 kinds of substances — the spiritual and material. Material substance is divisible to infinity, and spiritual is indivisible.

Substances possess the appropriate attributes (thought and extension) and other attributes are derived from them. There's something innate in the spiritual world of a man.

In his approach to substances Descartes spoke in the terms of duality, i.e. recognition of 2 independent substances. Descartes was forced to admit along with material substance (that is extension and existence of God) and the spiritual substance (thinking).

Rationalism (from lat. Ratio — the mind) — is the philosophical view, that acknowledges the mind (thinking) as the source of knowledge and the criterion of its truth.

The first question for Descartes was the question about the possibility of certain true knowledge and the problem of the method by which such knowledge can be obtained.

Rene Descartes, focusing on maths, formulates 4 rules of his method:

— accept for the truth which the mind sees clearly and distinctly;

— divide each problem into as many parts as you need to resolve it quickly;

— solve the problems, starting with the simplest and most common, gradually ascending to the most complex (deduction);

— make lists complete, so as not to miss a single logical link in the chain.

Descartes considers his rational-deductive method to be universal, reliable, easy and productive because its rules are derived from the structures of the mind (reason).

The doctrine of the method is closely related to the principle of «radical doubt». According to Descartes, the existence of our consciousness is certainly undoubted. So, doubt (uncertainty) as the act of thinking confirms the existence of man: «I think, therefore I exist» (Cogito ergo sum). This is the famous saying of Descartes.

Descartes' method of scientific knowledge is called analytic or rational. His deductive method requires clarity of the operations of the mind (which is provided by maths), the dismemberment of the object of thinking into simpler elementary parts and study them separately, and then — the movement of thought from simple to complex.

In the history of philosophy Descartes is a classical representative of dualism. He admits two independent principles: non-material or «thinking substance» and material or «extended substance».

Philosophy of the Enlightenment

The main social-philosophical theories of the Enlightenment: the theory of natural law and the theory of social contract.

Jean-Jacques Rousseau (1712–1778) is one of the most important thinkers of the Enlightenment. He was a philosopher, a social thinker, a writer, a great specialist in the philosophy of art (especially music). Believing in the existence of God and recognizing the immortality of the soul, Rousseau claimed that matter and spirit are 2 eternally existing principles. He criticized feudal relations and oppressive political regimes. Private property was the source of all social evils.

His famous work «The Social Contract» Rousseau begins with the pathetic words: «Man is born free but everywhere he is among those in chains».

Developing the ideas of social contract Rousseau argued that in the «natural state» there wasn't a «war of all against all», but friendship is dominated in human relations.

He rebelled against contemporary civilization, a civilization of inequality. He distinguished between 2 types of inequality: the physical (differences in age, health, talent) and political, which is expressed in a variety of privileges. He contrasted the simplicity and the «innocence» of primitive people. His ideal was the distant past, when all men were equal. All people had the right to life, freedom, happiness, property.

Rousseau is an advocate of natural law. He supported the theory of natural law.

Tomas Hobbes (1588–1679) was an English philosopher. His general philosophical views are based on a purely mechanistic principle that has developed under the influence of Euclid and Galileo, according to them only our bodies are real, but their attributes — size, movement and properties are subjective.

The theory of knowledge was based on the principles of sensationalism.

Hobbes denied feeling, a sense is a philosophical view that displays the entire contents of the knowledge from the activity of senses and brings it to the sum of elements of sensory perception.

Sensualists believe that thinking unable to give anything new compared to the sensitivity. Hobbes denied the freedom of the will and indentified the will with the natural force. The doctrine of the body, the doctrine of man, the doctrine of the citizen — are the main theories of philosophy of Hobbes.

Sensationalism (from lat. sensus-feeling, a sense) is a philosophical view that displays the entire contents of the knowledge from the activity of senses and brings it to the sum of elements of sensory perception.

Hobbes considered himself an Euclid in the social sciences. Geometry is the core of scientific method of studying nature.

He considered that a state appeared as a result of social contract, agreement. But when the state appeared it was separated from the society and subjected to collective wisdom and will of the people, having an absolute character.

A State according to Hobbes is a «mechanical monster» that has an unusual and terrible force: it can protect the interests of the individual, the interests of parties and large social groups. The concepts of good and evil are distinguished only by the state, but individuals must obey the will of the state and recognize the evil that a state recognizes, the state must take care of the interests and happiness of the people, to protect citizens from external enemies.

John Locke (1632–1704) is an English philosopher, one of the influential thinker of the Enlightenment.

John Locke divides the experience into the external which we perceive through the sense perception and internal which Lock considered to be a reflection of external experience in our minds. He considers that there is nothing in the mind, which before would not have been in the senses and the human mind is a «blank tablet» (tabula rasa) on which experience writes its knowledge.

TOPIC 6
GERMAN CLASSICAL PHILOSOPHY

German Classical philosophy is a stage from the middle of XVIII till the first third of the XIX century. It is connected with the names of I. Kant (1724–1804), Fichte (1762–1814), Schelling (1775–1854), Hegel (1770–1831), Feuerbach (1804–1872).

Immanuel Kant (1724–1804). Critical Philosophy of Kant

Immanuel Kant is the most famous philosopher. His philosophy consists of 3 parts: epistemology, ethics and aesthetics. His three fundamental works are: «Critique of Pure Reason», «Critique of Practical Reason» and «Critique of Judgment».

According to Kant every philosophical investigation must be based on a critique or critical study of human cognitive abilities and limits of reason (mind). The method of testing this ability is the critical method or as he calls it himself transcendental (= super abstract). The essence of it is not in the knowledge of objects and their properties, but in the study of cognition itself, transcendental categories remain outside of possible experience, on the other side of cognition.

Philosophical meaning of idealism is that the properties we discover in objects depend on the way that those objects appear to us as perceiving subjects, and not something they possess «in themselves», apart from our experience of them.

The rationalists had tried to show that we can understand the world by careful use of reason, this guarantees the indisputability of our knowledge but leaves serious questions about its practical content. The empiricists, on the other hand, had argued that all of our knowledge must be firmly grounded in experience, practical content is thus secured, but it turns that we can be certain of very little. Both approaches have failed, Kant supposed, because both are based on the same mistaken assumption.

Progress in philosophy, according to Kant, requires that we frame the epistemological problem in an entirely different way. The crucial question is not how we can bring ourselves to understand the world, but how the world comes to be understood by us. Instead of trying by reason or experience, to make our concepts match the nature of objects, Kant says, we must allow the structure of our concepts shape our experience of objects. This is the purpose of Kant's «Critique of Pure Reason»: to show how reason determines the conditions under which experience and knowledge are possible.

Kant's central thesis of his intellectual work is that the possibility of human knowledge presupposes the active participation of the human mind.

Kant separates a priori from a posteriori judgments by reference to the origin of our knowledge of them.

A *priori* judgments are based upon reason alone, independently of all sensory experience and therefore apply with strict universality.

A *posteriori* judgments, on the other hand, must be grounded upon experience and are consequently limited and uncertain in their application to specific cases. Kant also made a less familiar distinction between analytic and synthetic judgments, according to the information conveyed as their content.

Kant held that there are two kinds of knowledge: sensible (sensual) and logical. Sensible knowledge is based on sensation, logical knowledge is based on reason. Kant comes to conclusion that intuitions entails that space and time are transcendentally ideal. Time and space are a priori forms of sensible intuition.

In Kant's view a priori intuitions and concepts provide us with some priori knowledge, which also provides the frame work for our a posteriori knowledge. Our mind determines the conditions of its own experience. Carefully distinguishing judgments as analytic or synthetic and as a priori or a posteriori, Kant held that the most interesting and useful varieties of human knowledge rely upon synthetic a priori judgment, which are, in turn, possible only when the mind determines the conditions of its own experience. Thus, it is we who impose the forms of space and time upon all possible sensation in mathematics and it is we who render all experience coherent as scientific knowledge governed by traditional notions of substance and causality by applying the pure concepts of understanding to all possible experience.

But regulative principles of this sort hold only for the world as we know it, and since metaphysical propositions seek a truth beyond all experience, they cannot be established within the bounds of reason.

Kant's central thesis of his intellectual work is that the possibility of human knowledge presupposes the active participation of the human mind.

According to Kant Logic is divided into two parts: the Analytic and the Dialectic. In the Analytic Kant investigates the contributions of the understanding to knowledge. In the Dialectic Kant investigates the limits of the understanding. Kant says that the real world of experience can only be an appearance or phenomenon. What things are in themselves are completely unknowable by any animal or human mind.

Kant is known for his theory of moral obligation, which he called the «Categorical Imperative». It is derived from the concept of duty. Kant defines the demands of the moral law as «categorical imperatives». Categorical imperatives are principles which must be obeyed in all situations.

Kant's contribution to the development of German philosophy is the following:

— he was the first in the history of philosophy who justified the creative nature of human knowledge, thought and action;

— he identified the problem of borders and conditions of human cognition;

— he created a contradictory, dualistic doctrine of the sources of knowledge.

George Wilhelm Friedrich Hegel. Objective idealism and dialectic

George Wilhelm Friedrich Hegel (1770–1831) was a German philosopher, one of the creator of German idealism, the founder of a philosophical system, which is not only the final step in the development of German transcendental — critical philosophy, but also one of the last comprehensive systems of classical modern European rationalism.

The identity of being and thinking is the starting point of the teaching of Hegel. He developed the doctrine of the laws and categories of the dialectic. Hegel argued that the categories are objective forms of reality, which are based on the global mind, the absolute idea. It is the active principle, which gave impetus to the emergence and development of the world. An activity of the absolute idea is thinking.

He developed a theory of dialectic based on the philosophy of absolute (objective) idealism. Hegel's dialectic was characterized as a three — step process: «thesis, antithesis», «synthesis»; namely that a «thesis» (e.g. the French Revolution) would cause the creation of its «antithesis» (e.g. the Reign of Terror that followed), and would eventually result in a «synthesis» (e.g. Constitutional state of free citizens). This process is called triad.

Contradiction to Hegel is not a simple negation of the idea, which has just assumed and asserted, that is double negative (first negation is the revelation of the contradiction, the second is its definition) when the original antinomy both carried out and removed (thesis — antithesis — synthesis).

Hegel believed it is impossible to understand the phenomenon, not having understood all the way, which it has committed in its development, and its development is not a closed circle, it goes from lower to higher forms, this process is a transition from quantitative to qualitative changes, and contradictions are the source of development.

Hegel considered that contradiction moves the world; it is the root of all movement.

A system of knowledge, having a cycle of cognitive stages is completed by the final step — self-realization, self-cognition.

His famous works are: «Phenomenology of Spirit», «Encyclopedia of Philosophy».

The main contribution of Hegel to the philosophy: he developed the dialectic method (dialectic is the doctrine about development). His dialectic has idealistic character (natural and historical processes are derivative from the logic of self-development (Absolute idea).

