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ФИЛОСОФИЯ

PHILOSOPHY

*Допущено Министерством образования Республики Беларусь
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Р е ц е н з е н т ы :

В учебном пособии философия определяется как рационально-критический тип мировоззрения, создающий целостную теоретическую картину взаимосвязи человека и мира, поясняется многообразие классических и постклассических форм и методов постижения действительности. Практическая значимость философии как неотъемлемого компонента национальной культуры раскрывается во взаимосвязи с другими формами духовной жизни общества – наукой, религией, искусством, моралью, политикой.

Предназначено для иностранных студентов вузов, обучающихся на английском языке.

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CONTENTS

INTRODUCTION

Philosophy is a specific type of a rational-critical worldview, as well as a special form of consciousness, which represents the integral theoretical and generalized system of knowledge about man and the world in their interrelation.

Philosophy occupies one of the central positions in contemporary social and humanitarian education. It makes a valuable contribution into shaping one's worldview and an active civil and patriotic position; it enables our objective evaluation of the development of modern culture and civilization.

The main purpose of philosophical studies is to master the heritage of world and domestic philosophical ideas, to stimulate students' creative attitude to this heritage, and to develop the skills of independent philosophical thinking. In this connection, the specific objective of the Philosophy course is to study the dynamics of philosophical knowledge in a broad historical and cultural context in close association with the development of the spiritual culture of humanity, as well as the philosophical comprehension of contemporary social reality.

Diogenes, the renowned ancient philosopher, famous for his bizarre and humble way of life, while answering the question about the benefits that philosophy gave him, said: "At least, it is the readiness for all turning-points of destiny". And this has always been considered important enough for everyone, especially nowadays, when our life is full of all sorts of collisions and unpredictable events.

To understand the subject of philosophy means to broaden the horizon of students' philosophical perception of the world in general, and of modern science and technology in particular, as well as to comprehend one's position in life.

In the conditions of rapid accumulation of massive ecological, economic, political, interethnic and other problems of the 21st century, it is becoming significant for any social activity to be evaluated from human perspectives. The need for an unquestionably humanistic orientation brings about a whole range of issues related to worldview. This coursebook in philosophy is to become a tool in the resolution thereof.

Modern educational technologies are closely connected with the main purposes of higher education in the third millennium. It is necessary to men-

tion that one of the biggest achievements of the 20th century, especially in its second half, is a landslide and victorious attack against illiteracy. The result is a significant reduction in the number of illiterate people on Earth (according to some data, their quantity today does not exceed 15 %). Universal secondary education has been introduced in all developed countries, and higher education has become large-scale.

Nowadays, in the conditions of building a global innovative society, it is not enough to be just a literate person. We feel that a certain "amount of knowledge" is insufficient. According to the new educational paradigm, the quality of the modern educational process presupposes practical implementation of a continuous education model, with a wide usage of modern technical and, predominantly, computer technologies.

The principles of the continuity of education and of a competency-based approach to teaching are the leading ones in the modern philosophy of education. The development of a personality in this context is a continuous and integrated process, linking social and personal development with the formation and development of professional competencies. **From the position of the competency-based approach, the quality of education is a measure of correspondence of the knowledge and skills received at university to the successful integration of a young specialist into the milieu of "sailing in deep waters", their self-realization both individually and professionally**. If the classical model of education was aimed at mechanical acquisition of established knowledge, modern education is aimed at forming the style of scientific thinking.

Instead of the monological form of the educational process, in which the teacher acted as an oracle and mentor, there comes a dialogical and interactive method, where the teacher is an assistant and companion. And a student becomes the main actor in the educational process, studying the disciplines **independently** and creatively.

According to the UNESCO International Commission on Education for the 21st century, the main factors determining the objectives of modern higher education system are the following: acquiring broad general knowledge and basic skills combined with specialized knowledge that serves as a basis for improving one's education throughout life; gaining some skills that will enable people to act independently or as part of a team, including acting in unforeseen circumstances; preparing one for living in modern society, knowing and understanding its history, traditions and cultural values; formation of a personality that possesses an analytical and logical culture and is capable of shaping his or her own

opinions, sense of personal responsibility for his or her actions and for the success of the common cause.

In compliance with the Bologna process and the competency-based model of education, the contemporary educational paradigm includes four main objectives of higher education: compliance with the labor market, personal development, preparation for life in a democratic society, a willingness to get further education in future.

The achievement of these objectives that determine the quality of higher education is associated with the educational technologies that are used at university. Availability of a coursebook in philosophy allows you to quickly update the material and use it as the correspondence course; and the module-based system will facilitate the adaptation of the course to the university specialization.

SECTION I. PHILOSOPHY IN THE HISTORICAL DYNAMICS OF CULTURE

MODULE 1. PHILOSOPHY AS A SOCIO-CULTURAL PHENOMENON

MODULE OBJECTIVES:

This module has an introductory character. It provides a general description of the subject of philosophy, which defines the specificity and structure of philosophical knowledge, a variety of forms and methods of philosophical comprehension of reality.

The functions of philosophy and its value in human life and society are considered in a wide socio-cultural context of different historical types of worldview and in relation to the main spiritual components of culture: science, art, morality, religion.

QUESTIONS FOR STUDY:

1.1. Philosophy and worldview.

1.2. The subject of philosophy and the structure of philosophical knowledge.

1.3. The problem of method in philosophy.

1.4. Philosophy and the basic forms of culture: religion, art, science.

Basic philosophical concepts **(keywords):** philosophy, worldview, culture, myth, religion, ontology, epistemology, axiology, social philosophy, materialism, idealism, agnosticism, method, dialectics, metaphysics.

THEME 1.1. PHILOSOPHY AND WORLDVIEW

The birth of philosophy did not coincide with the beginning of human history. Philosophy is a product of spiritual development of humanity and a specific form of public consciousness. Philosophy as a specific field of knowledge appeared during the epoch of decomposition of the primitive society and transition from barbarity to civilization. In those distant times, public division of labor took place, the monogamous family was established, antagonistic classes and the state appeared. In other words, social interactions became more varied, knowledge accumulated, and arts were developing. Progress in the manufacture of goods, advance in social relations and culture led to serious changes in people's views about the world around them, which triggered the birth of philosophy.

Philosophy originated in the first millennium BC, in the countries of the Ancient world: Ancient India, Ancient China and Ancient Greece. It was in Ancient Greece and Rome, between the 7th century BC and the 5th century AD that philosophy was shaped in its classical form.

| The definition of philosophy |

The word "philosophy" is formed of two ancient Greek words: *phileo* – love, and *sophia* – wisdom. In a literal translation, "philosophy" means "love of wisdom". According to the legend, Pythagoras was the first to use the words "philosophy" and "philosopher". He declared himself not a "sophist" (wise man), but a philosopher, i.e., a person who loves wisdom and feels attraction towards it, or rather, towards truth. He said that only God can possess "wisdom", and man can only aspire for wisdom and love it. Diogenes Laertius mentioned the Great Game as the metaphor of life, "where some went to compete for the prize and others went with wares to sell, but the best as spectators; for similarly, in life, some grow up with servile natures, greedy for fame and gain, but the philosopher seeks for truth"[1]. Thus, the Greeks were convinced that wisdom is the ideal of knowledge and human behaviour.

Many people think that the concepts of love and wisdom are the most mysterious ones. However, among the artifacts of ancient culture, it is possible to find ideas about these concepts, and these ideas have not lost their meaning since. Thus, for example, one old Indian treatise asserts that love is formed as a result of intersection of the cravings of the body, mind and soul, and represents a unique integrity of passion, friendship and respect. The idea that wisdom is related to knowledge and life originated in ancient times as well. According to Leo Tolstoy, it is the knowledge of eternal truths, applicable to life.

And what is the demand for wisdom today? Perhaps, humanity has learnt to do without it, having replaced it with its newest technologies? Alas, life is becoming more and more difficult, every day brings more and more problems. Globalization, politics, pollution of the environment, international terrorism, financial crises, educational reforms, the information society, demographic problems, spirituality crisis – these and other problems are, as ever, badly in need of wise solutions. It was not by chance that the Fourth Russian philosophical congress "Philosophy and the Future of Civilisation", which was held in Moscow in May, 2005, was opened by the speech of the Rector of Moscow State University, member of the Academy

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[1] *Diogenes Laertius.* The Lives and Opinions of Eminent Philosophers / Diogenes Laertius. – BiblioBazaar, 2009. – P. 341.

of Sciences, V.A. Sadovnichev, and it was titled "Knowledge and Wisdom in the Globalized World". The main focus of the speech – like in the epoch of philosophy's origin – was the question about the ratio between the rational, scientific knowledge and wisdom.

One of the main tasks of the *Philosophy* course is to awaken in the reader at least a friendly or respectful attitude to wisdom, as well as to philosophy. It is not easy to answer the question: "What does wisdom mean?" Though wisdom is not reduced to knowledge, without it, it cannot exist. Studying philosophy will help you to become wiser, to cope with difficulties in life, it will contribute to your professional and personal development.

The problem of the essence (what is philosophy?) and the role of philosophy in human life and society arose with the emergence of philosophy itself. The outstanding French thinker Rene Descartes was convinced that "...Philosophy... alone distinguishes us from the most savage and barbaric peoples, and that each nation is the more civilized and cultured the better men philosophize there; and that, consequently, the greatest possible good for a State is to have true Philosophers[2]". This judgement confirms that people did not need philosophy during the Archaic period. The mythological worldview suited their lifestyle, it allowed them to feel their unity with nature, to adjust themselves to the mysterious elements and to obey the natural order of things.

A different attitude was generated by new social conditions, the increase of commodity-money relations (trade), the emergence of private land ownership, establishment of the theory of law, the dominant role of urban life and practical use of scientific knowledge. Human attitude to the world changed significantly. The adaptation type of relationship was replaced by the tendency towards transformation. The appearance of philosophy meant the resolution of inconsistencies between the mythological consciousness and the emerging scientific thinking. The task of philosophy was to generalize all existing knowledge about the world and channel it into one system. A human being was included into this holistic view of the environment due to his/her ability to influence the world in an active and conscious way. Gradually, philosophy has become a system of generalized knowledge about nature, man and society.

Thus, philosophy is a historically changing, generalized system of knowledge about the world, man and man's place in this world (table 1).

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[2] *Descartes, R.* Principles of Philosophy / R. Descartes; transl. by V. R. Miller, R. P. Miller. – SMK Books, 2009. – P. xviii.

As a love of wisdom, philosophy is a special type of knowledge. Within the scope of human knowledge, we can easily distinguish three large and independent groups: **mundane, scientific and worldview-related** knowledge.

DEFINITIONS
OF PHILOSOPHY

PHILOSOPHY IS:	love of wisdom
	product of man's spiritual development
	form of social consciousness
	"the living soul of culture"
	sociocultural measure of civility
	system of knowledge about the world, man and man's place in the world
	science about most general laws of nature, society, man and culture

A person gets the first type of knowledge in the course of life; it serves daily interests of people. The accumulation of a person's mundane knowledge is sometimes called experience, and the word "experience", in O. Wilde's expression, "is the name everyone gives to their mistakes"[3].

The limitations of mundane knowledge are accounted for by the errors in it. These limitations are often revealed during the moments when a person comes across the facts and phenomena unknown before. When mundane knowledge becomes insufficient for the resolution of the problems of being and comprehension, we resort to special scientific and (or) worldview-related knowledge. Their specificity consists in the fact that they express most general things in the world and its comprehension. While natural/scientific (physical, chemical, etc.) knowledge reveals general things about the world, humanitarian (historical, linguistic, etc.) knowledge encompasses mainly general things about human nature. Unlike specific/scientific knowledge, worldview-related knowledge is aimed at studying the world and the person not separately, but in their interrelationship.

Definition of worldview

Philosophy is a historical type of worldview, which has replaced mythology and religion. **A worldview is a system of views, experiences and feelings of a person about the world and his/her place in it; the beliefs and the ideals based on these views and con-**

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[3] *Wilde, O.* Lady Windermere's Fan / O. Wilde. – Mockingbird Classics Publishing, 2015. – P. 56.

ditioning the person's attitude to the world, his/her life philosophy, principles of behavior and value systems.

Philosophical knowledge is a worldview-related type of knowledge. At the same time, not any type of worldview-related knowledge is philosophical knowledge. The "worldview" concept is broader than the concept of "philosophy" and "is much older" than the latter. **A worldview is a way of spiritual orientation of a person in the surrounding reality, a mode of its spiritual and practical comprehension.** It includes not only a person's ideas about the external world, but also an evaluation of the person's place in this world, as well as the beliefs and ideals expressed through people's behavior.

A worldview has a complex **structure** and includes the following components: **knowledge, values, beliefs, feelings, experiences** (table 2).

Table 2.

STRUCTURE OF WORLDVIEW

WORLDVIEW	Elements		
	Knowledge	Values Ideals Beliefs	Feelings Emotions Experiences

Knowledge is the basic component, and it constitutes the basis of worldview in the form of a generalized model of the world and the place of the person in it. Worldview presupposes the existence of those universals of culture, by which a holistic picture of reality is created (space, God, destiny, law, truth, good, etc.).

Values are expressed through the norms and ideals and perform **the regulatory** function. They serve as a spiritual reference point of human activity, and attach positive importance and a sense of purpose to it. **Beliefs** can be established on the basis of knowledge and values. Moral, aesthetic, religious, political and scientific beliefs and programs of action are formed on the basis of knowledge and values.

Sensual and emotional components of worldview make it subjectively important, fill it with personal meaning and significance. They express man's personal perception of the world, its comprehension and assessment of his place in it.

Thus, worldview exists in the form of individual and public consciousness. Public consciousness expresses universal values and allows us to single out the worldview of the primitive society, and that of the periods of Antiquity, the Middle Ages, the Renaissance, the New Age, etc.

By the depth of the reflection of reality, we distinguish **world perception and world comprehension.**

Philosophy belongs to the highest level of worldview, that is, understanding of the world, because it is a rational-conceptual and theoretical way of knowledge, which is capable of identifying the essence and natural laws of phenomena.

The most important thing for the understanding of philosophy's specifics is the classification of historical types of worldview. They are the following: mythological, religious, philosophical (table 3).

Table 3.

HISTORICAL TYPES
OF WORLDVIEW

Worldview type	Language, semantic unit	Relation to the world	Signs
Mythology	myth, fantasy, imagination	adjustment	syncretism, identification of the real with the fictional; the supernatural; figurativeness, emotionality, associativity
Religion	faith, revelation, intuition	escape from reality into the other world	faith as the basis of religious thought, revelation as a way of knowledge; irrationality
Philosophy	knowledge, reason, logic	transformation of reality	rationality, reflexivity, critical thinking, creativity

Mythology

Mythology is the oldest type of worldview, a collection of people's mythical views and beliefs about the world, its origin, and man's place in this world. The mythological worldview exists in different forms. Mythology has the following varieties: animism, which represents personification of inanimate nature; totemism, according to which animals have supernatural qualities; fetishism, in which supernatural properties are attributed to some things or elements, etc.

In the course of thousands of years, myth ruled people's consciousness. Man's sense of being, his emotional perception and the understanding of nature available to humans were expressed in ancient legends about fantastic

creatures, courageous and almighty gods, and feats of heroes – in a metaphorical and artistic form. It was an attempt to answer the questions about the destiny of a kin, the origin and order of the world and human relationships.

With all the variety of myths (peoples of India, China, Ancient Greece, etc.), they revealed common views on the world. The world was represented in the form of shapeless chaos, collision of accidental happenings and the operation of demonic forces. The mythological consciousness did not capture the distinctions between the natural and the supernatural, between reality and imagination. It is very important that the consciousness of people in the primitive society was completely indifferent to the contradictions that could be found in legends, and there was no idea of time. Thought and action, object and subject, customs and poetry, knowledge and faith are merged together in myth. This kind of integrity, which was preserved in mythology, or syncretism of consciousness, was a historically necessary way of ancient people's spiritual comprehension of reality. It is important to understand that mythology was not a fairy tale for the ancient men. Endowing natural and social phenomena with human qualities, it facilitated adaptation and orientation of a person in the world; it was a form of vital and practical knowledge. If an ancient Greek had not been assured that the goddess of wisdom – Pallas Athena – had been born from the head of her father Zeus who remained alive after Vulcan had shattered his head, it would not have been a myth for him.

With the further progress of human society, the mythological mode of thinking loses the former role, though some of its elements can be reproduced in mass consciousness today. Civilisation has created new types of worldview – **religion and philosophy.** Their multifaceted interaction is traced throughout all the stages of history.

The predominantly emotional and illogical character of mythology is partly overcome in religion. Religion as a type of worldview is based on the belief in the supernatural; it com-

> **Religious worldview**

pensates for human helplessness in the face of the confronting forces of nature and society, and facilitates the processes of their consolidation. Besides, religion has always claimed to be an exhaustive and true explanation of the "meaning-of-life" problems. At the same time, the picture of the macrocosm – as well as the answers to the questions about human death and immortality, conscience and duty, good and evil – is presented to people based on their faith in the existence of almighty supernatural

forces. The religious cult is connected with the system of dogmas. They are accepted by believers, and are accompanied by an emotional perception of their validity.

In mythology, both gods and people were part of nature; they lived "together" in the natural, "terrestrial" world. The religious worldview is based on the belief in the existence of supernatural forces governing human life and the universe.

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Philosophical worldview

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The philosophical worldview is qualitatively new in comparison with the mythological and religious types of worldview; it counters dogma with doubt, belief – with logic,

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emotions – with the intellect. Philosophy is focused on the rational explanation of the world. Imagery and symbolism are replaced by knowledge and the rational-theoretical understanding of the world and man. Fiction and revelation are replaced by logical comprehension. While answering the same questions related to worldview as posed by mythology and religion, philosophy relies not on belief, but on rational-theoretical knowledge. It represents a logically regulated system of knowledge providing a unified idea about the world. Its emergence in the 7th – 5th centuries BC in Ancient Greece, Ancient India and Ancient China was a revolutionary process of overcoming the mythological-religious worldview. It was there and then that a special type of worldview-related knowledge was formed as an expression not of the divine, but rather human love of wisdom.

> **Philosophy is a type of a rational and critical worldview, which explores, proves and estimates the most fundamental relationships between man and the world and man and himself.**

This definition of philosophy indicates the specificity of philosophical thinking and its basic features.

BASIC FEATURES OF PHILOSOPHICAL THINKING

Rationality (Latin: *rationalis* – reasonable) is the sign of philosophical thinking distinguishing the philosophical worldview from the mythological-religious one, and accepting reason as the tool of knowledge. Unlike mythology and religion, which are not the forms of theoretical worldview and do not presuppose the procedure of substantiation, proof and argu-

ment, philosophy represents a rational-theoretical type of worldview, a theoretical system of knowledge created by means of logic and gnoseology. If mythology relies on a sensual image, and religion – on dogmas, irrational belief and revelation, philosophy grounds conclusions about the meaning of life and human existence on logical proof and rational arguments. The range of problems making the subject of philosophy (it will be discussed in the paragraphs below) did not allow for the use of figurative-symbolic and metaphorical language of the religious-mythological worldview. The search for the answers to questions about the fundamental principles of life and knowledge was beyond simple observation and empirical verification. Philosophical truth was proved by means of reason (speculatively), by purely logical means, becoming a logical conclusion. Logic, whose founder was Aristotle (4th century BC), became the method **of theoretical thinking,** which allowed gaining true knowledge indirectly, beyond experience.

As an example, Aristotle's syllogism can be invoked, which has become a kind of "legacy" to humanity:

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All people are mortal.
All Greeks are people.
All Greeks are mortal.

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Any other conclusion can hardly be made based on these messages. The power of reason lies in a logical organization of thinking and in the conceptual nature of abstract thinking. Philosophical thinking "speaks" the language of theoretical concepts and categories, specific ideal constructs, performing the role of the universals of culture, shaping the worldview of this or that epoch. Though philosophy also uses the language of images and metaphors, its "native language", nevertheless, is the **language of theoretical concepts and categories.**

Reflexivity (Latin: *reflecxio* – turning back, introspection) is the integral property of philosophical thinking helping to be aware of one's own actions, to ask oneself philosophical questions. In the definition given by Pierre Teilhard de Chardin, the French philosopher of the 20th century, reflection is "… the power acquired by a consciousness to turn in upon itself, to take possession of itself as *of an object* endowed with its own particular consistence and value: no longer merely to know, but to know that one knows"[4].

The source of philosophy is in the keenness of active reason. The great ancient Greek thinkers, Plato and Aristotle, assumed that its source lies in

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[4] *Chardin, de, P. T.* The Phenomenon of Man / P. T. de Chardin. – N. Y.: Harper Perennial Modern Classics, 2008. – P. 165.

surprise, which provokes deep meditations on what seems at first sight to be obvious by itself. Philosophy is not just the knowledge about the world. It is a type of worldview, or a theoretical expression of people's social consciousness, their general ideals and values. Bertrand Russell rightly observed in this respect: **in order to fathom an epoch or a nation, we should understand its philosophy.**

Already in Antiquity, Aristotle in his *Metaphysics*, while arguing on wisdom and the wise, distinguished the wisdom for the sake of advantage (science), and the wisdom "for its own sake and for the sake of knowledge". Aristotle asserts that science describes things which exist, but philosophy explains the reason why these things exist. The urge to find the essence of phenomena and obtain objective truth brings science and philosophy together. However, science does not deal with the issues of good and evil, purpose and meaning of human existence, while philosophy should and can deal with them.

The aim of science is to obtain true knowledge about the world for the purposes of its scientific and technological transformation ("knowledge is power", wrote Francis Bacon). The aim of philosophy is to gain knowledge about the world and change it for the better. Although philosophy is a system of abstract ideas, it is closer to man. Philosophy has never been an idle activity or an exercise in rhetoric. It is inherently practical and humanistic. Philosophy can be called the "academy of humanitarian thinking", because it does not discuss the primary nature (natural), but the secondary nature (culture), not the laws, but meanings. It seeks to teach people to think independently and creatively, to think about the meaning of life, to properly evaluate their capabilities and feel involved in everything that happens in the universe. Emphasizing this purpose of philosophy, the great Russian philosopher V. S. Solovyov (1853–1900) wrote that philosophy at all times "liberated the human personality from external violence and gave it inner meaning... It makes a person quite human"[5]. All the above allows us to conclude that **philosophical thinking is impossible without reflexivity.**

Integrity is a characteristic feature of philosophical thinking, which points to the aspiration of philosophy for providing a generalized system of knowledge about nature, society and man. At the same time, the aim is not to know all about these objects. Accumulation of knowledge about the properties of things is an endless process. The meaning of philosophi-

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[5] *Solovyov, V. S.* Исторические дела философии (Historical Deeds of Philosophy) / V. S. Solovyov. – Moscow, 1991. – Part 1. – P. 166.

cal knowledge consists in the identification of tendencies, laws of the development of nature, society, culture and the understanding of their place in this development. It was not by chance that Plato, whose name is associated with the usage of the term "philosophy", considered the subject of philosophy to be the aspiration for comprehending the eternal in the transitory, one in many. Today, as well as 2,500 years ago, the subject of philosophy is universal laws of the development of nature, society and man.

Critical thinking is also an important property of philosophical thinking as a spiritual and theoretical activity to evaluate and update its content and cognitive resources. Philosophy, as it was previously mentioned, is a historically mobile system of knowledge, which is closely connected with life in all its manifestations. As a form of spiritual and theoretical relationship with the world, philosophy responds in the most sensitive way to the changes in sciences. It is science, while providing more and more new knowledge about reality, that often impels philosophy to a critical re-evaluation of its knowledge and methods, to permanent problematization of the subject of philosophy. Unlike in religion, in philosophy, there is no prohibition of questioning and criticism. The value of philosophical thinking lies in the new worldview-related questions addressed to man and humanity, as well as in the reconsideration of the so-called "eternal philosophical problems" in the context of new historical conditions. Bertrand Russell points out that philosophy should be studied not just with the single purpose to find "indubitable" answers to its questions; "To teach how to live without certainty, and yet without being paralysed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it"[6]. Thus, studying philosophical issues expands our understanding, enriches our intellectual imagination and reduces dogmatic belief that interferes with speculative reason.

What the range of problems in philosophy is we shall learn in the next section. In the meantime, let us sum up certain conclusions about the practical value of the philosophical worldview in human life.

Thus, philosophy, alongside with mythology and religion, represents a specific form of worldview. This worldview includes not only a system of man's views on the world around us as a whole and on the human being as such, but also the position based on these views in relation to the world. Knowledge of the world becomes a basis of a position in life, only if it turns into a person's belief in its truth and value, i.e., positive impor-

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[6] *Russell, B.* History of Western Philosophy / B. Russell. – N.Y.: Routledge Classics, 2004. – P. 2.

tance expressed in the norms, principles, and ideals. It follows that the worldview does not result from thinking alone, no matter how logical it may be. It is the result of life experience, a product of upbringing and education, and of an integration of values into the sphere of human interests and needs.

Discussing what the concept of worldview means, how it was formed and the role it plays in human life, the German representative of the "philosophy of life" of the 19th – early 20th centuries Wilhelm Dilthey concludes, that worldview is a harmonious system of views, which, based on the process of constructing the view of the world, resolves the issues of the sense of the world, and then on this basis, deduces the ideals and the basic principles of life. The structure of any worldview includes the view of the world, the ideals and evaluation of life[7].

> **Thus, worldview is a system of knowledge and judgements about the world and man, and their interaction.**

THEME 1.2. SUBJECT OF PHILOSOPHY AND STRUCTURE OF PHILOSOPHICAL KNOWLEDGE

The specific nature of any science is determined by its subject. Meanwhile, the subject and object of knowledge are different.

The object is a range of phenomena subject to cognition, a fragment of objective reality. Thus, the object of nuclear physics is the atomic nucleus, of ethology – a class of animals, of philology – written texts, of sociology – society, of cosmology – the Universe, of logic – the process of thinking.

Specific features, properties and aspects of the object of knowledge make up the subject. These elements are studied in a certain scientific field. So, nuclear physics investigates processes of radioactive decay, nuclear reactions, etc. The subject of ethology is the behavior of animals, of philology – language structures and properties, of sociology – the laws and phenomena of social life, of cosmology – the properties and the evolution of the Universe, of logic – the forms and laws of correct thinking and reasoning.

The object of philosophy includes the following:

[7] *Dilthey, W.* The Types of Worldview and their Development in the Metaphysical Systems / W. Dilthey // Wilhelm Dilthey: Selected Writings / H. R. Rickman (ed.). – Cambridge: Cambridge University Press, 1976. – P. 133–154.

1) the world;

2) the person,

3) relation of the person to the world.

Philosophy is a specific worldview-related **science.** As a science, it has its own subject.

The subject of philosophy and its problem field are defined by the aspiration of philosophy to provide a complete and generalized rational-theoretical system of knowledge about

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**The subject
of philosophy**

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these objects. A holistic representation of the given objects will also constitute the worldview.

Philosophers themselves define the subject of their studies in many ways: "the knowledge of real, eternal and the everlasting" (Plato); "the teaching about the causes and principles of things" (Aristotle); "the doctrine about absolute limits of any possible knowledge" (Kant); "a thoughtful consideration of things" (Hegel); "the knowledge of what is" (Feuerbach); "the doctrine about values" (Windelband); "disclosing by the mind of the universal truth" (Berdyaev); "a type of speculation" (Russell); "an activity which asserts or explains the meaning of statements" (Shlick); "the doctrine about man and his place in the world" (Frolov), etc.

The range of philosophical problems has changed with the development of human culture, scientific knowledge and practice. In addition, the personality of the thinker, his spiritual orientations, his interests and purposes are of great importance here. However, there have always been questions the answers to which philosophy is expected to provide. These are the fundamental problems of philosophy. The 18th-century thinker, I. Kant, reduced them to four: **"What should I know?", "What should I do?", "What can I hope for?", "What is man?".**

Within a broader approach, **three** basic problems of philosophical consciousness can be distinguished.

1. The problem of the world. First of all, philosophy aspired for the understanding of what the world we live in means. This theme develops in more detail in these questions: "What is our world?"; "How does the world change itself?"; "Is the world finite or infinite?"; "What are space and time?"; "The world – is it a chaos, as it appeared in myth, or is it a cosmos, i.e., is there law and order in it?"

2. The problem of the person. Together with the problem of the world, philosophy put forward the problem of the person at quite an early stage. It is expressed by means of the following questions: "What is a human be-

ing?"; "What do people exist for?"; "How should people live together?"; "Is a human being free by nature or not?"; "Is there any progress in society?", etc.

Currently, in the context of the high-tech society, the second question, "What do people exist for?", becomes the question of technological development, giving rise to new issues, such as "Why do people need technology?"; "What is the danger in the use of technology?"; "Is it possible that humankind will turn into the service personnel of the world of machines?", etc.

Unfortunately, a technocratic mind excludes the categories of morality, conscience, human emotional experience and dignity. Technocratic thinking that often exhibits itself not only among the science and technology intellectuals, but also in the activities of many politicians, is characterized by a utilitarian and pragmatic view of man as a "cog" in the system, as an object of various manipulations. Meanwhile, philosophical analysis involves the view of man as a rich personality, as a subject of culture and freedom, as a medium of public and private goals and interests.

Thus, "the world" and "man" are the main problems of philosophy. But they are not the only ones. Of special interest is the understanding of the system of "man and the world." The range of issues related to its different sides forms the third component of the problematics of philosophy.

3. The problem of interconnection of man and the world. Historically, there have been different ways of representing the relationships between man and the world. In Antiquity, man's place was interpreted in the unity with the cosmos. In the Middle Ages, the problem of man's relation to God as a perfect reality and the primary cause of everything, acquired a special philosophical interest. The thinkers of the New Age emphasized the aspect of adequacy of scientific knowledge of reality in the system of "man – the world". For the German philosophers of the 18th–19th centuries (Kant, Fichte, Shelling, Hegel), the understanding of the relation of the "object – subject" type was important. However, with all possible interpretations of the system "man – the world", they finally faced up to the question about the relation between **the mind and substance.**

The question of the relation between thinking and objective reality is often called **the main philosophical question.** It was formulated by F. Engels in his work "Ludwig Feuerbach and the End of Classical German Philosophy". The question consists in the relation between idealism and materialism, recognition or negation of the idea that one can know the world. It is the question of the relation of thinking to objective reality, of

the mind to substance, of the spirit to nature. This problem is presented in different ways, because it is a special theme and subject of philosophical knowledge. Was it God that created the world? How are our thoughts about the world related to this world? Does truth exist by itself, or is it the quality of human knowledge? Do people create social relationships themselves or not?

Such questions concern different aspects of human relation to the world. Usually, two sides of the main philosophical question may distinguished. They are: **1. What comes first: thinking or objective reality? 2. Can we know this world?** Speculations on the problem of the primacy of either thinking or being (or, to be more precise – consciousness or matter) attach the significance of the fundamental philosophical question to this issue, because it is here that one's personal ideological position is revealed. Despite all the variety and contradictions of ideas in particular philosophies, two opposite answers to the given question are possible.

Materialists believe in the primacy of matter and being. They substantiate this view by the fact of the eternal character of nature and its independence from consciousness. Man himself appears as a part and product of nature, a special form of the existence of matter. In this case, the human mind appears as something secondary in its genesis and essence. It is caused by matter and it interacts with it.

Idealists insist on the primacy of the spirit. Those who believe that consciousness is independent from nature and exists before and outside of it, are called objective idealists (Plato, Hegel, etc.). From their point of view, nature and human beings are created by some kind of impersonal spirit.

Those philosophers who do not admit any reality outside and independent from our consciousness, offer another version of the idealistic solution of the main philosophical question. They are called subjective idealists (G. Berkeley, D. Hume, etc.).

At the same time, there are three theories in philosophy, depending on how many origins are taken for the world's basis:

Monism (Greek *monas* – "one") is a philosophical doctrine according to which the world basis is formed by one spiritual or material substance. Therefore, the monistic position applies to both materialism (Spinoza) and idealism.

Dualism (Latin *dualis* – "dual") is a philosophical doctrine stating that matter and spirit are two origins of the world separated and independent from each other. They are not connected and have always existed parallel to each

other. One of the major dualists is the French philosopher Rene Descartes (1596–1650).

Pluralism (Latin *pluralis* – "multiple") is a philosophical theory according to which there are many origins, which are independent and irreducible to each other. One of the brightest representatives of pluralism is the German philosopher Gottfried Wilhelm Leibniz (1640–1716). Leibniz believed that the world basis is formed by an infinite variety of primary spiritual elements (or monads) connected by the pre-established harmony created by God. As a result, pluralism gets logically closer to the religious and idealistic view of the world. It should be noted, that the dominant role in philosophy belongs to the monistic direction – materialism and idealism.

As far as the other aspect of the fundamental philosophical question is concerned, it is as follows: what about the human ability to cognize the real world? The majority of philosophers respond positively. The difference between them appears only in a different interpretation of the manner in which knowledge is acquired: with the help of feelings (*sensationalism*), through sensual experience (*empiricism*), by reason (*rationalism*), by means of intuition (*intuitivism*), etc. At the same time, there are thinkers who deny the possibility to know the world in principle; they say, that the world is not subject to cognition. The doctrine of such philosophers is called ***agnosticism.***

Structure of philosophical knowledge

Philosophy as a specific science about **the worldview** has a complex structure. The structure of philosophy includes many sections, which focus our attention on different problems and questions.

Philosophical knowledge forms a kind of "philosophical Square", which consists of four parts, defining a certain logic of philosophical inquiry (table 4).

Table 4.

STRUCTURE AND FUNCTIONS OF PHILOSOPHY

Sections of philosophical knowledge	Functions
Ontology	Ontological or worldview-related functions
Gnoseology	Gnoseological or logical and methodological functions

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Axiology	Axiological or value-regulative functions
Praxeology	Praxeological or socio-critical functions

Parts of philosophy are the following: **ontology** – the philosophy of life, the doctrine about the fundamental principles of nature, society and human beings; **gnoseology** – the theory of knowledge, a branch of philosophy, which discusses the possibilities of discovering reality, and the problems of truth; **axiology** – a set of philosophical teachings about values, their place in the inner life of man and their role in his individual and social life; **praxeology** – the philosophy of social action, theoretical consideration of the problems of man as a subject of public relations and social change.

THEME 1.3. PROBLEM OF METHOD IN PHILOSOPHY

The effectiveness of human activity depends on a great number of factors, first of all, on the **method** – a set of rules, techniques and operations used for mastering practical and theoreti-

> **Philosophical method**

cal objects. The nature of methods corresponds to the subject of investigation, the tasks, available experience and other factors.

By the area of usage, the following main groups of methods are distinguished:

- Special scientific;
- General scientific;
- Universal (philosophical).

Philosophical methods, like other scientific methods, originate in people's practical activities, they reflect the logic and the laws of the development of the world.

The features of philosophical methods are also identified by the subject of philosophy. First, there is a higher level of generalization inherent in philosophical methods, and second, philosophical methods can be understood with the help of categories, which are extremely general concepts. Since the object of philosophy is not available to the methods of science (supervision, experiment, etc.) or for ordinary cognition (common sense), it can be explored with rational-theoretical modes by revealing of categorial ties and essential characteristics of the object.

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Depending on the answer to the question "Is the world developing or it is constant and invariable?" we can find two opposite philosophical worldviews and methodological systems. They are dialectics and metaphysics. The second fundamental question is the question about motion and development (and also – "what is primary?"; "Is it possible to know the world?").

Dialectics (Greek *dialectike* – an art of conducting dispute, conversation) – is **a method of philosophical cognition** of reality and its transformation, and whose major principle is consideration of the reality **phenomena in their interrelation, change and development.** According to the dialectic doctrine, the unity of opposites forms the basis of all phenomena and processes of both objective and subjective reality (form and content, essence and phenomenon, cause and effect, necessity and contingency, etc.), the struggle between which makes up the source of their origin and development.

Metaphysics (Greek *meta ta physika* – after physics) is **a method of cognition** and transformation of reality, opposed to dialectics and connected with the exaggeration and **absolutization** of one of the sides of an instance, a certain characteristic of the comprehensive whole (variability or invariability, discontinuous or continuous, necessity or contingency, the external or the internal, etc.). In general, metaphysics is a simplified, primitive doctrine about motion and development. As a philosophical method of thinking, it is the most widely spread method in the metaphysical materialism and natural sciences of the 17th–18th centuries.

THEME 1.4. PHILOSOPHY AND THE BASIC FORMS OF CULTURE: RELIGION, ART, SCIENCE

Philosophy and culture

Philosophy as a special phenomenon and a form of public consciousness is a complex interaction with its other forms – science, art, morality, religion, etc. By developing a complete system of ideological knowledge and values, **it forms the most common theoretical foundation of people's spiritual activity.** On the other hand, aesthetic ideals, moral standards, scientific truth and political ideas are transformed through philosophical synthesis into gen-

eral logical principles of understanding man's relationship to reality. Philosophy, according to K. Marx, is a **"living soul of culture".** This raises the difficult problem of the quality of philosophical consciousness. One may suppose that it contains no objective scientific truth. B. Russell, for example, treats philosophy as "an intermediary between theology and science." The Russian philosopher S. L. Frank argues that in its roots, "it is beyond the scientific intuitive theory of ideology, which stands in close relationship... to religious mysticism".