Ludwig Andreas van Feuerbach (1804–1872)

Ludwig Andreas van Feuerbach was a German philosopher and anthropologist. He based his philosophy on the basis of the opposition of philosophy and religion as forms of ideology, which are in compatible and opposed to each other. The source of religion he says lies in the fear and helplessness of man before nature and that gives rise to his fantastic religious images in his consciousness.

The criticism of religion led him to the criticism of idealistic ideology in general. Feuerbach puts on the first place sensuality (our senses). It means that the material is primarily in relation to consciousness. Man is the highest creation of nature. Man must be in the centre of philosophical system.

He supported anti-religious position with respect to the role of religion in the society. On the one hand, he rejects religion, but on the other hand — he emphasizes the role of sensuality and emotional issues that affect people. He proposed a «new philosophy», a synthesis of the benefits of religion as a form of emotional impact on people and philosophy that considers the emotional structures as ontological assumptions.

His famous work is «The Essence of Christianity».

TOPIC 7
THE BASIC IDEAS OF MARXISM AND HISTORICAL FATE OF MARXISM

The basic ideas of Marxism (Marxist philosophy)

Marxism is a complex three-part system, all components are interrelated. They are philosophical, economic theory and the theory of scientific socialism. The founders of Marxism is *Karl Marx* (1818–1883) and *Friedrich Engels* (1820–1895).

The formation of Marxism.

Marxism appeared as natural, logical extension of the intellectual theory of modern time, which Bacon and Descartes began. Marx and Engels transformed

the questions of scientific cognition of nature to the knowledge (cognition) of human history. They said that objective laws act in the history, and history is subjected to logical analysis. The knowledge of the laws makes it possible to predict the human future. So materialistic understanding of history appeared. They argued that not only the development of nature, but also the development of the society (human history) represents a certain natural process.

In the 18th century Germany gave to the world classical German philosophy, in the middle of XIX century back ward Germany creates a new philosophical doctrine. Soon Marxism became not only narrowly German, but also the international doctrine of the working class.

In the development of Marxism we can see 3 periods. *The first period* dates from the early theoretical works of Marx and Engels and ends with the revolution in Europe in 1848. They published the «Communist Manifesto». This period is called philosophical as it is associated with the development of general philosophical problems, with the formation of a dialectical-materialistic world view.

The second period is from 1848 to 1871. Here Marx focuses mainly on economic justification of philosophical ideas.

The third period dates from the Commune of Paris to the death of Engels in 1895, it is called the period of development of the theory of scientific socialism.

Marx and Engels moved to the position of materialism and revolutionary enthusiasm. They created a great theory, which won the whole world. They created a new philosophy.

Marx and Engels created the *philosophy of dialectical materialism*. Dialectics as a method of knowledge was developed by Hegel, it is the cognition from lower to higher, from abstract to concrete, from sense — certainty to absolute spirit, absolute truth.

Marx and Engels turned Hegel's dialectics upside down and studied nature, matter in dialectical development, because the ideal (spirit) is only the reflection of the material. Scientific achievements of the 18–19 cc. influenced their point of view. The most important achievements are: the opening of the cell structure of living matter, the doctrine of the transformation of energy (energy doesn't disappear, in only moves from one form to another) and evolutionary theory of Charles Darwin, the most important idea of which is the idea of natural selection.

Marx and Engels created the materialistic conception of history. They could study the society from scientific positions. It is not the consciousness of men that determines their consciousness. The consciousness must be explained from the contradictions of material life of society, not vice versa. Protecting the position of materialistic conception of history, Engels wrote «People must first of all eat, drink, have shelter and clothing, before being able to pursue politics, science, art, religion, etc.» After Marx's death Engels explained that people make themselves their own history, but first, do it under very definite assumptions and conditions and economic conditions are decisive.

Marx and Engels developed the doctrine of the *economic system or method of production* (slave, ancient, feudal, bourgeois, capitalist). The development of certain stages was of great importance. It allowed not only to study public status, but also predict the future of peoples and societies.

Marx and Engels argued that everything that emerged (appeared) once, can die, Marxism argues temporality of capitalism.

So dialectic has become an essential tool for understanding revolutionary social and historical development.

Marx and Engels developed the *philosophy of class struggle*. Marxism defends the interests of the proletariat. The existence of classes was opened before Marx. But Marx proved the struggle between classes. He proved that:

1) the existence of classes is connected with the certain historical phases in the development of production;

2) the class struggle leads to the dictatorship of the proletariat;

3) this dictatorship itself is only the transition to the abolition of all classes and to the society without classes.

The doctrine of the practice

One of the main disadvantages of pre-Marxist materialism was that philosophers only wanted to know the world, but not change it. Marxism is based on the essential unity of theory and practice.

Historical fate of Marxism and Neo-Marxism

The historical fate of Marxism is dramatic. Some ideologists recognized the genius of Marx, but rejected Marxism as economic theory. Marxism began to spread. In Western Europe the Social-Democratic Labour Parties appeared, the strongest of which was German, which used the main ideas of Marxism.

The most radical party based on pure ideas of Marxism was the Russian Social-Democratic Party with Lenin. At the beginning of his revolutionary theory Lenin declares himself as a supporter of Marxism — the supporter of dialectical and historical materialism. But Lenin was more interested in questions of practical political struggle against the Russian bourgeoisie for the liberation of the working class. Lenin's works are: «Materialism and Empiric» (1908), «Philosophical Notebooks» (1914–1916).

Leninism is a fairly logical doctrine, to a certain extent adapted to Russian conditions. Lenin saw the main task in the defense of Marxism.

But a deep gap arose between the theory (philosophy) and practice of Bolshevism: declaring themselves materialists and Marxists, the Bolsheviks acted as idealists and voluntarists. It was the basis for a painless drop of the ideology of Marxism-Leninism.

In modern Russia Marxism is used also with a negative evaluation. But Marx doesn't deserve such attitude, he is not responsible for brutal, barbaric interpretation and use of his teaching is socialist practice.

A civilized society is divided into classes, the rich and the poor. While the latter will exist, they will seek ideological truth at least in 3 directions: some will go into a religion, others into mysticism, others will revive Marxism. They will find human conditions for life. So people are created for happiness and all should be happy. Nature does not divide people into rich and poor. They are equal. Social inequality has been created by people themselves and they must eliminate it.

TOPIC 8
PHILOSOPHICAL THOUGHT IN BELARUS AND RUSSIAN PHILOSOPHY

Philosophical thought in Belarus

The developing of philosophical outlook took place in the Middle Ages in the Belarusian land. We can speak the specific features in the native philosophy of the Renaissance.

1. The Renaissance ideas are embodied in the reform movement on the Belarusian land.

2. The principle of individual freedom hasn't received its development in the Renaissance philosophy of the Great Duchy of Lithuania.

Francisk Scoryna, the first Belarusian printer, played an important role in the development of the Belarusian culture of the Renaissance. He regarded Man as a rational, moral, social creature.

He stressed the need for continuous improvement of human nature, as it will facilitate the harmonization of social life. The sources of morality are in man himself, in his mind.

Symon Budny is also famous Belarusian man. He considered that individual man's reason is the most important source of cognition, and cognitive abilities of mind are not limited.

Leo Sapieha said that it was necessary to make a state with laws. He noted that laws were invented by people for their common good and created by those who were in power.

In the XVII century after Reformation scholasticism came. The XVIII century is characterized by the struggle of Orthodoxy and Uniatism. In the XIX–XX cc. the journalistic, literary, artistic forms of expression of philosophical thought dominated in the history of Belarusian philosophical thought. The main representatives are: *Kastus Kalinovsky, Franciszek Bogushevich, Yanka Kupala, Yakub Kolas.*

Russian philosophy

From X to XIX cc. the philosophical knowledge was subordinated to religion. Christianity brought to Russia writing and literacy.

The features of Russian philosophy of that period:

1. Relationship with Orthodox Church. For Russian philosophy religious orientation is typical. The leading ideas of Russian religious philosophy are the idea of unity and the idea of the absolute value of Man.

2. Ontologism. The orientation on the true, true being which is the existence of God.

3. Anthropological attitude to life which is associated with thoughts about the significance of life, salvation of the soul, about the ways of building the kingdom of God on the Earth.

The real Russian national philosophy appeared only in the second half of the XIX century. In that time there was acquaintance with the western culture, philosophy and there was the growth of national-patriotic self-awareness.

In Russian philosophy of the XIX century we can distinguish 2 schools: «Westernizers» and «Slavophiles». Russian philosophers *«Westernizes» (P. Chaadayev, V. Belinsky, N. Chernyshevsky, A. Herzen, T. Granovsky)* connected the development of Russia with the development and achievements of Western Europe. They called Russia to reforms after the model of Western Europe in order to liberalize social relations, to develop science and education as the factors of progress.

«Slaophiles» (A. Khomyakov, I. Kireyevsky, K. Aksakov) criticized Western culture, they idealized the Russian history, they considered Russia to be the keeper of orthodoxy and they considered that Russia should show Europe the way to salvation.

The ideal of social development was the unity of orthodoxy as the foundation of philosophy and knowledge of monarchy as the ideal form of government and the peasant community as the ideal of «moral world».

Philosophical — religious conceptions of «slavophiles» were developed in the philosophy of *V. Solovyov*. His philosophy was the attempt to unite the West and the East, Orthodoxy and Catholicism, reason and intuition.

In the philosophy of V. Solovyov we can distinguish 2 main ideas: the concept of unity (the doctrine of Absolute) and the doctrine of Manhood. He creates a new philosophical system, which in his opinion, is new knowledge, knowledge of unity.

Philosophy of *N. Berdyayev* is a combination of several independent ideological ideas: the idea of freedom, creativity, ideas of personality, the ideas of metahistorical meaning of history.

Philosophy of *XIX–XX cc.* is characterized as a «golden century» of Russian philosophy.

An original stream was Russian cosmism at the beginning of the XX c. Russian cosmism is divided into:

— religious and philosophical (N. Fyodorov, S. Bulgakov, P. Florensky);

— methodological and philosophical (V. Vernadsky, A. Chizhevsky, K. Tsiolkovsky, N. Umov, N. Cholodny).

The first direction justifies the need of participation in the divine creation of mankind. The second — considers the transforming activity of man as a space force.

The main philosophical ideas are: the idea of unity and the idea of incompleteness of the world and man, interpretation of humanity as an integral part of the Cosmos, the idea of activity of Man, the idea of transformation of the world as the significance of human activity.

The development of Russian philosophy was interrupted by the events of 1917. The development of philosophy in the USSR was subordinated to the ideology of Marxism.

TOPIC 9
MODERN WESTERN PHILOSOPHY
(the second half of the XIX–XX cc.)

Classical and non-classical philosophy

In the development of modern philosophy we can distinguish 3 periods:

1. *Neoclassical* (the mid. of the XIX c. — the beg. of the XX c.). It is characterized by the attempts to transform classical systems in accordance of the new demands of the time (Marxism, positivism, neo positivism).

2. *Non-classical* (the end of the XIX c. — the beg. of the XX c.). During this time 3 main research programmers were formed: analytical, socio-critical and existential-phenomenological (existentialism, hermeneutic).

3. *Post non-classical* (the 70-ies XX — the beg. of the XXI c.). It is connected with the connection of non-classical program and critical thinking of the whole philosophical and cultural situation.

The main features of the classical philosophy. It is characterized by completeness, monologically instructive style of presentation, the desire to explain the laws of objective and subjective reality. In classical philosophy the highest absolute value is the reason.

Features of non-classical philosophy:

1. Reason (mind) cannot embrace all the diversity of the real world, philosophers pay attention to the non-rational forms of spiritual manifestations of man (the will, intuition, the unconscious).

2. The central problem is anthropological, a person is considered here as a person who can feel, doubt, transform nature and society.

3. Non-classical philosophy moves from the philosophy of mind to the philosophy of language.

4. Non- classical philosophy goes from universal principles to the intrinsic value of an individual, unique, original and single.

There are several programs in non classical philosophy. Philosophy of this period includes: German idealism, phenomenology, existentialism, hermeneutics, structuralism, post structuralism, French feminism and some branches of Western Marxism.

Philosophical irrationalism (Arthur Schopenhauer, Friedrich Nietzsche)

Friedrich Nietzsche (1844–1990) is a German philosopher. An important element of Nietzsche's philosophical outlook is the «will to power», which provides a basis for understanding motivation in human behavior. He suggests that the will to power is a more important element than pressure for adaptation or survival.

According to A. Schopenhauer there is a «will to live», the desire for self-affirmation. Will is a blind impulse of life, irrational desire. The world is only a mirror of this willing, acting as a representation. His main work is «The World as Will and Representation».

Positivism

Classical positivism appeared in the first half of the XIX century. It was introduced by the French philosopher *Auguste Conte.* He wrote about 3 stages of knowledge (cognition):

— theological which is characterized by the domination of religion, explaining the phenomena of supernatural activity of fantastic creatures;

— metaphysical, which is characterized by the domination of philosophy, explaining the nature by abstract «entities» and «causes»;

— positive (the highest stage), which is characterized by the domination of the positive sciences, scientific explanation of all phenomena.

Neopositivism appeared in the XX century. The main representatives are: an English philosopher *Bertrand Russell* (1872–1970) and an Austrian philosopher *Ludwig Wittgenstein* (1889–1951). Logic was declared to be the essence of philosophy. They have made a goal to build a logically perfect language of science, from its basic components — simple («atomic») and complex, consisting of simple (molecular) propositions, describing his theory of «Logical atomism». Russell and Wittgenstein replaced the study of real world by the study of thinking, logically constructed from primary cells. Ontology has been reduced to logic.

Existentialism (the 40-ies — 60-ies of the XX century)

A philosophy that emphasizes the uniqueness and isolation of the individual experience in a hostile or indifferent universe, regards human existence as unexplainable, and stresses freedom of choice and responsibility for the consequences of one's acts.

Existentialism became identified with a cultural movement that flourished in Europe in the 1940s and 1950s. The main representatives of existentialism are

French philosophers: Jean Sartre and Albert Camus.

The main feature of Sartre's existentialism is expressed in the fact that the emergence of human reality is the «absolute event».

The second feature of Sartre's existentialism is expressed in the characteristic of human freedom. Sartre says that Man is free, because he has no nature, which would be able to predetermine his behavior.

Thomism

Thomism — is the religions philosophy of the XX century. This philosophy is based on the teaching of the scholar St. Thomas Aquinas. This philosophical current tries to rethink the philosophical heritage of St. Thomas, to adapt it to modern society. The main centers of this philosophy: the Roman Academy of St. Thomas and the University of Lourain in Belgium, Universities in Paris, Milan and Munich.

The most significant representatives of neothomism are: E. Gilson (France). J. Lotz, C. Rainer (Germany), A. Jeremy, P. Capel (Italy). The main component of neo thomist teaching is ontology, the philosophical theory of life.

Hermeneutics

The term «hermeneutics» is derived from the Greek word meaning «clarifying», «interpreted». Hermes in Greek mythology is the messenger of the gods, the mediator between gods and men, explaining to people the meaning of their messages. Today, hermeneutics means:

— the theory and practice of interpreting texts, linguistic expressions and symbols;

— philosophical direction, the basic content of which is to understand the problem and related questions in the language.

The main representatives are German philosophers: *F. Schleiermacher* (1768–1834), *W. Dilthey* (1833–1911).

Psychoanalysis

Zigmund Freud is an Austrian physician, a psychiatrist and a psychologist. He is the founder of psychoanalysis and freudism. He developed the principles of psychoanalysis. He showed the principles of psychoanalysis. He showed that human psyche consists of 3 systems: the unconscious — preconscious — consciousness. His life and his writings have had tremendous impact on a radical change of existing and creation of fundamentally new ideas about Man and his world. Freud's methodology of knowledge of social phenomena requires disclosure of the unconscious mechanisms.

In 1907 he gave the classical definition of unconscious. In his work «The Interpretation of Dreams» (1899) he wrote that the main regulator of human behaviour is consciousness. Freud discovered that behind the veil of consciousness a deep «boiling» layer of powerful desires, inclinations, is hidden, which is not perceived by a personality.

Freud has a huge member of followers (e. g. Carl Jung). At the end of the 30-ies neofreudism appeared, combining Freudian psychoanalysis with sociological theories. They wanted to answer the questions about human existence, about how people should live and what to do. The main representatives are: E. Fromm, H. Marcuse, W. Reich.

TOPIC 10
PHILOSOPHY OF BEING

Basic forms of being (life) and their connection

Historical evolution of the categories of being and its interpretation reflects the main stages of development of all philosophical thought, its movement from the study of nature to the study of man in all different ways of its existence. It allowed to identify the main forms of life:

1. The existence of things (bodies), processes is divided into natural existence in all its diversity and material existence, which man created.

2. Material existence of man where you can distinguish the bodily existence of man as a part of nature and human existence as thinking and at the same time the social and historical being.

3. Spiritual being. It includes individual spirituality and universal human spirituality.

4. Society being or social existence.

Material being and spiritual being. The category of substance. Materialism and idealism

Natural being is the existence of things independent of man and his consciousness. The characteristic feature of this form of existence is its objectivity and its primacy over other forms of life.

Material being produced by man or «second nature» is a subject — material world created by people around us and in everyday life. This being, arising from the will of man once, and then live a life independent of him.

Technology being refers to the elements of material being. In the relationship between the first and the second nature the decisive role belongs to the first, as the basis of the second. However, the second nature is capable of destroying the first life that does the physical existence of man impossible.

Human being is a part of natural existence. It includes:

— the existence of man in the world of things as a thinking thing;

— the existence of man as an individual, belonging to the genus of homo sapiens;

— the existence of man as a social being in the life of society.

Man is the unity of the physical, natural and spiritual. Dialectical combinations of these characteristics determine its existence.

Spiritual world is characterized by a dual existence. It can be divided into subjective and objective spirit and is being realized through individual spiritual being and social consciousness (ideas, beliefs, values, attitudes, motives, impressions). Individual spiritual being is implemented through the individual's consciousness and unconscious (intuition, inspiration, revelation).

Being of society is understood as a real process of human activity. The central feature of this process is the practice. Materialism considers the natural being to be the main form of being, but subjective idealism conciders the main form of being — subjective existence, and objective idealism takes objective spirit as a basis.

What unites all these forms? Can we speak about the unity of the infinite diverse world?

The idea of unity leads to the notion of a common basis of all existence, which we call the category of substance. This category captures the inner unity of all things, phenomena, processes.

Philosophers, explaining the unity of the world and taking into account one substance, are related to monism. Monism is opposed to the dualistic interpretation of the world, coming from the idea of the existence of two independent substances. Depending on what area the primacy (priority) is attributed, we distinguish the materialistic and idealistic monism, and philosophers are divided into materialists and idealists.

Both trends (currents) have fundamental philosophical basis. Modern thought comes to the principle of the integrity of the material and spiritual process.

Category of matter and the evolution of ideas about the matter in philosophy and science

In the history of philosophy, the appearance of the concept of matter is associated with the first attempts to explain the unity of the world. Philosophers wanted to find the basis of all things — the substance, from which all the other things are formed. They took water, air, fire, numbers for the substance (Thales, Anaximenes, Heraclitus, Pythagoras). The fact that every philosopher recognized his special substance denied the principle setting up of this approach in philosophy. A new attempt to find the beginning of all things was the atomic theory of Democritus, Epicurus, Lucretius. They explained that all things consist of small participles. They established a kind of division limit, which at some point becomes impossible. The name of the particle is atom (from Greek- indivisible). Atomic idea has existed for more than XX centuries.

A new idea developed in modern times. This idea is the idea of community and physical properties of matter.

Modern science tried to give a true picture of nature, identifying the principles of being from the experience.

K. Marx and F. Engels determined the status of the matter addressing to the fundamental question of philosophy, a question of the relation of thinking to being. In late XIX — early XX centuries a revolution took place in philosophy. Matter is an objective reality existing independently of human consciousness.

The objective world is a connection of infinite number of qualitatively different structures. The structure is the stable relationship of elements creating

some integrity. Objects united by common structural features refer to the same type of structures, systems. Such systems in the world are endless, but they have logical entity. They can be formed into several classes (forms), e.g. the physical, chemical, biological and social realities.

The reality can be represented as a hierarchy of different types of structures, the basic levels of which are inanimate matter, living matter and socio-organized matter.

In more detailed form it looks like this:

— inanimate matter (objects of inorganic nature, which are realized at such levels as a vacuum — elementary particles — molecules — macrobodies — planets — stars — galaxies, Metagalaxy — the Universe (the world as a whole);

— living matter includes all objects capable to self-organization, self-renewal;

— socio-organized matter consisting of people-family-society.

Review of the problem of structure of matter shows that philosophy and science at every stage of its development built its scientific picture. This means that any scientific picture of the world is relative knowledge and with the development of science it can be changed.

System organization, movement and development as the attribute of being (matter)

System organization of life (being). Categories, systems, structures, items.

System is a category, indicating the object as a set of interrelated elements that form its unity and integrity.

Structure is a category that specifies the method of connection between the elements, the existence of internal relations, the internal structure of the object.

Element is a concept, meaning relatively simple parts from which any object is made up.

Dynamic organization of life lies in the fact that any given phenomenon is subjected to changes (this applies to material and spiritual objects).

The specificity of this trend is interpreted in the ontology through such categories as movement, development and peace. In the initial stages of the development of philosophical thought movement was understood as the appearance of one thing and the destruction of the other thing.

At present movement is understood as a change in general, movement is a unity of opposites — the variability and stability.

More over stability, peace are relative, as any object rests only relatively to some reference system but movement and variability are absolute.

Synergetics (the science of complex self-organizing systems) shows that where there is only peace, balance and stability the development can not be.

The process of self organization occurs as a result of the interaction of chance and necessity and is always connected with the transition from stability to instability, from rest to motion, from order to chaos.