The role and place of philosophy in society are defined by its *functions*, i.e., the influence on the consciousness of people and their versatile activities. This influence, in the broad

> **Functions of philosophy**

sense of the word, appears as the influence on a person's thoughts and behaviour, their substantiation, stimulation, regulation and orientation. The functions of philosophy are multidimensional. The following functions are usually identified: **explication** – revealing intellectual, moral-emotional and other generalized images of people's life in a concrete historical type of culture; **rationalization** – transformation of information into a logical, conceptual form; and **systematization** – theoretical expression of collective results of human experience in all its forms. Two basic functions of philosophy are often specified as **worldview-related and methodological.** Some also mention the integrating, heuristic, explanatory, cultural-educational and other functions of philosophy. However, if we take into consideration what we have said about the structure of philosophical knowledge earlier, the functions can be characterized in a more general way. According to the comprehensive, but internally differentiated philosophical theory, the following main functions can be singled out: **ontological, gnosiological, axiological and the praxiological.**

The ontological function means that philosophy, as a systematic and rationalized worldview, works out most common theoretical grounds for expressing people's views on the existence of nature and social reality, human beings and their material activities.

The gnosiological function consists in the creation of a generalized picture of cognition, world formation, of the development of universal scientific cognition methods and logical thinking.

The axiological philosophical function consists in the critical analysis of fundamental theoretical grounds of people's values, their moral-aesthetic ideals, spiritual regulators of human behavior in the world of culture.

The praxiological function is expressed in a mediated influence on the practical activity of people, their social purposes and shaping of ideals, the selection of means and methods of individual and mass activities.

Philosophy takes its origin 2,500 years ago. According to the tradition rooted in the European mind, the basic development periods in world philosophy are the following: the philosophy of the ancient world, medieval philosophy, the philosophy of the Renaissance, the philosophy of the Modern Age and Classical German philosophy, the philosophy of the age of Enlightenment, postclassical philosophy, modern philosophy, national and Russian philosophy (table 5).

Table 5.

HISTORY OF WORLD PHILOSOPHY

TIME PERIOD	CHRONOLOGY	REPRESENTATIVES
Philosophy of ancient times: Ancient India Ancient China Ancient Greece and Ancient Rome	7th c. BC – 5th c. AD	Gautama, Kapila, Buddha and others; Confucius, Lao Tzu, Han Fei Tzu, etc.; Thales, Heraclitus, Anaximenes, Anaximander, Parmenides, Democritus, Protagoras, Socrates, Plato, Aristotle, Sextus Empiricus, Epictetus, Marcus Aurelius, Plotinus
Medieval philosophy	5th c. – 14th c.	Tertullian, Augustine of Hippo, P. Abelard, William of Ockham, Anselm of Canterbury, Thomas Aquinas
Renaissance philosophy	15th c. – early 17th c.	Dante Alighieri, Erasmus of Roterdam, Pico della Mirandola, N. Cusa, Leonardo da Vinci, G. Bruno, N. Copernicus, J. Kepler. T. Moore, T. Campanella
Philosophy of the Modern Age	17th c. – 18th c.	F. Bacon, R. Descartes, B. Spinoza, G. Berkeley, D. Hume, G. Leibniz, I. Newton, Galileo Galilei, J. Locke, T. Hobbes
Philosophy of the Enlightenment	18th c.	J.-J. Rousseau, C. Helvetius, P. Holbach, J. O. La Mettrie, Voltaire, D. Diderot

Classical German Philosophy	18th c. – early19th c.	I. Kant, G. V. F. Hegel, L. Feuerbach
Non-classical Philosophy	19th c. – mid 20th c.	A. Schopenhauer, F. Nietzsche, S. Kierkegaard, K. Marx, E. Mach, A. Comte, G. Frege, etc.
Modern Post-classical Philosophy	mid. 20th c. – 21st c.	L. Wittgenstein, P. Ricoeur, J. Habermas, M. Foucault, M. Merlo-Ponty, J. Baudrillard, J. F. Lyotard, J. Derrida, etc.
National and Russian Philosophy	of different periods	Euphrosyne of Polotsk, Kirill of Turov, F. Skaryna, S. Budny, S. Polotsky, K. Lyschinsky, P. Chaadaev, V. l. Solovyov, N. Berdyaev, N. Florensky, V. Vernadsky, K. Tsiolkovsky

ERGO

- philosophy dates back to the mid of the 1st millennium BC, the ancient world (India, China, Greece);

- the word "philosophy" means "love of wisdom", and wisdom itself means the combination of knowledge and experience;

- philosophy is closely associated with life and history;

- philosophy is a special kind of spiritual activity that tends to provide a coherent and comprehensive system of knowledge about the world, man and man's relation to this world;

- the major problems philosophy addresses are the following: What is the world? What is man? What is man's place in this world?

- depending on the values dominating public consciousness of this or that particular period, philosophy offers different answers to these questions;

- philosophy is associated with worldview; it is a historical type of worldview, based neither on imagination (as in mythology) nor on faith (as in religion), but on knowledge;

- philosophy represents the rational-theoretical picture of the world; philosophy has its own language (concepts, categories, principles, laws); to understand the essence of philosophy means to be aware of these concepts, categories, principles and laws;

- a worldview is a system of knowledge, values, beliefs and feelings; it may be mythological, religious, philosophical or scientific;

- philosophy is always a worldview, but not vice versa; the concept of "worldview" is much broader than that of "philosophy";

- different stages of worldview evolution provide different interpretations of the relationship between man and the world; the mythological worldview helps to adjust to the outside world, the religious one – to convince the believers that the intermediate value of the "earthly life" is the propaedeutics of life after death, the scientific and philosophical worldview equips us with scientific knowledge necessary for the transformation and rearrangement of the world;

- the system of philosophy possesses special features: they are rational, reflexive, critical and creative; "These particular qualities make philosophy the meta-language of all sciences (and of all kinds of knowledge and consciousness)" (M. Bakhtin);

- philosophy possesses its own logic of development, which is reflected in the structure of the philosophical system; philosophy includes such branches as ontology, axiology, epistemology and praxeology (social philosophy);

- the functions of philosophy in culture depend on these branches and are, namely, the ideological, the methodological, the value-normative, the socio-critical and some other functions;

- the major issues philosophy deals with comprises the ambiguous fundamental question of philosophy which is divided into two sub-questions: "Mind before matter?" and "Is it possible to cognize the world?";

- different answers to these fundamental questions give way to a pluralistic variety of philosophical schools, theories, trends, research programs (materialism, idealism, monism, dualism, etc.);

- both materialism and idealism have their own historical forms;

- the problem of method in philosophy is also closely linked to its fundamental question – the question of movement, change and development of the world;

- dialectics and metaphysics are the basic methods of philosophical knowledge; metaphysics regards development in a simplified way, while dialectics aspires to show the discrepancy, progressiveness and absoluteness of changes in the world to give an evolutionally global picture of events;

- philosophy has existed for more than 2,500 years and has its own periodization; it is impossible to study philosophy without the knowledge of its history;

- the sense of philosophy lies not in obtaining definitive answers to its questions, but in the ability to set questions and to answer them;

- the purpose of philosophy is the formation of philosophical culture of thinking and the art of philosophical argument.

CHECKLIST FOR SELF-EXAMINATION:

1. What is philosophy?
2. What are the aim and mission of philosophy?
3. What is the subject of philosophy?
4. What problems does philosophy address?
5. How do philosophy and worldview correspond?
6. What is included into the structure of worldview?
7. What are the historical types of worldview?
8. How does philosophy differ from mythology and religion?
9. What is the structure of philosophical knowledge?
10. What question in philosophy is the core question?
11. What is the difference between materialism and idealism?
12. What do the concepts of "monism", "dualism" and "pluralism" mean?
13. What are the basic methods of philosophical knowledge?
14. What functions does philosophy perform within culture?

MODULE 2. MAIN STAGES IN THE DEVELOPMENT OF PHILOSOPHICAL THOUGHT

MODULE OBJECTIVES:

This module is dedicated to the history of philosophy – namely, to the study of historical types of classical and post-classical philosophy from its beginnings to the present day. The significance of this section of philosophical knowledge is determined by the subject of philosophy and by the logic of its development as a specific science about world-view.

The section is structured by historical types, which set the general framework and sequence in the study of the basic directions, schools and personalities of world philosophy. The criteria of periodization are not only economic and socio-political characteristics of a concrete historical epoch, but also its worldview foundations, i.e., ideas about the world and the place of man in it – prevailing in public consciousness. Such logic of material presentation supports the thesis about worldview evolution, which imparts to diverse artifacts of world culture the form of an organized and purposeful process.

The main historical types of philosophy are: the philosophy of the Ancient World (the 7th – 5th centuries BC): Ancient India, Ancient China, Ancient Greece and Rome; medieval philosophy of the 5th – 14th centuries (Christian and, partly, Arab-Muslim philosophy); the philosophy of the Renaissance (the 15th – early 17th centuries); Modern Age philosophy of the 17th – mid 19th centuries (stages: the 17th century, the Enlightenment, Classical German philosophy); post-classical philosophy of the 19th – 21st centuries; Belarusian and Russian philosophy.

This module includes five themes that consistently discuss appropriate historical types of philosophy. However, the authors point out that a comprehensive study of philosophy presupposes the study of the history of philosophy in two senses: as a conceptual history of philosophy, and as a personalized history of ideas and doctrines. The first goal can be achieved by studying relevant literature on the history of philosophy, the second – through the reference to the original sources and biographies of great thinkers.

THEME 2.1. PHILOSOPHY AND MYTH. FORMATION OF PHILOSOPHY IN THE CULTURES OF ANCIENT CIVILISATIONS

QUESTIONS FOR STUDY:

2.1.1. The cultural and worldview-related foundations and schools of ancient Indian philosophy.

2.1.2. The main philosophical schools of Ancient China: Confucianism, Taoism, Legism.

2.1.3. The nature of the Ancient Greek civilization and the peculiarities of the ancient philosophical tradition.

Basic philosophical concepts (keywords):

• Ancient Indian philosophy: the Vedas, the Varnas, Brahman, Atman, darshan, astika, nastika, samsara, karma, Dharma, ahimsa, moksha, nirvana, Buddhism, Jainism.

• Philosophical schools of Ancient China: Confucianism, Taoism, Legalism, Manism.

• Ancient philosophy (key words): logos, cosmocentrism, arche, eidos, idea, metaphysics, sophism, reason, soul, demiurge, the world of ideas, the world of things, atomism, dialectics, maieutics, reincarnation, anamnesis, form, matter, motion, cause, essence, phenomenon, skepticism, cynicism, stoicism, epicureism, cosmopolitism, mysticism.

2.1.1. CULTURAL AND WORLDVIEW-RELATED FOUNDATIONS AND SCHOOLS OF ANCIENT INDIAN PHILOSOPHY

As has already been mentioned, philosophy as a special type of worldview and specific form of public consciousness is a product of a rather recent development of humankind.

> **Genesis of philosophy**

There was no philosophy in the primitive society, though it is possible to speak about some elements of philosophising in the thinking of ancient people. Generally, philosophising is a characteristic feature of each of us, not only of specialists. During the archaic times, the need for a worldview induced a person to reconsider, due to increasing knowledge, the superstitions and myths, in order to find correlations with real life. These elements of philosophising were an integral part the holistic (syncretic) consciousness of the primitive people, along with the morals, art

and religion. Gradually, in the mythological worldview, two tendencies became visible: the first one transformed traditional beliefs into more accurate religious views, the second one formed the so-called pre-philosophy in social consciousness. Further, philosophy and specialized knowledge (science) were singled out from pre-philosophy. This was the result of the development of abstract thinking, the increasing complexity of socio-historical practices, the need for a deeper understanding of reality, and the growing differentiation of knowledge. It is possible to present all this in a table (table 6):

Table 6.
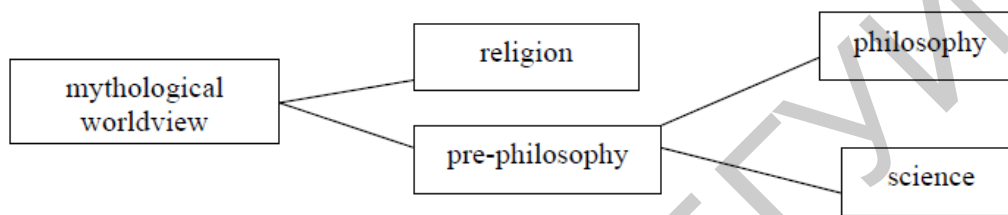
In general, in the research works on the genesis (Greek: *genesis* – origin) of philosophy, two concepts have been generated: the mythological and the gnoseological (Greek: *gnosis* – knowledge). The first one traces the origin of philosophy to mythology, the other – to science.

> **Background of the origin of philosophy**

Philosophy as a new type of worldview, which replaced the mythological world perception, emerged in the 6th century BC, in three relatively isolated regions of the ancient world simultaneously: in the East – in Ancient China and Ancient India, and in the West – in Ancient Greece. The general cultural and civilisational background which had been formed there by that time and prompted the birth of philosophy, was related to a number of reasons:

- transition of ancient societies from bronze to iron, and a considerable growth of labour forces on that basis,
- sharp social and property-related stratification, as well as class differentiation of society,
- aggravation of social contradictions and sociopolitical struggle,
- formation of slaveholding states in the West, and Oriental states in the East,
- decomposition of a traditional way of life,
- development of workmanship and the cities, trade and monetary relations and, as a consequence,
- deep crisis of the traditional religious-mythological system which did not satisfy the emerging requirements of individuals and society for a sober

rational perception, comprehension and interpretation of reality, free from mythological symbolism.

The new level of the development of humankind in the ancient times led inevitably to the appearance of a new form of the world comprehension – it was **philosophy.** During that epoch the basic categories, which appear in our thinking, as well as the basics of world religions, which remain very influential even today, were worked out. At that particular time a person began to realize their being as part of one whole, and the self as not isolated, but universal.

Thus, the genesis of classical philosophy should be considered as an international process in the context of radical moves on the global scale, connected with the division of labour, formation of democracy, decomposition of the religious-mythological worldview and emergence of the grounds of specific sciences.

FEATURES OF PHILOSOPHY
OF THE ANCIENT EAST

The term "philosophy" as love to wisdom, arising within Western European culture (Ancient Greece, Ancient Rome), had its synonyms in the cultures of ancient civilisations of the East: the concept of **"darshan"** designated a sys-

> **Philosophy
> of the East
> and West**

tem of views in Ancient India, and **"doctrine"** – in Ancient China. The first philosophers shared much in common, namely, their attempts to understand the worldview-related issues with the help of theoretical knowledge, instead of religious-mythological conceptualization; at the same time, there was reliance on tradition, legends and beliefs in their philosophical thought; the integrity of the philosophical, religious and special knowledge of the natural sciences, etc.

However, in the East, the love of wisdom was not always connected with the development of the theoretical worldview concepts aimed at the search for truth in an empirical or rational way, but it was significantly influenced by the religious-mythological worldview, in which knowledge and self-knowledge of a person was realized not only through ascesis, but also through ritual and mystical practice. In this respect, in the East, it was quite often underlined that the way to truth lies through moral perfection of the person. The features of philosophy in the cultures of ancient civilizations of the East are normally defined as the following:

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- a holistic character of philosophical worldview, absence of the breakup of the whole corpus of knowledge into differentiated spheres, as is typical of European culture;
- a religious-ethical and (or) a state-oriented and practical character of philosophical inquiry;
- a close connection between philosophy and empirical wisdom, demonstrating a person's ability to live a decent and moral life.

In the cultures of ancient civilizations of the East, a philosopher quite often appears as a prophet, a religious figure, a preacher, a practising politician, but not as a room scientist. At the same time, as early as in the works of ancient classics of philosophical thought, specific content, methods and purposes of philosophy may be discovered, which were later perceived as specifically philosophical aspects, and not related to other forms of culture.

It is possible to demonstrate the originality of the philosophy of the East and the West in the following table (table 7):

Table 7.

Eastern philosophy	Western philosophy
Contemplation	Outbound activism
Figurative-associative character of thinking, direct perception and intuitive penetration into reality by means of numerous categories of mythology.	Mediated, rational-logical, abstract-conceptual thinking with the use of the philosophical categories of cosmos, motion, matter, time, space, etc.
Predominant connection with the moral-practical consciousness and action.	Connection with sciences, orientation towards general and absolutely necessary objective knowledge.
Close connection with religion. The ethos of self-knowledge, self-determination, self-improvement.	Close connection with sciences. The ethos of the knowledge of truth and sacrificial service to it.
Cognition by a person of the inner world and mastering it.	Cognition and practical mastering of the external world.
Traditional character of culture, orientation towards preservation and reproduction of cultural traditions.	Innovative and transforming type of culture.

PHILOSOPHY
OF ANCIENT INDIA

The peculiarity of ancient Indian philosophy was determined by a number of factors:

1. The Ancient Indian civilization and its original culture were formed on the basis of synthesis of the culture of Aryan nomad tribes, which spread on the Hindustan peninsula in the second half of the 2nd millennium BC, and the local Proto-Indian civilization of Harappa and Mohenjo-Daro. At first, the nomads destroyed this advanced urban civilization, then they started a sedentary life and created their states, having assimilated many civilizational achievements of the natives.

2. The religion of the conquerors – **Brahmanism,** a sacrificial type of religion, was based on the **Vedas** (*Vedas* – knowledge). It is a large collection of texts that have existed for many centuries in the oral tradition, which in itself is a unique phenomenon in world culture. Indo-Aryans (the people of Ancient India) considered this knowledge sacred and believed it to have been transferred to people by gods. Therefore, a reverential severity and accuracy in its preservation and reproduction was the main concern and task of the priestly caste of the Brahmans who occupied the highest position in the hierarchy of the newly created Indo-Aryan states.

3. These states had a rigid class structure consisting of four basic **castes** (Varna). The spiritual power belonged to the **Brahmans,** and the real political power belonged to the military aristocracy, the **Kshatriyas.** The **Vaishya,** the caste of free landowners and handicraftsmen, and **Shudra** (the untouchable, totally native population deprived of civil rights), provided the higher castes with all necessary things. The exclusive system of castes blessed by religion, at first limited and then completely forbade transition from one caste to another, as well as interclass marriages. Since it was impossible for a person to change their social (exclusive) status during lifetime, "the doctrine of correct life" (or karma) prescribed careful observance of customs and traditions of their caste.

The Vedas consist of four big parts: **Rig-veda, Sama-veda, Yajur-veda and Atharva-veda.** In each of the Vedas, there are the **Samhitas** ("collection of poetic texts, hymns, prayers of request"), the **Brahmans** ("interpretation"), the **Aranyakas** ("forest books"), and the **Upanishads** ("philosophical treatise"). The **Upanishads** played a special role in the genesis of ancient Indian philosophy. There, the basic categories of philosophy were generated.

> **The Vedas**

The mission of the **Vedic literature** consisted in teaching a person spiritual self–knowledge (self-realization) and thus leading them to the riddance of suffering (moksha), gaining knowledge, which leads to freedom. The ancient Indian thought aspired not only for the provision of information, but also for the *transformation* of the person (i.e., showed the way not to the material prosperity and happiness, but to the transformation of the personality). According to the Vedic view, a person denies life the moment he identifies himself with the illusory material body and believes that the material world is the sole reality.

SCHOOLS OF ANCIENT INDIAN PHILOSOPHY (DARSHANS)

Darshans

**SHANKARA
788–820 AD**

The time of the Upanishads creation is the period of deep crisis of Brahmanism as a religion and ideology. The creators of the Upanishads were Kshatriyas. Based on the Upanishads, there were two types of philosophical schools (darshans): 6 orthodox schools (i.e., recognizing the authority of the Vedas – "astika") – Vedanta, Mimamsa, Sankhya, Nyaya, Yoga, Vaiseshika; and 3 non-orthodox schools ("nastika"), treating the Vedas critically, and one of them – **Lokayata** (or **Charvaka**) radically broke off all connection with the cultural tradition of the Vedas. Each philosophical school had a founder and developed its own ways of judgement about the world and the person.

Except for the **Lokayata,** all other philosophical systems recognized the Vedic doctrine of karma and samsara and considered the issue of individual liberation as *the aim of human existence.* This liberation is understood as casting off the manacles of karma from the soul and, accordingly, as a break in the circulation of samsara, a continuous chain of transformations (births and deaths in different shapes and conditions). The understanding of ways and means of achievement of such liberation varies in different philosophical systems. The orthodox systems are grouped in pairs by their genetic and conceptual relationship.

The key role in the philosophy and culture of India belongs, even now, to **Samkhya and Vedanta.**

BUDDHIST PHILOSOPHY

The philosophical and ethical heritage of Ancient India is brightly represented in Buddhist philosophy. **Buddhism** is the oldest of the three world religions and a unique philosophical system. It appeared in the 6–5th centuries BC with the help of the centuries-old religious and philosophical tradition of Indian culture (the Vedic religion and Brahmanism). Buddhism created an extensive and varied canonical literature, as well as many religious institutions.

Buddhism

BUDDHA (Gautama Siddhartha Sakyamuni) approx. 563–483 BC

The main points of the practical philosophy of Buddhism are the following theses:

• *Life is a wheel of becoming.* Buddhism denies the substantiality of the physical world and the human psyche. The external world and human personality is the alternating combination of ever-changing dharmas (particles). By their nature, dharmas are passive. They can be spurred by a special type of energy. The source of this energy lies in willful human actions, words and thoughts. The activated dharmas become the bearers of the psychic, physical, chemical and other qualities. The quelled dharmas lose their qualitative differences and disappear, like an extinct candle flame. According to Buddhism, the soul does not pass from one body to another. Instead, it creates a new set of dharmas that make up a person. Because the dharmas are in a state of constant change of combinations and lack constancy, the Buddhist world resembles the world of the cinema. Being a random game of activated dharmas, the world itself is illusory and unstable.

• *It is necessary to achieve holiness, or "enlightenment".* This is primarily the result of hard work inside the person, which cannot be passed on to any church or religious community. "Work hard for your salvation" – thus taught the creator of Buddhism Siddhartha Gautama of the Shakya family, who received the Buddha's name after his enlightenment. Thus, the perception of the divine in Buddhist philosophy is essentially equivalent to a

person's self-comprehension through his or her own efforts and spiritual practices.

A special role in Buddhist philosophy is given to the spiritual and moral practices that help to comprehend life and achieve **Nirvana.**

Practical Buddhist philosophy is based on the psycho-technical experience of its founder – **Siddhartha Gautama.** According to the Buddhist canon, Prince Siddhartha rejected the authority of the Vedic revelation and the doctrine of his contemporary non-orthodox teachers – Jains and Ajivikas (hermits). Gautama set the aim to understand truth in itself independently, without relying on traditional or doctrinal authority. As a result, his awakening (enlightenment) – enlightenment is associated with the name of the Buddha, in translation – the enlightened one – was a unique phenomenon and formed the basis of the Buddhist dharma (law). The nucleus of practical Buddhist philosophy was represented by **four noble truths: life is suffering; the source of suffering is life itself; you can get rid of suffering; there is a method of getting rid of suffering – it is Buddhism.**

The philosophical worldview of materialism and atheism in Ancient India was represented by the *Lokayata-Charvaka* teaching. It affirms the substantial and elemental basis of the world, rejects the authority of the Vedas, and proves the groundlessness of karma and samsara. **Hedonism** was preached as the main life principle. Hedonism is an ideology according to which a person should seek only pleasure in his/her ordinary, earthly life.

Despite the fact that the influence of Lokayata increased during the periods when natural sciences were rising, its spiritual culture did not become the ruling one. The dominant position in the spiritual culture of India in the 8–9th centuries BC was taken up by the Vedanta and Samkhya.

In conclusion, we emphasize that the ideas and concepts of ancient Indian philosophy played their role in the development of non-classical philosophy.

2.1.2. MAIN PHILOSOPHICAL SCHOOLS OF ANCIENT CHINA: CONFUCIANISM, TAOISM, LEGISM

Cult of the heaven and the ancestors

When the first philosophical schools of Ancient China appeared (6th century BC), the Chinese civilization already had a two-thousand-year cultural tradition, which was con-

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nected with the cult of the heaven and the veneration of the ancestors' spirits (manism). The heaven was regarded as the supreme ruler, fate, and as the root of all things. Its decrees that required unconditional obedience were considered a great mystery, and its decoding was allowed only to Wang – "son of the sky", the supreme ruler. It was him only that possessed the prerogative to perform sacrificial rites and bring sacrifices to the immortal heaven.

The oldest and the most important monument of the Chinese culture of the pre-philosophic period is *The Book of Changes* ("I-Ching"). In this book, reality appears as a

The Book of Changes

continuous process of change, based on the interaction of two cosmic essences – the forces of Yin and Yang, which form an indissoluble and contradictory unity. They are mutually exclusive opposites, but they cannot exist separately and independently from each other. Yin and Yang are the masculine and the feminine, the top and the bottom, the sky and the earth, light and darkness, the active and the passive, heat and cold, the sun and the moon, good and evil, etc. The symbolic image of this pair is the graphic sign (table 8), which can serve as the most adequate and sensually vivid image of the entire Chinese philosophy.

Table 8.
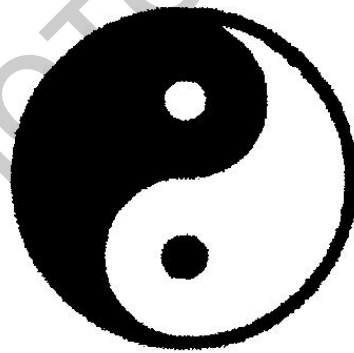
The Book of Changes is one of the main ideological sources that articulated many of the basic principles of philosophical thought development

Yin and Yang

in China. Its texts had taken a long time to be written (12th – 6th centuries BC). In the text of *The Book of Changes*, we can see the transition of the ancient Chinese thought from the mythological reflection of the world to its philosophical comprehension, especially on the example of the doctrine of two principles (Spirits) – **Yin and Yang,** which acquire here a conceptual form.

Yang is masculine, the bright and active principle (spirit). It governs the Sky. **Yin** is feminine, the dark and passive principle. It governs the

Earth. It is not the dualism of these principles that is important, but rather, the dialectical connection between them, as Yang and Yin cannot act without each other; they can only work together, combining their powers. The alternation of Yin and Yang is called the **Way (Tao or Dao).** *The Book of Changes* traces the *Tao* – the way of things and the *way of the world in movement.* One of the main human tasks is to understand one's own place in the world, "reunite your strength with the earth and the sky".

In *The Book of Changes*, we can also notice a dialectical type of philosophical worldview, which is connected to the assertion of the world contradictoriness, mutual inclination and mutual estrangement of light and dark, the development and change of the world.

SCHOOLS OF CHINESE PHILOSOPHY

Philosophical schools

The 6ᵗʰ – 3ᵈ centuries BC is the time of transition to the feudal society and "the golden age" of Chinese philosophy. In socio-political terms, it was the period of "Warring Kingdoms", the political fragmentation of China, with its inevitable companions – chaos and confusion, endless fighting of the apanage principalities and kingdoms, huge losses, people's suffering and grief. The absence of political and ideological control over the freedom of thinking favored the rise and development of philosophy. The atmosphere of confusion and chaos defined the main vector of philosophical thought – finding ways to overcome such situation, to ensure social peace, order and stability in society.

Here are six main schools of Ancient China:

- School of servitors (Confucians);
- School of Mohism (followers of Mo-tzu) – fa-chia;
- School of Taoists (followers of Lao-tzu, the central category was the "Tao");
- School of lawyers (legists);
- Min-jia School (nominalists, or the school of names);
- School of natural philosophers – the yin-yang-chia.

These philosophical schools had different historical fates and different significance in Chinese history, but in general, they addressed the same problem field of public administration, and had a common framework of categories (table 9).

Table 9.

CHINESE PHILOSOPHICAL SCHOOLS

Name	Founder	The main philosophical text
1. **Zhu Xue School of servitors,** or **Confucianism**	**Kung Fu Tzu** (Kung Fu teacher, in European transcription – Confucius) – 551–479 BC	**Lun-yui** (judgments and opinions), which contains thoughts of Confucius himself
2. **Taoism**	**Lao-tzu** (Lao teacher) – semi-legendary figure, absence of accurate biographical data	**Tao Te Ching** (Book of Tao and Te)
3. **Mohism**	**Mo-zi** (Mo Dee) – 479–400 BC	**Mozi (Mo Tzu)**
4. **The yin-yang-chia** – School of Light and Dark, "Naturalists"		
5. **Min-jia**– school of names, nominalism		
6. **Fa chia** (fa-law) – School of lawyers (legism)	**Shang Yang** (Yang Gunsun) – 390–338 BC	**Shang jun shu** (Book of the ruler of the Shan State)

Confucianism and Taoism, with their "Yang" and "Yin" had the greatest value and influence on Chinese culture. Their continuing ideological confrontation and competition throughout the entire subsequent history produced a creative-productive intellectual and spiritual tension, in which field Chinese culture was successfully developing and becoming stronger.

CONFUCIANISM

Confucianism is the philosophy and religion of China. The word "Confucianism" has European origins and is associated with the Latin

> **Confucianism**

version of the name of its founder – Kun-chi. Its representatives were government officials – "ju-chia", and this means that Confucianism is "the doctrine of well-bred (or enlightened) people". This circumstance served as the ground for Confucianism to be called the "religion of scientists". The influ-

CONFUCIUS (Kun-chi)
551–479 BC

ence of Confucianism on the entire Chinese society was profound, and its impact on the value system of the traditional Chinese culture and national psychology of the Chinese people was so overwhelming, that it is traced in people's lives even today. For more than two thousand years (from the turn of the 1st century BC to the period of the overthrow of monarchy in 1911), Confucianism, which was combined with the ideas of the school of legists, was the official ideology of the Chinese state.

The founder of this philosophical doctrine is **Confucius** (551–479 BC). He lived in the era of fragmentized Tianxia and constant feuds (in the era of change), and his teachings fully reflect the era itself, with the aspiration of its elite to overcome the chaos that was generated by the changes. The main source of his teachings is the book *Lun-yui* ("Conversations and Judgments"), statements and conversations with his disciples, which were recorded by his followers.

Confucius focuses on man in his social dimension and social environment, and we cannot imagine a human outside this dimension. Here are the basic principles that all people in society and the state should use, from commoner to governor: **jen** (humaneness, benevolence), **li** (rules of conduct, rituals, social rites, ceremonies), **yi** (duty, justice, responsibility). Voluntary and strict abidance of these principles by all people, especially by the governor and officials who are always obliged to set a good example for other people everywhere, is a guarantee and a natural path to social peace, stability and prosperity of the state.

The basic idea of Confucius' and his followers is the idea of effective governance, which is based on the **moral self-perfection of every man.** Confucius believed that moral self-perfection is a prerequisite for a successful social life and activities on the national arena. Confucius also believed that morality is a generic human characteristic, which distinguishes human beings from animals.

The ideal of Confucianism is social behavior based on moral principles. That is why the preparation of highly moral state leaders and officials in Confucianism was so strict. The ruling elite were highly moral, noble people (in the terminology of Kuhn Tzu-jun-Tzu) and they were formed with the help of an examination system (this system was elaborated by emperor **Wu of Han**

in the 2nd century BC), which required basic knowledge of the philosophy of Confucianism and Legism. Confucianism presents high demands to the personality in ethical terms, and insists on the continuous spiritual and moral perfection: "A noble man aspires upward, a low man goes down." A positive hero of Confucianism is an official, a civil servant with a highly moral character. The mission of this character is to follow the Will of Heaven and abide by the **jen** (humaneness) principle. This principle is based on the subordination of the junior to the senior, a student to a teacher, a civil servant to the emperor.

From the Confucian ideas of Jen, Li, and Chun-tzu springs the **idea of the state as a large family.** The ruling elite and ordinary people were in a relationship of a "senior – junior" type: the "low", the commoners, were to obey the "noble men", the best and senior rulers. Ordinary people were supposed to treat the officials with filial respect. The Emperor, the father of the nation, had unquestioned authority and an aura of sanctity, embodying the entire state in his person. Women were supposed to obey men unconditionally, children – to obey their parents, subordinates – their chiefs.

Five basic social relations play a huge role in Confucianism (between the monarch and the subjects, parents and children, elder and younger brothers, husband and wife, and between friends):

• Between the monarch and the subjects, master and servant. Such relationships were the most important ones in society and dominated over the rest. In the Confucian sense, an unconditional devotion and loyalty to the master was the core of character of the "noble man".

• Between parents and children. It emphasized the indisputable rights of parents, especially the rights of the father, and the sacred duty of children to show their respect to the ancestors.

• Between husband and wife. A husband's rights were not restricted, and a wife's rights came down to unquestioned obedience, exemplary behavior and work around the house.

• Between the senior and the junior. It was required to respect not only the elder, but those senior in position, rank, title, skill.

• Between friends. Relations between them had to have the character of sincere and generous mutual help.

Confucius was an opponent of violence as the principal tool of the state and society governance. The Confucian idea of society is based on informal relations rather than on the dead letter of the law. The philosopher thought that a personal example of the "noble men" and their aspiration for good-

ness would help the state to achieve prosperity. Confucius considered the state as a living body with the same hierarchy of organs. He gave preference to moral norms in the control thereof instead of formal legal rule, and he preferred a patriarchal humanistic attitude to people to bureaucratic regulation. In the consciousness of the peoples of China, as well as Central and East Asia, Confucianism instilled such moral norms that were equivalent to the effect of the Biblical Ten Commandments on mass consciousness. First of all, it is the principle of **"the five constancies", or five virtues: *benevolence, duty, decency, intelligence and honesty.***

Confucius' ideas played a big role in the development of all aspects of Chinese society, including the formation of its philosophy of state governance. Confucius himself became the object of worship, and in 1503, he was canonized. Philosophers that maintained and developed the teaching of Confucius were called Confucians. After the death of Confucius, Confucianism was divided into a number of schools. The most important schools were the idealist school of Mencius (372–289 BC) and the materialistic school of Xun Zi (313–238 BC). However, Confucianism had been the dominant ideology in China until the founding of the People's Republic of China in 1949. Nowadays, Confucianism in China is undergoing its revival and plays a major ideological role.

TAOISM

Taoism

LAO TZU
6ᵗʰ–5ᵗʰ century BC

Taoism is the national religion and philosophy of Ancient China. The founder of Taoism is Lao Tzu (literally – the old teacher), who lived in the 6ᵗʰ–5ᵗʰ centuries BC and outlined his theory in the book called *Tao Te Ching* ("Canon of the Way and Grace").

Tao Te Ching is about the single beginning of all things – the substance and the global laws – the **Tao** (literally – "the Way"). This concept gave the name to Taoism (Chinese tao-jiao – "Teaching of the Way"). It is one of the major categories of the entire Chinese culture. However, its understanding by Taoism is specific. In Confucianism, Tao is the way of moral improvement and governance based on ethi-

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cal norms, but in Taoism, Tao is a property of space, it has the highest value of the initial principle, the world's substance, the negative source of the whole being.

According to the philosophy of Taoism, everyone should comply with the principle of Tao as a universal law of spontaneous appearance and disappearance of the entire universe. Therefore, *Tao Te Ching* calls for the return to the original nature, simplification and naturalness, the cultivation of tao (with the lowercase). The methodological meaning of the tao principle for the government of a state is expressed by the concept of "inaction" (Wu wei). However, this principle of government administration does not mean idling or passive existence. "Wu wei" means the refusal of the governor from the destruction of his own nature and the nature of all things, the refusal from activities inconsistent with nature, those which are based on subjective self-interest; it also calls for the inclusion into the single stream of life. A wise ruler follows Tao without doing anything, and then people are thriving, and order and harmony reign freely in society. Tao constantly effects inaction, but there is nothing it could not do. There is nothing that inaction could not do. Therefore, the mastery of the Tianxia is always achieved through inaction.

Thus, in following their nature, human beings must comply with five rules: **proper food, proper sleep, movement is life, mutual sexual attraction, life optimism (a feeling of the joy of living).**

LEGISM

Legists put forth their philosophy, which prescribed how to overcome strife, disorder and chaos, to reenact the stabilization of society and

Legism

the reunification of the country by adopting many of the ideas of Taoism. Contrary to Confucianism, **Law (Fa)** was proclaimed and justified as a regulator of society and state.

The school of fa-czia (from Fa – law, or from Latin *legis* – law), or legism, emerged and took shape in China in the 6th – 2nd centuries BC. *Legism* is a school of legalists, which discloses the political and legal concept of public administration.