There are 3 large forms of motion of matter: in inorganic nature, in nature and in social life.

Space and time structure of being

Space and time are categories which reflect the forms of existence of things and phenomena.

Space is a philosophical category means the co-existence, co-existence of things and phenomena. Space is the size of material objects as well as their order of arrangement relatively to each other.

Time is a philosophical category reflects the duration of the existence of objects, as well the process of changing them each other. There are 2 main conceptions of space and time — substantial and relational.

The first is that space is a special, independent substance, independent in its existence from the world of things. It will remain even if the world suddenly disappears. Time is understood as pure duration that flows regardless of anything.

The relational conception treats space as a specific relationship between objects. According to it, space has no independent existence, it is only a special characteristic of material phenomena. According to this conception the disappearance of the world of things leads to the disappearance of time and space.

However, space and time are objective and universal. They exist outside the human mind, move over, there is no phenomenon that doesn't exist in space and time: space and time are attributive properties of being.

TOPIC 11
PHILOSOPHY OF NATURE

The concept of the nature and evolution of ideas about it in philosophy and science. Nature as human habitat

In a wide sense the concept of nature represents the entire world as a whole, as an infinite variety of its concrete manifestations. In philosophy the origine of the concept of nature is connected with the ancient Greek term «fyusis» and means organic growth, the process. In modern times nature is connected with Latin word «natura» and means peace, world order, the Universe.

Greek philosophy oriented on speculative knowledge of nature as a whole. Physics up to Newton was called natural philosophy. The fundamental principles of physical knowledge of nature were presented in the works of natural sciences.

The scientific picture of nature was based on the principles of objectivity, when the world was seen as a set of objects.

Synergetic approach played a decisive role in the establishment of a new understanding of the nature *(H. Haken, I. Prigogine)*. The approach was formed

by the most important discoveries of nonequilibrium structures, resulting from irreversible processes that are capable of self-organization of their connections.

Nature as a habitat is divided into natural and artificial. Natural is associated with nature and artificial — with various spheres of human activity and social organization of life (socio-human-made, the technosphere). According to Karl Marx the artificial human environment is created or the «second nature», inorganic body of civilization.

The concept of the biosphere and the noosphere and their relationship

The term «biosphere» was first used in 1804. Today this concept has several interpretations: 1) the aggregate of all organisms, 2) the area of modern life, 3) a special shell of the Earth which includes organisms, their environment, 4) result of historical interaction between the animate and inanimate (the living and nonliving). Modern views on the biosphere are based on the classical conceptions of *V. I. Vernadsky* and his followers.

Biosphere is one of the main structural components of our planet and it has such levels of organization as: molecular, cellular, tissue, organismal, populational, biogeocenotic. The concept bio sphere got philosophical sense. Vernadsky made it. He introduced the term «living substance» that includes all the organisms inhabiting the Earth, and he says that biosphere is the environment in which they are located. The exchange of energy between non-living bodies of nature and living substances takes place constantly.

Human activity changes environment and it is a logical step in the evolution of the biosphere. Under the influence of scientific thinking Earth's biosphere must move to a new state which is called the noosphere.

Co-evovutionary imperative, global problems in the «man-society-nature» system and possible future scenarios

The theme of co-evovution is the key to understand human nature and in determining the fate of mankind.

The concept of co-evovution is based on the principles according to which mankind is changing the biosphere in order to adapt it to its needs and mankind should change itself according to the objective demands of nature.

At the beginning of the XX century *Albert Schweitzer* formulated the basic principle of culture – the principle of reverence for life, requiring moral perfection of the individual and society. A. Schweitzer speaks about a new stage of the development of the biosphere of the Earth, the so-called etosphere, a higher stage than noosphere. Etosphere — is the area of being based on the principles of the moral relationship to nature, to all animate on the planet.

The purpose of the strategy of sustainable development — is to ensure the survival of humanity by achieving balanced socio-natural development. The task is to conserve the environment and natural resources for future generations.

A characteristic feature of the present stage of historical development is the strengthening of processes of globalization in all spheres of society. There are many problems which are called global problems of modern time. The most severe of these problems is environmental problem.

An important feature of our time is a steady technical progress which becomes uncontrolled.

Consequences of technological progress is the growth of an artificial environment created by its industrial activity — the techno sphere.

Modern philosophers say about the need to change the ways of development of civilization. In all forecasts the main enemy of mankind is the mankind it self.

The process of overcoming global problems is connected with the transformation of values, the search of new ideological orientations.

In modern philosophy the search is expressed in the emergence of the concept of «planetary consciousness» and «noosphere understanding».

The Club of Rome is an international, non-governmental organization, founded by *Aurelio Peccei* in 1968, bringing together representatives of the world's political, financial, cultural, scientific elite. The organization has made a significant contribution to the study of prospects for the development of the biosphere and promoting the idea of harmonious relations between man and nature.

TOPIC 12
DIALECTICS AND ITS LAWS

The concept of dialectic

Dialectic (also called dialectics or dialectical method) is a method of argument which has been central to both Eastern and Western philosophy since ancient times. In ordinary practice it is a dialogue between two persons, each of whom holds a different view and wishes to persuade the other of his view. Different forms of dialectical reason have been during different epochs of history. Among major forms of dialectical reason are: Hindu, Buddhism, Socratic method, medieval, Marxism. Dialectics in modern philosophy is a theory of development of being and method of its cognition.

Theoretical principles of dialectic

Dialectics is based on 3 basic metaphysical concepts:

1) Everything is transient and finite, existing in the medium of time.

2) Everything is made out of opposing forces (opposing sides, contradictions); Gradual changes lead to qualitative change.

3) Change moves in spirals not circles (sometimes referred to as «negation of the negation»).

Dialectic in the history of philosophy

The aim of the dialectical method is to try to resolve the disagreement through rational discussion. The Socratic method is to show that a given hypothesis leads to a contradiction.

In Medieval Europe dialectics (also called logic) was one of the three liberal arts collectively known as the trivium (the others were rhetoric and grammar).

Modern philosophy: Hegel says that dialectic is a theory of development and universal method of thinking, opposite to the method of metaphysics.

K. Marx and F. Engels: Dialectic is philosophical theory about the development of being and method of its cognition, based on the principles of interconnection and development.

In Marxist philosophy we differ:

— objective dialectic (dialectic of nature and society);

— subjective dialectic (dialectic of thinking).

The most important historical forms of dialectic are:

— dialectic of ancient philosophers (the East and Greece);

— dialectic of German classical philosophy;

— materialistic dialectic.

Dialectical materialism. The laws of dialectical materialism

Dialectics is the science of the general and abstract laws of the development of nature, society, and thought. Its principle features are:

— the universe is not a disconnected mixture of things isolated from each other, but on an integral whole, with the result that things are interdependent;

— nature — natural world or cosmos is in a state of constant motion.

All things contain within themselves internal dialectical contradictions, which are primary cause of motion, change and development in the world.

Engels' laws of dialectics

Engels determined 3 laws of dialectics. They are:

1. The law of the unity and conflict of opposites.
2. The law of the passage of quantitative changes into qualitative changes.
3. The law of the negation of the negation.

The first of Engels' laws was seen by both Hegel and Lenin as the central feature of a dialectical understanding of things and originates with the ancient Ionian philosopher Heraclites.

The second is taken by Hegel from Aristotle and is equated with scientists call «phase transitions».

The 3rd, the negation of the negation is Hegel's distinct expression. It was the expression through which (among other things) Hegel' dialectic became fashionable during his life-time.

Three laws of dialectical materialism

Marxism sets out to answer questions related to both nature and humanity, including questions on:

— the origin of energy or motion in nature;

— the reasons why galaxies, solar system, planets, animals and all kingdoms of nature constantly increase their numerical quantity;

— the origin of life, the origin of species and the origin of consciousness and mind;

— the origin of society order and its direction;

— the end of history and what it may look like.

Law of Opposites

Marx and Engels started with the observation that everything in existence is a unity of opposites. For example, electricity is characterized by a positive and negative charge and atoms consist of protons and electrons which are united but are ultimately contradictory forces. Even humans are a unity of opposite qualities. The Marxist conclusion is that everything contains two mutually incompatible and exclusive but nevertheless equally essential and indispensable parts or aspects.

The idea was borrowed from Hegel: «Contradiction in nature is the root of all motion and of all life».

Law of Negation

The law of negation was created to account for the tendency in nature to constantly increase the numerical quantity of all things. Marx and Engels demonstrated that entities tend to negate themselves in order to advance or reproduce a higher quantity. This means that the nature of opposition which produces conflict in each element and gives them motion also tends to negate the thing itself. This dynamic process of birth and destruction is what causes entities to advance. This law is commonly simplified as the cycle of thesis, antithesis and synthesis.

For example in society, the aristocracy was negated by the bourgeoisie and the bourgeoisie than created the proletariat that will one day negate them. This illustrates that the cycle of negation is eternal, as each class creates its «gravedigger», its successor, as soon as it finishes burying its creator.

Law of Transformation

This law states that continuous quantitative development results in qualitative «leaps» in nature whereby a completely new form or entity is produced. This is how «quantitative development becomes qualitative change». Transformation allows for the reverse with quality affecting quantity.

This theory draws many parallels to the theory of Evolution. Marxist philosophers concluded the entities through quantitative accumulations, are also inherently capable of «leaps» to new forms and levels of reality. The law illus-

trates that during a long period of time, through a process of small, almost irrelevant accumulations, nature develops noticeable changes in direction.

This can be illustrated by the eruption of a volcano which is caused by years of pressure building up. The volcano may no longer be a mountain but when its lava cools it will become fertile land where previously there was none. A revolution which is caused by years of tensions between opposing factions in society acts as a social illustration. The law occurs in reverse. An example would be, that by introducing better (changing quality) tools to farm, the tools will aid the increase in the amount (change the quantity) of what is produced.

Metaphysics as a branch of philosophy

Metaphysics is the branch of philosophy, investigating principles of reality, explaining the fundamental nature of being and the world.

Cosmology and *ontology* are traditional branches of metaphysics. The word derives from the Greek words meta (meaning «beyond» or «after») and physika (meaning «physical»).

Ontology investigates the problem of the existence of being.

The metaphysics also tries to clarify the notions by which people understand the world, including existence, property, space, time, causality, possibility.

Before the development of modern science, scientific questions were addressed as a part of metaphysics known as «natural philosophy», the term «science» itself meant «knowledge». The scientific method made natural philosophy an empirical and experimental activity unlike the rest philosophy, and by the end of the 18th century it had begun to be called «science» in order to distinguish it from philosophy.

Metaphysics is called the «first philosophy» by Aristotle. Aristotle's Metaphysics was divided into 3 parts which are now regarded as the proper branches of traditional Western metaphysics:

— Ontology — the study of Being and existence; includes the definition and classification of entities, physical or mental, the nature of their properties, and the nature of change;

— Natural Theology — the study of God, involves many topics, including among others the nature of religion and the world, existence and the divine, questions about Creation, the numerous religions or spiritual issues that concern humankind in general;

— Universal science — is the study of first principles, which Aristotle believed to be the foundation of all other inquiries. Universal science treats with what is basic to all science.