Shang Yang (390–338 BC), a high official, who was employed by the ruler of Qin (4th century BC), was the founder of Legism. Based on the views of the selfish or evil nature of man and the good nature of authority, Shang Yang concluded that the interests of the people and the State are opposite. Stupidity and evil are the fate of the people; wisdom and goodness are the prerogatives

of the government. Every person is a potential criminal. He believed that the State intended to save people from themselves, from their humanity. This constituted the worldview and methodological meaning of the philosophy of governance in Legism.

According to Shang Yang, Law (Fa) should be understood solely as a tool, as the main regulator of social life in the hands of the authorities. Legists believed that power does not serve virtue, but is identical to it, unlike Confucians, who emphasized the moral qualities of the ruling elite. The State is the highest good (etatism).

Confucius taught to honor one's parents above all, and Shang Yang taught to report them in case of the slightest offense against the state. Instead of conscience, here comes fear, instead of persuasion – enforcement by violence. Instead of the state understood as a family, here comes a dead bureaucratic body based on a formal legal relationship. Instead of a virtuous ruler, there is the master, for whom there are neither traditions of ancestors or people's will, nor virtue.

In 213 BC, the ruler of the kingdom of Qin, based on brutal dictatorship and discipline, multiplied his power manifold and finally reunited the country, using the theory of Legism. Legism was applied in practice throughout China. The Golden Age of Chinese philosophy ended. "Books – to the fire, researchers – into the pit" – such were the decrees and subsequent actions which cemented the Celestial Empire. Although the regime of Chin Shih Huang Ti lasted only 15 years, the principles of Legism, although somewhat softened, remained the norm for the rule of empires. Later they were supplemented by the principles of Confucianism, which became the state ideology in 136 BC, and for many centuries to come (until the beginning of the 20th century) it had provided political solidity and stability of China's state machine.

2.1.3. THE NATURE OF ANCIENT GREEK CIVILIZATION AND PECULIARITIES OF ANCIENT PHILOSOPHICAL TRADITION

The word "ancient" is derived from the Latin *antiquus* – ancient. However, when talking about ancient philosophy, we usually have in mind only the philosophy of Ancient Greece and Rome. Ancient philosophy originated in the late 6th – early 5th centuries BC in Ancient Greece, and lasted up to the 5th century AD. This is a special historical type of classical philosophy generated by specific life conditions of the European slave-owning society.

It originated during the decomposition of the remaining tribal system and establishment of the early slave society. A civic community, a city-state – a unique form of organization of social and political life, replaced the tribal community in Ancient Greece. The culture of the ancient Greeks is, first of all, the culture of city-states. Democracy first appeared and reached its highly developed forms in Greece (in the form of slavery). A convenient geographical position ensured the possibility of establishing close maritime ties with neighbouring and distant countries. Transition to iron increased production dramatically. The relationships between aristocracy and the urban commercial and artisan population, as well as class struggle, propelled constant improvement in the forms of political structure of the slave-owning society, a complex changing confrontation between aristocracy, tyranny and democracy. Small Greek city-states, independent slave-owning states, were constantly at war with each other.

The spiritual life of the ancient Greeks was nurtured by the abundant concepts in their mythology. Myth was primarily a form of life, i.e., a special form of world perception and people's activity, a specific regulator of their behavior. In Ancient Greece, rational knowledge (logos) gradually conquered mythology and formed **a new type of philosophical worldview.**

Greek mythology is about personification and deification of natural forces and phenomena. In the philosophy of the ancient Greeks, nature also remains in the focus of their attention. It was no longer mythological philosophy based on symbols and images, but rational philosophy based on reason and the logos, its reflection and exploration.

It was stressed however, that not every person was enabled to discover truth. It was not without reason that in the Greek culture, the concept of "doxa" – **"view"** and "episteme" – **"true knowledge"** were opposed. Doxa is based on the testimony of the senses and excessive confidence in the convictions of crowds. It represents mundane experience, "common sense", which often takes a man into the world of illusion and superficial knowledge. Truth is not available to the senses. In contrast, the episteme is based on an intellectual and critical attitude to the world, people should not be afraid of doubting conventional judgments and speaking about beauty, goodness, justice. Only with the "intelligent" eye of the soul can you see truth. Not every man's eyes are open, but only those of a sage and a philosopher.

The image of a sage who lost his vision in order to gain intellectual knowledge of truth was widely known in the Hellenistic culture. Physical blind-

ness is a symbol of spiritual vision. To join the divine truth, one must be immune to the public opinion. The great Homer was blind, and the philosopher Democritus, who called the way of opinions the "dark knowledge", and the path of truth – the "light of knowledge," according to the legend, burned his eyes out by a sunbeam, so that they did not prevent him from seeing the essence of things.

PERIODIZATION
OF ANCIENT GREEK PHILOSOPHY

Periods in ancient philosophy

The development of ancient philosophy lasted for over 1000 years. It originated in the 6th century BC, and finished its existence in the 6th century AD (in 529, Emperor Justinian closed the "pagan" philosophical schools). Three main stages are usually distinguished. The **1st** is the period of **natural philosophy** (Pre-Socratics or physicists) – 7th – 5th cc. BC. **The Pythagorean doctrine** refers to this period, as well as the **Milesian school,** the work of **Heraclitus Ephesus,** the **Elea school** and the teaching of the atomists (Leucippus and Democritus), et el. The **2nd,** the Classic period, began in the late 5th century and continued until the end of the 4th century BC. The philosophy of this period is represented by **the Sophists, Socrates, Plato** and **Aristotle.** The **3d** period is **the Hellenistic-Roman period** – 4th – 5th cc. AD. It is a period of decline and fall of ancient philosophy. In contrast with the classical period associated with the emergence of significant and profound philosophical systems, this time is represented by a series of philosophical schools, which reflected the socio-historical conditions that had formed after the collapse of the empire of Alexander of Macedon: **Stoicism, Cynicism, Epicureanism, Skepticism.**

Let`s consider the basic ideas of these periods.

PHILOSOPHY OF THE PRE-SOCRATICS,
NATURAL PHILOSOPHY

Pre-Socratics

The first period in ancient philosophy is connected with the formation and development of the classical Greek slave ownership in the 7th – 4th centuries BC.

The philosophy of this period began with the search for answers to the questions already posed in mythology – about the origin of the world and its primary element. Thus, in the focus of the first philosophical

schools was **the problem of physis** (nature). But the Pre-Socratics understood nature not simply as the surrounding world, but as a uniform fundamental principle of the whole variety of existing things and phenomena.

The idea of the single natural basis of the world was put forward by the first Greek philosophers, representatives *of the Milesian school: Thales* (end of the 7ᵗʰ – first half of the 6ᵗʰ centuries BC), *Anaximenes* (6ᵗʰ century BC), *Anaximander* (6ᵗʰ century BC). The peculiar feature of this school consisted in the fact that the answer to the question about the fundamental principle of all things was substantiated for the first time.

The Milesians aspired to understand nature and the world around them through the interrelation and unity of things, since they were convinced in the existence of the fundamental principle, the basis **(arhe),** the proto-source of life. **Thales** saw such proto-source in water, **Anaximander** named it apeiron (i.e., indefinite and boundless element), **Anaximenes** saw it in air, and **Heraclitus** believed it was fire.

The founder of the Milesian philosophical school was **Thales** (approx. 625–547 BC). According to the legend, on the one hand, Thales was considered one of the seven legendary ancient Greek sages, the winner in the competition for the wisest among the Hellenes. On the other hand, after having developed the method of philosophical argument, he actually became **the first philosopher.**

> **Thales,
> the first
> philosophe**

**THALES
approx. 625–547 BC**

Thales considered **water** to be the basis of all things. According to his doctrine, everything begins with water and everything comes back to it. Water was understood as the philosophical category designating a material **primary element** and **proto-source** that gives birth to everything.

Thales' pupil and follower was **Anaximander** (approx. 610–546 BC). All his works are lost. Anaximander considered **apeiron** – the all-pervading substance distinct from water or air – to be the fundamental
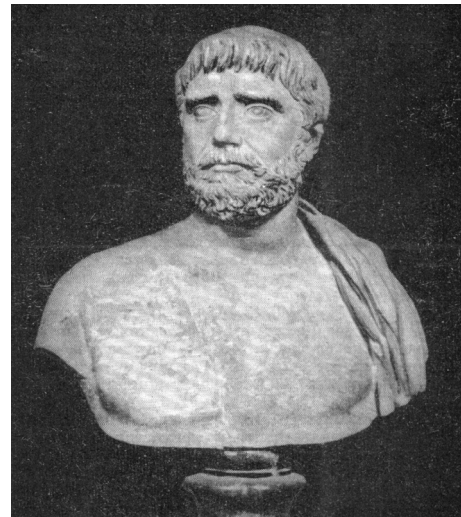
> **Anaximander**

principle of all things. According to Anaximander, apeiron is active and, thanks to its movement, some things are born, others die. Anaximander was the first in Greek philosophy to pose the question about the origin of animals and human beings, and about the sphericity of the Earth

| Anaximenes |

Philosopher **Anaximenes** (585–524 BC) was Anaximander's pupil and follower. Like Thales and Anaximander, he studied astronomical phenomena, which he tried to explain by natural laws. Anaximenes supported Anaximander's philosophical doctrine, but he introduced a number of essential critical clarifications into this doctrine. Thus, according to Anaximenes, the fundamental principle of everything is neither water nor apeiron, but **air.** Rarefied air becomes fire, condensed air turns into wind, then it turns into clouds, water, then earth, stone and other things. The representatives of the Milesian school were spontaneous materialists and the first dialecticians.

PYTHAGOREAN
UNION

| Pythagorean union |

The Pythagorean school, whose founder was **Pythagoras** (second half of the 6th century BC), considered **number** to be the fundamental principle of all things. The main elements in Pythagoras' doctrine are the symbols bearing sacred meanings, codes of divine presence in the world. Mathematics is the key to the mysteries of the universe. Pythagoras is known as the great mathematician who put a lot of effort to transform this science from an empirical into a theoretical one. According to Pythagoras, everything in nature is a number. Number is the essence of all things. To know the world, its structure and its laws means to learn numbers that operate it. Pythagoreans began to consider numbers as the beginning of all things. They asserted that it is possible to count and express everything by means of numbers. The world, as Pythagoreans saw it, was a complex of mathematical structures. They considered the whole Universe as the harmony of numbers. God is a number of all numbers, he creates things and space according to numbers and numerical combinations. Pythagoreanism is an example of an objectively idealistic philosophical worldview.

Heraclitus from Ephesus (approx. 544–480 BC) – one of the founders of ancient **materialism** and **dialectics** – considered **fire** as the proto-source of all things. Space for Heraclitus is not a simple unity, coherence, harmony of

contrasts, but their *struggle*. Struggle is the creative beginning of life and being.

The idea of struggle of the opposites was organically combined by Heraclitus with the thought about the eternity of the changes occurring in the world, which are symbolized by the image of a stream, or watercourse.

Heraclitus' statement – ***"You cannot step into the same river twice"*** – became the metaphorical image of the dialectical philosophical worldview in philosophy for a long time.
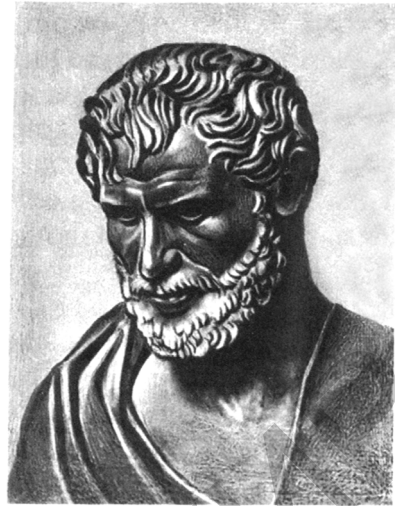
HERACLITUS
approx. 544–480 BC

ELEATIC SCHOOL

The Eleatic school belonged to the city-state of Elea located on the southern coast of the Apennine peninsula. The Eleatics made a serious step forward in the formation of philosophy as a kind of rational-theoretical knowledge. Still being within the framework of cosmocentrism, the Eleatics concentrated on the problems of cognizing the world and the logical, theoretical and rhetorical means necessary for this. Their basic achievement was the coining of concrete philosophical concepts and terms. Thus, Parmenides, for example, was the first to formulate the philosophical concept of "life".

ATOMISM

Atomists (Democritus, Leucippus) substantiated the thesis, that nature is an infinite set of atoms (Greek: *atom* – "indivisible"), eternal, invariable, indivisible, inaccessible because of their size, too small for our perception, which can be comprehended only by human reason. These elements form all objects. According to Democritus' doctrine, being consists of **atoms,** and non-existence consists of emptiness. Atoms are the smallest bodies, which do not have qualities. Atoms are indivisible and differ by the form, order and position. They are always in continu-
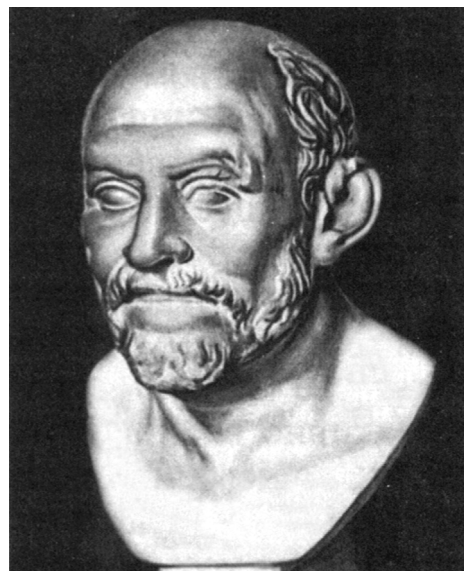
DEMOCRITUS
approx. 460 – c. 370 BC

57

ous movement in **emptiness.** In Democritus' concept, the atom was considered both as a material cause of the existence of things **(arche)** and as their essence **(eidos),** i.e., a thing, not visible by sight, but comprehended by the mind.

Based on the atomistic hypotheses, the resolution of different philosophical problems was suggested. First of all, **the unity of the world** can be proved – the world is uniform, because its basis is made of atoms. Further, they offered a solution to the problem of plurality of things and various qualitative conditions of the world. Based on the **atomistic principle,** it was possible to explain the formation of various things with various combinations of atoms. Thus, philosophical atomism explained the processes of occurrence and destruction of things as the connection and separation of atoms. Atoms are eternal, but their combinations have a temporary, passing character.

This point of view was extended not only to embrace inanimate nature, but also the human soul and the souls of living beings. The soul was formed by special atoms: spherical, fiery, rather mobile. Life and death of living organisms depends on the connection and separation of atoms. The soul is mortal: when the body dies, the atoms of the soul leave it, dissipating in space. Democritus' doctrine of the soul resisted the dominating religious view of its immortality.

CLASSICAL PERIOD
OF ANCIENT PHILOSOPHY

Classical period

The classical period of ancient Greek philosophy dates back to the second half of the 5th century BC – beginning of the 4th century BC, and it is characterized by the reorientation of philosophical problematics from the questions about the structure of the universe to the issues of studying the person and society. The philosophical worldview of this period was formed under the influence of Sophism and the doctrines of the three greatest philosophers of Ancient Greece: Socrates, Plato and Aristotle (table 10).

The classical period is connected with the victory of the Athenian state in the Greek-Persian wars (500–449 BC) and the heyday of Greece. Athens gained great power. In 415, the trade turnovers of the maritime union (which Athens headed) reached up to 30 thousand talents (ten million dollars in modern monetary equivalent). The basis of the political system of the democratic Athens was the principle of equality of all free citizens

(including the poor) before the law. Thanks to its economic and political domination, Athens turned into the cultural and philosophical centre of Hellas (the first name of Ancient Greece). Annually Athens celebrated more than fifty holidays. Thousands of Greeks tried to go to Athens to watch the tragedies written by the well-known playwrights – Aeschylus, Sophocles, Euripides, and the comedies by Aristophanes. During this period the great architectural masterpieces (Parthenon), sculptural works by Phidias, etc. were created.

Table 10.

CLASSICAL PHILOSOPHY
OF ANCIENT GREECE

REPRESENTATIVES				
Sophists		**Socrates** (470/469– 399 BC)	**Plato** (428/427– 347 BC)	**Aristotle** (384– 322 BC)
Early sophists: Protagoras, Gorgias, Gippus, Prodicus	Late sophists: Alkidamant, Likofron, Polos, Critius			

The lifestyle in Ancient Greece, with its developed public forms of government (national assemblies), active judiciary and political practice, generated an objective necessity for verbal art. Thus, the teachers of this art, **sophists,** appeared.

The early sophists expanded the problem field of philosophy. In addition to natural philosophy, they actively addressed the problems of anthropology. Having placed a human being at the center of their interests, they wondered about the connection between human beings and nature: how do our thoughts about the world correlate with it? Is our mind able to cognize the real world?

The largest contribution to the development of epistemological perspectives was made by **Protagoras** and **Gorgias.** Their conclusions about the **relativity of truth** and the absence of objective basis of morality were based on the principle of mobility and variability of matter (the thesis of Heraclitus), which, in their view, was the basis of all phenomena. The principle of moral and epistemological relativism is expressed in the famous aphorism by Protagoras: **"Man is the measure of all things."**

The late sophists (Gorgias' disciples – Alkidamant, Likofron, Polos, etc.) were not searching for truth, but practised "verbal swordplay". Their goal was, by all means, to persuade or to "outspeak" the opponent. It was the younger sophists who gave Sophism the negative meaning (sometimes even disparaging) as viewed by today's generation. They did not produce creative thinkers, but rather skilled magicians whose aim was to amuse the listeners by spectacular **paradoxes** (Greek: *para* – two, and *doxe* – opinion). One of the paradoxes of that kind is known as "Protagoras and Euathlus".

Socrates
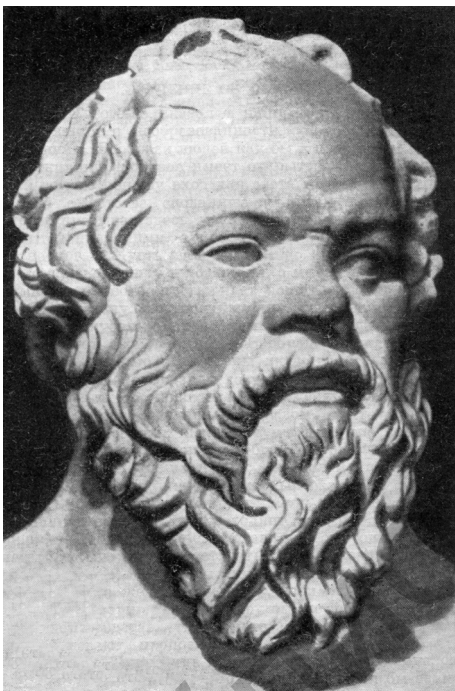
SOCRATES
470–399 BC

A special place of **Socrates** in ancient philosophy is determined by his redirecting it from the problems of "physis" to the cognition of man. Socrates believed that the knowledge **of oneself was always incommensurably more important than the knowledge of nature.** He regarded man as an immortal soul one must take care of in the first place. This care can manifest itself mainly through the satisfaction and enrichment of the soul with true knowledge, which is nothing more than the knowledge about **virtue,** about the **blessing and good,** in its essence. **Such knowledge is a necessary and sufficient condition for a virtuous life.** It is due to the lack or absence of this knowledge that one is prone to commit indecent acts. This constitutes specific intellectualism of the Socratic moral philosophy. Socrates substantiated a new system of values and a new understanding of freedom. It is not the satisfaction of bodily needs, pursuit of sensual pleasures, material wealth, success and fame, but the perfection of the soul in terms of virtue that should occupy the main place in human life. Socrates sees freedom as the ability of the soul to control the passions and sensual pursuits, to be the master rather than an obedient servant of the body. For Socrates, to know something is to have an idea of this something and to be able to give an essential definition of this something. The Socratic method of seeking for truth in dialogue is focused right around the search for such definitions. Thus, a powerful impetus to the inquiry in the field of logic had been given and brilliantly carried out later by Aristotle.

The basic principle of Socratic philosophy is that **knowledge is virtue.** According to Socrates, truth comes to a person not ready-made, but rather, it is generated in dialogue. Socrates called the method of detecting the truth during dialogue **maieutics,** i.e., pertaining to giving birth to truth. Today the Socratic method is often called **dialectic** – the art of finding the truth through critical discussion.

Plato is an outstanding disciple of Socrates', the founder of the **Academy** in Athens (the Academy existed for almost a thousand years and was not only the largest educational institution of Antiquity, but also the so-called "smithery" of philosophical ideas that determined the future development of European philosophy and culture). Plato was the initiator of idealism in philosophy and the creator of the first integrated objective-idealist philosophical system. The basis of this system is the teaching about **the world of ideas** – a world of eternal, absolute, unchanging substances that make up true reality as opposed to the tangible world, the latter being only a set of imperfect copies of the

Plato

PLATO
427–347 BC

relevant ideas. Ideas exist objectively, prior to things, and irrespective of them. This is a world of intelligible essences. Mathematical and logical relations and objects comprise a part of genuine, essential being. Devoid of any sense-perceptible properties and qualities, ideas can be cognized only by reason. The senses appear unable to penetrate into the world of genuine being; moreover, they definitely present an obstacle in this process. Therefore, to cognize the ideas – eternal, unchanging substances (which are, according to Plato, the only possible and worthy objects of cognition) – one must disengage from the senses and let the soul concentrate on itself. As a result of such inward immersion, the soul will recall what it has seen before its reunion with the body. (Plato advocates the concept of reincarnation of souls.)

Knowledge, according to Plato, is hidden in the depths of every soul, which, before moving into the body (Plato believed the body to be the "dungeon" of the soul), used to be in the world of pure and genuine existence of ideas, contemplating them and, therefore, it is always able to recall, to extract
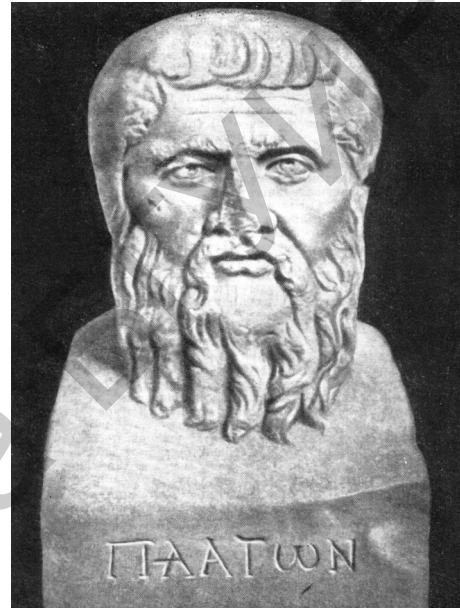
the knowledge from its depth. **Dialectic** is a method of learning and mastering the world of genuine being, and the main tool of being is understanding, or **reason,** which is the most important of the three components of the human soul. The two other components are the emotional-volitional part and the sensually esurient part. The latter connects the soul with the carnal world and prevents it from proceeding into the world of ideas. Thus, the main characteristics of Plato's philosophical thought are:

- in ontology (theory of being) – objective idealism;
- in epistemology (theory of knowledge) – rationalism and epistemological optimism (confidence in the cognition of truth through reason);
- the aim of philosophy is not only to discover and explore genuine reality, but also to liberate the human soul from the harmful obsession with bodily-material, non-genuine being;
- by the style of philosophizing, Plato is a poet-philosopher with a mystical and religious orientation. His philosophical constructs are abundant in extended poetic metaphors, mythological symbols and artistic images. This is confirmed by his major philosophical work – *Dialogues*.

A complex of ideas, according to Plato, represents a special world (the concept of the mind of God, or the **demiurge**), which exists prior to and independently from man. This world is called **being.** Ideas are opposed to things like order to chaos, good to evil, and there is a close connection between the ideas and the human soul. Plato believed in reincarnation, and his epistemology was mainly based on this belief. Plato considered **anamnesis** – a recollection – to be the essence of the cognition process. He claimed that during this process the soul merely recollects the things it had contemplated in the world of ideas before its incarnation in the human body.

A **human being represents the unity of body and soul,** the latter being the core. The body is a dungeon of the soul; it generates all the troubles of life and all evil, bringing death to the soul, if it has merged too closely with the body in the process of satisfying its desires. "Attendance to the soul" and its purification is only possible by means of rational cognition, leading to a moral transformation.

Plato divides the souls of people into three classes depending on the dominant principle: **reason, passion (will),** and **desire.**

Those who have the soul with the reason dominating over the rest, are "wise men", or philosophers. By virtue of the nature of their souls, they tend to serve the welfare of the nation, and therefore their major function is to

govern the state. Souls dominated by passion and will belong to guards and soldiers. The third type of the soul – the soul of lust, strives for the material and sensual pleasures. People with these souls are farmers, merchants and artisans. Their behavior, according to Plato, should be regulated and restricted in order to maintain prudence in society.

Aristotle is the intellectual apogee of Greek philosophy, a scientist-encyclopaedist who classified the knowledge system of the ancient times, and he is the founder of the prestigious school in Athens, the **"Lyceum"** (prototype of modern lyceums). Following his teacher, Plato, Aristotle spoke enthusiastically about philosophy, considering it the best of sciences (as distinct from many other, **useful** sciences), the highest mode of knowledge.

Philosophy for Aristotle, is the science about **the original causes of being.** He singles out four such causes: **matter, form, activity and purpose** (the final root cause). (However, he often brings down the last two to the second, then the number of the root causes is reduced to two.) **Matter** is something, which all real things are composed of. **Form** is a principle, a law, or, in modern terms, the algorithm of the organization of matter. The distinction between matter and form is not absolute. What is defined as matter in one case, represents form in another (brick in respect to clay is form, while in respect to the building made of it – it is matter). Matter is a stagnant, inert and passive source, devoid of self-motion and internal dynamics. Form, on the contrary, is an active, regularizing beginning, which structures matter, making it active, energetic and dynamic.

In the theory of being, Aristotle opens up new dimensions, discerning **actual being** (real, actually existing) and **potential** (possible) being, as well as accidental, insubstantial being and **being as essence.** In interpreting essence, Aristotle strongly opposes Plato's separation of it from real things and viewing it as an object of the world of ideas, as absolute and genuine reality. Essence, according to Aristotle, cannot exist beyond and independently from things; it is inextricably linked with them and acts as their form. A sensually perceived thing is a substance; it is the unity of essence (form) and matter.

Aristotle
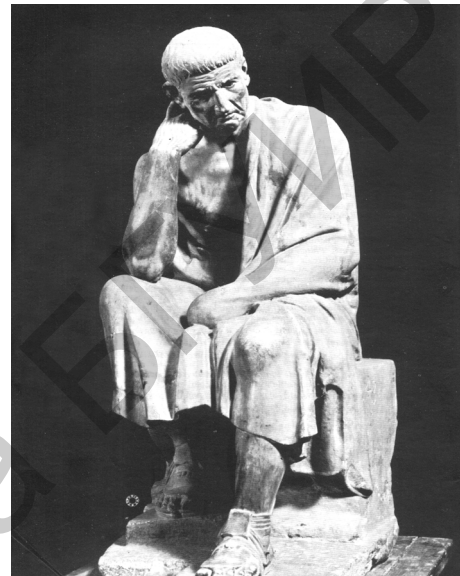
ARISTOTLE
384–322 BC

Thus, rejecting the Platonic detachment of essence (ideas) from things, Aristotle, in his initial ideological position, is inclined towards materialism. But he does not hold this stance consistently, since he comes to the conclusion about the existence of pure forms free from any connection with matter. This kind of being is already pure actuality, the root cause and prime driving force of all and everything; it is a kind of reason concentrated on itself, it is God as the goal and the ultimate point of all existence.

Motion for Aristotle, is the realization of the possible, a transition from the potential to the actual. Aristotle takes a balanced position in epistemology, paying tribute to both sensorial and rational cognition. Perceptual knowledge provides an adequate and objective "knowledge of individual things." However, the goal of this science is to cognize not isolated objects, but a whole. Science reveals the essence of an object through its definition. A comprehensive definition of the object requires the unity of induction (empirical knowledge) and deduction (logical conclusion). **Logic** is a systematic science revealing the basic laws and forms of thinking. Aristotle is considered to be the father of logic, and for him, it is a general method of obtaining reliable scientific knowledge.

This is not the only reason for European culture to be obliged to Aristotle. His scientific genius is truly universal. He created works on physics, cosmology, psychology, biology, ethics, politics, rhetoric, and poetics. His main philosophical work is *Metaphysics*.

Plato and Aristotle are the philosophers of a city-state life organization. They substantiated the continuity between a country and society, a man and a citizen, logic and ontology, ethics and politics, the subordination of the individual to society and the normalcy of slavery; and their beliefs constitute the foundations of classical philosophy.

HELLENISTIC-ROMAN PERIOD
OF ANCIENT PHILOSOPHY

| **Hellenism** |

The beginning of the Hellenistic period is linked to the victorious campaign of Alexander of Macedon (356–323 BC), that led to the creation of a vast empire, which absorbed (irrevocably) the lands considered by arrogant and proud Greeks to be "barbarian", i.e., lands and territories lying beyond the Greek world, as well as the entire "civilized" world of free poleis. The end of the polis system and a radically new socio-political situation (firmly in place for many centuries) whereby the proud and free polis citizens turned into ordinary nationals of a single huge state

machine, where every decision was made by the bureaucratic hierarchy somewhere very high up and far beyond their control and free participation – caused a radical shift in the worldview of the ancient Greeks. Instead of ideological and epistemological optimism, the focus on objective being, civic engagement and social involvement, there comes skepticism, individualism, a retreat into the subjective world of private, particularistic life.

The understanding of the **goals of philosophy** also changes. Its main function is shifted from the cognitive activity to the development of internal immunity, spiritual resistance of the individual in the face of an alien and hostile reality. "Practical", moral philosophy is put into the forefront, while the theory of being, ontology, takes a subordinate position, and it is designed and used primarily for the justification of the theory of being. Although the old schools of philosophy (including Plato's Academy and Aristotle's Lyceum) continued to exist and operate, new ideological aims of the Hellenistic-Roman era were most fully expressed by the new schools of philosophy – **Skepticism, Epicureanism, Stoicism** and **Neo-Platonism.**

Summing up this brief overview of the history of ancient philosophy, it is necessary to note that **cosmocentrism** represents its most common feature. Physis, Nature and Space, in their sensuous and bodily hypostasis, as well as in the logical and mathematical structure of this hypostasis, are the focus of theoretical thematization of philosophical interest and inquiry. The scientific aim focused on the essential, most necessary and absolute knowledge is the most valuable achievement of ancient philosophy for the future of European culture and that of humankind. We call this aim **dialectics.** Plotinus writes: "Is Dialectic, then, the same as Philosophy? It is the precious part of Philosophy. We must not think of it as the mere tool of the metaphysician: Dialectic does not consist of bare theories and rules: it deals with verities…"[8]. Reason is then used in dialectics, but it seeks the universal principles underlying their particular manifestations in the material world. Dialectics does this by "combining and dividing" distinctions "until it has reached Noetic thinking". These universal principles reside in Noetic Mind, toward which the Soul yearns, since Noetic Mind is located, ontologically speaking, above it.

The medieval thinking, especially in its Western modification, even in a weakened and transformed form, was able to preserve that devotion to scientific knowledge, gradually increasing it until it became a motif.

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[8] *Plotinus.* The Enneads / Plotinus; transl. by S. Mackenna // Digireads.com. – 2009. – P. 21.

ERGO

- philosophy emerged in the 7ᵗʰ–5ᵗʰ centuries BC in the ancient civilizations of the East (Ancient India, Ancient China) and the old West (Ancient Greece, Ancient Rome);

- in the course of over 2,500 years of existence, the basic historical types of philosophy developed: ancient philosophy, medieval philosophy, the Renaissance philosophy, the New Age philosophy, the philosophy of the Enlightenment, classical German philosophy, postclassical philosophy, Russian philosophy, national (in our case – Belarusian) philosophy;

- the philosophy of the Ancient Middle East is different from the Western philosophy in its focus on man, his inner world and moral perfection, rather than on the outside world;

- the peculiarity of the philosophy of Ancient India is associated with the Vedas – a literary monument of culture and social caste system;

- Darshans, or philosophical schools supporting the authority of the Vedas were called "orthodox": Vedanta, Mimamsa, Sankhya, Nyaya, Yoga, Vaiseshika; and those rejecting the authority of the Vedas were called "non-orthodox": Buddhism, Jainism, Charvak-Lokayata;

- the main concepts of ancient Indian philosophy are Brahman, Atman, Samsara, Karma, Maya, Dharma, Nirvana, etc.;

- the peculiarity of the ancient Chinese philosophy is its social and ethical character, the focus on the issues of social structure and interaction;

- the issues of public administration and behaviour were addressed by the major schools of Chinese philosophy: Confucianism, Taoism, Legism;

- the philosophy of Ancient Greece and Rome of the 7ᵗʰ – 5ᵗʰ century AD is called ancient philosophy;

- three periods are distinguished in ancient philosophy: natural-philosophical, classical and Hellenistic;

- the philosophy of the first period (Pre-Socratics) was cosmocentric; the central points were cosmos, nature and the search for the ultimate beginning of all existence;

- the philosophers of the first period are Thales (the first philosopher), Heraclitus (an objective dialectician), Pythagoras (he was the first to use the word "philosopher"), Democritus (an atomist, founder of the materialistic trend in philosophy) and others;

- the classical period of ancient philosophy is represented by the Sophists, Socrates, Plato and Aristotle;

- on the whole, the classical period is characterized by a shift of philosophical interest from the study of nature to the study of man and society, and man's relationship with nature;
- Socrates is the creator of dialogue – the Socratic method of searching for truth;
- Plato was the first to create a comprehensive objective-idealist philosophical system based on the theory of two worlds: the world of ideas and the world of things;
- Aristotle is the apogee of ancient thought, he made an enormous contribution to the systematization of science and philosophy; he believed the philosophical objective to be the "search for the causes and principles of things"; he is also the father of logic;
- the third period of ancient philosophy is called "Hellenistic-Roman"; the philosophers of this period joined together within the schools of Epicureanism, Skepticism, Cynicism and Stoicism; during the hard times when the Roman Empire was collapsing, they discussed various modes of human behavior, the issues related to the freedom of an individual, destiny and the value of science;
- in the teachings of Plotinus and the Neo-Platonists, philosophy acquired a religious-mystical character, which further developed in medieval philosophy.

CHECKLIST FOR SELF-EXAMINATION:

1. Where and when did philosophy emerge?

2. What are the main historical types of philosophy?

3. What is the peculiarity of the philosophy of Ancient India?

4. What schools of ancient Indian philosophy are called "orthodox" and why?

5. What schools of ancient Indian philosophy are called "non-orthodox" and why?

6. What are the categories of ancient Indian philosophy?

7. What are the distinctive features of the philosophy of Ancient China?

8. What are the major philosophical schools in Ancient China?

9. What is the difference between philosophical thinking of the East and the West?

10. What does "cosmocentrism" mean in ancient philosophical thinking?

11. What periods can be distinguished in ancient philosophy?

12. What issue was considered the most important in Pre-Socratic philosophy?

13. Which one of the Pre-Socratics is considered as:

- the first philosopher
- the author of the word "philosophy"
- the founder of objective dialectics
- the creator of the materialist trend in philosophy?

14. What period in ancient philosophy is called "classical", and who are its representatives?

15. What did the Sophists contribute to the expansion of the problem field of philosophy?

16. What does the appeal of Socrates "Know thyself" mean?

17. Why is Plato's philosophical system called objective-idealistic?

18. What was the definition of philosophy provided by Aristotle?

19. What contribution did Aristotle make to the development of classical science and philosophy?

20. How did the Hellenistic-Roman philosophy describe the relationship between man and cosmos?

21. What philosophers of the classical period were engaged in ethical inquiry: the Cynics, the Skeptics, the Stoics or the Epicureans?

22. Which philosophical teaching of the late Hellenistic period bears a religious-mystical character?

THEME 2.2. PHILOSOPHY AND RELIGION. STATUS AND FUNCTIONS OF PHILOSOPHY IN MEDIEVAL EUROPEAN CULTURE. THE RENAISSANCE PHILOSOPHY

QUESTIONS FOR STUDY:

2.2.1. The Christian worldview foundations of medieval philosophy.

2.2.2. Periodization of medieval philosophy. Evolution of the balance of faith and reason in the philosophical tradition of the Middle Ages (Tertullian, Augustine, Abelard).

2.2.3. Scholasticism and its systematization in Thomas Aquinas' philosophy. The problem of the universals.

2.2.4. Humanism and sociopolitical ideals of the Renaissance philosophy.

Basic philosophical concepts **(keywords):** monotheism, theocentrism, Christianity, creationism, transcendental, anthropocentrism, faith, revelation, apologetics, patristics, scholasticism, nominalism, realism, providentialism, eschatologism, hermeneutics, neo-Thomism.

2.2.1. CHRISTIAN WORLDVIEW FOUNDATIONS OF MEDIEVAL PHILOSOPHY

Medieval philosophy is a historical type of classical philosophy following Antiquity. In European history, the Middle Ages lasted one thousand years, from the 5th until the 15th centuries. The establishment of a new type of philosophical thinking is connected with the spread of the Christian worldview in the early centuries of our era over the entire Mediterranean. The closure of the last philosophical schools in Athens in 529, by order of emperor Justinian, meant ultimate establishment of the Christian Church possessing the sovereign monopoly over spiritual life in medieval Europe. Feudalism replaced slavery, the political centralism of the Hellenistic-Roman state was replaced by feudal dissociation and a class society, the ancient pagan **polytheism** (many gods) gave way **to monotheism** (one god). The Christian religion, by forcing out philosophy, began to dominate over spiritual life. Antiquity, where the new medieval type of culture and thinking had been generated, became an object of criticism.

The formation and destiny of medieval philosophy are closely bound to the emergence and existence of the Christian religion. Being constantly in service to religion, philosophy was compelled to displace the focus of its attention and interest from the previous cosmocenrism to **theocentrism.** That is, philosophy obtained, albeit a subsidiary, but a very important role of a theoretically exhaustive substantiation (on the basis of reason, logic and scientific means, which were already discovered and mastered) and systematic presentation of the underlying worldview-related problems, which had acquired the character of religious-theological issues of God, His relation to and connection with the world and the person.

Christianity is the first productive union of Middle Eastern and Western cultures. As a result, European culture had to master and assimilate a whole variety of ideas, drastically new to it, which left their characteristic imprint on its historical, primarily medieval form (monotheism was one of such new cultural universals). At the heart of the Christian religion is **the Bible** (book), the sacred Scripture for Christians, consisting of two parts: **the Old Testament** and **the New Testament.** The Old Testament (a collection of texts, 45 books) is the basis of Judaism, the religion of the Jewish people. It was created between 1300 and 100 BC. The New Testament (including 4 Gospels, Greek: *gospel* – "good news"), the Acts of the Apostles, 21 apostolic epistles to believers, and the Apocalypse – the Revelation of John the

Apostle) was composed in the 1st century AD, and is devoted to the life and doctrine of Jesus Christ and His disciples.

2.2.2. PERIODIZATION OF MEDIEVAL PHILOSOPHY. EVOLUTION OF THE BALANCE OF FAITH AND REASON IN THE PHILOSOPHICAL TRADITION OF THE MIDDLE AGES (TERTULLIAN, AUGUSTINE, ABELARD)

Patristics

Although the Middle Ages as a historical epoch covers the period between the 5th and the 15th centuries, the formation of medieval philosophy began in the 2nd century AD. It is customary to distinguish two basic periods in its development: **the Patristic** period (2nd – 8th cc.) and **the Scholastic period** (8th – 15th cc.). The name of the first period is connected with the activity of the outstanding Christian theologians, the "Fathers of the Church" (Latin *pater* – "father"); the 2nd – 3d centuries of the Patristics received the name of **apologetics,** since during this difficult period for the Christian church – the time of cruel persecutions, Christian thinkers had to defend (Latin *apologia* – "protection") their faith from various slanderous charges, to prove its loyalty to the existing authorities and the state, to appeal to the laws of the Roman empire, which were equal for all citizens. Owing to certain historical conditions, the Eastern (Greek) and the Western (Latin) branches of Patristics were distinguished from the very beginning. The most distinct apologists of the first branch were **Justin the Philosopher** (executed in 165) and **Clement of Alexandria and Origen** (executed in 253). The most well-known apologists of the Latin Patristics were **Tertullian** (155–220) and, particularly, **Saint Augustine** (354–430).

Patristics is **the period of seeking and shaping of the basic worldview-related and philosophical postulates of the Middle Ages.** The Fathers of the Church developed a new worldview, organically integrating into it many elements from different sources, including some elements from ancient philosophy.

An exclusive role in this respect belongs to **SaintAugustine** who carried out an impressive synthesis of the new worldview-re-

SAINT AUGUSTINE
354–430

lated ideas of Christianity and many achievements of the ancient thought. From him European culture received a completed, integral medieval world-view with the theoretical premises of Plato's philosophy (basically, in its Neo-Platonic version). And up until Thomas Aquinas (13th century), Saint Augustine had remained the main philosophical authority of the Middle Ages.

Among numerous philosophical problems raised by Saint Augustine as an independent thinker, it is necessary to name, first of all, **the problem of human personality,** its formation and existence in an intense internal struggle against sin. Saint Augustine revealed this issue in the well-known *Confessions* – the first philosophical autobiography in world literature. Saint Augustine uncovered the inner self of man as the centre of human personality. The inner self is the essence of being, something which is capable of knowing and loving itself. Augustine was sure that there is nothing more mysterious in the world than the human soul. A person's private world was, for the first time, presented as a field of dramatic struggle between two deep chasms of the human soul: the dark and sinful one, focused on the earthly and corporal promising sensual pleasures – and the eternal thirst for something divine, the "true light", cleanliness, soul harmony and perfection. **A person as personality** is thus understood by Augustine as **the unity of the body, soul and spirit. Spirit** was a new dimension (besides body and soul) of a human being, discovered by medieval philosophy, which was unknown to ancient philosophy.

The question about the relations between God and the world, the Creator and creations, leads **Augustine to the problem of time.** He distinguishes eternity as the attribute of God, where there is neither past nor future, but only the infinite present – and time, which refers only to the world created by God. Augustine writes in his *Confessions* addressing God: "You have made time itself. Time could not elapse before you made time"[9].

Augustine outlined the first linear view of the historical process in European culture, which was developed in his main philosophical work *The City of God.* This interpretation is characterized by **providentialism** and **eschatology,** according to which the course of the historical process is defined by Divine Providence and will inevitably end at the moment of the second coming of Jesus Christ onto Earth and subsequent Last Judgment. The beginning of this process was the creation of Adam and Eve by God, and God's incarnation (life, death and resurrection of Christ) became the central event.

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[9] *Saint Augustine*. Confessions / Saint Augustine; transl. by H. Chadwick. – 1st ed. – Oxford University Press, 2009. – P. 229.

The meaning of human history is the struggle of "two cities" – the earthly and the heavenly one. They are created by two loves: the earthly love, "which gapes after earthly joys, and grovels in them as if they were the only joys"[10]; and celestial, heavenly love, the love of God that leads one to the contempt of oneself. The law of life of the first city is hatred, rage, egoism, injustice, violence, etc. The celestial city, like the Church uniting the faithful with God, lives under the law of love, solidarity and mutual aid.

> **Faith and reason**

Of special importance to the destiny of European and world culture was the Fathers of the Church's solution of a possibly eternal **problem: the balance between faith and reason** (between religion and science respectively, the latter, in those distant times, was represented by philosophy). At that, **three variants** of this solution were suggested.

The **first variant** resolutely rejected the pagan "Hellenistic wisdom" as incompatible with the immediate faith that does not need any reflection or analysis, as its meaning is not so much knowledge, but pure and devoted love for God and the Holy Scripture. The principle of such an approach is expressed in Tertullian's formula **"I believe, because it is absurd".** The more incompatible with common sense and human reason the truths of faith seem to be, the more they should be accepted as the true ones. The acceptance of this position by the Christian church (especially after gaining the freedom of worship in 313, and further, acquiring the status of the state religion) would block forever the possibility of any productive alliance between religion and philosophy, as well as a cultural "broadcasting" by the Middle Ages of the greatest intellectual achievements of Antiquity.

The **second** variant, which gave priority to reason and philosophy, is expressed by the formula **"I understand to believe".** This position became gradually dominating in scholasticism (P. Abelard). So, for example, John Scottus Eriugena (9th century) was convinced that "*No one* enters heaven save *through philosophy*" because "*true philosophy* is *true religion* and conversely … *true religion* is *true philosophy*"[11]. This position turned, during the Modern period, into an aggressive rejection of religious consciousness as archaic, reactionary, antiscientific, incompatible with progress, with "the educated consciousness" of the European civilization, based on "scientific rationality".

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[10] *Saint Augustine of Hippo.* The City of God // transl. by P. A. Boer Sr. – Veritatis Splendor Publications, 2012. – P. 444.

[11] *Eriugena, J. S.* Treatise on Divine Predestination / J. S. Eriugena. – University of Notre Dame Press, 2003. – P. 117.

The **third** variant, which is expressed by the formula **"I believe to understand"** is quite substantiated, and it was already realized in the philosophical and theological thinking by the representatives of eastern Greek patristics, accepted by Augustine. It provided a strong bridge, a reliable connection of ancient philosophy with medieval thought.

2.2.3. SCHOLASTICISM AND ITS SYSTEMATIZATION IN T. AQUINAS' PHILOSOPHY. PROBLEM OF THE UNIVERSALS

Scholasticism (Greek: *schola* – scientific conversation, school; Latin: *scholastica* – a scientist, school) is the long period following the

> **Scholasticism**

Patristic period (13th – 15th centuries) in the development of medieval philosophy, connected primarily with the emergence, growth and expansion of the medieval educational system and the need for its provision with corresponding educational and didactic materials. It opened one more, broader field for philosophy. During this period, philosophy received a recognized and honorable for that time title and status of "the servant of theology".

As the Fathers of the Church had already solved the principal worldview-related problems, the representatives of scholasticism were compelled to address the problems of form (logic). Moreover, in this area they had serious achievements. For example, it is considered that the theoretical and operational basics of mathematical logic were established by medieval scholasticism. In their turn, the attention to and interest in logic were a natural consequence of the efforts of medieval scholasticism to solve **the problem of the universals, the general concepts** of which became its **main theme.**

The problem of the universals is already familiar to us from Plato's philosophy. It is truly the eternal philosophical problem of the balance between the general and the particular, the

> **Problem of the universals**

problem of nature, i.e., the problem of being, and the ontological status of the general. In Antiquity, this problem was discussed on the scientific, and primarily, on the mathematical level; during the epoch of scholasticism, naturally enough, it was considered on the theological level. Thus within the limits of scholasticism, two basic sharply opposing approaches to its solution were developed: **realism** and **nominalism** (moderate nominalism is called **conceptualism**).

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Realism

The realists – **Anselm of Canterbury** (1053–1109), **William of Shampeaux** (**Guillaume de Champeaux,** 1070–1121), **Thomas Aquinas** (1221–1274) – were convinced that the general possesses genuine being. *Universalia ante rem* – the general precedes things – such is the short, succinct formula expressing this position.

Nominalism

The nominalists, extreme and moderate, **Roscelin of Compiègne** (1050–1120), **Peter Abelard** (1079–1142), **William of Ockham** (1280–1348), **Jean Buridan** (c. 1295–1363), on the contrary, attributed the status of genuine being only to individual things, and reduced the general to names (Latin *nominalis* – concerning names, titles), or titles by which a person designates individual things. The extreme nominalist Roscelin sometimes even interpreted the universals, or general concepts, as the "sounding voice" (*flatus vocis*).

The moderate realist Thomas Aquinas defined **the triple existence** of the universals: they exist **"before things"** in the divine intellect as the everlasting thoughts of God, according to which the world was created; then they exist **"during things"** and act as "substantive forms" of these things; and – **"after things",** in the human intellect, as concepts – the result of abstract activity of the person during the perception of things of the natural world. The moderate nominalist Peter Abelard, rejecting the status of the genuine being of the universals, nevertheless, recognized their existence as concepts generated in the human mind as the result of abstraction of similar properties and capacities of things and their association in the mind (a conceptualist position).

Thomas Aquinas

**THOMAS AQUINAS
1221–1274**

Thomas Aquinas (1221–1274) occupies a special place in the history of medieval scholasticism. This place is defined firstly by the fact, that **Thomas** directed medieval scholasticism from **Plato's and Augustine's** philosophical heritage towards Aristotle's philosophy, giving it a new interpretation in the spirit of Christian theology.

Thanks to **Thomas Aquinas,** Aristotle becomes the main and unconditional authority, a definitive instance of truth in scholasticism; Aquinas perceives and describes reality in terms and categories of Aristotle's philosophy. Concerning the balance between faith and reason, Thomas

brought about and substantiated the concept of their primary harmony as the basic tenets of faith: the **"truths of revelation"** are super-intelligent and, consequently, they cannot contradict **the truths of reason.** When philosophy, guided by reason, conflicts with the truths of revelation and Christian faith, it is undoubtedly mistaken. Therefore, as Thomas concludes, theology performs the function of definition and instruction to the reason, and consequently, to philosophy and science, about their highest aims and problems.

2.2.4. HUMANISM AND SOCIOPOLITICAL IDEALS OF THE RENAISSANCE PHILOSOPHY

The Renaissance in European history covers the period between the 14th and the 16th centuries. Sometimes it is considered as a transition

> **The Renaissance**

period from the Middle Ages to Modern history, but nevertheless, it is more correct to regard it as the initial phase of the Modern Era, which was termed modernist by postmodernists in the second half of the 20th century. The birthplace and the most powerful source of the Renaissance is Italy. However, having arisen originally in Italy, it gradually enveloped all the regions of Europe.

Unlike a medieval person, a Renaissance person doesn't give priority to the eternal, to the salvation of the soul, to the search for eternal life in the other world – on the contrary, he/she regards his/her earthly existence as the aim in itself and channels all efforts in to the achievement of earthly happiness, success and glory, as well as maximum self-realization. An integral, spiritually and physically perfect person, leading a full life is the foil to the medieval ascetic disavowal of "the world and flesh", the one who constitutes the ideal of the Renaissance, and whose full realization the ideologists of the Renaissance deemed to have been possible in Ancient Greece.

Thus, **the Renaissance** was an epoch of gradual development of new bourgeois public relations, of the progress of cities and their successful struggle for autonomy, the growth of manufacture; it was the period of failing influence and power of the church and its ideology over society.

Primarily, the Renaissance is the epoch of **the astronomical revolution,** which is connected with the names of **Nicolaus Copernicus** (1473–1543), **Tycho Brahe** (1546–1601), **Johannes**

> **The Renaissance science**
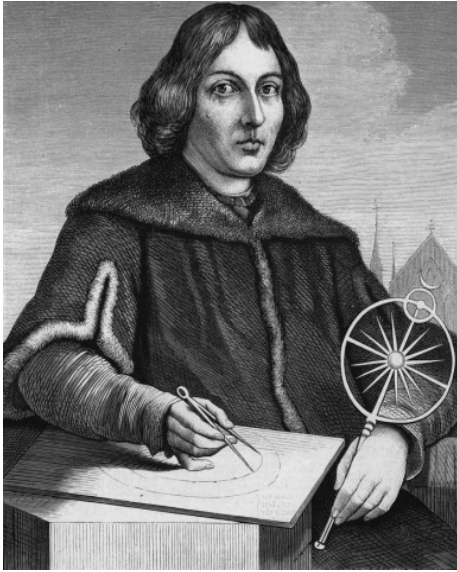
NICOLAUS COPERNICUS
1473–1543

The Renaissance
Art

LEONARDO DA VINCI
1452–1519

The Renaissance
philosophy

Kepler (1571–1630) and **Galileo Galilee** (1564–1642); and, eventually, the epoch of **the scientific revolution** of the 17th century (**Isaac Newton**, 1642–1727). The Renaissance is also a period of **great geographical discoveries** and the beginning of the Western "civilizational" missions to America, Asia, Africa (1492 – Columbus discovered America, 1510–1511 – the "civilized" Europe restored slavery, having put on a commercial basis the mass export of Negros to America, which lasted for centuries to come).

The rehabilitation of the earthly, mundane life of man had a great **impulse on the artistic culture,** which reached its highest point, remaining to this day unsurpassed in the representation of a human being and the human world. The range of names of the great creators of art and literature of this epoch speaks volumes: in Italy, there were **Dante, Boccaccio, Petrarch, Giotto, Botticelli, Raphael, Titian, Leonardo da Vinci, Michelangelo, Bramante, Alberti;** in France – **Rabelais, Ariosto;** in Spain – **Cervantes, El Greco, Lope де Vega;** in Germany – **Durer, Grünewald;** in Holland – **Brueghel;** in England – **William Shakespeare;** in Belarus – **Francysk Skaryna.**

The Renaissance advocated the return to the origins as a common cultural maxim of that time: the return to the pure sources; it revealed itself in philosophy by the rejection and **criticism of scholasticism** with its cult of Aristotle and speculative "dialectics". The reverse side of this negation of scholasticism and all its problematics was represented by **natural philosophy.** In ontology, there was a shift of focus of philosophical inquiry into nature, in the same way as the view of the human being in the Renaissance shifted the focus of atten-

tion to the purely earthly dimension of life. Nature, not God, appears in the centre of philosophical attention.

Natural philosophy was regenerated in two variants. In the first case, nature was interpreted in terms and notions of **the ancient atomism** (Valla, Montaigne, and Galilee). The Renaissance atomism has occupied a firm position in European philosophy and science since then. The second variant of natural philosophy – **pantheistic** – was developed by the most outstanding philosophers of the Renaissance: **Nicholas of Cusa** (1401–1464) and **Giordano Bruno** (1548–1600). (Note that pantheism unites nature and God, and sometimes identifies them.)

NICHOLAS OF CUSA
1401–1464

The important component of the philosophical thought of the Renaissance is humanism connected with anthropocentrism mentioned above. **It is characterized by the belief in man's boundless capabilities, his will and reason, the assertion of the ideal of a free, liberated and creative human personality filled with the thirst for life, an active and energetic individual.**

The new understanding of the person and the sense of his/her life in the Renaissance philosophy is supplemented by new sociopolitical ideas and perceptions. The ideologists of the arising bourgeoisie – which was to destroy feudal orders in the struggle for their rights – resolutely rejected the medieval theories of "the divine nature" of the state, the superiority and power of the church in society, laying the grounds for a new political thinking. The problem of overcoming feudal dissociation and creating new bourgeois states was the burning issue of the day.

| The Renaissance Humanism |

The Renaissance philosophy in general, in spite of all its overt alienation from scholasticism, shares with the latter many things in common. However, philosophy was able to thrive on a new level, not related to scholasticism, only in the 17th century, during the post-Renaissance epoch.

ERGO

• the philosophy of the Middle Ages envelopes the period of the European history between the 5th and 15th centuries;

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- the philosophy of the Middle Ages is the second (after Antiquity) substantial historical type of classical philosophy;

- the main feature of medieval thinking is theocentrism (as opposed to the cosmocenrism of ancient philosophy);

- medieval concepts are based on the main principles of the Christian worldview: theocentrism, creationism, providentialism, eschatologism, etc.;

- the status and the functions of philosophy in the medieval European culture are defined by the balance between faith and reason;

- some specific interpretations of the balance between faith and reason define the dynamics of the problem field of medieval philosophy and its periodization;

- the main periods in the philosophy of the Middle Ages are apologetics, patristics and scholasticism;

- the aim of early medieval philosophy was to work out Christian dogmatic ideas (apologetics, patristics);

- the most important representatives of patristics are Origen, Tertullian, A. Augustine, etc.; these theologians placed faith resolutely above reason;

- the most significant figure of late medieval philosophy was Thomas Aquinas; his achievement was the systematization of the Christian philosophy and rationalization of theological orientations;

- the theoretical expression of the meaning of the scholastic period in medieval philosophy consisted in the debates between the nominalists and realists about the nature of the universals; the theological position was substantiated by the realists (Thomas Aquinas, Anselm of Canterbury, etc.); nominalism (P. Abelard) defended the materialistic thesis of the primacy of reason over faith ("I understand to believe");

- the Renaissance philosophy covers the period in the history of Europe between the 14th and the 16th centuries; it stresses the return to the ideas and values of ancient philosophy and is characterized by anthropocentrism, humanism and social-utopist doctrines.

CHECKLIST FOR SELF-EXAMINATION:

1. What period in the history of philosophy is called medieval?

2. Is medieval philosophy connected with ancient philosophy?

3. What new ideas (in comparison with ancient philosophy) are included into the Christian worldview?

4. What are the differences between theocentrism and cosmocenrism?

5. How was creationism expressed in medieval thinking?

6. What role did the principles of providentialism and eschatologism play in medieval social philosophy?

7. How was the question of the balance between faith and reason resolved during various periods of medieval philosophy?

8. What does the term "patristic" mean? What are the problems and who are the representatives of this period in the philosophy of the Middle Ages?

9. What are the features of scholasticism as the period of mature and late medieval philosophy?

10. What are the "universals" and what role did the problem of the universals play in scholastic philosophy?

11. What position did nominalism occupy in the solution of the problem of the universals?

12. What are the theoretical points of realism?

13. What is the answer of conceptualism to the question about the nature of the universals?

14. What are the merits of Thomas Aquinas in his systematization of medieval philosophy?

15. What role did medieval philosophy play in the dynamics of European culture?

THEME 2.3. PHILOSOPHY AND SCIENCE. THE PROBLEM OF SELF-DETERMINATION OF PHILOSOPHY IN EUROPEAN CULTURE OF THE MODERN ERA

QUESTIONS FOR STUDY:

2.3.1. The development of natural sciences and the problem of method in the philosophy of the Modern Era.

2.3.2. The basic gnoseological programs in the philosophy of the 16th–17th centuries: empiricism and rationalism.

2.3.3. The Socio-historical and worldview-related basics of the philosophical thought of the Enlightenment.

2.3.4. Classical German philosophy and its role in the development of the European philosophical tradition.

Basic philosophical concepts **(keywords):** logic, method, induction, deduction, hypothesis, intuition, empiricism, rationalism, agnosticism, sub-

stance, the idol of consciousness, sensationalism, transcendental, panlogism, apriorism, speculative.

2.3.1. DEVELOPMENT OF NATURAL SCIENCES AND THE PROBLEM OF METHOD IN THE PHILOSOPHY OF THE MODERN ERA

| Modern history |

The philosophy of the Modern Era is a historical type of classical philosophy of the 16–17th centuries. The 17th century was the time of great achievements in European philosophy, which left the universities (which remained at the disposal of neo-scholasticism) and became a subject of intense intellectual inquiry for philosophers, politicians, scientists, the military, diplomats and ordinary people. It was the period in European history when capitalist relations in industry became stronger and progressed, and colonial wars stimulated the growth of productive forces. In political life, it was the time of the first bourgeois revolutions (in England, Holland, etc.). In culture, educational and scientific tendencies opposed the lifeless atmosphere of religious scholasticism. The leading European powers came to the foreground of bourgeois development. The new bourgeoisie, unlike the old feudal nobility, actively participated in agricultural modernization, trade expansion and the development of manufacture. Social and economic transformations needed legislative reforms favouring the development of trade and industry, and stimulated sociopolitical thought.

The rapid development of natural sciences confirming their social usefulness by various technical inventions actualized gnoseological problematics. Scientific knowledge of nature, substantiating well-grounded and useful information, more often opposed the medieval ideal of knowledge based on contemplation. The basis for the development of scientific knowledge was established, primarily, due to the discoveries in physics (I. Newton's classical mechanics) and mathematics (R. Descartes). Science was supported by experiments and developed the knowledge which was further mastered by industrial production and technologies.

Among the outstanding scientists who formulated the main principles of classical mechanics, studying movement and interaction of material bodies, were **G. Galilee** (1564–1642) and **I. Newton** (1642–1727). Thanks to their efforts and the progress in mathematics (analytical geometry, differential and integral calculus, algebra, etc.), a new physical picture of the world was created, the picture, which had a huge philosophical value. G. Galilee

transformed the concept of "the two truths" into the doctrine of the "two books". One of them (the Scripture) was the book of divine revelation, and the other (Nature) – of divine creation. "The great book of nature" makes, according to Galilee, "the true subject of philosophy".

The 17th century saw a remarkable pleiad of outstanding thinkers, founders of original and comprehensive philosophical systems: **Francis Bacon** (1561–1626), **Rene Descartes (Cartesius)** (1596–1650), **Thomas Hobbs** (1588–1679), **Baruch Spinoza** (1632–1677), **John Locke** (1632–1704), **Gottfried Leibnitz** (1646–1716), **Isaac Newton** (1642–1727), **Pierre Gassendi** (1592–1655), **Blaise Pascal** (1623–1662), **Nikolas Malebranche** (1638–1715).

ISAAC NEWTON
1642–1727

The **major inquiry** of that exceptionally fruitful and innovative intellectual outbreak of the time **lay in a philosophical substantiation of scientific knowledge of nature and the search for an effective scientific method, which can be named and defined as epistemocentrism** (Greek: *episteme* – knowledge), meaning, of course, scientific knowledge. The rejection of ancient rationalism and medieval scholasticism was based on the progress of scientific (primarily, mathematical and natural scientific) knowledge. Though the concept of God was still present in the consciousness of the advanced thinkers,

FRANCIS BACON
1561–1626

nevertheless, it did not define the new understanding of the subject of philosophy (as it was in the Middle Ages). **Nature became the subject of philosophical knowledge.** Its purpose was to attain systematized knowledge about nature, while the main practical problem was new discoveries creating practical value and promoting the realization of "the kingdom of man".
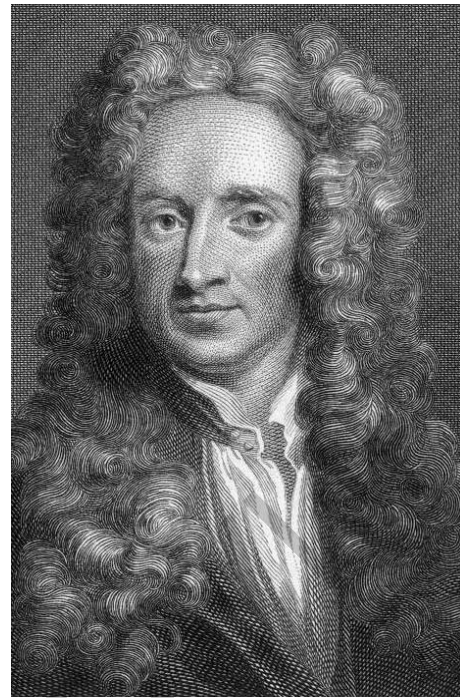
Philosophy resembled science with its impressive continuous achievements, and it followed science in the way the latter perceived the world, using scientific terms and concepts. Because the 17th and the 18th centuries is the period of great achievements in mechanics in the new European science, in philosophy, accordingly, in its ontological part, **mechanistic metaphysical materialism** was formed, which helped to understand the natural world. Besides, **liberalism** came into being and received a philosophical substantiation as a sociopolitical ideology of young European bourgeoisie that was filled with social optimism and oriented towards the future. With the new sociopolitical realities of the bourgeois society, which was developing very quickly, the definition of philosophical essence and origin was formulated, as well as the place of an individual, his/her value orientations, the principles of his/her communication and interaction with other individuals and with society as a whole.

Parallel to the formation of the new European philosophical rationalism, the problem of the method of scientific inquiry was becoming more and more conspicuous, and it defined the basic gnoseological positions of philosophy in the Modern Era.

2.3.2. BASIC GNOSEOLOGICAL PROGRAMS IN THE PHILOSOPHY OF THE 16TH–17TH CENTURIES: EMPIRICISM AND RATIONALISM

Empiricism and rationalism

A new understanding of the subject of philosophy generated a wide range of gnoseological questions: Is the world cognizable? To what extent? How is it cognized? What method of comprehending the world is most objective? etc.

In the broad sense of the word, the gnoseological problem is the problem of the relation between knowledge based on the senses and experience, and that based on rational logic. The solution of this problem led to the formation of two basic directions in the new European philosophy – **empiricism** and **rationalism.** Expressing two opposite points of view on the nature of knowledge and the source of true knowledge, empiricism and rationalism reflected the basic scientific methods applied by the scientists of the Modern Era. These methods include:

- F. Bacon's experimental-inductive method;
- R. Descartes' rationalistic method;
- G. Galilee's hypothetical-deductive method.

G. Galilee's **hypothetical-deductive method** was based on the application of two interconnected methods – experimental-inductive and abstract-deductive. He aspired to unite within scientific thinking the ability for abstraction and concrete perception of the natural phenomena and processes. Scientific experience, in Galilee's understanding, included a hypothesis (a theoretical assumption) which proves to be true (or does not prove to be true) during an experiment, and a deductive-mathematical substantiation of the outcomes of the experiment.

F. Bacon's **experimental-inductive method** consisted in consecutive and correct generalization of the results of an experiment revealing the secrets of nature. F. Bacon is the founder of **empiricism** in European philosophy, the representative of materialism in the English philosophy of the 17th century, and the creator of the methods of **scientific induction.** Giving the title *The New Organon* to his main work, F. Bacon thus contrasted inductive and deductive-syllogistic methodologies, developed by Aristotle in his *Organon*. The empirical method, in Bacon's understanding, needs the support of reason, the laws and the rules of logic, which would allow to obtain new knowledge in the course of generalization.

Bacon and Descartes

RENE DESCARTES (Cartesius) 1596–1650

R. Descartes' rationalistic method relied on the deductive logic of a conclusion made by proceeding from general to particular knowledge. The founder of European rationalism, R. Descartes trusted the huge heuristic force of the human reason, which must observe the four rules. These rules were formulated in Descartes' work "Rules for the Direction of the Mind". **The first rule** was the most important one and prescribed to recognize as true only what is learnt with absolute evidence and distinctness (**the rule of intellectual intuition**). **The second rule** demanded to mentally divide the investigated question into as many simple elements as possible, revealing thus the internal ties between parts of the object. **The third rule** required to build the inquiry starting from the simplest elements revealed at the second stage, and proceeding to the knowledge of the whole. And finally, one must do it as thoroughly as they can in order to be sure of the completeness of the list (of elements), and the absence of gaps.

Bacon and Descartes, thus, displaced the centre of philosophical problematics in the new European philosophy from ontology with its problems of life, **onto the area of gnoseology, the theory of knowledge,** in which a new focus emerged: the problematics of the subject and object, as well as the methods and conditions of obtaining objective knowledge, which would exclude any subjective insertions. Thus, each of them, with a philosophical substantiation, paved a methodological way to one of the two basic directions of the new European science: Bacon – **to the empirical, experimental natural sciences,** Descartes – **to the theoretical-mathematical natural sciences.**

Thus, in the philosophy of the Modern Era, the major problems of studying the nature of human knowledge were shaped. F. Bacon and R. Descartes showed that the problem of positive knowledge of the world needs close investigation, as it was soon done by the German philosopher I. Kant.

2.3.3. SOCIO-HISTORICAL AND WORLDVIEW-RELATED BASICS OF PHILOSOPHICAL THOUGHT OF THE ENLIGHTENMENT

Enlightenment

The 18th century became known in the history of European culture as the period of **the Enlightenment.** It was the epoch of the industrial revolution, transition from manual manufacture to industrial production, the use of steam energy, as well as of social, ideological and political rise of "the third estate". In science, this period was marked by the triumph of Newton's mechanics, which almost completely dominated the worldview of the epoch. The struggle of North Americans for their independence resulted in the creation of the United States. **"Kant killed God, like Voltaire killed the king"** – this witty ironic aphorism, which widely circulated among the European cultural elite of the post-revolutionary epoch, perfectly describes the sociopolitical consequences of the activities of the Enlighteners who had prepared the French bourgeois revolution both ideologically and spiritually, the revolution with its continuously working guillotines, ruthless terror, bloodshed and aggressive expansionism.

The Enlightenment as an ideological trend generated the **moderate** and **the radical wings.** The worldview position of the first (**Voltaire** (1694–1778), **J-J. Rousseau** (1712–1778), etc.) was **deism:** it admits the existence of God as the creator of the Universe and its laws, which regulate all the processes in it, but without God's intervention, including human affairs.

The radical wing (the French materialists: **J. O. La Mettrie** (1709–1751), **D. Diderot** (1713–1784), **C. Helvetius** (1715–1771), **P. d'Holbach** (1723–1789)) was characterized by the position of consistent **materialism** and **militant atheism.** The radicalism of the French Enlighteners can be explained by the fact that in France, class restrictions, which limited the possibilities for sociopolitical rise and self-development, remained unacceptable for the young bourgeoisie, a socially active third estate. Thus, the main feature of the French Enlighteners' worldview was **the cult of reason.**

VOLTAIRE
(François-Marie Arouet)
1694–1778

For the French materialists, nature and matter were the same thing, there was no extra-natural essence or original source for them. Their materialism, however, was **mechanistic** and **metaphysical,** as nature for them was a complex mechanical unit, in which all motions bear a mechanical character and are entirely regulated by the laws of mechanics. In the theory of knowledge, they adhered to **sensationalism,** giving priority to the senses in the cognitive process. The worldview of the Enlighteners is characterized by their **belief in social progress,** in the possibility to transform society on the basis of reason, science and technical progress.

2.3.4. CLASSICAL GERMAN PHILOSOPHY AND ITS ROLE IN THE DEVELOPMENT OF EUROPEAN PHILOSOPHICAL TRADITION

A great achievement of Classical German philosophy was **the discovery of the creative and active nature of the individual and their consciousness** in the cognitive process, the working out of a new understanding of dialec-

> **Classical German philosophy**

tics, as well as a dialectical method of studying reality and its transformation. Belief in the idea of progress, the ideals of freedom and humanism, confidence in the objective character of historical process are the major traits of Classical German philosophy. Its representatives are **I. Kant, its founder, I. Fichte, F. Schelling, G. Hegel, L. Feuerbach.**

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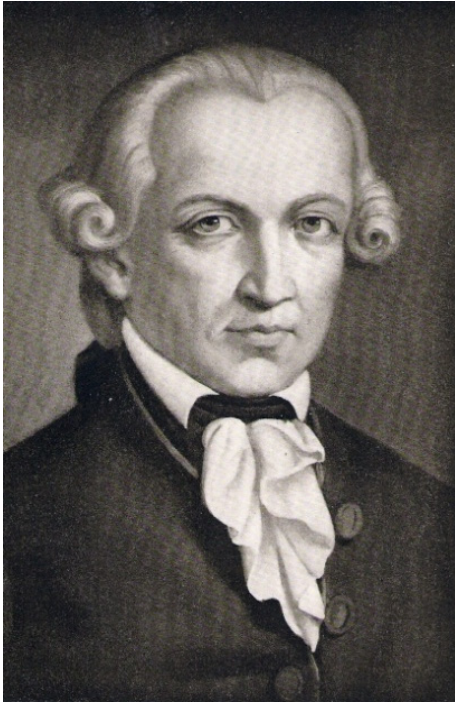
I. Kant

IMMANUEL KANT
1724–1804

I. Kant (1724–1804) formulated a new understanding of the subject and objectives of philosophy. He believed that philosophy is possible only as criticism (i.e., inquiry) of the cognitive abilities and possibilities of human reason. All previous philosophical systems, as Kant believed, were dogmatic in the sense that, without thinking twice, their authors tried to solve simultaneously the problems of being, without having investigated the issue whether our reason has the relevant cognitive capacity and abilities. Critical philosophy should answer, according to Kant, the following three questions: "What can I know? What should I know? What can I hope for?"

Answering the **first** question in his main philosophical work *Critique of Pure Reason*, Kant concludes that the cognitive capacities of human reason are not boundless. They have limits. Our knowledge, Kant believed, is limited **by the world of phenomena** (i.e., objects as they are presented to our consciousness). The things as they exist outside of our consciousness **(noumena, or the "things-in-themselves")** are not cognizable in principle. This restriction of cognition by the world of phenomena, the negation of the possibility to understand a "thing in itself" was named Kant's **agnosticism** (Greek: *gnosis* – knowledge, *a* – negation). No matter how inaccessible the "things-in-themselves" may be to our knowledge, according to Kant, however, they play an important role in the process of cognition, because they influence our senses, generating in our "experience" a disordered "variety of the sensual data", i.e. sensations. In our real sensual experience though, we are presented not with the chaos of sensations, but with an already ordered complex, perceived as a concrete object of reality. It means, according to Kant, that pre-experimental "aprioristic" informative forms, or structures, which are deeply rooted in consciousness, have automatically joined in in the action of synthesizing and connecting a disordered variety of the sensual data into one whole, i.e., they organize the initial chaos of sensations. Thus, **apriorism (or transcendentalism)**, is the doctrine about the presence of aprioristic, pre-experimental informa-

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tive forms in consciousness; it is the **second** major feature of Kant's gnoseology.

Kant distinguished **three informative abilities** in human consciousness: sensual experience (contemplation, perception), mind and reason (table 11).

Table 11.

Cognitive abilities of the human mind

- Sensual experience
- Mind
- Reason
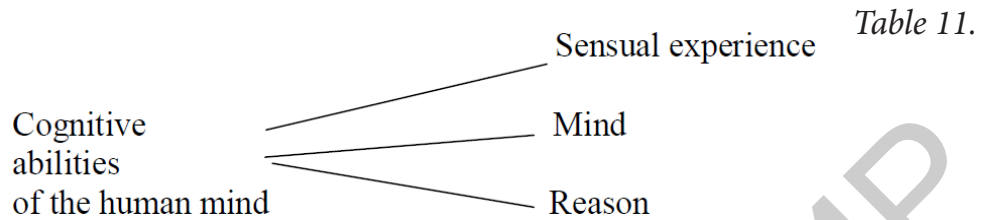
At the level of sensual contemplation, the aprioristic informative forms are, according to Kant, space and time. **Space** is the aprioristic form of external perception, and **time** – of internal perception. Thanks no these forms, the uniform nature of sensual experience is ensured, as well as the compulsion of the statements of geometry and mathematics, based on these forms. At **the level of the mind** (conceptual activity), the aprioristic informative forms are represented by **12 categories** ("pure concepts") of the mind (Kant divided them into 4 groups – quantities, qualities, relations and modalities, 3 categories in each of these). Thanks to the above, the uniform nature and compulsion of conclusions of theoretical natural sciences is ensured.