Metaphysics as a discipline was a central part of academic inquiry and scholarly education even before the age of Aristotle. Metaphysics was considered «the Queen of Science», no less important than physical science, medicine, mathematics, poetics, music.

Cosmology is the branch of metaphysics that deals with the world as the totality of all phenomena in space and time.

TOPIC 13
PHILOSOPHICAL ANTHROPOLOGY

The concept of philosophical anthropology

The set of philosophical concepts, involving human form a sphere of philosophy, called philosophical anthropology. It studies human nature, the problem of life, human capabilities.

The concept of philosophical anthropology can be divided into 2 groups: subjective — anthropological and objective — ontological. The first group includes theories (doctrines), in which the human being and the world is learned from the man himself, from a subjective «I». The person is regarded as an autonomous entity, independent of the objective conditions and standards.

The second group includes theories in which the meaning of life is known from the object itself and the world. The man is presented as being located in a universe where space, the world's mind, divine providence, the absolute spirit. Form a determinate system.

The man's attitude belongs to the world is as to the material means for realization of his goals. As a result, the person creates the world as a set of values and benefits, without which life loses its meaning.

The problem of «human» in philosophy and science

«Anthropological turn» took place in the 20^{th} century in philosophy. It made the man the central theme of philosophical inquiry. Man is a point of intersection of different projections of being, absorbing both the natural, social and cultural characteristics. According to *M. Scheler* man is a unity of microcosm, microtheos, microsocium. A classical model in philosophy is the model, which represents the unity of body, soul, and spirit. The idea of body refers to the natural foundations of human existence. Soul here is a special energy of the body, which being immortal, outlines the terms of human existence on the earth. The concept of the Spirit is used to describe not only the individual, but common and universal in man.

Scientific and philosophical models of anthropogenesis

The problem of anthropogenesis is the origin of man. The first model of the origin of man and the world was the so called: reationist conception. *Creationism* considers man as a product of a special divine creation, the supreme and most perfect creation of God on Earth, his «image» and «likeness».

The main opponent of creationism is the *theory of evolution*, proclaiming the idea of natural origin of man from the animal kingdom. The features of the new species were walking up right, changing hands, an increase in the brain. The development of these features were caused by the work. Labour is an essential characteristic of man. Labour became a source of human sociality and culture.

One of the most promising theories about the origin of man in modern philosophy — *game Model.* The representatives of this theory made an attempt to reconstruct the archaic culture and well-known forms of cultural expression, such as religion, law, art, philosophy, etc., based on the principle of the game. This theory connects the appearance of man with the development of game.

The problem of the meaning (sense) of life and death, immortality

There isn't a unique correct answer acceptable for all people and ages. Everybody decides this problem independently. The problem of the sense of life in philosophy is connected with the theme of nature and human nature. Representatives of «naturalism» (nature version) consider that the quality (sense) of life is measured by the quantity of happiness and pleasure. A person is considered by analogy with the animal nothing more than an animal.

Representatives of transcendentalism consider that human existence is not correlated with the Earth, but with the other (transcendental) existence, where earthly life (history) is a preparation for real life in eternity.

Representatives of rationalism connect this problem with the law of obligation, a duty. The essential feature of human existence is in his mind, consciousness.

The representatives of «sociologizatorskoy» (social) model consider that the essence of Man is the totality of social relations. Human nature is shaped by society and changes together with the historical situation.

The question of the sense of life involves the need to determine the status of death. The very existence of death influences the life and it loses its sense. Human attitude towards death in the history of culture and philosophy was the way of overcoming it. Man is the only creature that «knows about death».

In naturalism there is no death, Epicurus said that there is no death, as long as we are, there is no death but when there is death, there are no us (we don't exist).

For classical culture death is a transition to some other state of life. Death is a significant but short-lived episode in the eternal dynamic of life.

Representatives of existential-personalistic version understand man as a special beginning in the world, it can be explained on the basis of his individual experience and destiny. The existence of man in the world is always a unique experience of freedom through a person works as external world and himself.

The phenomenon of freedom

The phenomenon of freedom is another characteristic of human existence. The evolution of notions of freedom in the history of philosophy and culture is associated with the development of the idea of «I» as the source of the uniqueness of the human person. We can distinguish the following historical images of freedom:

— fatalism (fate — determines all human way, the guarantor of cosmic justice, distributing the benefit in the scale of the Universe);

— freedom of will (the ability to choose between good and evil);

— freedom as a «recognized necessity» (knowledge is power and cognition of the laws of nature will give man the possibility to control nature);

— freedom as freedom of choice (or «I» and his world).

Freedom here is implemented in a person, not because of general laws and necessity. Freedom is connected with responsibility here for choice. True freedom is possible as act of existential choice.

Freedom is creativity, forcing a person to a new understanding of ourselves, others, world in any circumstances and limited by only such inner sense as responsibility.

Social and cultural modes of human existence

Mechanisms of sociocultural determination of an individual may be considered in 3 main aspects: the genetic, functional and teleological. Genetic factors are associated with the process of socialization, functional — describe the major forms of human activity and teleological — the original value orientations that define the meaning and purpose of existence.

Socialization is the process of familiarizing people to a particular social environment, acquiring of essential skills and knowledge. The main importance in this process belongs to the period of childhood when child develops language, standards of behavior and communication. A special role is played by the family as the original social group, reproducing in miniature all the social connections and relationships.

Socialization in the family is corrected by the society by means of a special institution such as education. Education in a broad sense is a systematic translation of knowledge from generation to generation. Performing the function of socialization education is subordinated to the requirements of the era. Education prepares an individual to its real functioning in social systems.

The main functional modes of human existence in society and in culture are the activity and communication. Activity is understood as a person's ability to take an active part in the transformation of objective reality and himself. Communication — is the process of sharing information involving an active relationship between two or more subjects of the interaction.

Activity and communication can't be separated. Communication is a kind of activity and activity is impossible without communication. The core of the activity is work.

Speaking about the phenomenon of activity, we should distinguish the world of work as a steady-typological basis of the society that determines the structure of everyday experience and the forms of creativity. Creativity is an activity that is associated with the creation of fundamentally new cultural phenomena and values. In contrast to the standard mechanisms of work the creative act is always individualized and specific.

The real purpose of human activity, communication, culture must be only a man. The man should be a «measure of all things», integrating the senses not only of his own life, but also the senses of the existence of the cosmos, nature, culture, society, God.

TOPIC 14
PHILOSOPHY OF CONSCIOUSNESS

The problem of consciousness and the main approaches to its philosophical analysis

Consciousness — is the highest function of brain, characteristic only for humans and it is connected with speech, the main aim of which is concluded in the reflection of reality, in the preliminary construction of a mental action and the anticipation of their results, in a reasonable regulation of human behavior.

Consciousness is the main component of human psyche. But consciousness is unobservable, it is impossible to capture it in its pure form.

According to the substantial approach, consciousness is treated as real and recognized as primary in relation to objective reality. The main historical forms of this approach are the ancient cosmology, theological interpretation of consciousness in the era of the Middle Ages, the rationalism of modern European philosophy, transcendentalism of German classical philosophy, where consciousness is described by the following concepts: logo, soul, spirit, transcendental subject, etc.

Functional approach was in the philosophy of modern times. Consciousness is characterized in accordance with the achievements in physiology and medicine as a specific brain function.

In modern Western philosophy there is so-called existential-phenomenological approach to the problem of consciousness. Consciousness is always directed to an object, there is always consciousness about something. Object is what is found only in the act of consciousness. Consciousness illuminates, designs being of the subject, gives it sense and meaning.

Existentialism examines the «absolute consciousness», which is an area of freedom, and the condition of human existence.

The psychoanalytic tradition (Z. Freud, C. Jung, E. From) revealed the existence of unconscious problems, i.e. the hidden components of consciousness, which are not represented in it.

The evolutionary concept of the genesis of consciousness. Consciousness and reflection

Dialectical materialism considers that consciousness develops from the universal property of matter — the property of reflection. Elementary form of reflection of all living organisms is irritability, which means the selective response to external stimuli. A new form of reflection is the sensitivity (the ability to reflect certain properties of things in the forms of subjective perceptions).

Another form of reflection is information, it is an ordered reflection that exists when primary biosystems appear.

Irritability and sensitivity are elementary forms of biological information. Mental reflection is more complex in organic nature. It is a reflection, expressing the ability of living organism to analyze complex processes and reflect them. Consciousness operates only in the brain. The concept of mind is wider than the concept of consciousness.

The concept of psychic phenomena unites the conscious and the unconscious. The features of the consciousness of humans are: abstract thinking, goal-setting, self-awareness and language.

Consciousness and the brain. Psycho-physiological problem in modern philosophy and science

Consciousness is connected with the brain and with the development of human brain.

In science there are several versions of the solutions of the relationship between mind and brain:

— neuropsychological approach that examines consciousness, depending on the specific areas of the cerebral cortex;

— neurochemical approach (it gives the chemical picture of brain);

— neurokibernetic approach (the mind and brain are considered as information systems, as complex target machines).

The development of psycho- physiological problems in science is connected with the emergence of psychosomatic medicine. Thus the causes of tuberculosis, epilepsy, cancer are considered as the result of experiences feelings of anger and shame. Psychosomatic medicine is considered as a method of treatment.

The structure of consciousness

There are 3 levels of consciousness, reflecting the reality in the structure of consciousness:

— sensory and emotional: it is a direct reflection of an object by the senses;

— rational-discursive: an indirect reflection of an object, the selection of essential characteristics in it;

— user-willed: defines self-consciousness, ensures the integrity of experience of the perception of an object, guarantees the unity of the senses and mind.

This structure of consciousness is one possible interpretation of the topic.

Analysis of the structure of consciousness initially was based on the data of classical psychology, which distinguish the following components of consciousness: intellect, emotion, volition, attention, memory.

The problem of unconscious. Psychoanalysis as a method of treatment

According to Freud, the unconscious — is the mental processes that are active, but do not reach consciousness of a man. The unconscious is regulated by the principle of pleasure, including desires, impulses, motives, attitudes, aspirations.

Psychoanalysis as a method of treatment is characterized by a dynamic vision of all aspects of mental life. Direct method of treatment is based on the use of continuous free associations.

The problem of socio-cultural nature of consciousness

Human consciousness is initially socially conditioned because it can not function normally outside of the social environment. The process of connecting of consciousness of a man to the culture is called socialization. The main mechanisms of the influence of the society on our consciousness are: communication, language and work (activities). Thinking is the ability of human (mind, consciousness) to a focused, generalized reflection of the essential properties and relations between things. Thinking is the highest form of active reflection of objective reality.

Topic 15
PHILOSOPHY OF KNOWLEDGE

The specificity of the cognitive relations of man to the world

Cognition — is a socio-organized form of human creative activity aimed at obtaining and developing of reliable knowledge about reality. According to this process the specificity of the cognitive relations of man to the world as a result of this relationship real objects are translated into perfect-symbolic forms and acquire the status of knowledge.