The reason, according to Kant, is the highest synthesizing ability inherent to consciousness. Its purpose is to direct the mind towards the ultimate possible generalization and synthesis of the knowledge which it receives through cognitive experience. Owing to this fact, there are **three ideas in the mind,** which express a possible ultimate unity in the world of phenomena: **the idea of the world** as an ultimately possible unity of natural phenomena; **the idea of the soul** as an ultimately possible unity of the mental phenomena; and **the idea of God** as a uniform unconditional cause of all phenomena. Therefore, when the reason ignores this fact and tries to obtain authentic knowledge about these ideas, it inevitably runs into **antinomies,** or such contradictions which admit equally true, but mutually exclusive decisions. "The questions whether the world has a beginning and its extension in space a boundary; whether there is anywhere, perhaps in my thinking self, an indivisible and indestructible unity, or whether there is nothing but that which is divisible and perishable; whether my actions are free or, like those of other beings, controlled by the strings of nature and fate; whether, finally, there is a supreme cause of the world, or whether natural things and their order constitute the ultimate object, at which all our consideration of things must stop – these are questions for whose solution the mathemati-

cian would gladly give up his entire science; for that science cannot give him any satisfaction in regard to the highest and most important ends of humanity"[12]. It is not possible for human reason to unequivocally resolve these problems. Their detection in the theoretical mind, as Kant considered, testifies to the fact that reason, having left the firm soil of experience, has gone out of its limits, into the area of basically incognizable "things-in-themselves". Therefore, Kant rejected all the previous rational proof of God's existence offered by philosophy. God for the theoretical mind, according to Kant, is only one of the three ideas of pure reason, and its existence is possible both to prove and to disprove to a similar effect.

"What should I do?" is the second question, which, according to Kant, is the question of not theoretical, but **practical philosophy** – that of morals and a person's relations with other people. According to Kant, everyone should build these relations on the basis of the requirements **of the moral law and "a categorical imperative"** – the voice of our conscience which, as an aprioristic structure, is placed into the soul of each person and orders them to treat other people as a purpose, but not as a means of achieving our own purposes. Thus, Kant's "categorical imperative" is close to the famous "golden rule of morality": "Do unto others as you would have them do unto you". Thus, Kant's ethics is the ethics of a steady moral self-improvement that rejects any compromises with conscience, or concessions to natural propensities, or human egoism and self-interests. Any deviations from the requirements of the moral law deprive, according to Kant, our behaviour of the high status of real moral behaviour.

The answer to **Kant's third question, "What can I hope for?",** follows from his theory of morals and asserts that the person who steadily follows the instructions of the moral law, can lay their hopes with God. Traditionally, in the Middle Ages, morals were for the most part derived from religion. Kant, following other Enlighteners, **derives religion from morals.**

G. HEGEL'S
OBJECTIVE IDEALISM

G. Hegel

Georg Hegel was the most outstanding representative of classical German philosophy, after Kant. Like Fichte, Hegel also disagreed with Kant not on the problem of the existence of "things-in-themselves", but because of the doctrine of their non-cognoscibility. According to Hegel, there are no in-

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[12] *Kant, I.* Critique of Pure Reason / I. Kant; transl. by P. Guyer, A. W. Wood. – Cambridge: Cambridge University Press, 2001. – P. 496.

cognizable "things-in-themselves" in reality, they are uniform in essence, and such uniform essence, or fundamental element of all things, is **"the world reason"** (**"world spirit", "absolute idea",** i.e., a certain objective impersonal spiritual beginning). For Hegel, "what is reasonable is real, that which is real is reasonable". Thus, Hegel's philosophy is **objective idealism,** the major scientific achievement of which was **dialectics and the dialectical method** that received modern interpretation thanks to Hegel. It means that dialectics after Hegel is understood as opposite to metaphysics, as a general concept of development and interrelation of all phenomena and aspects of reality.

GEORG HEGEL
1770–1831

The uniform algorithm for any process is described by Hegel with the help of three laws of development. The first one, the law of **contradiction,** discloses the source, or the cause of any development. The second law – **the law of transition from quantity to quality** – describes the mechanism of any development process. The third law – **the law of negation of the negation** – means that negation of any negation always gives us affirmation.

Continuous objectivization of spirit, according to Hegel, **is the world historical process,** because the state is the main player acting in the foreground. The world reason is the original subject of world history, it uses, at different stages of history, people – in groups and individually – as a means for realization and achievement of the **"absolute ultimate goal of history". This goal is the idea of freedom.** "The History of the world is none other than the progress of the consciousness of Freedom; a progress whose development according to the necessity of its nature, it is our business to investigate. …But even regarding History as the slaughter-bench at which the happiness of peoples, the wisdom of States, and the virtue of individuals have been victimized – the question involuntarily arises – to what principle, to what final aim these enormous sacrifices have been offered"[13]. World history, according to Hegel, is the arena of cruel struggle, not happiness. "Periods of happiness are blank pages in it, for they are periods of

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[13] *Hegel, G. W. F.* The Philosophy of History / G. W. F. Hegel; transl. by J. Sibree. – Mineola, N. Y.: Dover Publications, Inc., 2004. – P. 19–21.

harmony – periods when the antithesis is in abeyance. Reflection on self – the Freedom above described – is abstractly defined as the formal element of the activity of the absolute Idea”[14].

LUDWIG FEUERBACH'S ANTHROPOLOGICAL MATERIALISM

L. Feuerbach

LUDWIG FEUERBACH
1804–1872

Ludwig Feuerbach (1804–1872) completes the brilliant pleiad of outstanding thinkers of classical German philosophy. In his youth, he was a follower of Hegel's philosophy. However, under the influence of the works of the 18th century French materialists, he broke off from Hegel's idealism and took a materialist position. Feuerbach's philosophy is **anthropological materialism,** because in the centre of philosophy, according to him, there should be the problem of the person. The new philosophy, he asserted, turns *the person, including nature* as the basis of the person, into a unique universal subject of philosophy, transforming, hence, *anthropology, including physiology*, into a universal science.

In his understanding of a person, Feuerbach emphasizes the natural, biological beginning, and consequently, underestimates the social dimension and social milieu of human life. "I am a real, sensuous being and, indeed, the body in its totality is my ego, my essence itself"[15]. In such conclusions, there is an essential drawback of his philosophy, which was caused by the logic of his struggle against idealism in general and against Hegel's objective idealism in particular.

In his main philosophical work *The Essence of Christianity,* Feuerbach reveals an affinity between philosophical idealism and religion. It consists in the fact that in the former and in the latter case, consciousness, intelligence and will as the intrinsic human qualities become detached and alienated from a person, as they turn into an independent substance and become the object of worship. Feuerbach saw his super-goal in disclosing the secret of this metamorphosis.

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[14] *Hegel, G. W. F.* Lectures on the Philosophy of History / G. W. F. Hegel // Complete and unabridged. Newly / transl. by R. Alvarado. – Aalten: WordBridge Publishing, 2011. – P. 25.

[15] *Feuerbach, L.* Principles of the Philosophy of the Future / L. Feuerbach; transl. by M/ Vogel. – Indianapolis, Indiana: Hackett Classics, 1986. – P. 54.

Feuerbach reduces all the richness of social relationships and connections between people in society mainly to the moral and sensual-emotional relationships, primarily to the relationships based on the sensual, or sexual love. Besides, he believed the new philosophy to be rooted in true love. This means that Feuerbach was unable **to overcome the idealist approach** in his understanding and interpretation of social phenomena. This is one of the major shortcomings of his philosophy. Feuerbach's materialism, which does not transcend the borders of ontology, is **metaphysical materialism.** Heated by the ideological dispute with Hegel, Feuerbach did not notice and did not assess properly the major achievement of Hegel's philosophy, its dialectic. Discarding Hegelian objective idealism, Feuerbach, as Engels said, threw the baby out with the bathwater. Therefore, he could not give a dialectical character to his anthropological materialism, which is also a major shortcoming.

Feuerbach occupies **a sensualistic position** in gnoseology. He insists on the primacy of sensual knowledge in the cognitive process. Feuerbach placed man at the center of philosophy. He foreshadowed many ideas of the philosophy of "human existence", or existentialism, of the twentieth century. Truth, according to Feuerbach, is not in thinking, nor in knowledge itself. **"Truth is only the totality of human life and of the human essence"**[16]. In the nineteenth century, his anthropological materialism gave a powerful impetus to the formation of the materialist philosophy of K. Marx and F. Engels.

Classical German philosophy completes the classical period of European philosophy. Further reconsideration of the subject of philosophy, its functions and purposes come under postclassical philosophy, which forms a complex palette of philosophical discourses and philosophical thought.

ERGO

• the philosophy of the Modern Era is a profound historical type of classical European philosophy of the 16th–17th centuries;

• the new philosophical thinking reflects early bourgeois values and attitudes associated with the development of the capitalist formation in general;

• the source of personal and social wellbeing is the scientific study of nature and practical application of the obtained knowledge;

• the formation of rationalistic thinking of the Modern Era took place against the backdrop of the critique of the Renaissance hylozoism, medieval scholastics and contemplation;

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[16] *Feuerbach, L.* Principles of the Philosophy of the Future / L. Feuerbach; transl. by M. Vogel. – Indianapolis, Indiana: Hackett Classics, 1986. – P. 71.

• in the Modern Era, philosophy, together with the natural and mathematical sciences, develops the problem of the method of scientific knowledge;

• empiricism and rationalism are opposite views on the source of true knowledge; the empiricists (Bacon and others) believed that "There is nothing in the mind which was not first in some manner in the senses"; the rationalists (Descartes, and others), on the contrary, stated that it is "nothing other than thinking";

• the Enlightenment philosophy is distinguished by the belief in human reason and social progress based on people's scientific and technological activities;

• the social views of the 17th–18th century thinkers included the concept of a public contract (T. Hobbes, J.-J. Rousseau and others), the theory of natural law;

• classical German philosophy is characterized by a mixture of idealism and dialectics (Kant, Hegel), materialism and metaphysics (Feuerbach);

• During the critically oriented period of his work, Kant committed a "Copernican revolution" by making a person (subject) and their cognitive abilities the central theme of his philosophy;

• as a result, Kant concludes that there are two kinds of existence of things: "things-in-themselves" (noumena) and "things-for-us" (phenomena); the latter are cognizable, and the former are not;

• Kant's philosophical position admits the existence of the objective world (materialism), but denies the possibility of the knowledge of essence ("things-in-themselves") – agnosticism;

• Hegel's philosophy is a classical system of objective dialectical idealism; the world is an Absolute Idea which develops;

• Hegel's dialectic is a mode of existence of an absolute spiritual beginning, the way of its self-development and self-knowledge;

• Unlike Hegel, L. Feuerbach was a materialist and a metaphysician; Feuerbach rightly criticized Hegel for his idealism;

• the philosophy of Feuerbach is anthropological materialism, since he regards man as part of nature, and not as a socially active creature.

CHECKLIST FOR SELF-EXAMINATION:

1. What are the main features of modern philosophy?

2. How are modern European philosophy and science connected?

3. What methods were worked out through the development of science in the 17th century?

4. What is the meaning of the dilemma between empiricism and rationalism?

5. What idols of the human mind does F. Bacon speak about?

6. What are the rules of the direction of the mind, according to R. Descartes?

7. How does Spinoza solve the problem of the dualism of substances?

8. How did they settle the principle of the sovereignty of reason during the Enlightenment?

9. What is the meaning of the theory of "natural law" and the concept of "social contract"?

10. Why is Kant's philosophy called "critical"?

11. What method did Hegel use in his philosophy?

12. Why is Feuerbach's materialism called "anthropological"?

THEME 2.4. FORMATION AND BASIC DEVELOPMENT STRATEGIES OF POSTCLASSICAL PHILOSOPHY

QUESTIONS FOR STUDY:

2.4.1. Criticism of the classical philosophers. The irrationalization of philosophy.

2.4.2. Marxist philosophy.

2.4.3. The program of overcoming metaphysics and the main historical forms of positivist philosophy.

2.4.4. Religious philosophy in the context of modern European culture.

2.4.5. The main strategies of postclassical western philosophy in the twentieth century.

2.4.6. Modern western philosophy at the turn of the 21st century.

Basic philosophical concepts **(keywords):** irrationalism, criticism, will, pessimism, nihilism, reassessment of values, eternal return, superman.

2.4.1. CRITICISM OF THE CLASSICAL PHILOSOPHERS. IRRATIONALIZATION OF PHILOSOPHY

Postclassical philosophy emerged as a result of critical overcoming of the ideological heritage of modern philosophy in the conventional form, especially in classical German philosophy.

Postclassical philosophy

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Classical philosophy in general, and classical German philosophy in particular, relied on the cognitive possibilities of the mind, on the progress in science and technology, and on the ideals of liberty, equality and fraternity. However, the cognitive and socio-economic conditions in the 19th century were formed due to various objective and subjective factors and circumstances. So, an interest in culture and philosophy sprang up, which was not directly related to science and the rational aspects of human existence and society. Postclassical philosophy was not homogeneous, and its main founders responded to the new life conditions of humankind in different ways.

The first representatives of postclassical philosophy were the Danish philosopher S. Kierkegaard – the founder of existentialism; the French philosopher Auguste Comte – founder of positivism; the German thinkers Karl Marx and Friedrich Engels – creators of the philosophy of historical and dialectical materialism; the German philosophers Arthur Schopenhauer and Friedrich Nietzsche – founders of modern irrationalism; the Austrian scientist and philosopher Sigmund Freud – the discoverer of the phenomenon of the unconscious. The philosophical doctrines of A. Schopenhauer and F. Nietzsche were among the theoretical sources of the philosophy of existentialism, and Freud's philosophical ideas had a major influence on virtually all types of postclassical philosophy of the late 20th – early 21st centuries.

Irrationalism
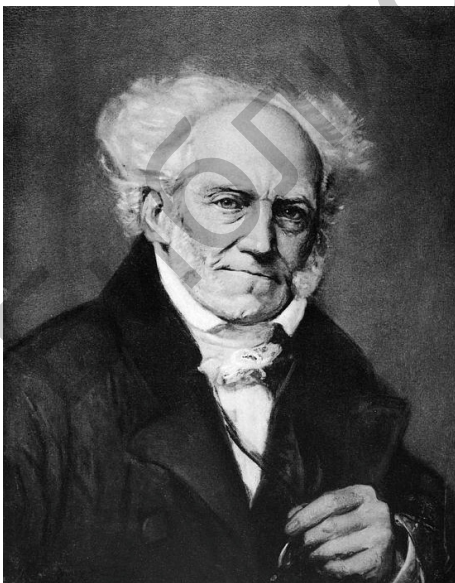
**ARTHUR
SCHOPENHAUER
1788–1860**

Arthur Schopenhauer (1788–1860) was one of the first to develop the principles of irrationalism in the philosophy of the nineteenth century. In his work ***The World as Will and Representation*** (1818), he attempted to go beyond the classical philosophy of Kant and Hegel. The world, according to Schopenhauer, constitutes will, if regarded as a thing in itself; but viewed as a thing given to us – it is representation.

Will is the absolute beginning of all existence, a cosmic and biological creative force. Man is a slave of will. It is will that forces human beings to live, no matter how meaningless their existence is. Will tempts an individual with the ghosts of happiness. However, even human intelligence is just a tool of the Will to life, by which a person realizes their own desires.

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This circumstance which appears tragic to a human being, leaves only one reasonable way out – to extinguish the will to life. Ancient Indian sages who expressed it in the doctrine of Nirvana first discovered this truth, according to Schopenhauer.

Schopenhauer distinguished two kinds of people who managed to escape from the manacles of will: **saints in this life, and geniuses in the arts.** A genius in art lives by pure intuition. He is a weak-willed and timeless subject of knowledge. Ordinary people, according to Schopenhauer, are not capable of contemplation of this kind, because they are satisfied not by pure contemplation, but by unfulfilled desires, or, if their desires are satisfied, by boredom. However, Schopenhauer argued, each person has three highest values of life: health, youth and freedom. While these are available, an individual is not aware of them and does not appreciate them, and in this sense, they are negative values.

With the help of these and similar arguments, Schopenhauer substantiated **the principles of philosophical irrationalism as a worldview, in which the achievements of reason in learning the truth are denied and the role of emotional and volitional factors is made absolute.**

His irrationalism was closely associated with pessimism and consisted in the fact that life has no purpose: it is a soulless movement. Only **the unconscious, irrational cosmic will** has substantial value. Will as an irrational principle is, according to Schopenhauer, the foundation of peace and life. Proceeding from Schopenhauer's ideas, **Friedrich Nietzsche** (1844–1900) moved further along the way of the irrationalization of philosophy, proving the notion that the world, on the one hand, is in the state of becoming: it is a form of life; and on the other hand – it is the will to power. From this perspective, knowledge, religion, morality, beauty and other values of life are only the manifestation of an irrational will to power. In accordance with Nietzsche's ideas, man is not the highest, but the lowest being. The German irrationalist argued that it is a mistake to speak about development and progress as a movement from bottom to top, from simple to complex things, because it is not development which is true, but "eternal return", or circumambience. He argued that the source of knowledge is not the truth, but aberration, and that the Christian God is dead, and the future is with Superman.

Nietzsche came to these ideas under the influence of Schopenhauer's philosophy and the musical works of the German composer Richard Wagner. He borrowed the idea of Will as the fundamental basis of the world from Schopenhauer, and the idea of embodiment of the Greek ideal of art,

FRIEDRICH NIETZSCHE
1844–1900

unjustly forgotten in European history, – from Wagner. The most important works of Nietzsche are the following: **"The Birth of Tragedy from the Spirit of Music", "Human, All Too Human", "The Gay Science", "Thus Spake Zarathustra", "Beyond Good and Evil", "The Antichrist", "The Will to Power",** etc. The basic concepts of Nietzsche's irrationalistic philosophy are **"the will to power", "nihilism", "Superman", "the eternal becoming", "reevaluation of all values".** The essence of life, in his opinion, is the "will to power", because all living beings aspire to power.

The central concept of Nietzsche's philosophy is **"Superman",** because that Superman should replace the deceased Christian God. The prototype of Superman is an individual who lives without guidance, who is responsible for his own actions and his own life, and who doesn't shift this responsibility onto others. A man of this type is like a bridge between animals and humans; he is also like an arrow, aimed towards superman. According to Nietzsche, Christian morality does not contribute to the formation of a superman, because it weakens the instinctive component in man. Superman rises above the "herd", the crowd, its biases and hypocrisy, and creates a new morality of a fighter and a warrior.

Schopenhauer's younger contemporaries, and Nietzsche's older ones, were Marx and Engels, who proposed a different path of the development of postclassical philosophy – such critical attitude towards the values of the bourgeois society, which would not break away from the principles of reason and science.

2.4.2. MARXIST PHILOSOPHY

Basic philosophical concepts **(keywords):** materialist concept of history, dialectical materialism, social being, social consciousness, base, superstructure, socio-economic formation, practice.

Marxism

Marxist philosophy came into existence in the 1840s. Its founders were the German thinkers **Karl Marx** (1818–1883) and **Friedrich Engels** (1820–1895). The dialectical materialist philosophy that they created, was based on the premises of classical philosophy, as well as concrete scientific socio-humanitarian and natural sciences.

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The most important theoretical source of the philosophy of Marxism was classical German philosophy and, above all, the idealist dialectics of Hegel's and Feuerbach's anthropological materialism. The founders of Marxism clearly understood the difference between their philosophical worldview and that of classical philosophy, or, in their terminology, "philosophy in the old sense of the word". Out of the entire classical philosophy, only its methodology – formal logic and dialectics, and materialism as the basis of a new scientific philosophical worldview – were important for them.
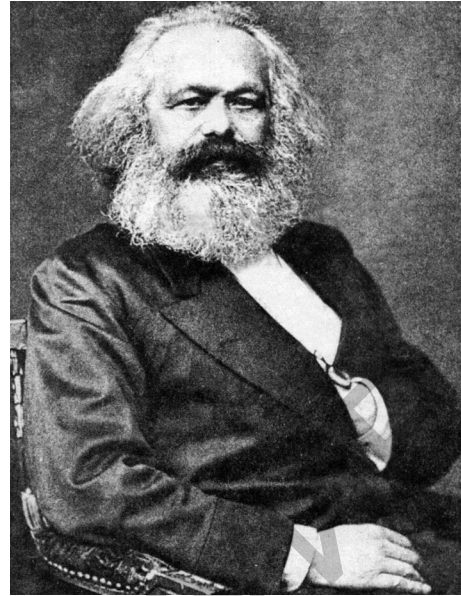
KARL MARX
1818–1883

A significant socio-humanitarian premise of Marxism was British classical political economy, outlined by its prominent representatives – Adam Smith and David Ricardo. In this economic theory, Marx and Engels particularly appreciated the labour theory of value, which deduced the basis of the social wealth from material production and people's social life.
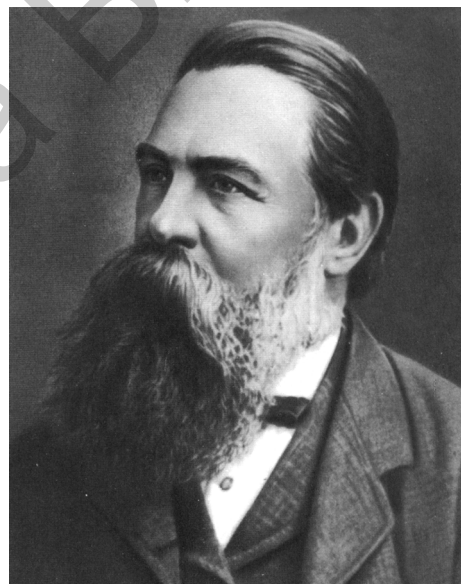
Some other **ideological premises** of Marxism are the concepts of **the French utopian socialists A. Saint-Simon, Charles Fourier** and the Englishman, **Robert Owen.** The adherents of pre-Marxist ideology of socialism sharply criticized the evils of the

FRIEDRICH ENGELS
1820–1895

bourgeois society and justified the necessity of creating a society in which public ownership and collective labour would satisfy the reasonable needs of a person.

The natural scientific background of Marxism, according to Engels, is, firstly, **the law of the conservation and transformation of energy; secondly, the cell theory, and, thirdly, the Darwinian concept of the origin of species through natural selection.**

Marx's most important philosophical works are: **"Economic and Philosophic Manuscripts of 1844", "Theses on Feuerbach" (1845), "The Pover-**

ty of Philosophy" (1847), "The Eighteenth Brumaire of Louis Napoleon" (1852), "Economic manuscripts, 1857–1858" , "A Contribution to the Critique of Political Economy. Preface". The basic economic work of Marx's, which is of great philosophical significance, is *Capital.*

Among Engels' most important philosophical works are: **"Anti-Dühring" (1878), "Dialectics of Nature"** (manuscript of 1873–1883, first published under that title in 1925 in the USSR), **"The Origin of the Family, Private Property and the State" (1884), "Ludwig Feuerbach and the End of Classical German Philosophy" (1888).** A number of philosophical works of Marxism were composed by Marx and by Engels jointly: **"The Holy Family" (1845)** and **"German Ideology" (1846).** Particularly important among these is the **"Communist Manifesto" (1848).**

Marxist philosophy is rich in a variety of theoretical generalizations and conclusions, ideas and positions. However, among them one of the most extensively developed is the idea of the materialist **concept of history, or historical materialism.** This idea appealed to the founders of Marxism throughout their philosophical career; they constantly enriched and modified it.

The materialist concept of history is a general philosophical, ideological and methodological concept. In it Marx and Engels used such categories as a "mode of production", a "socio-economic formation", "productive forces", "industrial relations", "base", "superstructure", "social being", "public opinion", etc. Taken in their conjunction, they reveal the ideological and methodological content and various aspects of the materialist concept of history.

The materialist concept of history comes from the fact that the conditions of human life and social being determine people's views, their aims, value systems, and different concepts. The main basic principle of the materialist concept of history is the idea that **social being determines social consciousness.**

Social being is the actual process of life – social matter that is reflected in public consciousness. **Public consciousness** is the social being made conscious, which, however, is relatively independent.

The Marxist idea that **social being determines social consciousness,** was the result of a materialistic solution of the basic question of philosophy as applied to society. This idea points to the materialistic nature of the philosophical worldview of Marxism.

Public consciousness, being secondary to the social being, however, is active and has the internal logic of development. This logic is determined by the

dialectical continuity – the old thinking has a major impact on the new ideas. The functioning of public consciousness is manifested, for example, in the fact that in the history of humankind, revolutions in consciousness usually precede political and social revolutions.

Marx and Engels pointed out the most important thing in public being: regardless people's will and desires, *material production and reproduction of life* makes up the foundation of their lives.

Marx argued that this mode of production determines the social, political and intellectual life process of society, namely, the division of society into social classes, its forms of political structure, as well as the features of the worldview and spiritual culture.

A mode of production is the unity of the productive forces and production relations. **Productive forces** are work tools, labour resources and conditions, as well as the people with appropriate qualifications and experience. **Relations of production** are the economic relations between people in the production process. These are property relations, as well as sharing, distribution, consumption, etc. of the wealth. In order for the production process to begin, the subjects of production must be connected with the resources and tools.

Work tools may belong to society, groups and individuals. Therefore, it is the property relations that determine the relations of production, exchange, distribution and consumption of goods. The social, political and spiritual structure of society is also ultimately determined by the property relations. Productive forces and relations of production are in a symbiotic relationship. Specific relations of production correspond to a certain level and nature of development of productive forces. This pattern reveals the mechanism of historical change of the modes of production. The productive forces are developing faster than the transformation of relations of production.

Karl Marx substantiated the idea about the forthcoming epoch of social revolution in which the productive forces determine the need to change the relations of production. This, in its turn, leads to the changes in other spheres of society.

Marx, on the basis of profound study of the nature of the modes of production, came to a fundamental ideological and methodological conclusion. People, participating in the production process, create not only material wealth, but also reproduce their sociality, or social relations. They are divided into unequal social groups and form distinct political institutions. Finally, in the production process people reproduce the society and themselves as members of this society, and their social essence.

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Considering **the structure of society,** Marxism operates with the categories of the "basis" and "superstructure". **The basis** is a complex of relations of production, an economic order of society. Above the basis, there is **the superstructure,** which includes public consciousness, ideological relations and corresponding public institutions and organizations. The superstructure is defined by the basis. The state, the law, the spiritual life of society make up the superstructure, according to Marxism. These phenomena, however, are rooted in the "material life relationship", they rely on the "real base" and depend on it. This real base does not make the basis of the political and legal superstructure, but rather defines it. Marxism sees the ultimate reason of all important historical events mainly in the economic development of a given society.

The materialistic understanding of history allowed Marx to find out common recurrent features in the economic base of several countries and to formulate the idea of a concrete historical type of society – a socio-economic formation.

A socio-economic formation is a society at a definite stage of historical development, a society with a peculiar, distinctive character of ownership, level of development of the productive forces, characterized by a particular social and political structure. The basis of a socio-economic formation is a mode of production of material goods.

The change of socio-economic formations (Marxism defines five basic socio-economic formations: **primitive, slaveholding, feudal, capitalist and communist**) represents a natural historical process which is defined by objective laws of social development.

The concept of classes and class struggle as the driving force of history, and the dictatorship of the proletariat as its highest and final form is a vital part of the political philosophy of Marxism. The Marxist social-class approach to the analysis of social phenomena implies that nothing in society can be explained outside the context of class interests.

As Marx and Engels believed, the logical result of class struggle of the proletariat against the bourgeoisie is the establishment of the dictatorship of the proletariat. In it, they saw *genuine democracy for the workers*, and at the same time an instrument of abolition of the old bourgeois relations, a tool for constructing a new society.

Marx did not consider his teaching about the socio-economic formations as a historical-philosophical theory to be a universal way that peoples are fatally doomed to follow.

Emphasizing the *objectivity* of the laws of history, Marx and Engels pointed out that they are not implemented automatically but through the actions

of people who are specific subjects of public relations. **The driving force that is behind the historical process,** and the creators of history are **the masses** – the subject of material production, as well as other social communities, classes, their organizations, separate individuals, outstanding persons. The methods and results of social laws depend not only on the objective conditions of the historical process, but also on the level of consciousness and the organization of the subjects.

Marxist social philosophy is closely linked with the concept of man. According to Marx, man does not just live, feel, worry, exist, but he realizes his potential and abilities in a specific mode of being – in productive activity, in work. He is the same as the society, which allows him to work in a certain way. The essence of man lies not in his natural physicality ("beard or blood"), but in his social skills, *connections and relationships with other people.*

Marx's philosophical conception of man is closely linked to the socio-historical, activity-related concept of knowledge (epistemology), the most important place in which belongs to **the principle of practice as the basis, purpose and criterion of the validity of knowledge.**

The development of the new historical form of dialectics, which differs, in terms of worldview, from Hegel's concept of development "standing on its head" is an important part of Marxist philosophical heritage.

The main principles of dialectics, postulated by Hegel (the unity of opposites, the relationship of quantitative and qualitative changes and negation of the negation), began to be comprehended in Marxism as *the most general laws* of nature, society and human thought.

2.4.3. PROGRAM OF OVERCOMING METAPHYSICS AND MAIN HISTORICAL FORMS OF POSITIVIST PHILOSOPHY

Basic philosophical concepts **(keywords):** positivism, empiriocriticism, neopositivism, postpositivism, the law of three stages of the development of human mind, phenomenalism, verification, conventionalism, physicalism, revolution in science, paradigm, scientific community.

Positivism (Latin: *positivus* – positive) is the philosophical doctrine based on the assertion that original, "positive" (first of all, concrete-scientific) knowledge is the supreme type of knowl-

A. Comte's positivism

edge, and that classical philosophy claiming for an independent study of reality, has no right to exist. The central problem of positivism is the problem of *interrelation of philosophy and science.*

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The French thinker A. Comte (1798–1857) in his works "Course of Positive Philosophy" (1830–1842) and "A Discourse on the Positive Spirit" (1844) developed the philosophy of positivism, or the philosophy of the positive, concrete-scientific knowledge.

Not accepting the abstract philosophy, which had the governmental support in Germany in the 1920s – 30s, Comte set himself the task to cure philosophical knowledge of the illness of abstract speculativeness. As a remedy, he suggested the means which was already known during his times: by making philosophy face science, and through a corresponding reorganization of the principles of philosophical activity. Attempts to "scientify" philosophy had been made long before Comte. That's why a short explanation is needed here.

In the 16th – 17th centuries, many philosophers of the Modern Era, inspired by the success of sciences, developed plans of transformation of the whole structure of philosophy into a scientific workshop. For example, B. Spinoza, operating with axioms, theorems, and lemmas, built his treatise *Ethics* on the geometrical method. T. Hobbs tried to elaborate the doctrine about politics, law and morals with the principles of mechanics. The reunion of philosophy and science promised huge benefits to the former by, first of all, taking philosophical knowledge onto the highway of progressive development. On the one hand, Comte shared the progressivist illusions connected with the dynamics of concrete-scientific knowledge; on the other hand, he understood that using conventional scientific methods in studying society didn't bring fruitful results (table 12).

Table 12.

**HISTORICAL FORMS
OF POSITIVIST PHILOSOPHY**

Historical forms	Representatives
Classical positivism	August Comte, Herbert Spencer, John Mill
Empiriocriticism	Ernst Mach, Richard Avenarius
Neopositivism	Bertrand Russell, Moritz Schlick, Rudolf Carnap, Ludwig Wittgenstein

A. Comte considered that his special merit in philosophy was the discovery of the law of three stages of spiritual development. According to this law, humankind passes **three stages of evolution: the theological stage, the metaphysical, or abstract stage, and the positive (scientific) stage.** All types of culture and consciousness – individual, social and national – pass through these three stages. The third, positive stage started around 1800 and marked the point at which science and new philosophy asserted their place in the life of society.

The indication that the positive stage has been reached, is the domination in social consciousness of the law of constant subordination of *imagination* to *observation*. According to this law, only those things may be called scientific, which are subject to observation, and the task of science is not to explain, but to *describe* facts.

His doctrine about the organization and the structure of science has been named the encyclopedic law, or the **Hierarchy of Sciences.** He thought that the hierarchy of sciences is the following: **Mathematics, Astronomy, Physics, Chemistry, Biology and Sociology.** This hierarchy he considered to be eternal and unchangeable. The role and value of positivist philosophy lay in the ideological meaning of the law of Hierarchy of Sciences, and the propaganda thereof must be the means of distribution of positivist philosophy in *the system of higher education.*

The core of positivist philosophy was **the orientation towards science.** The idea of this philosophy **(phenomenalism)** was specified in the suspicious attitude of positivists to deductive thinking, and was supplemented with the apologia of inductive thinking (inductionism). Two concepts made the ideological creed of the first form of positivism: the concept of **"progress"** and the concept of **"order".**

The second historical form of the philosophy of positivism was developed by the Austrian scientist **Ernst Mach** (1838–1916) and the Swiss

Empiriocriticism

theorist **Richard Heinrich Ludwig Avenarius** (1843–1896). This form of positivism is sometimes called machismo – after Ernst Mach. The other designation of the second form of positivism – **empiriocriticism** – is connected with the name of Avenarius. Avenarius wrote the treatise **"Critique of Pure Experience"** (1888–1890). The word *"empiriocriticism"* means "the critique of experience" (Greek: *empirio* – "experience", and *critic* – "to judge, assort").

The representatives of this direction follow the basic aim of positivism – protection of positive knowledge. They insist on the necessity of struggle of

science against the domination of the speculative approach, on withdrawal from science of such concepts as "substance", "causality", "material", "ideal", etc. Thus, at the second stage of positivism, the problem of demarcation of science and the classical philosophical worldview was being resolved.

The **third form** of philosophy of positivism is **neopositivism** (literally, "new positivism"). It was connected with the name of the British logician, mathematician and philosopher *Bertrand Russell* (1872–1970). In mathematics, he was known as one of the authors of a new program of its development. It was called **logicism,** i.e., deduction of fundamental concepts of mathematics from the principles of formal logic.

Similar ideas were developed by the Austrian philosopher **Ludwig Wittgenstein** (1889–1951) in his work **"Tractatus Logico-Philosophicus"** (1921). In his opinion, the world consists of facts (not things). Facts depend on each other, and the connections between them are described by rules of *mathematical logic.*

Neopositivism arose not accidentally. It was also an attempt to overcome the methodological limitations of empiriocriticism, and to answer philosophical questions arising in the course of the revolutionary restructuring of the principles of modern mathematics and logic.

**ERNST MACH
1838–1916**

**LUDWIG
WITTGENSTEIN
1889–1951**

For an accurate understanding of the meaning of the philosophy of neopositivism, it is essential not to forget that for neopositivists the scientific character of knowledge is identical to its logicality. Logical knowledge is comprehended, and its organization corresponds to the laws of formal logic (first of all, propositional logic).

We cannot assert that there was complete correspondence among the views of various representatives of the philosophy of neopositivism – British,

Austrian, and Polish. Nevertheless, it is quite possible to present the originality of the philosophical doctrine of neopositivism as the unification of the principles of *verification, physicalism* and the principles of *phenomenalism* and *conventionalism* (table 13).

PRINCIPLES OF THE PHILOSOPHY OF NEOPOSITIVISM

phenomenalism   verification   conventionalism   physicalism
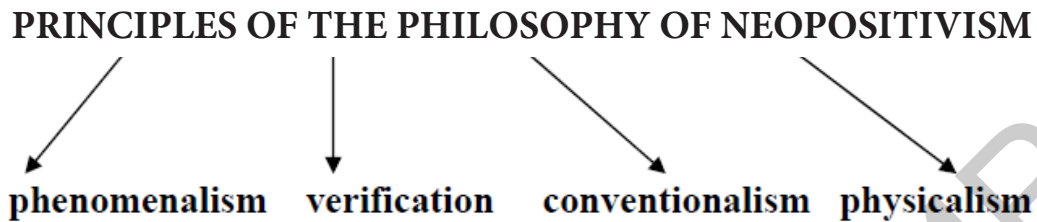
The principle of **conventionalism** involves the choice of the "blueprint" of the basic concepts of a certain science based upon the agreement among scientists. The principle of **phenomenalism** requires from the scientist to focus on "sensual information".

So what are physicalism and verification? **"Physicalism",** as it is seen from its name, means a principal possibility to reduce the language of all sciences to the language of physical observation. The language of physics, – noticed R. Carnap, – is the universal language of science[17]. Using the language of physics, we can really describe any phenomenon. However, will such description be not only necessary, but also sufficient? Obviously, physicalism is focused rather on the canons of scientific observation, than the standards of scientific research in general.

The **principle of verification,** developed in line with neopositivism, is perceived similarly. The word "*verification*" is formed from a combination of two Latin words – "*veritas*" (truth) and "*fazio*" (do), and literally means "making true." According to neopositivistic thinking, verifiability is the main feature of scientific knowledge. The main idea is that a sentence has a logical (scientific) meaning only if it can be reduced to sentences, which inform about sensual data and observation protocols composed by scientists. These protocols, according to M. Schlick, will look like this: in a certain place, at a certain time, under certain conditions we can observe something. It is clear that, if scientists adopted only the principle of neopositivistic verification, they would have to admit that many sciences, whose meaning is not reduced to observation, are not sciences at all, as, for example, mathematics, and the economic theory... The principle of verification, or empirical verifiability of a science, which is rather productive in solving particular problems, is not a universal principle which allows to demarcate science and pseudoscience,

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[17] *Carnap, R.* An Introduction to the Philosophy of Science / R. Carnap. – Dover Publications, 1995.

because this principle is not applicable, for example, to scientific statements about the past and the future.
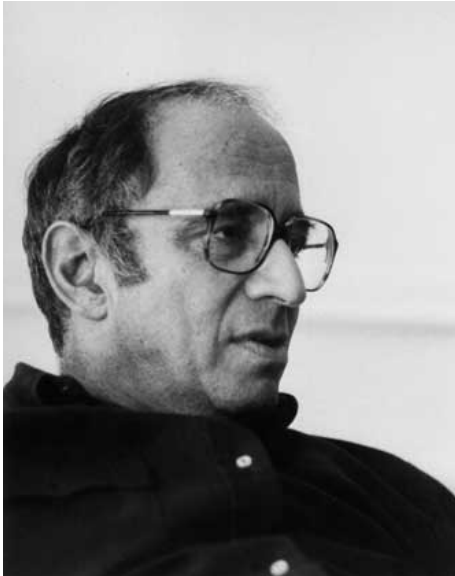
**THOMAS SAMUEL KUHN
1922–1996**

| Postpositivism |

Postpositivism (literally, after positivism) focuses on the problems of dynamics, the historical growth of scientific knowledge. The main representatives of this branch are the American philosopher **T. Kuhn** (1922–1996), the English scientist **I. Lakatos** (1922–1974), the American researcher **P. Feyerabend** (1924–1994) and others. Most of them are the representatives of the *Anglo-American philosophy of science*, in which science was viewed as an important social value.

After the publication of T. Kuhn's work **"The Structure of Scientific Revolutions"** (1962), people began to speak seriously about postpositivism. In this work, the American philosopher, revealing the shortcomings of the standard (static) neopositivistic image of science, put forward the idea of a "historical approach to the study of science." Regarding science as a historical phenomenon, Kuhn raised difficult questions about the mechanisms of the dynamics and growth of science, which usually remained in the shadow in the previous periods of philosophical science. Among these issues, there were not only questions about the differences between science and pseudoscience, but also about the structure of science itself, about the personality of a true scientist, the role of social institutions in the process of scientific cognition, and many others. Answering these questions, Kuhn ushered in new terminology: **"normal science", "revolution in science" "paradigm," "scientific community",** etc.

Analyzing the structure and the dynamics of science, Kuhn divided it into **two phases: the evolutionary and the revolutionary.**

The first phase, also called the phase of normal science, is characterized by the confidence of scientists about their knowledge and understanding of the world around them. The secret of this confidence lies in their devotion to a certain well-grounded and well-defined point of view about the nature of the world. Kuhn called this point of view *a paradigm.*

The word **"paradigm"** in Greek means a "sample", an "example". In Kuhn's works, there are several explanations of this phenomenon. According to one

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of them, a paradigm is a scientific achievement, which, in the course of time, is regarded as a model for posing scientific problems and the ways of their solution for the community of scientists.

A **paradigm is an ideological and methodological foundation of normal science.** The main function of the latter is to solve various specific scientific problems (puzzles), to gradually increase the amount of scientific knowledge. A single negative fact or refutation is not enough to reject some scientific theory or to say that it is obsolete.

According to T. Kuhn, **a scientific revolution is the transition from one paradigm to another.** A scientific revolution is a process of changing the vision of the world, i.e., changing the language of the description, standards and schemes of argumentation. After a scientific revolution and the change of paradigm in astronomy, for example, all the problems facing the community of scientists appear in a new light. But the formation of a new paradigm, however, does not automatically lead to the disappearance and discarding of the old one. The old paradigm lives in the hearts and minds of people as long as its representatives do; and the development of science is the process of the coexistence and competition of different paradigms.

Emphasizing the role of the communities of scientists in the development of science, Kuhn drew attention to the sociological and psychological aspects of the dynamics of scientific knowledge. For him, science was a historical activity of specially trained people. A professional group of scientists – a *scientific* community – is a *hierarchically* ordered subject of scientific activity. Within this subject, Kuhn singled out the following levels: the level of all the representatives of natural sciences, the sub-level of chemists, which consisted, for example, of specialists in organic chemistry, etc. Developing the conception of a scientific community, Kuhn raised important questions about the ratio between the individual and the collective in the scientific activity, the role of connections and relationships, which exist between real members in real scientific communities. Thanks to Kuhn, philosophers who analyzed the nature of science understood that the scientists' wish to discover the truth (this wish is necessary for the development of genuine science) is always mediated by *various social-psychological, moral and other factors.*

In the works of **Kuhn, Lakatos, Feyerabend** and other postpositivists, the problems of the connection between scientific facts and theories were thoroughly studied. Scientific knowledge was presented and interpreted as the unity of its revolutionary and evolutionary, internal and external aspects. Science in general was comprehended not only as knowledge, but as an activity and institution, which had a significant effect on modern philosophical thought.

2.4.4. RELIGIOUS PHILOSOPHY IN THE CONTEXT OF MODERN EUROPEAN CULTURE

Key words: neo-Thomism, neo-protestantism.

Religious philosophy

Modern religious philosophy is not homogeneous. It is represented by a set of doctrines (and schools), which sometimes have arguments with each other and are associated with different religious denominations (faiths). Catholic religious-philosophical doctrines are represented by neo-Thomism. Liberal theology, the "theology of crisis" and the **"new radical theology"** are connected with Protestantism. **"Academic philosophy"** and the philosophy of a **"new religious consciousness"** were formed in Orthodoxy. It should also be emphasized that philosophical ideas nowadays are developed with the use of the dogmas of Islam, Buddhism and other religions.

Now we will pay attention to the philosophy based on the Christian religious ideology.

The main feature of the religious-philosophical doctrines is the presence of explicit or implicit proof of the necessity for the existence of religion and its beneficial impact on people. The basis of **religious ontology** lies in the doctrines about God and the proof of His existence, the division of being into the higher and the lower. This proof can be rational, if built using intellect and science, or irrational, using mystical revelation, human psychology and emotions.

Gnoseological principles of religious philosophy are based on the division of objects of knowledge into the natural, earthly and supernatural, or heavenly. According to the theory of reduplication of the world, the problems and purposes of knowledge are also doubled. For example, the comprehension of God is the sum of its direct (through a special method of learning – *a revelation*) and indirect realization (through studying the incarnation of God in nature, society and man).

Modern religious **anthropology** usually includes a theological solution of various topical problems: human, social and socio-political. The religious doctrine about man's relation to God and God's to man, is the core of anthropological and methodological prerequisite for solving all philosophical problems. This solution is rather independent from the religious denomination to which the representatives of various philosophi-

cal schools belong. Thus, modern religious philosophy can be perceived as a single whole.

Neo-Thomism (literally new Thomism) is an updated doctrine of the medieval scholastic *Thomas Aquinas.* Thomas Aquinas, using the "Christianized" Aristotelianism, created a theological system, which, according to the church hierarchy, best suited the needs of the Catholic Church.

J. Maritain, E. Gilson, G. Vetter, J. Bochenski, John Paul II are the most prominent representatives of neo-Thomism. Neo-Thomism arose in the 1970s and was connected with the decisions of the Vatican Council I (1869–1870). In 1879, in the Encyclical of Pope Leo XIII (Encyclical is the Pope's message, addressed to all Catholics), the philosophy of Thomas Aquinas was declared as the only true philosophy. In 1893 the Higher Institute of Philosophy (Belgium), the leading center of neo-Thomism, was created.
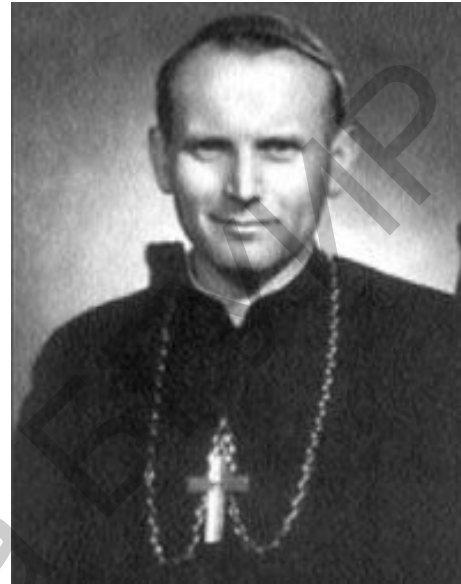
**JOHN PAUL II
1920–2005**

In 1914, Pope Pius X announced the manifesto of neo-Thomism – "24 Thomistic Theses", where all the ontological, anthropological and other regulations of modern Catholic philosophy were stated.

The fundamental principle of neo-Thomism is the requirement of **harmony of faith and reason.** Faith and reason are not opposites in neo-Thomism; they are ways of achieving the same goal – **to cognize God.** The supreme act of faith is a divine revelation, which is also the ultimate way of understanding the world. There are three forms of comprehending truth: science, philosophy and theology (table 14).

Table 14.

**THREE WAYS TO COMPREHEND TRUTH,
ACCORDING TO NEO-THOMISM**

| science | philosophy | theology |
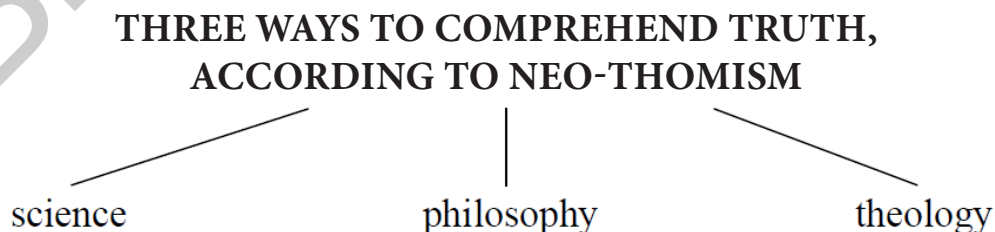
Science occupies the lowest level. It only describes phenomena and establishes the cause-effect relations between them. **Philosophy** is higher than science, it is the level of rational knowledge. Philosophy is a servant of faith and should remain so forever. **Theology** is at the top of

rational knowledge, as well as irrational supernatural knowledge – faith. From this point of view, the truths of faith cannot contradict the truths of common sense, because God is the creator of both revelation and common sense, and, according to neo-Thomism, He cannot contradict Himself.

2.4.5. MAJOR DEVELOPMENT STRATEGIES OF POSTCLASSICAL WESTERN PHILOSOPHY IN THE 20th CENTURY

Basic philosophical concepts **(keywords):** neo-Marxism, post-Marxism, existentialism, phenomenology, analytic philosophy, structuralism, hermeneutics, poststructuralism, postmodernism.

In the development of non-classical philosophy in the 20th century, they usually single out the following main strategies: socio-critical, existential-phenomenological, analytical (table 15).

Table 15.

BASIC STRATEGIES OF NON-CLASSICAL PHILOSOPHY IN THE 20th CENTURY

socio-critical   analytic

existential-phenomenological
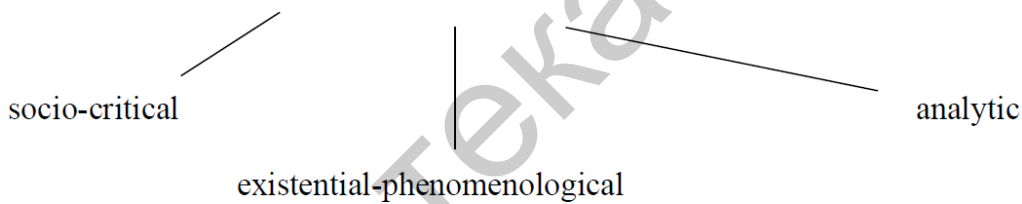
VLADIMIR ILYICH LENIN (Ulyanov) 1870–1924

1. The socio-critical strategy. This strategy is, for the most part, an updated form of Marxism – which is neo-Marxism that evolved significantly in the 20th century. It is represented in the views of Italian, Hungarian, French and other theorists of socialism and communism of the 20th century. The critical theory of the Frankfurt School played an important role in shaping this strategy.

A branch of Marxism, which opposed itself to **Marxism-Leninism,** is commonly called **neo-Marxism.** The most prominent representative of Marxism in the USSR was V. I. Lenin (1870–1924). Lenin also singled out G. V. Plekhanov (1856–1918) as a great Russian thinker.

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Neo-Marxism had developed in the West before it became popular in the USSR. In non-classical philosophy, the pioneers of neo-Marxist traditions were the Italian Marxist **A. Gramsci** (1891–1937), the Hungarian Marxists **D. Lukacs** (1885–1971) and **K. Korsch** (1886–1961) who put forward their ideas in the 1920s. A new chapter in the development of neo-Marxism began in the 1930–50s. It is characterized by various concepts. Its formation was seriously affected by the philosophy **of the Frankfurt school,** whose representatives are **Max Horkheimer, Theodor Adorno, Herbert Marcuse,** and also by **Erich Fromm** who *connected Marxism with Freudianism.* These thinkers focused on social and critical potential of the Marxist doctrine in the course of the analysis of modern problems. In the 1960–70s, Italy and France, in which numerous and influential communist parties operated, became the centres of the development of neo-Marxism.

2. The essence of the analytical strategy in the development of modern philosophy is best understood through the concept of "the language analysis". This strategy is closely connected with the linguistic turn in the philosophy of neopositivism and postpositivism as a special stage of modern Positivism. Today, within the framework of the given tradition, G. Frege's, B. Russell's and A. Tarski's logical-semantic ideas are used besides the principles of neopositivism and postpositivism, having received a new start at the end of the 20th century.

3. The existential-phenomenological strategy in modern philosophy is connected with the phenomenology of the Austrian philosopher **E. Husserl** and existentialist philosophy. Within its framework, **M. Merleau-Ponty's** existential phenomenology developed as well.

In existentialist philosophy **(K. Jaspers, M. Heidegger, J. P. Sartre, A. Camus),** the analysis of human existence is the subject of inquiry.

What is **existentialism** as a philosophical doctrine? To begin with, the root of the word "existentialism" is "exist" (Latin: *existencio* – "existence"). **Existentialism is the doctrine about existence, the philosophy of existence.**
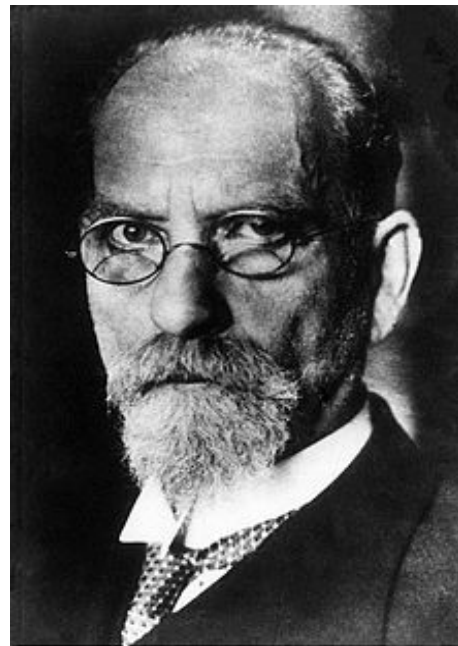
**EDMUND HUSSERL
1859–1938**

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It is important to keep in mind that the concept of existentialism is used in two basic meanings nowadays. The first, broad definition refers to studying the problems of human existence by means of various kinds of literature and art. In the second, narrow sense, existentialism is a special type of modern philosophy. However, the problems of human existence in the artistic works are reflected not by means of philosophical concepts, but in the form of artistic images. Unlike art, philosophy comprehends the world by means of abstract, most general and absolute concepts, or categories. The philosophy of existentialism is a special rational-critical type of worldview expressed in a specific language and using a special type of philosophical argument.

Existentialism

What is the **specificity of existentialism as a philosophy,** and with the help of which categories are its meaning and ideas substantiated?

Existentialism is original in its substantiation and support of a special worldview based on the rejection of the role and value of reason in the resolution of diverse problems in people's lives.

**MARTIN HEIDEGGER
1889–1976**

Existentialism is a philosophical concept, which focuses on the problem of the uniqueness of human existence. In the 20th century philosophy, the cult of reason was discredited mainly in the course of reconsideration of the bloody lessons of the First and Second World Wars. The wars invalidated the idea of the power and might of human reason and common sense. The consequences were most dramatically felt in the countries, which suffered defeat in war. It was not accidental, that the epicentre of existentialism was the 1920s Germany, and then France, crushed by fascist hordes, but not totally subdued.

In Germany, the ideas of existentialist philosophy were originally formulated **by Karl Jaspers** (1883–1969) in his work **"Psychology of Worldviews"** (1919) and **Martin Heidegger** (1889–1976) in the book *On Being and Time* (1927). In France, the bright representatives of the philosophy of existentialism were **Gabriel Marcel** (1889–1973) and **Jean-Paul Sartre** (1905–1980). A considerable contribution to the propagation of the ideas of existentialism was also made by the French thinkers **Albert Camus** (1913–1960) and **Simone De Beauvoir.** The philosophy of existentialism received wide circu-

lation in the 1950s in Western Europe, and in the 1960s – in the USA and Canada.

Existentialism developed the idea that the worldview of classical philosophy had placed a person in the background. Classical philosophy was either the philosophy of ideas or the philosophy of things. In the first case, philosophers concentrated attention on the doctrine of logic and on the theory of thinking and knowledge. In the second case, philosophy appeared as the doctrine about being, i.e., ontology. The existentialist philosophy was initially developed not as logic, gnoseology or ontology, but as *anthropology* – the doctrine about a person.

The realization of this understanding of the mission of philosophy called for a special set of philosophical categories – the so-called existentials. The concepts-as-esistentials, such as, for example, **existence –** the key notion, according to the German and French existentialist thinkers, cannot be explained by means of reason or logic in principle. Their comprehension presupposes the use of special philosophical methods and emotional devices of the arts.

It is necessary to remember, that as early as the beginning of the 20th century, the idea of existentialism was already in the air. The Spanish philosopher José Ortega y Gasset (1883–1955) came to it independently. The central notion of Ortega's philosophy is life. It is quite polysemantic. By life he meant a person's immediate experience of their place in the world, and the unity with it. In the work "The Theme of Our Time", he defines life as the function of our environment which, in turn, depends on our sensuality.

Ortega uses the metaphor of life as an "eternal ship-wreck", which accords with

JOSÉ ORTEGA Y GASSET
1883–1955

the ideas of the philosophy of life. After O. Spengler, he was one of the first to make an attempt at theoretical comprehension of inconsistent processes of modern democratization of public life, and the coming of broad masses onto the historical arena. In his philosophy Ortega opposes *masses* and the *elite*, defends the elite's values from the *revolt of the masses*.

A mass-man, according to Ortega, is an ungrateful creature that produces unlimited demands. The given type of person gets satisfaction

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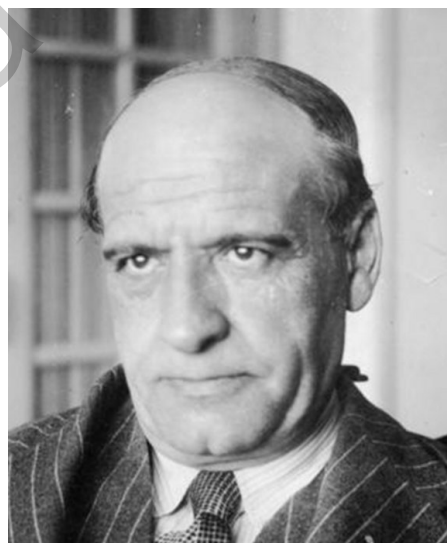
from his/her similarity with other individuals. The other type of individual is the elite member. Ortega argues that the best people are moral people, who are conscientious, abiding the power of the norms, not the power of the fist. One more quality of the elite member is his/her special aesthetic susceptibility to new trends in the arts of the 20th century. In his work *The Dehumanization of Art* (1925) Ortega appreciates Picasso's paintings, Mallarme's poetry, Debussy's music, and Pirandello's theatre as a life-saving antidote for the "mass culture" impact. He pits a life game, its joyful, spontaneous and somewhat defiant character against "a sour face of labour" and the impersonal and senseless efforts. The highest vital value, in his opinion, lies not with the result, but with the process.

Ortega y Gasset's philosophy is focused on the problems of a person's life choices, his/her existence, which allows for associating this philosophy with existentialism. Thus, the two world wars and totalitarian regimes as forms of repudiation of a liberal-democratic social organization, were the objective factors which influenced the birth of existentialism. While trying to comprehend their essence and value, the existentialist philosophers revealed for themselves and their readers the value of the ideas of **irrationalism,** a person's abandonment in the hostile world, and the independence of an original human existence regardless of the external social conditions, etc.

The basic point in the philosophy of existentialism is **an individual, separate and independent, viewed outside his/her public relations.** In one author's apt expression, existentialism is the philosophy that pursues not the spectator's speculations, but follows the point of view of the actor participating in life's drama.

Each person appears to be "thrown" into the world in which he cannot live without communication with other people. However, society is presented by existentialists as the general force suppressing and destroying individuality, taking a person's life away from them. So, for Heidegger, society is some impersonal "it" downplaying everything individual and imposing general customs, tastes, views and beliefs on a person. According to existentialism, a person infected with the fear of death, searches for refuge in society. Thus, he/she gets involved into fake existence. A person is dissolved in the impersonal crowd, in "it", and other people take away his/her being, transforming him/her into something deprived of individuality, something average and commonplace.

In the deep layers of such fake existence of a person, an original, unique **existence** is hidden, which is accessible to only a few people. **This existence** expresses the uniqueness and singleness of each person and their destiny. And, if the existence of a person in society shows what he/she is, the true existence specifies the latent possibilities of the person. The existence is a kind of intermediate life: between the social being, on the one hand, and beyond life, **transcendental being,** on the other hand. Another definition of the existence is its **intentionality,** that is, an orientation towards the beyond of life, the void.

The existence is revealed most obviously when a person gets into the so-called **marginal situations.** These are the conditions of the most acute emotional stress connected, first of all, with the fear of death and absurdity of life. When in a marginal situation, a person is on the verge of moral, intellectual or physical destruction. In this condition he/she experiences revelation and regains their own "I" through the contact with the highest form of life – transcendence, which represents otherworldly life, which is not comprehended and is inaccessible to us in the conditions of normal human life.

To understand the essence of the philosophy of existentialism, it is more important to realize its resolution of the problems of **freedom** and **communication.**

Freedom, for the French existentialist Sartre, is the major concept of his philosophy. For him, freedom is also a person's choice of their being: *a person is such as he/she freely chooses to be.* Freedom remains with the person in any situation and consists in the possibility to choose their attitude to it. One can, with equal freedom, either reconcile with the situation or reject it. The choice of one's attitude to a concrete situation provides freedom, for which achievement practical actions are not necessary.

According to **Sartre,** a person "is doomed to freedom". Thereby freedom becomes a painful necessity, a fate. The social sense of Sartre's theory of freedom is ambiguous. This theory can lead both to putting up with any reality and to the protest against it, to its refutation.

For another French existentialist, A. Camus, freedom is a revolt against the world absurdity, mutiny against fate. Camus reduced this revolt to the rejection of moral values and connected it with the principle: "Everything is permitted".

To conclude, we shall once again emphasize, that the characteristic feature of existentialism is its **irrationalism.** Existentialist irrationalism is both gnoseological and ontological. For Camus, for example, the world is the domination of chaos, accident, anarchy, absurdity. Consciousness in existentialism

ALBERT CAMUS
1913–1960

is considered not as cognizing, but as suffering through experience. It is asserted that human existence cannot be the object of rational knowledge in principle, since we are not in a position to look at ourselves from a distance. We can only experience the existence and describe our feelings. Experience is understood as a viewport through which the world is observed.

The existentialist irrationalism is connected also with its indeterminism, consisting in a separation of freedom from necessity, and absolutization of responsibility and freedom of a person. It turns out, that the actions of a person, which are not causal, are unbound and senseless arbitrariness.

Existentialist philosophy has considerably enriched the worldview of humankind. First of all, this philosophy made people think about such problems which classical philosophy had hardly ever raised. It is the problem of the person, their individual existence and meaning of life. Existentialism was humanistic criticism of diverse "plagues" of the 20th century: world wars, mass destruction of people, humiliation of human dignity, repressive and leveling influence of society on human personality, its standardization and schematization. This philosophy also backed people's drive for creativity and uniqueness, originality and singleness.

2.4.6. MODERN WESTERN PHILOSOPHY AT THE TURN OF THE 21ST CENTURY

The basic directions in the development of postclassical philosophy of the West at the turn of the 21st century are **philosophical hermeneutics (H. G. Gadamer, P. Ricoeur), structuralism** and **post-structuralism** as methodological programs of the study of language and culture (**C. Lévi-Strauss, R. Barth, J. Lacan, M. Foucault, etc.**) and postmodernism (**J. Baudrillard, J. F. Lyotard, J. Derrida, etc.**).

Hermeneutics

Hermeneutics (Greek: *I explain, I interpret*) is **the art of understanding and interpreting texts.** Hermeneutics arose as a practical art dealing with overcoming the difficulties of understanding and interpreting art, and religious and other texts.

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As *a universal methodology of humanitarian knowledge, philosophical hermeneutics* has received further development in the works of the German thinker – **G. Gadamer** (1900–2002) and the French philosopher **P. Ricoeur** (1913–2005).

Paul Ricoeur in his works **"History and Truth"** (1955), **"Freud and Philosophy: An Essay on Interpretation"** (1965), **"The Conflict of Interpretations. An Essay in Hermeneutics"** (1969) tried to present philosophy as an original (phenomenological and historical) form of hermeneutics.

HANS-GEORG GADAMER
1900–2002

In modern literature, Gadamer is rightly considered *the founder* of philosophical hermeneutics. The main ideas of his concept are outlined in the essay "Truth and Method" (1960). In this work, Gadamer aptly describes the foundations of modern hermeneutics.

For Gadamer, philosophy is the study of the ways to understand the text, as well as a way of language's disclosure. The subject of philosophy in its hermeneutic version is, in fact, not only the interpretation and understanding of the phenomena, but of the whole human culture, the establishment of communication links between people.

The basis for interpersonal communication, according to hermeneutics, is a dialogue, which consists of a sequence of questions and answers. Gadamer's hermeneutics came closer to dialectic, in the meaning of this word in Antiquity, and with the rhetoric.

Understanding, in hermeneutics, is people's attitude (the subjects: the author and the reader) to the text.

An important type of contemporary post-classical philosophy is **structuralism.** Studying its content, it is useful to bear in mind that the

Structuralism

root of the word "structuralism" is **structure.** From the etymological point of view, structure is *construction*. In contemporary academic literature, there are about fifteen meanings of the term. In philosophy, the notion of structure, dating back to Antiquity, was used as a synonym to the loose category of the "form". It received a strict scientific meaning in chemistry, during the development of the theory of chemical structure of matter. Speaking about

**MICHEL FOUCAULT
1926–1984**

chemical compounds, the Russian scientist A. M. Butlerov used this notion. In the 19th century, the concept of structure gained a general scientific status. In the culture of the 20th century, there are prerequisites for the synthesis of philosophical and concrete scientific meanings of the notion of structure. Today, the philosophical concept of structure is used to designate a complex of sustainable, sometimes, it is added, internal, substantive ties within the object as a whole and self-identical. Having clarified some important aspects of the history and etymology of the word "structure", we shall note that in the literal sense of the word, **structuralism means a teaching, which explains the world with the use of the term "structure".**

A profound philosophical understanding of structuralism was developed by Michel Foucault (1926–1984), the French historian and philosopher, in the works "Words and Things" (1966), "The Archaeology of Knowledge" (1969), and illustrated in a multivolume history of sexuality in Europe.

Foucault the philosopher always complemented Foucault the historian. The latter studied the history of the living things, economy and language. In these three different areas of research, he noticed the presence of a structural similarity. Naturalists studying living beings, linguists – the language of grammar, and economists – the mode of production and exchange – all applied the same rules of research to build up their theories. However, these rules were not identified by the biologists and economists, and it was the philosopher's task to reconstruct these fundamental structures of civilization.

Postmodernism

The term **"postmodernism"** (Latin: *post* – after modernism) is now commonly used in two senses: to denote a new quality of culture of the last quarter of the 20th – beginning of the 21st century, as well as a special trend in modern philosophy.

The word "postmodernism" was introduced into the cultural circulation in the 1920–1930s to refer to the literature replacing modernism, and at the time it possessed a concrete historical meaning, denoting the literature of

after- or *post-modernism.*

Postmodern culture, indeed, differs from the culture of modernism.

The culture of **modernism** is associated with:

- **urbanism – the cult of the urban (architecture);**
- technologism – the cult of industry;
- elitism;
- eroticism;
- anti-humanism.

Postmodern culture is related to:

- cosmism (cult of the Cosmos);
- environmentalism (the cult of Nature);
- primitivism – the cult of undeveloped models for imitation;
- new sexuality;
- posthumanism.

It, however, did not emerge out of nowhere, and had both objective and subjective causes.

These causes had an impact on philosophy, where the representatives of postmodernism are **Jacques Derrida** (1930–2004), **Georges Bataille** (1987–1962), **Gilles Deleuze** (1925–1995), **Felix Guattari** (1930–1992), **Richard Rorty** (1931–2007), etc.

The first proper philosophical work, in the title of which the notion of postmodernism was used, was written by **J.-F. Lyotard** (1924–1998) – **"The Postmodern Condition"** (1979).

In his works, Lyotard also noted that the logical product of the rationalistic industrial progress was totalitarianism, struggle between the North and the South, unemployment, and Auschwitz. After Auschwitz (Oswiencim) thinking in the traditional manner is impossible.

Derrida developed the idea of *deconstruction* as the main method of liberating man from the damaging and crippling effects of the repressive structures of the state.

Another postmodern innovation was realized by G. Deleuze and F. Guattari in their works – and it was connected with the notion of the "rhizome." It suggests one should **abandon the linear concept of develop-**
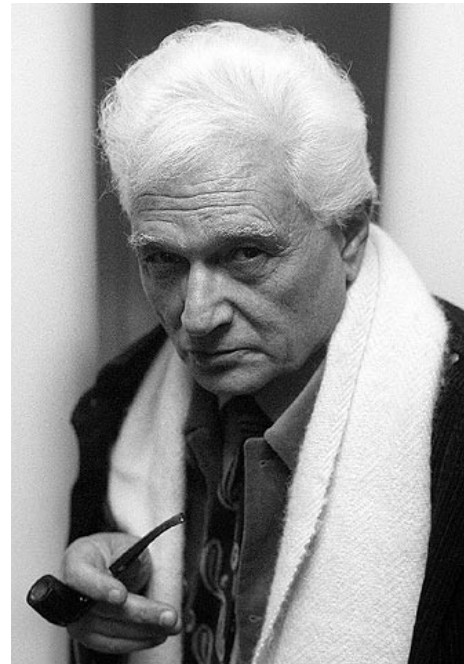
JACQUES DERRIDA 1930–2004

ment that maintains a division between "the left and the right", "high – low", and use a non-linear concept of development, or "rhizomatic" (from the word "rhizome", meaning a mycelium, which is the root of itself) concept.

Contemporary postmodernism is a sum total of many intellectual and cultural currents: from Marxism, pragmatism, existentialism and psychoanalysis to feminism, hermeneutics, analytical philosophy, etc. Most of the postmodernist concepts tend to liberate modern philosophical thought from simplistic schemes and stereotypes of perception of reality, which have impeded a forward movement.

ERGO

• the main reason for the formation of postclassical philosophy was the revaluation of values of the reason, progress in science and technology, freedom, equality and fraternity – in terms of sharp socio-economic, socio-political and scientific controversies, crises and revolutions, starting from the mid-nineteenth century;

• the founders of the non-classical philosophy were: the Danish philosopher S. Kierkegaard – founder of existentialism, the French philosopher Auguste Comte – founder of positivism, the German thinkers Karl Marx and Friedrich Engels – creators of the philosophy of historical and dialectical materialism, the German philosophers Arthur Schopenhauer and Friedrich Nietzsche – the founders of modern irrationalism, the Austrian scientist and philosopher Sigmund Freud – discoverer of the phenomenon of the unconscious;

• irrationalism is a philosophical worldview that denies the achievements of the reason, science and technology in the process of cognizing the truth, and that makes the role of emotional, volitional and unconscious factors absolute;

• the specifics of irrationalization in the philosophy of Schopenhauer and Nietzsche consisted in the absolutization of the role of volitional and emotional beginning in being and world cognition;

• the specificity of positivist philosophy is the negation of cognitive and practical value of the problems of classical philosophy, especially the problems of ontology, the orientation of philosophy as an activity towards the ideals of specific scientific knowledge;

• the historical forms of positivist philosophy are classical positivism (Comte, Mill, Spencer), positivism, or empiriocriticism (Mach, Avenarius), neo-positivism (Russell, Wittgenstein, Vienna Circle), postpozitivizm (Kuhn, Lakatos, Feyerabend);

- Marxist philosophy is the philosophy of dialectical and historical materialism;

- religious philosophy occupies an important place in modern European culture, continuing the tradition of classical philosophy, trying to reconcile science, religion and theology;

- the most essential teachings of modern Western religious philosophy are neo-Thomism and neo-Protestantism;

- the main provisions of neo-Thomism as a religious and philosophical trend of contemporary Catholicism are the harmony between faith and reason, as well as anthropologization of philosophy;

- the features of modern neo-Protestant philosophy are the revision of Christianity, its better adaptation to the modern world and the existential problems of life;

- the main strategies of non-classical Western philosophy are the socio-critical and existential-phenomenological analytical strategies of philosophical thinking;

- the socio-critical strategy of the development of non-classical philosophy is represented by Marxism-Leninism, neo-Marxism, post-Marxism, feminism;

- the analytical strategy of the development of non-classical philosophy is represented by neo-positivism and post-positivism;

- the existential-phenomenological strategy of non-classical philosophy is represented by phenomenology and existentialism;

- the main provisions of the existential-phenomenological philosophical thinking strategies are phenomenological reduction as a method of comprehension of the human subject, the principle of distinction between essence and existence, anthropologization of ontology and epistemology;

- the main areas of postclassical philosophy of the West at the turn of the 21st century are hermeneutics, structuralism (poststructuralism), postmodernism;

- hermeneutics is not only the art of interpreting texts and the methodology of humanitarian sciences; it is also a philosophical doctrine according to which understanding is the purpose and means of human existence;

- structuralism is a philosophical worldview, according to which structure takes precedence over the subject, synchrony – over diachrony, and this structure is the basis of the existence and development of culture;

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• postmodernism is a common name for the combination of philosophical ideas and principles, sharply criticizing the values of modernism, reason (logos), speech and the dominance of the industrial, masculine and other elements in culture; it is associated with the use of the method of deconstruction, and attempts, through the eclectic means, to identify previously unknown features of the ultimate basis of contemporary life, cognition and human communication.

CHECKLIST FOR SELF-EXAMINATION:

1. What are the main ideological basics of the creation of postclassical philosophy, and who are its founding fathers?

2. What is the specificity of irrationalism of Schopenhauer and Nietzsche?

3. What are the ideological background provisions of Marxist philosophy?

4. What is the specificity of the positivist philosophy, and what are its historical forms?

5. Who are the representatives of the philosophy of post-positivism?

6. What role does religious philosophy play in modern European culture?

7. What are the main provisions of Thomism as a religious and philosophical trend of contemporary Catholicism?

8. What are the characteristics of modern neo-protestant philosophy?

9. What main development strategies of non-classical Western philosophy can be identified in the twentieth century?

10. What are the basic principles of the existential-phenomenological philosophical strategy?

11. What are the main philosophies of the West at the turn of the 21st century?

12. What are the basic ideas of philosophical hermeneutics?

13. What are structuralism and poststructuralism as types of methodological study of culture?

14. What place does postmodernism occupy in the contemporary socio-cultural situation?

THEME 2.5. PHILOSOPHY AND NATIONAL CONSCIOUSNESS. PHILOSOPHICAL THOUGHT IN BELARUS. RUSSIAN PHILOSOPHY

QUESTIONS FOR STUDY:

2.5.1. Philosophy as a form of a national cultural tradition. Assimilation of spiritual experience of the Western European and Russian traditions in the culture of Belarus.