Epistemology is a theory of knowledge (Antiquity). By the middle of the XIX century the theory of knowledge was understood as a particular philosophical discipline — the theory of knowledge, or «epistemology» (the Greek «gnosis» — knowledge, «logos» — the doctrine).

The problem of cognition of the world in different philosophical traditions

Philosophers, representating the position of epistemological optimism (Aristotle, Bacon, Spinoza, Hegel, Marx, etc.) proceed from the thesis of the fundamental cognition of the world and believed that the objects of studied reality are reflected adequately in our knowledge.

In IV B.C. Greek philosopher *Pyrrho* substantiate the position of skepticism, in which the cognitive abilities of the human mind were subjected to doubt. Skepticism (from Greek skeptikos — who is inclined to doubt) does not negate the principle cognition of the world, but expresses doubt about the reliability (veracity) of knowledge, or doubt about the existence of the world itself.

Agnosticism (Greek «a» — denial, «gnosis» — knowledge, not available for cognition) denies (completely or partly) the principle possibility of objective cognition of the world, the possibility of revealing of natural laws and studying

the objective truth. The representative of agnosticism was Kant, who confirmed that the world of objects is «things in themselves».

The problem of subject — object relations in the theory of cognition. The main philosophical models of subject — object relation

The most important components of cognitive activity are subject and object of cognition. The subject of cognition is the carrier of activity, consciousness and cognition. It is a person, who learns a fragment of objective reality in the process of practical and cognitive activity.

The object of knowledge is a fragment of reality that confronts the subject in its cognitive activity. The object of knowledge is a part of objective reality, which is in interaction with the subject.

The main philosophical models of subject — object relations:

1. Object-naturalistic model, in which the main role belongs to the object of knowledge, but knowledge itself is understood as the process of reflection of the object in the mind of the subject. Its origins lie in ancient philosophy, but more clearly, this model was formed in mechanical materialism of XVII–XVIII centuries. All our knowledge has its source in the sensually perceived objects and the process itself is a «mirror» reflection of an object in the mind of the subject.

2. Subject-reflexive model, in which preference is given to the creative activity of the subject, the theoretical understanding (reflection) of the object and the process of cognition itself. *R. Decartes* said: «I think, therefore I exist». This is the unmistakable and reliable truth. The main thing in cognition is concluded in the activity of thinking of the subject, in its critical reflection over received knowledge.

3. The modern model is polysubjective-activity. The main moment in the subject — object relationship lies in active human activity, which is aimed at changing the object of knowledge in order to reveal its essence. Subject of knowledge is always «socially painted». Any person, knowing the world, acts as a part of a community of people — a professional group, social group, society, the whole humanity. Cognitive activity of the subject is directed and organized by specific socio-cultural program. It is formed under the influence of individual and social needs, goals, knowledge, outlook and other components of culture, in which the subject operates. All components of the cognitive relation (the subject, its activity, the object of cognition) are dynamic and historical, changing with the development of society.

The structure of cognitive process

In the structure of cognitive process two basic levels are distinguished: perceptual knowledge and rational knowledge. At the level of sensory perception there is the reflection of the outside world in a visual graphic form in result of direct contact between the subject of knowledge, which has the sense organs, nervous system and brain, with the objects of reality. Sensory forms are feelings, perception and representations.

Rational knowledge, which is more fully embodied in the thinking of man is an active creative process of essential and indirect knowledge of the world, ensuring the disclosure of its natural connections and their fixation in the language of concepts and categories. The main forms of rational knowledge are: concept, judgement (proposition), inference (conclusion).

Concept is a form of thinking that fixes common, regular connections, essential properties and attributes of phenomena, which are expressed in a language in the form of definitions.

Judgement — is a form of thinking, expressed through speech, in which truth evaluation of a certain events or situation is fixed.

Inference — is a form of thinking, by means of which on the basis of one or several accepted judgements a new judgement is derived.

Knowledge as creativity. The role of intuition in the process of cognition

In the structure of the process of cognition as a research creative activity, imagination, fantasy, emotions, will and other cognitive abilities of the subject play an important role. A special place among them belongs to intuition. Intuition is usually described as such cognitive ability, which allows you directly perceive the truth without any preliminary logical reasoning and evidence.

The problem of truth in cognition (knowledge)

The immediate objective of knowledge is the truth, the way which is usually complex, difficult and controversal. Truth is knowledge, corresponding to its object, which coincides with it. This is true, correct reflection of reality. The first sign of truth is considered to be the objectivity. The most important attributive property of truth is its concreteness.

There are different *conceptions of truth*: classical and non-classical.

Corresponding theory of truth. Appearing in ancient times, classical conception of truth has become the dominant theory of cognition. Conformity of knowledge to objects and things was understood as their adequate representation in ideal symbolic form. This theory proceeded from the assumption of the existence of the object of knowledge regadless of the subject and states of its consciousness.

Non-classical conceptions of truth.

Coherent (Latin «cohaerentia» — communication) conception of truth. According to this conception truth is a property of consistency and logical consistency of knowledge.

Pragmatic (Greek «pragma» — case, the effect) of conception of truth. Truth is understood as usefulness of knowledge, its instrumental effectiveness in solving cognitive problems.

Conventionalistic (Latin «convention» — agreement) conception of truth. Truth is interpreted as the product of agreement within the scientific community, determined by free choice of the conceptual and logical apparatus of the theory.

TOPIC 16
SCIENCE, ITS COGNITIVE AND SOCIO-CULTURAL STATUS

The concept of science

Science is a sphere of cognitive activity, a system of objectively true knowledge about the natural and social reality of the man himself. The aim of science is the attainment of truth and the discovery of objective laws. Science is a creative activity to obtain new knowledge and the results of this work. Science appeared when humanity faced with the need to move from knowledge of the outside of the phenomena to the knowledge of their nature, the identification of patterns. As a form of knowledge science appeared in Ancient Greece in VI–V cc. B.C. As aspecial activity and social institute science was forming in XVI–XVII cc.

Modern science has several functions. It serves as:

— special form of social consciousness, reflecting the world in the form of scientific ideas, concepts, theories;

— cultural production industry, employing millions of people, whose main products are the concepts, laws, theories;

— social institution with its structure and functions.

Science is divided into many branches of knowledge (natural and human sciences, cognitive science, technical, etc.).

Science, its cognitive and socio-cultural status

The aim of science is to grasp the truth and the discovery of objective laws.

As the highest form of knowledge and a specific type of cultural production, science appeared in modern times in XVII–XVIII centuries. Science as an activity is a creative process of subject-object interaction, directed to the production and reproduction of the new objective and true knowledge about reality. The specificity of scientific knowledge lies in the fact that its purpose and result is the development and improvement of objective true knowledge.

Scientific knowledge has such characteristics as truthfulness, validity, consistency, advancing the practice, special language. For organization of scientific knowledge it is necessary to have a professionally trained people with specialized, scientific knowledge, the subject of cognition. Scientific knowledge has specific features from the point of view of its result, of studying objects, of using means, the aims of learning.

The problem of criteria of scientific knowledge is very controversial.

Scientific criteria are:

— the formal logical consistency of knowledge;

— its experimental verifiability and empirical validity;

— the rational nature of knowledge, etc.

Science as social institution is a collection of scientific organizations and institutions that are integrated by certain norms of scientific ethos, principles and methods of professional communication and forms of interaction with the concrete-historical type of society.

Structure and dynamics of scientific knowledge

The structure of scientific knowledge includes 3 levels: empirical, theoretical and metatheoretical. The empirical study tries to identify and fix relatively shallow external relations and characteristics of the studied objects. Theoretical cognition studies internal relations and laws. The empirical study describes an object, organize the information gathered about it, but the main task of theoretical cognition is to explain the phenomena.

Solving the tasks on these levels scientists refer to various methods of research. The methods of the empirical level of scientific knowledge include comparison, measurement, observation, experimental description. On the theoretical level they use such methods as idealization, a landmark modeling formalization, the method of thought experiment, the axiomatic method, the hypothetico-deductive method, a method of mathematical hypothesis, a method of computer simulation, a method from abstract to concrete, etc.

The results obtained in the course of empirical and theoretical research differ. In the first case these are the scientific facts, empirical generalizations and laws. In the second — the scientific theories which are the highest achievement of theoretical research.

General logical methods are: generalization, abstraction, modeling, analogy, induction, deduction, analysis and synthesis.

Scientific fact is the identification of a certain variant of set of observations or experimental procedures. *Problem* is «knowledge about unknown», the search of new means for explaining available scientific evidence. *Hypothesis* is a scientific expectation about significant characteristics and necessary connections of studied phenomena and processes. *Scientific theory* is an organic holistic consistent system of knowledge, revealing the essential features and regular connections of some sphere of objects, on the basis of which the explanation and prediction of phenomena is achieved.

Scientific method and methodology

In the second half of the XX century the problem of the foundations and assumptions of scientific knowledge was actively discussed. The special level of scientific knowledge appeared which is called metatheoretical foundations of science.

The scientific world view is formed as a result of the synthesis of the knowledge obtained in various sciences and contains general views of the world, produced on various stages of the historical development of scientific knowledge.

The historical foundations of science constitute the fundamental ideas and principles, ideals and standards of research and ontological postulates of scientific world picture, ensuring the inclusion of scientific knowledge in the culture.

Methodological tools of modern science

The methodology of science is a theory of scientific knowledge, which studies the cognitive processes, taking place in science, forms and methods of scientific knowledge. The scientific method is a system of regulatory principles and methods by which the objective knowledge of reality is achieved, and new knowledge is generated.

It includes:

— the philosophical method of defining the most general regularities of study (dialectical, metaphysical, analytical, phenomenological);

— general scientific approaches and methods of scientific knowledge, the use of which is characteristic for a number of branches of scientific knowledge (axiomatic, deductive methods, experiment, description);

— private scientific methods the use of which does not extend beyond the individual disciplines (quantitative analysis in chemistry, spectral analysis in physics, etc.)

The problem of genesis of science and the main stages of its development

The main stages in the development of science are: classical, non-classical and post non-classical

Classical science from XVII – until XIXth – early XXth century is associated with the names of Galileo, Newton, Leibniz, Descartes. They developed the mechanical picture of the world, which was based on classical mechanics of Newton as the first scientific theory. The transition from classical to non-classical science was linked with the need to develop a new type of scientific rationality and in this sense the transition involved the commission of global scientific revolution. The essence of the revolution was that the subject of cognition integrated into the «body of science». In other words in classical science the reality is understood as an objective reality, it doesn't depend on the subject. In non-classical science the relations between the object and the means of knowing it are necessary for the true description of studied reality. Subject knowledge is no longer treated as an absolutely objective reality, but as an aspect defined through the prism of the forms, methods and means of research used in the process of scientific knowledge.

Non-classical period lasted for about two thirds of the 20th century. Finally since the 60-s of the 20th century science goes into the third stage of its historical evolution, getting more new features of new post non-classical (modern) science. In this period there is a revolution in the character of scientific activity, associated with radical changes in the means and methods of production, storage, transmission and evaluation of scientific knowledge.

Ethics of science and the problem of social responsibility of scientists

In science as in other fields of human activity, scientists are subjected to a certain system of moral norms. The aim of scientist must be search for truth, a new reliable knowledge, rather than considerations of personal gain — fame.

In modern science questions concerning the relationship of science and the scientist and society, social responsibility of the scientist are very acute. Only those scientific and technological solutions that are accepted on the basis of sufficient information, can be considered socially and morally justified.

TOPIC 17
SOCIAL PHILOSOPHY

The concept and features of social life. Society as a system. Theoretical models of society

With the appearance of philosophy the theory about society has become an integral part of philosophical knowledge. In the XIX century social philosophy appeared and in the XX century it became a major component of philosophical knowledge.

To determine abstract-universal characteristics of the society the notion of social life is used. The concept reflects the essence of social life. This is the original «cell» of philosophical knowledge of the society, defining the strategy of understanding of social life and therefore, is a category of social ontology as philosophical knowledge of it. However, the notion of social reality is also a category of another section of social philosophy — social epistemology.

This feature of social philosophy is manifested in the interpretation of society as a system and in developing different theoretical models of society. There are different definitions of a society.

1. Society is a system, characterized by the objective laws of development.
2. Society is a system of human activity and its objective condition and result.
3. Society is a system of interaction between people, which promotes the coordination of efforts in achieving goals.
4. Society is a system of society communication between people, realizing its interests on the basis of existing common cultural values.
5. Society is a system of relation between social groups with their characteristic interests.
6. Society is a system of relations between the large macro social group-class, ethno-communities and expressing their interests.
7. Society is a system of functioning social institutions that provide the stable development of society (socium).
8. Society is a system interrelated and mutually complementary spheres (economic, political, social and spiritual) in each of which the relevant needs and interests of society are realized.

Theoretical models of a society

There are some fundamental theoretical concepts of society:

1. Society as a relational system (system of social relations). *Karl Marx* formulated this materialistic conception of history, starting that «no consciousness of men determines their being, but on contrary, their social being that determines their consciousness». The material life of society, especially method of production and economic relations determine the spiritual life of a society — the whole set of social beliefs, desires and attitudes of people.

2. Society as a structural-functional system of American sociologist *Talcott Parsons*. He is the founder of the structural functionalism in American sociology of the XX century. Social action is the backbone element of a society. There are 4 functions of social systems (adaptation, goal setting, integration — latency). These functions are provided by the relevant sub-systems (economic-politics, law, socialization), each of which has a specialized nature. This is achieved by m eans of symbolic mediators — the «means of exchange», which serve as money, power, influence and value commitment.

3. Society as a result of rationalization of social action of *Max Weber*. The backbone element in the theoretical model of society of Weber is social action. Weber distinguishes 4 main types of social actions:

— affective (based on feelings and affections);
— traditional (determined by traditions, habits);
— value rational (characterized by accepted system of value);
— goal-oriented rational (determined by a purpose and by means to achieve it).

Evolution of ideas about society in the history of philosophy

Ideas about society were formed in Ancient Greece on the concepts of Plato and Aristotle. In modern times the social contract is understood as a necessity. Social contract recognizes the right to life, liberty, property.

Jean-Jacques Rousseau (1712–1778) formulated the idea that private property is the cause of social inequality and the emergence of the state.

Hegel develops the idea of realization of human freedom as the basis of society.

Herbert Spencer (1820–1903) treated society as an organism similar to the biological organism with different organs, performing special functions.

Max Weber (1864–1920) develops the concept of ideal types. He identifies 3 types of domination: traditional, charismatic and rational. According to Weber the most perfect form of domination and control was capitalism.

Philosophical interpretation of social history. Non-linear and linear interpretations of social history

Philosophy of social history studies the nature of the historical process, the fundamental principles and the beginning of the historical existence and mechanism and patterns of historical development of a society.

In the decision of the question about the direction of history there are 2 interpretations: linear interpretation of history and non-linear interpretation.

Non-linear interpretation of a social history speaks about the «wheel of history», «cycle of events». According to this theory the cycle of development consists of 3 stages: divine, heroic and democracy. The crisis of one epoch means the beginning of a new civilization.

Linear interpretations are presented in 2 basic models that received the names «regressism» and «progressism». Regressism idealizes the past, describes it as «golden age» of the civilization and describes the present and the future in the images of future catastrophes. Progressism subordinates the past and the present to the future. The criterion of the progress is the development of freedom; historical process is a change in types of socio-economic structure.

The problem of driving forces of social development. Social subject and the role of personality in history

The problem can be expressed as «who is the creator of the story?» There are three existing approaches to solving this problem. The 1st is associated with the question about the role of the masses and the great individual in history and has two fundamental solutions, one of which considers great personality to be the creator of history (or personalities) — the leaders, rulers, heroes, that their actions and decisions change history.

Another solution is associated with the recognition of the masses as a subject and determining force of social development. People make history (this is the conclusion of Marxism).

The 2nd approach is reflected in the concept of elitism (elitarism) in XIX–XX cc. Italian sociologists are representatives of this approach. According to them society is divided into two unequal parts: the smaller of which is the *elite*. Its main feature is the ability to real influence on public life, so it acts as a subject of the historical development of society. Society cannot exist without the organization and elite provides this organization. There are 2 types of elites: «lions» and «foxes». «Lions» are characterized by conservatism and the use of power — management techniques, «foxes» — are the masters of political intrigues and combinations, whose purpose is to reach an agreement, a consensus between opposing forces.

The 3rd approach is associated with analysis of the phenomenon of the crowd (the masses), the negative impact on public events, which can be seen throughout the whole history.

The negative features of the crowd, such as readiness for impulsive actions, the occurrence of herd instinct, thoughtless following after the leader show that we cannot consider a crowd as a subject of history.

Technique and technological progress

Technique — historically developing set of tools created by people (tools, knowledge and skills) that enable people to convert and use natural and artificial

materials, phenomena and processes to meet their needs. The development of technique determines social progress. Modern philosophy of technology is a part of philosophical studies aimed at understanding the nature of technology and assess its impact on society, human culture.

There are several socio-philosophical programs of research and evaluation techniques: technicism, antitechnicism and synthetic programs. Technicism is based on the tradition of technological determinism, which is clearly expressed in a number of so-called technocratic concepts (industrialism, post-industrialism, information society theory), which uncritically evaluate the technique and believe that interfere with the technical progress is irrational.

Antitechnicism is based on the ideas of philosophy of life, existentialism. Antitechnicism denies the possibility of the humanistic influence of techniques on humans. The synthetic program asserts the necessity of humanization and humanization of technology.

The concept of civilization and its major types. The process of globalization in modern world

The concept of civilization is used in the following meanings: as a synonym for culture; as a certain stage in the development of local cultures, characterized by their degradation and decline; as a stage of historical development of mankind, following the barbaric.

There are several typologies of civilizations. We distinguish Eastern and Western civilizations. Then pre-industrial, industrial, and postindustrial. Postindustrial civilization is characterized by a number of new features compared with the industrial. The third sector — the sector of services, where the science, education, information perform the leading role, dominates in postindustrial civilization. Information technologies are at the forefront.

The process of globalization is the feature of modern civilization. Global business and economic relations unite all regions of the Earth. The tendency of globalization captures public relations, political, national and state relations. Globalization is an objective process of forming a fundamentally new human community, based on the integration and the transnationalization of economic, informational, political and socio-cultural activities of various countries and ethno-territorial complexes of the modern world community.

The crisis of technological civilization and global issues (problems) of our time

Global problems are problems of global scale, resulting from strong development of the productive forces in the scientific and technological revolution, which can be solved only by joint efforts of all mankind. Global problems are generated not only by technical means of exposure of society on nature and a huge scale of its business, but also the spontaneity and uneven social development, the unequal economic relations between developed and developing countries.

TOPIC 18
CULTURE AS A SUBJECT OF PHILOSOPHICAL ANALYSIS. DIALOGUE OF CULTURES IN THE MODERN WORLD

Culture as a subject of philosophical analysis

The term «culture» (Latin «culture» — cultivation, reverence) has long been used to refer to what has been done by man, as a synonym for the public, as apposed to natural. The term culture as a concept appeared in the writings of German philosopher *S. Pufendorf.* He used it to describe the results of the activity of a public man, contrasting the culture to natural state of a man. In contemporary literature there are more then 250 definitions of culture, but only with the help of philosophical analysis it is possible to give a full definition of culture. It is obvious that the world of culture is modified regionally and locally, geographically ethnically, nationally. It is obvious that culture contains the invariant characteristics that define its general properties. To fix these invariant characteristics, to identify the nature of cultural universals, the mechanisms of transformation of their substantial nucleus and to rise from an intuitive sense of the integrity of culture to its theoretical interpretation — is the task of philosophy of culture as a relatively independent branch of philosophical knowledge. The term «philosophy of culture» was introduced in the early nineteenth century by German romantic *A. Myuller.*

Philosophy of culture differs from the culturology. It is the field of humanities, studies culture in the aggregate of its concrete historical forms with the help of typological, comparative, structural — functional and other methods.

The culturology does not set the task to reveal the essential foundation and universal principles of culture.

What is culture in general? Why and how is it appeared? What is its invariant structure? What laws govern its functioning and dynamics?

How are the fate of culture and life of nature, changes of social relations and transformation of human consciousness connected? These questions are fundamental for philosophy of culture.

Philosophy of culture first, provides a reflection of the culture in general, secondly, this reflection has rational — theoretical character; and thirdly, the task of philosophical reflection is to reveal the meaning and purpose of culture as a totality.

Despite the fact that the development of philosophy of culture as an independent field of knowledge began in the nineteenth century, the study of the essence of nature and functions of culture (the traditional philosophical problem) was recognized by the Sophists, who formulated the antinomy of the natural and moral.

Conceptual models of culture: naturalistic, classical, non-classical and postmodern

In the philosophical understanding of the phenomenon of culture the following conceptual models were formed: naturalistic, classical, non-classical, and postmodern.

Naturalistic model, formed in the philosophy of Enlightenment, viewed culture as a natural link of the natural evolution, embodying the development of the abilities of «natural man» and saw in it human continuation of nature.

French Enlightenment people used the concept of civilization instead of the notion of culture, treating civilization as a project of ideal social order, based on reason, justice and morality.

The German Enlightenment concept of culture was tied with the personal development of a man, and the concept of civilization was used to describe the socio-political life of society.

The classical model was developed in the nineteenth century. The man — the subject of culture — in this model is proclaimed to be free from religious and nature dependence and to be the creator of culture. Culture is identified with the forms of spiritual and political self-development of man and society, recognizing many forms and types of culture, which are located in a particular historical sequence and forming a single line of human evolution. The basis of this model are the following principles: humanism, rationalism, historicism, Euro centrism.