2.5.2. The basic stages of development; problems and representatives of the philosophical thought of Belarus.

2.5.3. The basic development trends and typological characteristics of Russian philosophy.

Basic philosophical concepts **(keywords):** cultural tradition, the Renaissance, Reformation, Counter-Reformation, rationalistic worldview, antitrinitarianism, union, unionism, patriotism, national spirit, conciliarism, Sophia, noosphere, all-encompassing unity, cosmism, Slavophilism, Westernism, anthropological principle, civilization, freedom, exploitation, eschatology, revolution, co-evolution, practice, activity approach.

2.5.1. PHILOSOPHY AS A FORM OF NATIONAL CULTURAL TRADITION. ASSIMILATION OF SPIRITUAL EXPERIENCE OF THE WESTERN EUROPEAN AND RUSSIAN TRADITIONS IN THE CULTURE OF BELARUS

Philosophy as an intellectual mirror of society (social medium) and an indispensable instrument of its self-knowledge, always forms

> **Philosophy of Belarus**

and develops in the context of a certain **cultural tradition.** A cultural tradition is the "depository" of social experience, spiritual and material values and artifacts, creations of the human hand, mind and heart of the collective, historical, ethnic subject – a people or a nation. It has, as a rule, its own ancient history and is continuously replenished. But a cultural tradition is not just a reservoir of past achievements, or a "storeroom" of obsolete things. It is a powerful and continual source of active creativity, which feeds contemporaneity with its vital energy and power, maintains its living connection with the past and transfers its most important values to the present and future. It contains in itself the fundamental semantic codes, using all the realized forms of social activity and the seeds, or genotypes, of their future creative transformation. These are the so-called general **worldview universals** – fundamental categories, concepts, meanings of life, values, and ideas about reality, which belong to the bearers of this or that cultural unity.

Like everything alive, a cultural tradition interacts actively with the interior and exterior factors, which can be of a destructive or a creative character.

Any ethnic culture is unique. Its originality is determined by multiple interconnected and associated factors. Provisionally they can be divided into

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two groups: exterior and interior. Nature and the sociocultural environment belong to exterior factors. Natural conditions have an impact on both – the material culture (kinds and modes of economic activity, types of housing and clothes, food, etc.) and the spiritual culture (folklore, fairy-tales, myths, fortune telling, and holidays – Kalyady, Ivan Kupala, Dazhynky and others). The sociocultural environment represents the states, nations and their culture, with which a certain people has to interact. Most often, this interaction has the character of "challenges" and "responses". Any people, at any moment in history, has to find adequate "responses" to the outward "challenges" (natural, political, spiritual), in order to survive, to establish itself, to ensure its identity.

The development of the Belarusian ethnos (Greek: *tribe, nation*) and Belarusian culture began in the 14th – 16th centuries due to the unique geographical position of the **Grand Duchy of Lithuania** (GDL), where Belarusian lands were the "bridge" between the East and the West. Belarusian culture was shaped on the synthesis of pagan, Old Russian, Baltic, and Christian (Byzantine, ancient) cultures, with gradual emergence of its own ethnocultural originality. This process was taking place in the conditions of strong pressure from the outside – aggression from the Teutonic Order, regular raids on the Belarusian-Lithuanian lands by Tatars, and centuries-old struggle between the Grand Duchy of Lithuania and the Muscovite Rus for the dominance in the Slavic world.

PRINCE OLGIERD
1296–1377

The important milestones on this way were the formation of the Belarusian statehood, building of towns, churches, castles, fortresses, the emergence of new crafts and arts. The growth and strengthening of ethnic self-knowledge of Belarusians was primarily connected with the emergence of the national language and writing. The Belarusian language, even during the reign of prince Olgierd (1296–1377), became a means of communication in the multiethnic state of the GDL. Two centuries later, in 1588, the official status of the Belarusian language was fixed in the Statute of the GDL.

At the same time Ukrainians, Russians, Poles, Tatars, Jews, Germans and other non-native population, which fell under the influence of Belarusian culture, had their impact on it. In particular, the Belarusian language assimilated Turkic and Lithuanian words.

Although the Belarusian language functioned as the state language and was the main means of interpersonal contacts in the multiethnic population of the GDL, it didn't play the same role in science, literature, book publishing, because there were serious "challenges" from more developed European languages: Latin and Polish. Thus, out of the 324 books published in the princedom between 1525 and 1599, 151 – were in Latin, 114 – in Polish, 50 – in Belarusian, and 9 – in other languages.

2.5.2. PHILOSOPHICAL THOUGHT IN BELARUS: BASIC STAGES OF DEVELOPMENT, PROBLEMS AND REPRESENTATIVES

The historical development of the Belarusian philosophical thought can be broken into four main periods with their special features.

Development stages

1) The first period, **the birth of the philosophical thought in Belarus,** is connected with the formation, strengthening and growth of the Orthodox culture of the Kievan Rus. The Christianization of Belarus was accompanied by the formation of Belarusian spirituality and selfless work of the Belarusian "Patristic" figures: Euphrosyne of Polotsk, K. Smolyatich and Kirill of Turov. **Euphrosyne of Polotsk** and **Kirill of Turov** are the most famous and greatest representatives of the Belarusian philosophical thought, as well as the enlighteners on Belarusian lands.

Kirill of Turov (1130–1182) is a renowned Christian thinker and poet, whose theological eloquence earned him the name and the title of the "second John Chrysostom" throughout the Orthodox world. Kirill of Turov was the creator of the Belarusian literary manuscripts and a true enlightener.

Another, even more convincing standard of philosophizing (life-long philosophy), was the activity of **Euphrosyne of Polotsk** (1100–1175). Two monasteries established by her became the largest educational centers in Belarus at that time. Copying books became her "craft" in the monastery. The great hard worker for her people, she became the banner of Orthodoxy, a bright and attractive example of a highly spiritual guide and ideal.

EUPHROSYNE OF POLOTSK 1100–1175

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FRANCYSK SKARYNA
1490–1551

2) The second period includes the search for authentic worldview in Belarus at the time when it was a part of the Grand Duchy of Lithuania and Rzechpospolita. An exclusive place in this panorama belongs to the 16th century. This was the period of the Renaissance and Enlightenment. Part of the cultural heritage of this period are the socio-philosophical and humanistic ideas of the Belarusian philosophy represented by **Francysk Skaryna, Symon Budny, Sumeon of Polotsk, K. Lyshchinsky,** etc.

Alongside the language, another important factor of the cultural self-determination of any people is **religion.** Christianity, as we know, came onto Belarusian lands in the form of Orthodoxy. The population of its western part at the time of formation of the Grand Duchy of Lithuania had not yet been Christianized and fell under the influence of the Catholic Church. The adoption of Catholicism made the population distinguish themselves, to a certain extent, from Belarus or from the Orthodox population. The policy of the Polish clergy contributed to this.

However, further confessional division of the population of the Grand Duchy of Lithuania played a negative role in the development of the Belarusian people (it impeded the strengthening of its national identity) as well as in the history of the country, its socio-political processes and cultural life.

Initially, however, after acceding to the Krev Union (1385), which opened the entry to the GDL for Catholicism and Polish culture, the contacts between the two cultures were close and mutually enriched one another. Thus, the result of these contacts was the publication in Krakow, at the end of the 15th century, of the first Belarusian-language books. Belarusian youth received the possibility of getting a higher education in Polish and other universities. Belarusian scientists and educators often traveled to Western Europe to familiarize themselves with the latest achievements in science and culture. N. Gusovsky, F. Skaryna, S. Budny, W. Ciapinsky and other leaders of the Belarusian national revival highly valued these achievements and transferred them to the native land. Their activities contributed to the intellectual and spiritual uplift in the Grand Duchy of Lithuania. This was reflected in the

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development of education, printing, architecture, art, law – which placed the culture of Belarusians at that time at the top among the East Slavic peoples. Many of the estates of the Belarusian magnates and nobility became cultural centers. It was a sign of good manners to have art galleries, libraries, printing houses, museum collections of military ammunition and weapons, as well as arts and crafts shops in the palaces and castles. The most important "internal condition" for the flourishing of the Belarusian culture of the Renaissance was the integrated Belarusian-Lithuanian state – the Grand Duchy of Lithuania.

3) The third period appeared to be the time of ideological and social struggle of the Belarusian intellectuals for their national, cultural and historical identity during the **period of Belarus as part of the Russian Empire.**

**MAXIM BOGDANOVICH
1891–1917**

In the 19th century, the situation in Belarusian culture began to change. As a result of the division of Rzeczpospolita, Belarus acceded to the Russian Empire. And although the national foundations of the Belarusians were influenced by the imperial context, this period was, nevertheless, not as destructive as that of Rzeczpospolita. In the conditions of the new historical "challenge", Belarusian culture was able to "respond" in a creative manner. This response appeared during the second wave (after the epoch of the Renaissance) of the national revival (second half of the 19th – beginning of the 20th century). This was the time of formation and development of **the Belarusian national idea** (M. Bobrowski, J. Danilovich), classical national literature (Pauliuk Bagrym, Wincent Dunin-Marcinkewich, Francisk Bogushevich, Maxim Bogdanovich, Yanka Kupala, Yakub Kolas, etc.).

4) The philosophical thought and culture of the Soviet and independent Belarus is marked by many outstanding achievements. In the BSSR, important cultural institutions were set up practically "from scratch", such as the Academy of Sciences, the national system of education, creative unions of writers, artists, musicians, filmmakers, the system of mass media, radio, television, the network of establishments of physical culture and sports. These institutionalized forms of culture played a huge role in the augmentation of the achievements of local cultural traditions, in-

volvement of the broad masses of population into cultural activities and the formation of national intelligentsia. Since that time, the development of culture in Belarus had found a new qualitative dimension. If it had previously borne the character of spontaneous creativity of the masses and talented individuals; now the cultural process became a matter of public concern and public importance. The names of the representatives of Belarusian culture – V. F. Kuprevich, N. A. Borisevich. V. P. Platonov, A. R. Zhebrak, A. V. Lykov, V. S. Stepin, V. Bykov, A. Adamovich, A. Makayonak, N. Gilevich, M. Savitsky, Z. Azgur, W. Rajewski, S. Stanyuta, E. Glebov, I. Luchenok, V. Mulyavin, A. Medvedev, O. Korbut and many others – are well-known far beyond the republic.

In 1947, the department of philosophy was founded in BSU, which positively affected the development of the domestic philosophical thought in the second half of the 20th century. Great work on the preparation of national philosophical training was conducted by M. Iovchuk, K. Buslov, V. Stepanov, I. Lushchitsky, I. Ilyushin.

With the acquisition of independence in 1991, Belarusian culture was in the situation of a new historical "challenge": market relations, political and spiritual pluralism, changes in the consciousness of people (especially young people), the onset of the western "mass culture", etc.

2.5.3. BASIC DEVELOPMENT TRENDS AND TYPOLOGICAL CHARACTERISTICS OF RUSSIAN PHILOSOPHY

Russian philosophy

Russian philosophy is an integral part of world philosophy, but it has, however, its historical and ideological originality.

The first practice of Russian philosophizing dates back to the ancient Kievan period and is associated with the adoption of Christianity in Russia (baptism of Rus in 988). Early Russian philosophical thought expressed ideas not only in the conceptual and categorial form, but rather through artistic and plastic images. That fact set up the characteristic Russian fascination with the living, imaginative discourse, its publicist qualities, a particular interest in the historical, moral and ethical issues, and its close interweaving with fiction.

The following are the general features of Russian philosophy:
1) genetic connection with literature and religion;
2) importance of extra-rational modes of cognition (intuition, etc.);
3) significance of the moral appraisal of social events;

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4) interest in man and society;

5) philosophizing by means of debate and dialogue;

6) assertion of the originality of the Russian philosophical thought;

7) Russian philosophy is patriotically oriented;

8) critique of the spiritless Western civilization together with the recognition of the need to study and appropriate best practices of the West.

New trends in the development of philosophy in Russia are connected with the reforms of Peter the Great (18ᵗʰ century). The second half of the 18ᵗʰ century is characterized by the widespread development of Western philosophy of the Modern Era, the formation of Russian philosophical language, the emergence of various types and traditions of philosophizing. Of particular importance was the assimilation of ideas of the European Enlightenment. The so-called "Voltairianism" emerged and developed, corresponding to the critical spirit of the era. "Voltairianism" became one of the sources of Russian radicalism and nihilism in the 19ᵗʰ – 20ᵗʰ centuries.
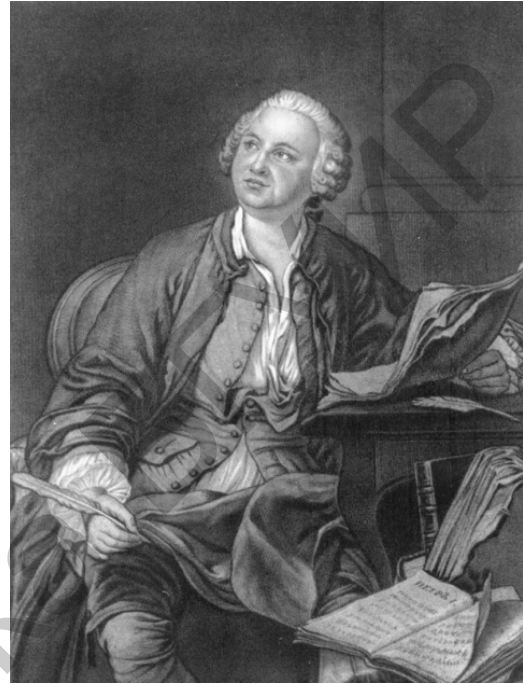
**MIKHAIL LOMONOSOV
1711–1765**

Another trend manifested itself in an effort to create a new national **ideology** based on the ideas of **humanism,** scientific and educational values (**M. V. Lomonosov** (1711–1765), **N. Novikov** (1744–1818)), **A. N. Radishchev's** (1749–1802) anthropological doctrine belonged here as well.

The time of the emergence of Russian national philosophy as a special type of philosophizing was the first half of the 19ᵗʰ century. During this period, Russian philosophy, starting with **P. Y. Chaadayev** (1792–1856), strongly asserted itself as a philosophy of history, in the focus of which was the problem of "Russia versus the West". This problem was presented as specifically religious-metaphysical, with new ontological and epistemological constructs.

The main theme of P. Y. Chaadayev's principal philosophical work – *Letters on the Philosophy of History*, or "Philosophical Letters" (written in 1829–1831 and published in the journal the *Telescope* in 1836) – is the meditation on the historical **mission of Russia.** The Russian

philosopher and publicist wrote about the spiritual stagnation, Russia's indolence in recognizing its historical mission. These ideas were met with a negative response both in the circles of the enlightened public overwhelmed by patriotism after the victory over Napoleon, and the Russian authorities. The author of the "Philosophical Letters" was declared insane and was kept under a political and medical supervision during one year. Responding to the accusations of being unpatriotic, P. Y. Chaadayev wrote in the **"Apology of a Madman"** (1837) that Russia had yet to solve most of its social problems and find answers to many important issues.

| **Slavophiles and Westerners** |

In the 19–20th centuries, P. Y. Chaadayev's ideas were digested by the representatives of different fields, in particular, the Westerners (N. Stankevich, M. Bakunin, N. Granovskiy, P. Annenkov, K. Kavelin, A. Hertsen, N. Ogaryov, V. Belinskiy) and the Slavophiles (A. Khomyakov, I. Kireyevskiy, K. Aksakov, Y. Samarin, I. Aksakov, A. Koshelev, P. Kireyevskiy, N. Danilevskiy, N. Strakhov).

Westernism (1840s – 1860s) is characterized by the critique of feudal regimes in economy, politics, culture, by the promotion of the idea of social and economic reforms based on the Western practice, the insistence on the necessity of mastering European science, on viewing education as a means of social transformations. Peter the Great highly appreciated reforms.

Slavophilism (late 1830s – early 1860s) adhered to the idea of originality of Russia, its unique spiritual and social way, substantiation of a special mission Russia was to play in world history, and idealized the patriarchal beginnings of Russian life in the triad "Orthodoxy-autocracy-nationality".

Materialism was one of the trends of philosophical thinking in the first half of the 19th century (N. G. Chernyshevsky), the basis of which was the dialectic of G. Hegel and the teachings of L. Feuerbach and K. Marx. The characteristic feature of Chernyshevsky's view was the idea of nature as something material, which wasn't made by anyone, and being in a constant state of continuous development. Man is a material being. N. G. Chernyshevsky's ethical ideas can be defined as "rational egoism". Chernyshevsky considered socialism to be the best form of social organization.

A truly original and fruitful trend in the Russian philosophy of the second half of the 19th century was represented by idealistic philosophy. Its

main representatives are Vladimir Solovyov, K. N. Leont'ev, N. N. Strakhov, B. Chicherin, S. Trubetskoy, E. Trubetskoy and others.

The key role in this process belongs to the metaphysics of unity outlined by the great Russian philosopher V. Solovyov, whose work is the source of the philosophy of N. A. Berdyaev, S. N. Bulgakov, P. A. Florenski, S. L. Frank and others.

It was Solovyov who created the first Russian categorial-conceptual system, not reducible to any one tradition; a system that has become the identification mark of Russian philosophy. According to Solovyov, the ontological basis of unity is the **Divine Trinity,** which embodies the connection between all divine creations and, most importantly, the person, because the unity presupposes, primarily, the unity of the Creator and creation.

The theory of solid knowledge appears as a gnoseological correlate of the concept of unity, directed against the reduction of the cognitive potency of humans only to the rational sphere. Integral knowledge represents an intrinsic link between the three types of knowledge:

- **Empirical (scientific),**
- **Rational (philosophical),**
- **Mystic (contemplative and religious).**

Integral knowledge contains belief in the existence of an absolute beginning, or God, as a necessary prerequisite. Empirical knowledge, whose source is experience, can reveal only the exterior side of phenomena. Rational knowledge, whose source is the mind, can reveal the peculiarities of thinking and the connection between concepts. But truth is not cognizable either in the empirical or rational way. It is comprehended only through direct contemplation and intuition based on faith.

A special place in the philosophy of unity belongs to the teachings of V. Solovyov: the concept of the **Sophia,** or divine wisdom, which became the basis of the *sophiological* trend of Russian philosophy (S. Bulgakov, P. Florensky, L. Karsavin, etc.), as well as the leading theme of symbolic poetry (A. Blok, A. Beliy). The Sophia is the unity, which includes everything and serves as a direct embodiment of the Absolute in the world; at the same time, it is the image of an ideal human being. It will help overcome chaos in the world. Solovyov's metaphysics and epistemology are closely associated with *anthropological, ethical, social and philosophical constructs.*

Russian cosmism, which originated in Russia in the late 19th – early 20th centuries, is an original spiritual and theoretical phenomenon. The

central idea of the representatives of the Russian cosmism can be called the idea of **active evolution** (Latin: *evolutio* – unfolding), which requires a new conscious stage in the development of the world, which would be directed by humankind towards morality, not just the reason. Cosmism is often understood as a trend of whole Russian culture, including not only philosophers and scientists, but also poets, musicians and artists. However, as a conceptual framework, cosmism was formed precisely in the philosophical tradition, which allows for singling out two branches of Russian cosmism:

The religious branch is associated with the names of *N. F. Fedorov and V. F. Odoevsky.* In the philosophical heritage of Russian religious philosophy (*V. S. Solovyov, N. A. Berdyaev, S. N. Bulgakov, P. A. Florensky*), there is also a line which is close to the pathos of the ideas of Russian cosmism. And it is here, that active, creative **eschatology** developed, whose meaning, as pointed out by N. Berdyaev, is that the "end of this world, end of history, depends on the creative act of man."

The natural scientific branch of Russian cosmism is associated with the names of *V. I. Vernadsky, N. A. Umov, K. Tsiolkovsky, A. L. Chizhevsky, N. G. Kholodny, V. N. Muravyov.* This branch considers the natural (cosmic), anthropological and social elements within a single **co-evolutionary process.**

VLADIMIR ODOEVSKY 1803–1869

Russian cosmism is characterized by the following distinctiveideas:

1) the idea of unity of the macro- and the microcosm (the idea of the unity in the teachings of V. Solovyov and V. Vernadsky on the transition of the biosphere to the noosphere, implying the global unity of living and inert matter of nature);

2) the idea of imperfection of the world and man, which allows for the possibility – given by the Creator or by nature – of human involvement in the harmonization and improvement of the universe;

3) the idea of internal human activity, expressed by a human cosmourge, the artist of the world;

4) the idea of an ideal social system.

A person in Russian cosmism has a special status, that is why the definition of man as *homo sapiens* in this tradition is not sufficient. N. A. Umov coined the term *homo sapiens explorans*, which means "*homo sapiens* exploring"; V. Muravyov coined the term *homo creator* – a creative person. V. Vernadsky coined the term *homo faber* – a skilful man. Within cosmism, man acts as the "promoter and the organizer of the universe" (Solovyov). According to V. Vernadsky, there

VLADIMIR VERNADSKY 1863–1945

arises the "question of restructuring of the biosphere in the interests of free-thinking humanity as a whole"[18]. In the context of anthropology developed by cosmists, a certain ideal of social order is presupposed, a type of society based on psychocracy (N. Fedorov), on theocracy (V. Solovyov), the implementation of pneumatosphere (P. Florensky) and anthroposphere (N. Kholodny), and the noosphere (V. Vernadsky).

V. Vernadsky was an outstanding Russian philosopher, whose philosophical work was based on a deep insight into the essence of global processes, and did not fit into the narrow framework of abstract reasoning of the philosophers of the time. He did not just speak about dialectic and its laws (development, the struggle of the opposites, the interrelation of quantity and quality), but seemed to be immersed in the dialectic of real processes of interrelation between humans, earth and space.

Developing a new worldview, Vernadsky drew data from geochemistry, geology, astronomy, biology and anthropology. This scientist-philosopher, a true encyclopedist of the twentieth century, was rightly put on a par with Newton, Darwin, Lomonosov, Einstein.

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[18] *Vernadsky, V. I.* Философские мысли натуралиста (Philosophical Thoughts of a Naturalist) / V. I. Vernadsky. – M., 1988. – P. 512.

Vernadsky creatively continued and developed the traditions of Russian cosmism.

Thus, Vernadsky continued the tradition not only of Russian cosmism, but also the ideas of V. Solovyov, P. Florensky, the ideas of the philosophy of unity – combining philosophy, science, religion and art.

ERGO

• the formation of Belarusian philosophy is closely linked to the national cultural traditions;

• the cultural peculiarities of the Belarusian people are associated with the central geographic location of Belarus, between the East and the West; those influences (political, spiritual, linguistic) which Belarus has absorbed in its history are reflected in its culture;

• the philosophical categories are the general cultural worldview-related universals, actualized in human actions and deeds;

• the birth of philosophical thought in Belarus is associated with the baptism of the Kievan Rus and Christianization of Belarus;

• Belarusian philosophy has gone through a series of stages: genesis (Euphrosyne of Polotsk, Kirill of Turov), the philosophy of the Renaissance and Enlightenment (F. Skaryna, S. Budny, S. Polotsky, K. Lyshchinsky, etc.), the philosophical thought of the late 18th – early 20th centuries, the period of the Soviet and independent Belarus (second half of the 20th century);

• for the philosophy of Belarus, the following points are relevant: understanding of the philosophical heritage of Belarusian philosophy, focus on the ethical and socio-political issues, the regulation of society, discussion of the issues of personal faith and spiritual freedom, an anti-scholastic orientation;

• in the conditions of a new modern globalization "challenge", Belarusian and Russian people are facing the task of finding new moral guidelines, modes of socio-economic development and civil values;

• Russian philosophy is an integral part of world philosophy, possessing a diversified national identity;

• the first practice of Russian philosophizing is connected with the adoption of Christianity in Russia (988);

• Christian thinking radically changed the principles of the pagan worldview;

• During the Russian Middle Ages (the 9th – 11th cc.), basic categorial structures of Russian philosophy were developed, as well as the methods

and modes of reasoning, the key issues, which prepared the premises for the flourishing of Russian philosophy in the 19th – 20th centuries;

- the characteristic feature of Russian philosophy is its attraction of the living and imaginative discourse, journalistic style, a focus on social and moral issues;

- the main branches in Russian philosophy are represented by the Slavophiles and the Westerners; the former championed the idea of historical destiny of Russia and its own way of development, while the latter advocated the assimilation of European experience and transferring Russia onto the capitalist track;

- the basic ideas of the Slavophiles are the integrity of the spirit, conciliarism, total unity, the Sophia, etc.;

- Russian philosophy includes the representatives of both materialism and idealism;

- a special trend in Russian philosophy is cosmism (the 19th – early 20th centuries), which developed the idea of active evolution of nature and culture;

- among Russian cosmists, there are supporters of idealistic cosmism (Fedorov, Vladimir Solovyov, Florensky, etc.) and advocates of natural scientific cosmism (V. Vernadsky, N. A. Umov, K. Tsiolkovsky, etc.);

- the former saw God's conception in man, the latter considered the transforming activity of man as cosmic (the planetary power).

CHECKLIST FOR SELF-EXAMINATION:

1. What is the relation of philosophy to the national cultural traditions?

2. How are philosophical categories and the universals of culture related to each other?

3. How can we explain the national and cultural peculiarities of the Belarusian people?

4. What are the periods, representatives and the problems in the history of the philosophical thought in Belarus?

5. What are the challenges facing Belarusian philosophy now?

6. What are the peculiarities of Russian philosophy?

7. What worldview prevailed in Russia before its Christianization?

8. What was the role of philosophy in the history of Russia in the Middle Ages, 10th – 15th centuries?

9. Who are the Slavophiles and what ideas did they develop?

10. Who are the Westerners, and what is their philosophy?

11. Who is the representative of the materialistic trend of Russian philosophy?

12. Who represents Russian idealism?

13. Which Russian philosophers are associated with the Russian cosmism?

14. Which representatives of Russian philosophy can be referred to the scientific trend of the Russian cosmism?

SECTION 2. MAJOR PROBLEMS OF CONTEMPORARY PHILOSOPHY

MODULE 3. PHILOSOPHY OF BEING

MODULE OBJECTIVES:

This module deals with the problems of metaphysics and ontology. The evolution of the problem field of metaphysics is traced, starting with the ancient definition of metaphysics as "first philosophy", exploring existence in itself, and finishing with the emergence of a new image of post-classical metaphysics. Ontology, as a philosophical doctrine about being, discloses the fundamental principles of the universe and discusses types, levels and forms of life, as well as systemic and dynamic organization of being.

This module also dwells upon the philosophy of nature, the concepts of the biosphere and noosphere, co-evolution and environmental imperatives of overcoming the global crisis in the system "Man – Society – Nature".

THEME 3.1. METAPHYSICS AND ONTOLOGY

QUESTIONS FOR STUDY:

3.1.1. The concept of metaphysics in classical and postclassical philosophy.

3.1.2. Ontology as a philosophical doctrine about being and its fundamental categories.

3.1.3. Material being and ideal being. The category of matter and its gnoseological significance. The main structural levels of organization of material existence.

3.1.4. Dynamic organization of being. The dialectics of being and thinking. Principles, laws and categories of dialectics. The principle of global evolutionism. Dialectics and synergy.

Basic philosophical concepts **(keywords):** metaphysics, ontology, being, substance, matter, reality, motion, space, time, dialectics, development, conflict, interconnection, determination, system, structure, element, principle, law, category, method, global evolutionism, synergy, social space and time.

3.1.1. CONCEPT OF METAPHYSICS IN CLASSICAL AND POSTCLASSICAL PHILOSOPHY

The concept of "metaphysics" in a literal translation from Greek (*meta ta physika* – after physics) means "after physics". This word was

The concept of metaphysics

used by the disciple of the ancient Greek philosopher Aristotle (384–322 BC), Andronicus of Rhodes (Andronikos of Rhodes), in the 1st century BC, to call the treatise of the great philosopher as "being in itself", placing it after the writing on physics. Given the rich scientific heritage of Aristotle, the question of systematizing his work was not easy. In addition to the works on **"physics"** (Greek: *physika* – nature), the sciences of nature, plants, animals, minerals, etc., **logic** and **ethics,** there was a collection of Aristotle's works on the problems of existence in general, things as such, and being itself. Aristotle believed the science of being – of the primary principles and causes of all things – to be the "first philosophy". "The father" of logic assigned the first place to this science, and set it apart from specific sciences, which explore only a fragment of reality. He also determined the problem field of the "first philosophy": the study of primary beginnings and higher causes; the study of "the general nature of things"; the doctrine about God and about the divine.

Metaphysics, according to Aristotle, is the most significant and valuable among all sciences. However, it exists not as a tool, but as the goal of human life. This distinguishes it from the "second philosophy", or "physics". Metaphysics is fundamentally different from individual sciences, which are therefore called so, because each one explores some individual part of reality, but not the reality in its entirety. It is the highest and the worthiest of sciences, because it treats not of nature or numbers, but of the divine.

Thus, this initial arbitrary definition of books of the ancient thinker was gradually filled with deep meaning in the classical philosophical tradition, defining the status of the first historical type of metaphysics.

So, initially philosophy was also called metaphysics, because it explored the fundamental questions of being and served as the basis for all other sciences. In ancient metaphysical problematic, the oldest philosophical questions about the world, man and his place in this world were explored.

The changing status of metaphysics in the historical-philosophical tradition is connected with the dynamics of philosophical knowledge in general. The dynamics of metaphysical knowledge can be divided into two phases, each of which characterizes a different understanding of metaphysical issues. These are *classical* and *postclassical metaphysics.* In their turn, each of these stages involves various types of historical and philosophical trends. Thus, the historical types of classical metaphysics, with their own "original" features, are the following:

1. Ancient metaphysics;
2. Medieval metaphysics;
3. Metaphysics of the Renaissance;
4. Modern European metaphysics.

3.1.2. ONTOLOGY AS A PHILOSOPHICAL DOCTRINE ABOUT BEING AND ITS FUNDAMENTAL CATEGORIES

Ontology is a fundamental part of philosophical knowledge, the core of any philosophy. Translated from Greek, "ontology" means **the doctrine of being** (*ontos* – existence, being; and *logos* – doctrine, concept, word).

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Ontology

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Though the word "ontology" came into use in the 17th century, ontological issues arose much earlier. The "Fathers" of ontology are Heraclitus, Parmenides, Plato, and Aristotle. Observing the diversity and variability of things, the first philosophers searched for some kind of "true existence" in them, which is common for all things, or **true being,** which doesn't arise and disappear, but is their universal and stable basis. The category of being characterizes what is inherent in the whole world **(existence in general).** The main sign of being as such (the whole world) is that this being (the world in general) **exists.**

Thus, ontology is a doctrine about being, about existing things. It is a branch of philosophy which studies being, existence in general, regardless of the properties, characteristics and varieties of existence. Ontology begins with the questions: What is being? Is there nonbeing? What does it mean to exist?

As you have already noticed, ontology is the most abstract area of philosophical thinking. It contains the knowledge of the highest degree of generalization – the knowledge of general, universal things.

The fundamental category of ontology is **the category of being.**

Being is a unity of forms and ways of existence. The philosophical understanding of being is that of existence as such, or existence in

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Being

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general. All things and phenomena in the world, man and his consciousness, nature, society, culture, the world in general, knowledge about the world and its structure – do exist, so they can be combined by the notion of **being.**

Every person, consciously or unconsciously, deep in their hearts, cares about the problem of being as the meaning of life. The category of being is a

general universal (common concept) in any culture. Every person absorbs the idea of being from their immediate surrounding, literature and art. And everyone is bothered, at this or that time in their lives, by the eternal Hamletian question: "To be or not to be?" The question about the meaning of people's being is, essentially, the question of the meaning of human life, the question of why a person lives. Are we ready to answer it?

Being and nonbeing	Being is the central category of ontology. Reflections about being and nonbeing run through the whole history of philosophy.

In all the teachings of ancient philosophers, the category of being, though it occupied the central position, was still filled with different meanings. **Parmenides,** for example, adhered to an abstract understanding of being, he saw no point in distinguishing between being and thought. He argued that thinking and the things thought reflects, are the same, because without being in which the thought is represented, it cannot be discovered. The philosopher's main thesis was: being exists, and nonbeing does not exist.

For **Democritus,** both being (atoms) and nonbeing (emptiness) really exist. The soul, according to Democritus, consists of atoms, which are just like fire, but smaller, more agile and round.

Plato opposed true being (the world of spiritual essences) to the sensual existence, where, in his opinion, being and nonbeing merge in the form of pale imprints of ideas within passive matter. One of the main motifs in his philosophy is the idea that being is the source of every positive reality. Along with the concept of being and mind as identical, he substantiated another thesis, according to which being is life, movement, soul, and thanks to truth, beauty and proportionality, it brings good to the world. Thus, because of their connection with being, things become more concrete, individual and freer, getting further away from abstract monotony.

Aristotle defined the essence of being as such, and what it is like in itself. For him, being as a whole is being as possibility. As for being in reality, it is always a being of something and not merely being. Thus, in ancient philosophy, existence is regarded as a set of concrete forms of being. Nonbeing could be considered only as relative.

In **the Middle Ages,** when religious doctrines were dominating, being was most often identified with God, who, they believed, was the source and origin of the being of individual things. The existence of things was connected with the forms of manifestation of being, and the main thesis was the judgment: "God is existence".

In the Modern Era, the concept of being played an essential role in all philosophical systems. During the Age of Enlightenment, philosophers worked out the conception of existence, albeit in different ways, which allowed justifying scientific knowledge.

Classical German philosophy supplemented the category of existence with dialectical meanings. For example, Hegel saw being and nonbeing as united potentially from the outset, in germ. He considered their inter-transitions as becoming, fully agreeing in this case with the ancient Greek philosopher Heraclitus. G. Hegel's great merit was dialectical understanding of the categories of being and nonbeing as identical and different, as interrelated and inter-transitory.

In **postclassical philosophy,** the problem of being was a prominent feature in the irrationalistic teachings. In his philosophy, A. Schopenhauer sets the task to find the ultimate solution to the mystery of being. Proceeding from the indisputable recognition of the objectivity of the world, he claims, that because the world itself knows nothing about its existence, it becomes such only for the subject who cognizes it, and therefore it is the world of the person, i.e., the world corresponding to one's own perception. In existentialism (M. Heidegger, K. Jaspers, J.-P. Sartre), contrary to the classical understanding of being as independent existence of the world, the main emphasis is made on the being of humans. Existentialism "humanizes" the problem of being. Existentialists distinguish human existence and the existence of things. If the latter is simply in place (exists), then a person questions the sense of his existence, he can be a possible being, a project.

The ideas of the Russian cosmists about the integrity of all strata of being deserve attention; they emphasize the need for the unity of people not on the socio-economic or ideological basis, but on the environmental one.

The category of being reflects reality as it appears to the person in his/her practical activities.

Structure of being

At the same time, philosophy does not stop at a simple assertion of the existence of man and the world around him, but reveals various kinds and ways of existence.

It is necessary to distinguish:
- *kinds* of being – objective reality and subjective reality;
- *levels* of being – actual and potential being;
- *forms* of being – natural and social being (table 16).

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Table 16.

STRUCTURE OF BEING

Kinds of being	objective reality, subjective reality;
Levels of being	actual being, potential being;
Forms of being	natural being, social being

Objective reality captures all that exists beyond and irrespective of consciousness. Star systems and elementary particles, atoms and macrobodies, microorganisms, birds, mammals, i.e., all that makes up non-living and living nature, and, finally, the human being and society form objective being. **Subjective reality** comprises consciousness, thinking, and human spiritual world. Subjective reality finds its expression in feelings, images, imagination, ideas, hypotheses and theories. A person's experience, thoughts, moral and aesthetic ideals, idealised mental constructs (such as "a material point" or "ideal gas"), the entire spiritual life refer to the sphere of subjective reality. These two kinds of being are not polar opposites. Subjective reality is a product of reflection of objective reality and, in its turn, influences it.

It is necessary to distinguish actual (real) and potential (possible) being. **Actual being** is the present being, which exists in the concrete spatial-temporal interval – everything that actually exists at a given moment.

The actual being of things and processes of nature, of the person and everything created by him/her, comprises in itself many non-realised possibilities. This is **potential being** which can, depending on certain conditions, become or not become actual. In nature, such a process takes place thanks to natural laws. In society, there are also laws, but they are revealed only through people's actions. Nature and man, the future and the present, the ideal and the material make up a single unity. The precondition of this unity is being.

The category of being reflects the real and conceptual unity of the world.

Things and processes, properties and relations, nature and the person, objective and subjective reality... What do these diverse fragments of the world have in common? First of all, they do exist; the condition of their unity is being.