The interpretation of culture as a purely spiritual education, incarnating in the progress of moral (Kant), aesthetic (Schiller), or philosophy (Hegel) consciousness got a materialistic interpretation in Marxist philosophy. This interpretation is based on the postulate that culture cannot be understood out of itself, but only in the connection with the society and the process of material and practical human activity. In this sense culture is not only a set of results, but also the process of human activity, aimed at creating the necessary conditions (especially material) for a comprehensive and holistic human development.

Non classical (modernist) model appeared in the twentieth century in response to the difficulties of rational knowledge of culture. This model focuses on the culture of daily life, examines the cultural reality as an object of experience, rather than rational thinking.

For the modernist model of culture pessimism is characterized, the idea of the absurdity of existence, refuse from systematic and orderly modeling of the world, the use of hermeneutics as a method of understanding of fixed expressions of spiritual culture in its historical patterns.

Postmodern culture model rejects the possibility of absolute object of knowledge and the reproduction of cultural reality. It is based on the postulate of the futility of attempts of creative transformation of the world, on refusing from the attempts of systematization. As a result the subject of culture as a centre of ideas about the world breaks and a new type of thinking about culture is being formed — the philosophizing without a subject. In the frame of this model culture is focused on a standard image lying in infinity, which is defined as the non-articulated intention of consciousness of the individual or group of individuals.

Theoretical approaches to the investigation of culture

Different theoretical approaches to investigating and determination of culture appeared in the XX century: activity approach, axiological, semiotic, structural, so-

ciological, humanitarian, etc. Each of these approaches focuses on the essential aspects of the phenomenon of culture, that's why they complement each other, helping to develop a deeper and more complete picture of it (phenomenon of culture).

It can be argued that the most productive areas of philosophical analysis in the formation of a generalized and coherent understanding of culture are: the activity approach in which culture is presented as a particular way of human life, the system of historically developing programms of human activities, behaviour, communication, which are the condition of reproduction of social life in all its major aspects. Paying attention to the procedural nature of culture, this approach doesn't allow strictly segregate culture and society and is distracted from the subjective — personal aspect of culture, which is very important for philosophical interpretation of culture.

Semiotic approach takes as essential characteristics of culture as a sign mechanism of storage and transmission of social experience (sociocode), which provides social inheritance. According to this approach culture is a world of symbolic forms, which fixes the total historically developing social experience and passes it from generation to generation in the content of different semiotic systems.

Any fragments of human world, having function of signs (machinery, household items, works of art, scientific knowledge, philosophical ideas, religious beliefs, etc.) can be in the role of semiotic systems.

Axiological approach (evaluative) treats culture as a complex system of material and spiritual values, the hierarchy of ideals, which are the result of the variety of human activities and they are meaningful for a particular social system. This approach allows us not to identify culture with society, it makes it possible to differentiate nature from culture.

The structure of culture (material and spiritual form of existence)

Thus, the phenomenon of culture appears:

— as a measure of human exploration of the subject — material world;

— as a complex, multi — level system of values;

— as a set of materialized tools and techniques of human life;

— as a set of semiotic systems, programming, regulating and directing the activity of people;

— as a source of social dynamics and important ratio of people to the natural habitat;

— as a sphere of manifestation of a generic essence of human nature;

— as a form of historical movement of humanity towards freedom and progress.

Thus, culture is specific human activity, objectified in the material and spiritual values, in the degree of realization of social wealth of social experience in the spiritual world of the individual and, consequently, to the extent degree of self-development as a universal being.

Traditionally in the structure of culture we can distinguish material and spiritual forms of existence. Material culture arises in the course of human exploration of the material world. Created by people things of material culture on the one hand, satisfy their practical needs, but on the other hand, they are means of securing, storing and transforming of socially significant information.

Spiritual culture — these are processes, conditions and results of human creativity, objectified in spiritual values. The values of spiritual culture regulate and promote a system of social life. The system view on culture allows us to see in it a complex interaction of material and spiritual components.

The social functions of culture are diverse. The main are: investigation of the world, communicative, normative, significative, the function of accumulation, preservation, transmission of social information.

The dialogue of cultures in modern world. Traditions and innovations in the dynamics of culture

The interexchange of knowledge, experience, estimates is a necessary condition of existence of culture. When creating a culture of objectivity a man turns to the subject his spiritual powers and abilities.

Investigating cultural riches, man reveals the spiritual content of cultural objectivity and transforms it into its own domain. Therefore, existence of culture is possible in the dialogue of those who created it and those who perceive a cultural phenomenon.

Dialogue between cultures is a form of cooperation, understanding and appreciation of cultural objectivity in the centre of cultural process. The concept of dialogue in the cultural process has a broad meaning. It includes a dialogue of creator and consumer of cultural values, and a dialogue of generations, a dialogue between cultures as a form of communication and understanding among peoples. It serves as a source of mutual enrichment and development. While maintaining its cultural core, each culture is exposed to external influences and adapt them in different ways.

The evidence of convergence of different cultures are: an intense cultural exchange, development of educational and cultural institutions, distribution of medical care, the development (spreading) of advanced technologies, providing people with necessary material goods, protection of human rights.

Any cultural phenomenon is interpreted by people in the context of the present state of society, which can greatly alter its meaning. The outer side of culture remains relatively unchanged but its spiritual wealth contains the possibility of infinite development.

This possibility is realized by human activities that can enrich and update (actualize) those unique meanings which can be found in the phenomena of culture. This indicates a constant update in the process of dynamics of culture. However, a culture is distinguished by the integrity of all structural elements.

The most important mechanism for the integration of culture is the tradition. The very concept of culture implies the existence of the tradition as a «memory», the loss of which means the death of society.

The concept of tradition includes such cultural manifestations as cultural core, identity, specificity and cultural heritage, endogeneity.

The core of culture is a system of principles that ensure its relative stability and reproducibility. Endogeneity means that the essence of culture and its systematic unity are set by clutch of internal principles. Identity reflects the originality and uniqueness of culture. Specificity is the availability of properties inherent to the culture as a special phenomenon of social life. Cultural heritage includes a set of values created by previous generations and included in the sociocultural process of each society.

LITERATURE

1. Encyclopedia Britannica [Электронный ресурс]. — 2014. — Режим доступа: http: / www. Britannica. com. / philosophy. — Дата доступа: 03.04.2014.

2. *Grayling, A. C.* Philosophy 1: A Guide through the Subject / A. C. Grayling. — Oxford University Press, 1998.

3. *Palmer, G.* Toward a Theory of Cultural Linguistics / G. Palmer. — University of Texas Press, 1996.

4. Philosophy of science. — Wikipedia, the free encyclopedia. [Электронный ресурс]. — 2014. — Режим доступа: http: / en. wikipedia. org / wiki / Philosophy of science. — Дата доступа: 04.04.2014.

5. Quinton, A. in T. Honderich (ed.), The Oxford Companion to Philosophy. — Oxford University Press, 1995.

6. Stanford Encyclopedia of Philosophy [Электронный ресурс]. — 2014. — Режим доступа: http: / en. wikipedia. org / wiki / Stanford Encyclopedia of Philosophy. — 2014. — Дата доступа: 04.04.2014.

7. *Teichmann, J.* Philosophy: A Beginners Guide / J. Teichmann, K. C. Evans. — Blackwell publishing, 1999.

8. The Internet Encyclopedia of Philosophy [Электронный ресурс]. — 2014. — Режим доступа: http: / www. iep. ntm. edu. — Дата доступа: 04.04.2014.

9. *Барковская, А. В.* Философия: ответы на экзаменационные вопросы / А. В. Барковская, Е. В. Хомич. — Минск, 2010.

10. *Барулин, В. С.* Социальная философия: учебник / В. С. Барулин. — М., 2000.

11. История западноевропейской философии: учеб. пособие. — М., 1998.

12. История философии: учебник / Ч. С. Кирвель [и др.]; под ред. Ч. С. Кирвеля. — Минск, 2001.

13. *Кармин А.С.* Философия / А. С. Кармин, Г. Г. Бернацкий. — СПб., 2001.

14. Новая философская энциклопедия: в 4 т. — М., 2001–2002.

15. Основы философии: от классики к современности: учеб. пособие. — М., 1998.

16. *Реале, Дж.* Западная философия от истоков до наших дней: в 4 т. / Дж. Реале, Д. Антисери. — СПб., 1994–1997.

17. Современная западная социология: словарь. — М., 1990.

18. Современная западная философия: словарь. — М., 1994.

19. *Спиркин, А. Г.* Основы философии (на англ. яз.) / А. Г. Спиркин. — М.: Progress Publishers, 1990.

20. Философия: учеб. для высш. учеб. заведений / отв. ред. В. П. Кохановский. – Ростов на/Д., 1999.

21. Философия: учеб. пособие для студентов высш. учеб. заведений / В. С. Степин [и др.]; под общ. ред. Я. С. Яскевич. — Минск, 2007.

22. Философия: учеб.-метод. комплекс / А. И. Зеленков [и др.]; под ред. А. И. Зеленкова. — Минск, 2003.

23. Философия и методология науки: учеб. пособие / Ч. С. Кирвель [и др.]; под ред. Ч. С. Кирвеля. — Минск: Выш. шк., 2012. — 639 с.

24. Философский энциклопедический словарь. — М., 1994.

CONTENTS

Topic 1. PHILOSOPHY AS SOCIAL AND CULTURAL PHENOMENA 3
Topic 2. ANCIENT EASTERN PHILOSOPHY 6
Topic 3. ANCIENT GREEK PHILOSOPHY 10
Topic 4. MEDIEVAL PHILOSOPHY 14
Topic 5. PHILOSOPHY OF NEW TIMES (MODERN TIMES) AND THE ENLIGHTENMENT (XVI–XVII cc.) 17
Topic 6. GERMAN CLASSICAL PHILOSOPHY 20
Topic 7. THE BASIC IDEAS OF MARXISM AND HISTORICAL FATE OF MARXISM 23
Topic 8. PHILOSOPHICAL THOUGHT IN BELARUS AND RUSSIAN PHILOSOPHY 26
Topic 9. MODERN WESTERN PHILOSOPHY (the second half of the XIX–XX cc.) 28
Topic 10. PHILOSOPHY OF BEING 31
Topic 11. PHILOSOPHY OF NATURE 34
Topic 12. DIALECTICS AND ITS LAWS 36
Topic 13. PHILOSOPHICAL ANTHROPOLOGY 40
Topic 14. PHILOSOPHY OF CONSCIOUSNESS 43
Topic 15. PHILOSOPHY OF KNOWLEDGE 45
Topic 16. SCIENCE, ITS COGNITIVE AND SOCIO-CULTURAL STATUS 47
Topic 17. SOCIAL PHILOSOPHY 51
Topic 18. CULTURE AS A SUBJECT OF PHILOSOPHICAL ANALYSIS. DIALOGUE OF CULTURES IN THE MODERN WORLD 55
LITERATURE 60