Consciousness construes some kind of a picture of being, proceeding, primarily, from the basic worldview-related principles. To designate the

unity of all existing things, philosophy has worked out the concept of substance. **Substance** (Latin: *substantia* – the essence, something that is at the core) is something that lies at the core of all existing things, the fundamental essence of all things and processes. The philosophical trends, in most general terms, are named by their understanding of the substantiality of the world. Those philosophical doctrines, which explain the world with regard to a single substance, are named *monistic*. *Monism* is such a vision of the world, which admits one single beginning of all existing things; this beginning can be considered as either material or ideal. Two kinds of monism are distinguished: materialistic (Thales, Democritus, Heraclitus, Bacon) and idealistic (Plato, Hegel). Along with the monistic world interpretation, there are *dualistic* views in philosophy as well. *Dualism* holds on to the premise that at the heart of the world, there are two beginnings – material and spiritual (R. Descartes), while pluralism recognises a plurality of substances (Leibnitz).

Thus, the concept of being covers an infinite variety of concrete forms of existence, of objective and subjective reality, nature and society, the spiritual world of the person, his/her thoughts and feelings, imagination and emotions, logical-mathematical constructions and scientific views of the world.

3.1.3. MATERIAL BEING AND IDEAL BEING. CATEGORY OF MATTER AND ITS GNOSEOLOGICAL SIGNIFICANCE. MAIN STRUCTURAL LEVELS OF ORGANIZATION OF MATERIAL EXISTENCE

The word "matter" translated into Russian means substance (Latin: *materia* – substance). However, nowadays not only physical phenom-

| **Definition of matter** |

ena and processes are understood as matter (substance, field, antimatter), but also the processes of social reality. The concept of "matter" has undergone a series of stages in its evolution.

1. In the history of philosophy, the concept of matter arose in connection with the attempts of ancient thinkers to explain the unity of the world. In Antiquity, the diversity and harmony of the surrounding world provoked the aspiration to find a sustainable and steady fundamental basis for diverse things and phenomena, which would remain as such despite changes – in other words, **substance.** Identifying it with matter, the materialists of the past searched for a substratum, or for the primordial matter, from the elements of which all things are formed. Thus, the Ionic philosophy (the 7th –

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6th centuries BC) tried to reduce the infinite variety of the visible world to one common concrete source: Thales – to water, Anaximenes – to air, Heraclitus – to fire.

In their search for a more adequate description of the world, the next generation of ancient Greek materialists came to the recognition of plurality of beginnings. Empedocles considered four elements to be such beginnings – fire, air, water and earth, all connected by friendship and separated by feud.

2. A new synthesizing attempt to find the beginning of all things was the atomistic doctrine of Leucippus, Democritus, Epicurus, and Lucretius. The doctrine about atoms was one of the most fruitful achievements of human thought. Having arisen in the 5th century BC, the atomistic idea has existed for more than 20 centuries. It enabled the explanation of many natural processes. Suffice it to recollect such scientific discoveries as Newton's laws, the molecular-kinetic theory of thermal processes, Mendeleyev's periodic system, etc. Today it is difficult to imagine the development of different branches of natural sciences without the theory of the ancient atomists.

Within the frames of the doctrine of matter as substance, philosophers of the Modern Era focused their attention on its attributive properties. They saw the essence of matter not so much in corporality as its defining sign, but in such properties as **extension, hardness, imperviousness, inertness, density,** etc.

3. This view found its completion in the dialectical-materialistic interpretation of matter. The category of matter, as well as any general concept, is abstraction, the product of pure thought.

In modern philosophical conception of matter, general features of an infinite set of sensually perceived things should be reflected. Matter does not exist outside things, their properties and relations, but only in them and through them.

It is important therefore to locate such properties of matter, which would essentially distinguish it, within the limits of the main question of philosophy, from consciousness as its opposite. Such definition of matter is offered by V. I. Lenin in his book *Materialism and Empiriocriticism*: "Matter is a philosophical category used to designate objective reality, which is presented to the person through senses; which is copied, photographed, reflected by our perceptions, while existing independently from them[19].

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[19] *Lenin, V. I.* Collected Works / V. I. Lenin. – Vol. 18. – P. 131.

Thus, matter is, first of all, reality, objective reality, existing beyond and independently from human beings, but it is such reality which can be found out only through the senses (surely, sensual reflection can be direct and indirect, enacted with the help of any devices – be it a microscope, telescope, synchrophasotron, etc.). Such definition of matter expresses the essence of materialism as a doctrine and represents a further development of the main question of philosophy: in it, there lies its philosophical significance.

Matter, being an objective reality, is primary to consciousness. It does not assume any reason or condition for its own existence, and, on the contrary, it is itself a unique cause of consciousness. Matter is what B. Spinoza named the reason of itself. Herewith matter is not a kind of supersensual, supernatural reality, it is given to the person through the senses (directly or indirectly, by means of devices), which, in its turn, makes it accessible to cognition.

Matter, by first approximation, can be divided into **three spheres:** non-living, living and socially organized. Each sphere is an independent

| Structure of matter |

area of the material world. At the same time, here we can clearly observe the historical development of matter in the visible part of the world, which expresses the continuity and complication at transition from non-living to living and socially organized part of the material world. The complex structure of reality may be compared with huge pyramids, or cones, sharing a common infinite basis. In the basis of each cone, the objects of non-living nature are placed. Out of these and inside them, biological systems are formed, and on the basis and inside the latter – social systems are organized. A detailed consideration in each sphere enables identification of certain levels of organization of matter (table 17).

Table 17.

Inanimate sphere (space)	Living sphere (bios)	Socially organized sphere (society)
Cosmic Systems of varying complexity	Biosphere	Metasocial
Macroscopic	Biocoenoses	Society
Molecular	Kinds	Civilization
Atomic	Cells	Ethnicity
Nuclear	Microorganisms	State
Elementary	Molecular level of life	Social groups
Sub-elementary		Production groups
		Family
		Man

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Structurality is an internal division and ordering of material being, a logical order in the connection between the elements of the whole or within the system. A system is defined as a complex of interacting elements. Out of concrete systems, structural levels of material being are formed. Structural levels are characterized by common properties of their objects, laws, types of interaction, and spatial-temporal characteristics.

3.1.4. DYNAMIC ORGANIZATION OF BEING. DIALECTICS OF BEING AND THINKING. PRINCIPLES, LAWS AND CATEGORIES OF DIALECTICS. PRINCIPLE OF GLOBAL EVOLUTIONISM. DIALECTICS AND SYNERGY

Motion and change

One of the achievements of more than a 2500-year development of philosophy is the thesis **about inseparability of matter and motion.** The idea about the variability of being was generated in high Antiquity. Aristotle believed that the ignorance of motion involves the ignorance of nature. He believed that "any kind of motion is change. The idea of eternal absolute motion as an integral property of matter as its way of existence, was expressed by the philosophers of the 18th century (J. Toland, P. d'Holbach).

The word "motion" is familiar to each person. More often, it is understood in daily communication as moving one body in respect to others. Such change of the position of bodies is named *mechanical motion* in physics. But there are other changes in the world. They can be internal and external, structural and functional, essential and inessential, qualitative or quantitative, related to the bodies of various levels, etc. Motion appears in the process of interaction of different material formations. The displacing of bodies, their cooling and heating, electromagnetic emission, the metabolism within an organism and between an organism and the environment, as well as various social processes – all these make up motion.

Being without motion is as senseless as being without matter. All forms of being represent a concrete form of moving matter. Motion in application to matter is *change in general.*

We can say that matter and motion are connected, motion is inseparable from matter. Neither matter without motion, nor motion without matter could ever exist. If we tried to present any object without motion and interaction with others, we would have to admit that it would not reveal its presence in any way, it wouldn't have any structure or properties, it couldn't simply exist. Matter is not an inert metaphysical residue hidden behind motion: it is

totally embodied in motion. A deep intrinsic ability to change is hidden in it. Motion is not simply present in matter, it is internally inherent to it.

Motion as a way of existence of matter is **inconsistent.** It is the unity of change, transformation and preservation. The fundamental law of nature – the law of preservation and transformation of energy – integrates and represents both sides.

Motion as change in general should be distinguished from the term "development", as will be discussed later. Here we shall note that by means of the category of development, more profound features of motion as a way of the existence of matter come to light. With reference to matter, development should be understood as its self-regeneration, self-organization and conception of qualitatively different forms of life.

The absolute nature of motion finds its expression in concrete **kinds and forms.** In the history of philosophy, there were attempts to classify

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│ **Forms of motion** │
│ **of matter**   │
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the variety of forms of motion. Thus, Aristotle identified six kinds of them (occurrence, destruction, antipathy, etc.). F. Bacon named already nineteen (fluctuation, inertia, antipathy, etc.). F. Engels offered a holistic classification of the forms of motion of matter for the first time. Building on the contemporary level of scientific knowledge, he singled out five forms of motion of matter, hierarchically interconnected:

- mechanical,
- physical,
- chemical,
- biological and
- social.

Each of them is characterized by a special **agent** of motion, **type of interaction** between objects and by **specific laws.**

Along with the forms of motion of matter, it makes sense to identify three important types of motion: physical, biological and social – according to the generally accepted division of all phenomena into three spheres (non-living, living and socially organized) (table 18).

Table 18.

Type of motion Sphere of being	Physical	Biological	Social
Non-living matter	+		
Living matter		+	
Social matter			+

SPATIAL AND TEMPORAL ORGANIZATION OF BEING

Space and time

In modern science and philosophy, all forms of reality are considered as existing in time and space. Historically, two approaches have developed **to the interpretation of space and time:**

- The Substantial
- The Relational

The first approach was formed in the classical science and it is connected with the understanding of space and time as objective **independent** phenomena along with matter. Space was reduced to the infinite void containing all bodies, and time – to "pure" duration. This idea formulated in general by **Democritus,** got its logical conclusion in **Newton's** conception of absolute space and time. According to this conception, there is absolutely empty space, a vacuum, and its nature is homogeneous. It is due to this void in space that the motion of discrete material bodies can take place. The Substantial concept of space and time as a physical model of the world, formulated by Newton, occupied the dominant place in the science and philosophy of the 17th – 18th centuries. The idea of absolute space and time was well suited for the ordinary understanding of things and events: the existence of mechanical motion seemed to be infallible proof of the presence of the stationary and absolute space.

The second (Relational) approach, which was hinted at by **Aristotle,** was developed by **R. Descartes, G. Leibniz, J. Toland.** The main point of this concept is that space and time are considered not as certain substances, but as the forms of existence of things. Leibniz, for example, underlining the relative nature of space and time, called space "the order of existence", and time – "the order of sequences".

Space and time are the universal objective forms of coordination of the material systems and their states. They are not independent essences, but universal structures of the relations between things and processes. **Space** is a form of being, characterizing the way of coexistence of material formations, their structurality and extension. **Time** is a form of the existence of matter, characterizing the interaction of objects and changes of their states, the sequence of processes and their duration.

It is necessary to distinguish real, perceptual and conceptual space; as well as real, perceptual and conceptual time. **Real space and time** are the objective forms of being of moving matter and the universal structures of coexistence and modification of things in the physical world. **Perceptual**

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space and time are related to the coexistence and consequent changes of our feelings, i.e., they are a human reflection of real space and time.

Conceptual space and time is a way to describe real space and time, their different theoretical models. The examples of conceptual spaces are Euclid's three-dimensional space, the four-dimensional system of coordinates of Einstein's relativity theory, n-dimensional mathematical spaces and others.

Real space and time possess **metric and topological properties.** The topological properties of space are **three-dimensionality** and continuity; and that of time is **one-dimensionality.**

Deeper and more varied links are revealed at the social level. **The objective features of social interaction are social space and social time.** Human life constantly makes changes in the spatial and temporal aspects of human activity. Social space is a universal form of existence of different social subjects, ranging from man to society. It expresses the order of coexistence, structure and extent of the public systems, social actions and processes. Depending on the location, availability for use, size and other features, such things as mineral resources, water, forest, land, etc. will have a different social value. *Social time* is a form of public life, which characterizes human activity and the sequence of different stages of historical development.

For a deeper understanding of the essence of the material unity of the world, as well as for the comprehension of the problem on the whole, it is

> **Anthropic principle**

vital to consider the idea of uniqueness of the fundamental structure of the Universe and the related **anthropic principle.**

According to this principle, the values of astrophysical parameters (initial cosmological conditions) of the expanding Universe are such, that at certain stages of its development, nature necessarily engenders life and human beings. Even insignificant changes in the electron mass, the constants of strong interaction or the gravitational constant would lead to the impossibility of appearance of an earthly type of life.

DIALECTICS
AS A PHILOSOPHICAL THEORY
OF DEVELOPMENT

The term of **"dialectics"** was used for the first time by the ancient Greek thinker **Socrates.** He gave the name of "dialectics" to his **method of**

> **Dialectics**

finding the truth through dialogue by means of contraposition of opposite judgments and finding out contradictions in thinking.

Plato, a disciple of Socrates', used the term "dialectics" not only to indicate a method of searching for truth, but also as a **doctrine about the world of true being** as the sphere of eternal and unalterable ideas. Unlike Plato, **Aristotle** supposed that dialectics deals not with true, but with **probabilistic knowledge.** With the help of dialectics, people form plausible provisions by means of conclusions.

Hegel generated the tradition of understanding dialectics as an antipode of metaphysics. Hegel offered a totally new method of philosophical comprehension of reality. How had things stood before? The thinkers used to regard the principles and origins of being as immobile ideas or unchanging substance. Ancient philosophers did not take into account the association of opposites. Development was rejected in principle. Hegel countered such metaphysical method of thinking by dialectics, emphasizing "the unity of opposites"[20].

Idealistic philosophy is dominated by the belief that the space of dialectics is formed only by the sphere of spirit and thought. Actually, the sphere of dialectics is comprised by both objective and subjective reality. In particular, it means that: a) there is a universal interrelation between objects and phenomena; b) everything in the world is subject to change; c) the motion of matter is expressed in its self-renovation, in the generation of qualitatively new forms of existence.

These are the **three aspects** of the single integral theory of materialistic dialectics: **structure, process and development.**

Objective dialectics in its three aspects is inherent to the social form of motion of matter.

It is characteristic of philosophy to aspire to express theoretically the essence of the dialectical processes, which take place in the spheres of being and consciousness. In this case, subjective dialectics stands as some kind of worldview-related theory. Among such theories, it is customary to single out three historical forms of dialectics:

- ancient dialectics;
- idealistic dialectics;
- materialistic dialectics.

1. The philosophy of ancient thinkers (Thales, Heraclitus, Zeno and others) discussed the most important ideas of dialectics: the fluidity of all exist-

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[20] *Hegel, G.W. F.* Phenomenology of Spirit / G.W. F. Hegel; transl. by A. V. Miller. – Delhi: Motival Banarsidas Publishers, 1998.

ing things, their contradictoriness, the ratio of one and many, contingency and necessary, being and nonbeing.

2. The ancient philosophers generated all these ideas only in a general manner, and the character of their dialectical thoughts was spontaneous. But the German philosophers of the 18th – 19th centuries built a strict logical system based on their thoughts about development. The most harmonious theory of idealistic dialectics was outlined in Hegel's work. He recognizes the principle of contradiction as the leading principle of dialectics and tries to discover and specify the main direction of development by formulating its main laws. However, as an objective idealist, Hegel saw the basis of dialectics only in the contradictions of the absolute spirit that plunges deep into self-knowledge and becomes the world demiurge. The main mission of idealistic dialectics was seen only in the rational interpretation of "reasonable" reality for the purposes of reconciliation with it. However, even Hegel's doctrine is a transitory stage in the evolution of the European worldview.

3. The theory of dialectics acquires a new quality in the philosophy of Marxism. Marx and Engels found a rational grain in Hegel's objective idea of self-development and elaborated the materialistic understanding of dialectics as a science about the universal connection, and about the universal laws of motion and development of nature, human society and thinking.

At the same time, there is another understanding of dialectics in post-classical philosophy. For example, the followers of the existentialistic version of dialectics (P. Kierkegaard, J.-P. Sartre and others) understand it from the point of view of human subjectivity. They view dialectics as an attribute of human existence only. And human existence is interpreted by them as the submersion of a lone individual into the collisions of personal consciousness.

One of the variants of the idealistic understanding of dialectics is its interpretation by neo-Thomists, who were the contemporary followers of the doctrines of the religious philosopher Thomas Aquinas. Neo-Thomists – J. Maritain, E. Gilson and others – see dialectics in the coexistence of God and nature since the moment of the creation of the world.

Contrary to these, **materialistic dialectics** is the philosophical understanding of the world in its integrity, unity and self-development. The contents of dialectics as a theoretical system are made by its elements: categories, laws, principles and concepts.

CATEGORIES
OF DIALECTICS

Categories of dialectics

In a certain sense, **categories** can be called the supporting structures of philosophical knowledge. They help to reveal the principles and laws of dialectics. What do categories mean? It is a special class of concepts. There are concepts that belong to ordinary speech (house, bread, knife, brother etc.). Every science has its own concepts: in physics, they are: mass, charge, the electron, spin and others; in radio engineering, they are: the module, the integrated circuit, a resistor, a condenser and so on; in biology, they are: the gene, the kind, population etc. To study a certain science means to grasp its basic concepts. Besides specialized scientific concepts, there are also the so-called integrative concepts (algorithm, sign, symmetry, information and others). The main difference between these concepts and categories is that the latter express people's world outlook. **Categories are the forms of philosophical consciousness, modes of its existence, logical structures of human thinking.** Categories express the ultimate general connections and properties of the phenomena of reality.

In the structure of philosophical knowledge, concepts are heterogeneous: many of them are related only to its special subsystems – **axiology** (value, good, evil, freedom, beauty, faith, culture and others), **gnoseology** (truth, practice, knowledge, error, etc.), **praxeology** (social action, society, personality, civilization, formation, etc.). Those philosophical concepts, which help to comprehend the world in its wholeness and the complexity of human relations with reality, form the system of **categories of materialistic dialectics** (matter, consciousness, quality, necessity, contradiction, man and others).

PRINCIPLES
AND LAWS OF DIALECTICS

Principles and laws of dialectics

Principles are fundamental ideas making philosophical knowledge systematic and integrated. In cognitive and practical actions, principles perform a normative function.

Among the basic ideas of materialistic dialectics, there are some special **principles:**

- the principle of the universal interrelation between phenomena;
- the principle of development

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The connections and interrelations between objects are multiform: essential and unessential, direct and reverse, genetic, spatial and temporal, functional, necessary and arbitrary, immediate and mediated, general and particular, etc. The most important connections are relations which are defined as the category of the law. Ohm's law (in physics), the law of definite proportions (in chemistry), Mendel's law (in biology), the laws of stability and filtration (in engineering), the law of value (in economy) – what do all these have in common? It is the fact that each of them expresses some special objective relations between the phenomena in their own spheres of activity. The category of "law" fixes a more or less rigid order in the connection between the natural or social objects. *A law is an objective, necessary and substantial relation having a sustained and repetitive character.* As a general relation relevant for the whole aggregate of phenomena in a specific sphere of life, a law does not stand exceptions. Under the same conditions, the action of the law is permanent and unambiguous. It is these features of the objective laws of nature and society that allow people to use them consciously in their practical activity.

Depending on the area of action, there are different **laws:**
- specific (used in any concrete sphere of life);
- general (inherent to nature or society on the whole);
- universal, or the laws of dialectics.

As the elements of materialistic dialectics, its laws **express the universal substantial connections of being.**

CONCEPT
OF DEVELOPMENT

The understanding of reality in development is the most important aspect of the dialectical view of the world. Dialectics is the study of development in a comprehensive form.

The idea about human surrounding and man being in a state of change in time, and, moreover, in a state of development, is the greatest philosophical discovery. This discovery, nevertheless, provoked a number of complicated problems. What is development? In what direction does it move? Does the world develop on the whole, or does development refer only to specific objects? What is the source of development? Are there any universal laws, and if so, what are they?

Modern natural sciences (cosmology, astronomy, synergetics, physics, biology and others) confirm the fact of evolution of the material world, in the course of which new organized forms of existence of matter, hitherto

unknown, emerge. Nature seems to gradually open more and more new possibilities – the forms of being coherent with its laws. A certain orientation of evolution can be seen here.

According to the current views, the development of the Universe from the moment of "the big bang", which gave birth to the metagalaxy that we inhabit, can be represented in the following way. Physical structures and forms of motion are primary in origin: vacuum, elementary particles, atoms, molecules, interstellar gas, star formations. Their evolution results in the appearance of chemical and planetary structures. Here, in future, various forms of life can arise and develop, and, in the course of time, even social structures. The history of human society reveals the processes of development in all their complexity and opposition: in the correlation between the higher and the lower, simple and complex; in relation to progression and irreversibility of social changes; progress and regress; evolution and revolution; in the invariance and non-linearity and others.

Now the understanding of motion as the mode of existences of matter is complemented by the category of development. It expresses what is going on in reality: all the changes in their combined integration and gradually forming **orientation.** This ascending or descending tendency cannot be found out immediately, but only within the large enough and integral processes and during a certain time period.

Further explication of the meaning of the dialectical concept of development requires consideration of its universal laws. **Universal laws of development are usually called the basic (main) laws of dialectics:**

1. The law of the unity and struggle of opposites specifies the source of development. Its basic categories are contradiction, opposites.

2. The law of the quantity-to-quality transition specifies the mechanism of development. Basic categories: quality, quantity, measure, transition.

3. The law of negation of the negation (double negation) specifies the orientation of development. Its basic category is negation.

The laws of dialectics do not function in isolation, but in uniformity with each other. While being realized in the struggle of opposites and the quantity-to-quality transition, development presupposes the negation of old views and the genesis of new ones as its necessary precondition. Herewith all the laws of dialectics manifest themselves in a specific way in society, because the development of society is determined not only by natural factors, but also by social actions of individuals pursuing their goals. *The dialectical culture* is the ability and intention of a

person to apply flexible concepts objectively in cognitive and practical actions, i.e., taking into account the comprehensiveness and variety of natural and social realities, their unity and contradictions of development.

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- the concept of metaphysics was originally the synonym of philosophy;
- the object of philosophy, as well as of metaphysics, was the cognition of everything in existence;
- in the history of philosophy, metaphysics changed its meaning, and since the 18th century has come to denote a method of thinking opposite to dialectics;
- in modern philosophy, metaphysics is defined variously; the attitude towards it is ambiguous; along with the criticism of "old metaphysics", there exist tendencies to rehabilitate metaphysics (M. Heidegger and others);
- ontology is a philosophical doctrine about life; in the history of philosophy, the concepts of "ontology" and "metaphysics" were regarded as both identical and hierarchical (ontology is the branch of metaphysics);
- the basic categories of ontology are the categories of being, nonbeing, existence;
- being is structured; there are levels, forms and types of being;
- matter is one of the forms of being;
- the structural organization of the material world allows for regarding it as a complicated organized system, formed from the elements with the help of structural connections;
- there are different ways to single out structural levels in the organization of the material world;
- in the history of philosophy, the category of matter was understood as a thing, property or relation;
- matter possesses a number of attributes: motion is the mode of existence of material objects, while space and time are the forms of their existence;
- the basic concepts of space and time are the substantial and relational ones;
- there is social space and time, reflecting the specifics of the social form of the motion of matter;

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- a dynamic organization of being is treated by the theories of dialectics, synergetics and global evolutionism, which complement each other;
- the elements of dialectics are its categories, principles and laws.

CHECKLIST FOR SELF-EXAMINATION:

1. What is metaphysics?

2. What is ontology?

3. What are the basic categories of ontology?

4. How was matter understood in the history of philosophy?

5. What is the modern understanding of matter?

6. What do the categories of "system", "structure", and "element" mean?

7. What are the basic structural levels of the organization of material being?

8. What is a dynamic organization of being?

9. How are the concepts of "motion", "change" and "development" connected with each other?

10. What is "dialectics" and which historical forms does it have?

11. What are the basic elements of dialectics?

12. What are the basic laws of dialectics?

13. How do dialectics and the synergetics correlate?

14. What is the spatial and temporal organization of being?

15. What is the difference between the real, perceptual and conceptual space and time?

16. What is the specificity of social and historical space and time?

THEME 3.2. PHILOSOPHY OF NATURE

QUESTIONS FOR STUDY:

3.2.1. The concept of nature. The evolution in the understanding of nature in philosophy and science;

3.2.2. Nature as a human habitat. The natural and artificial habitats;

3.2.3. The concept of the biosphere and noosphere. The biogeochemical concept of the biosphere of V. I. Vernadsky;

3.2.4. The co-evolutional imperative and ecological values of modern civilization. Global problems in the system "human-society-nature" and scenarios of their possible resolution.

Basic philosophical concepts **(keywords):** nature, matter, natural and artificial habitats, biosphere, noosphere, coevolution, ecology, imperative, global problems.

3.2.1. CONCEPT OF NATURE.
EVOLUTION IN THE UNDERSTANDING
OF NATURE IN PHILOSOPHY AND SCIENCE

Nature is one of the forms of being. The concept of nature is versatile. Being one of the major universals of culture, it reflects the evolution

> **The concept of nature**

in the human understanding of nature, as well as the development of the natural sciences and the philosophical knowledge about them. Currently the concept of "nature" is used in **three basic meanings:**

1) everything that exists (existence, being);
2) the natural habitat of human beings;
3) the essence of things.

The most detailed intellectual comprehension of nature in its initial meaning was elaborated in classical philosophy.

In ancient Greek philosophy, the concept of "nature" (Greek: *physis* – nature) meant the world in general (existence as such, cosmos), as well as the essence of things (the fundamental grounds). These meanings complemented each other. Man's entire environment, for ancient philosophers, was **the macrocosm,** and human nature – **the microcosm.** Herewith the unified variety of all existing things was associated with the single internal essence of things (elements, origins and substance).

If the mythological worldview was based on the superiority of natural forces over man and was oriented towards the submission of man to nature, the worldview of Antiquity was in harmony with the surrounding world and was in aesthetic balance with the macrocosm and the microcosm.

In medieval philosophy, because of the general tendency of converting philosophy into the "maid" of theology, nature was divided into two kinds: **the creating nature** (i.e., the nature of God) and **the created nature.** A medieval man united both physical nature and God's nature. According to the eschatological logic of medieval thinking, a person should care only about the soul and its salvation. What concerns the created nature, during that epoch it lost its value and passed to the lower form of being, unworthy of attention. Man, hailed by God above nature, no longer felt himself in a harmony with nature. Following the divine project and the religious plan of being, he was no longer interested in cognition of nature and its technical and experimental mastering, and fully devoted himself to the service and study of the nature of God.

Starting from the Renaissance, man began to master nature in an intensive manner. Reviving the ancient ideals, including that of the harmony

with the cosmos, the Renaissance man understood this harmony in his own way, in connection with his needs. Feeling himself a creator, man began to recreate nature according to his own project. This directivity towards **the domination over nature** was finally established in the worldview of the Modern Age.

In the philosophy and science of the Modern Age, different parts of the world appear as both an object and subject of special, concrete-scientific and experimental studies. In this regard, nature was acquiring a new understanding – as **a universum,** a multitude of the probable and endless worlds, and the cosmos – as **the Universe.**

Thus, it is possible to enumerate the different types of relations between man and nature in the history of science and philosophy (table 19).

Table 19.

**THE RELATION
BETWEEN MAN AND NATURE**

Mythology	Submission of man to nature
Antiquity	Harmony of man and nature, or the micro-and macrocosm
The Middle ages	Man is the unity of the created and the divine
The Renaissance, the Modern Age and the Enlightenment	Domination of man over nature
The 20th – 21st centuries	Co-evolution of man and nature, dialogue between man and nature

3.2.2. NATURE AS A HUMAN HABITAT. NATURAL AND ARTIFICIAL HABITATS

In the narrow sense (or in the second meaning mentioned), by nature we understand a habitat, and we subdivide it into the natural and the artificial ones. Already in Antiquity, philosophers distinguished natural processes, which are independent from man (cosmic forces and laws), and artificial ("techne" – art, craft), which are connected with human abilities (Aristotle).

Due to the development of natural and social sciences, there appeared a distinction between **the first,** not divine, but physical nature (geographical environment), and **the second,** artificial, social, public nature (anthropogenic, social, technosphere). Nature as the natural environment is a relatively independent form of being, located in the same range as the being of man, society and spiritual culture.

In modern ontology, nature is viewed as a part of the geo- and biosphere, involved in the scale of human activity.

3.2.3. CONCEPTS OF THE BIOSPHERE AND NOOSPHERE. VERNADSKY'S BIOGEOCHEMICAL CONCEPT OF THE BIOSPHERE

The ultimate foundations of nature as an object of study nowadays are more often disclosed in the formulation and solution of the following philosophical problems:

> **Biosphere and noosphere**

- anthroposociogenesis (the issues relating to the questions of why and how non-living matter gave rise to living matter and human society);
- differentiation of the natural and the artificial;
- the essence of contradictions and crises in various historical types of society and environment.

Nature is a complex system, which consists of objects and processes that have a natural origin. An important feature of nature is its ability of self-organization and self-development. The contemporary level of philosophical understanding of the relations between society and nature is usually associated with *the concepts of the biosphere, noosphere, co-evolution*, etc.

The term "biosphere" (Greek: *bios* – life) was used by the French scientist Jean Lamarck to describe **populations of organisms living on Earth.**

The biosphere, as mentioned above, is one of the levels of material being. **The structure of the biosphere** is connected with the evolution of forms of living matter and consists of the following levels (table 20).

Table 20.

STRUCTURE OF THE BIOSPHERE

Structure of the biosphere	Molecular level
	Cellular level
	Tissular level
	Organismal level
	Populational level
	Level of biogeocoenosis
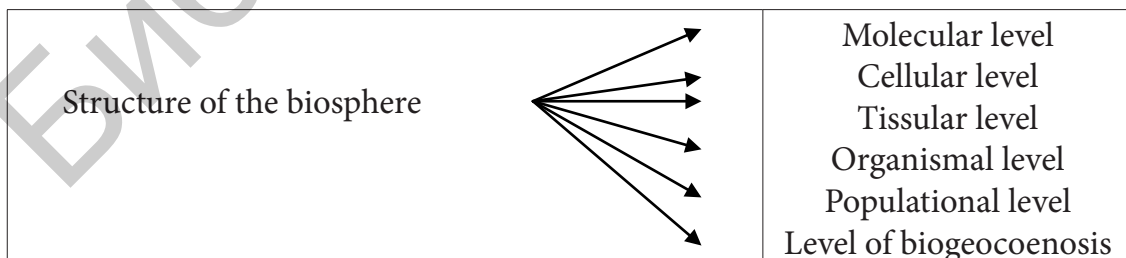
The increasing complexity in the organization of the biosphere is the evidence of its evolution and development, which is proved by:
- the increasing complexity of its structure;
- the development from the lower to the higher level;
- the variety of forms of life;

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- the complexity of forms of reflection;
- the synergistic property of self-organization;
- an expressed tendency towards the stability of the biosphere.

The evolution of the biosphere is confirmed by its **functions:**
- energy-related;
- biogeochemical;
- informational.

The last function indicates the philosophical sense of the concept of the biosphere. This is also associated with the name of V. I. Vernadsky and the concept of the noosphere.

The concept of the noosphere was developed in the writings of the French philosopher Teilhard de Chardin and the Russian scientist V. I. Vernadsky.

The noosphere (Greek: *noos* – sphere of mind) is a new stage in the development of the biosphere, which is influenced by human intellectual activities; with its boundaries constantly expanding, people should develop a responsibility for the processes of the evolution of the planet.

V. I .Vernadsky believed that during the natural and civilizational evolution, **the biosphere** (the living environment of the Earth) transcends into **the noosphere** (the intellectual layer of the Earth), or the sphere of the mind (human mind).

3.2.4. CO-EVOLUTIONAL IMPERATIVE AND ECOLOGICAL VALUES OF MODERN CIVIVLIZATION. GLOBAL PROBLEMS IN THE SYSTEM OF "MAN-SOCIETY-NATURE" AND THEIR POSSIBLE SOLUTIONS

In the relations between society and nature, a fundamental role should belong to ecological imperatives and the principle of **co-evolution** – the joint development of human beings and the biosphere. The author of the concept of co-evolution of nature and society is a prominent Russian scientist of the 20th century N. Timofeev-Ressovsky. The notion of co-evolution defines the strategy of the interaction of nature and society in line with the concept of global (universal) evolutionism (N. Moiseev, E. Jantch).

This concept of universal evolutionism is an interdisciplinary project to develop a common picture of the whole process of development of nature and society. Universal evolutionism is a synthesis of the idea of evolution and a systemic approach. That is why the interrelation and development of

non-living, living and social matter is seen as a self-organizing process, and evolution as such is presented as a transition from one type of self-organizing system to another.

Universal evolutionism is the basis of modern scientific picture of the world and relies on the basic theories of the 20th century:

• the theory of the non-stationary Universe (which established the idea of evolution in non-organic nature);

• synergetics as a doctrine of self-organization in living and nonliving systems;

• the theory of biological evolution and development, including the concept of the biosphere and noosphere.

The idea of co-evolution, or the harmonized development of man and the biosphere, had a major influence on modern natural sciences and the socio-humanitarian thought; it was included into the practice of public administration – in the working out of **the concept of sustainable development.** The concept of *"sustainable development"* has become widely used in scientific and political discourse after the publication of the International Commission of the UN Conference on Environment and Development (Brundtland Commission) report "Our Common Future" (1987). It was defined there as the development which *ensures the needs of present generations without compromising the welfare of future generations.*

The main objective of the new strategy was to ensure the survival of humanity by addressing the intra-social tension and conflicts and balanced socio-natural interaction. The main objective of sustainable development is the achievement of balance between the socio-economic development and conservation of the environmental and natural resources for the satisfaction of the vital needs of present and future generations, taking into account the population growth. Proceeding from this, sustainable development involves such socio-economic model in the 21st century, which can satisfy the needs of the living generations and lay down favorable prospects for future generations.

The document, which was adopted by the world community – "Agenda for the 21st century" – outlines the program of action for the achievement of sustainable development goals. The basic points of the new strategy are reduced to the following provisions:

• in the focus of economic and social politics, there should be people whose right to a healthy, productive life in harmony with nature is a priority;

• the problems of preserving the environment and those of economic development must be resolved inseparably;

- all nations have the right for development, while maintaining the quality of the environment both in the present and future;
- states must take responsibility for their actions that harm the environment of other countries;
- states must replace the production and consumption models which are not conducive to sustainable development.

Held in August-September 2002, the Johannesburg World Summit on the highest level drew the world's attention once again to the concept of *sustainable development* proposed by another UN Conference on Environment and Development in Rio de Janeiro (1992) as **a new model of the dynamics of civilization.**

The philosophy of nature nowadays seems to regain its status as fundamental ontology, especially in relation to the comprehension of today's global problems, particularly the problems *related to* the crises in various aspects of the interaction between modern society and the environment.

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- the philosophy of nature explores the problems associated with the understanding of the relationship between man and nature;
- nature is a form of being;
- the understanding of nature in the history of science and philosophy was determined by ideology and culture;
- the variants of relations between man and nature are: subordination to nature, harmony with nature, mastery over nature, co-evolution of society and nature;
- modern scientific ideas about nature are based on dialectics, synergetics, the theory of systems and global evolutionism;
- nature is seen as a complex self-organizing system, whose development is described by the discourse of synergetics and the theory of systems;
- considering nature as a human habitat, we differentiate the natural and artificial habitats, the latter is the product of human activity;
- the evolution of nature is proved by the concepts of the biosphere (the living layer of the Earth) and the noosphere (the thought, or mind, of the Earth);
- the transition of the biosphere into the noosphere is the natural result of cosmic evolution;
- modern understanding of the processes in the noosphere assumes their consideration in the context of co-evolutionary coexistence of nature and society;

- the principle of co-evolution complies with the environmental values of modern civilization;

- the program of sustainable development is a modern strategy of co-evolutionary development of the anthropo-, socio-, bio- and techno-spheres.

CHECKLIST FOR SELF-EXAMINATION:

1. What is the subject of the philosophy of nature?

2. What are the definitions of nature in sciences and philosophy?

3. How have the views on nature changed from classical to modern science?

4. What models of the relationship between society and nature were tested in human history?

5. What are the theoretical foundations of the modern understanding of nature?

6. What is meant by "natural environment"?

7. What is meant by "artificial environment"?

8. How are the concepts of the biosphere and noosphere connected?

9. What is co-evolution and what role does it play in the contemporary philosophy of nature?

10. What role in the understanding of the processes in the noosphere belongs to the principle of global evolutionism?

11. What is the program of sustainable development?

MODULE 4. PHILOSOPHICAL ANTHROPOLOGY

MODULE OBJECTIVES:

This module is aimed at studying the questions of axiology, or more specifically, philosophical anthropology. The most important topics of this module include the problem of man in philosophy and science, and human consciousness as an object of philosophical analysis.

THEME 4.1. PROBLEM OF MAN IN PHILOSOPHY AND SCIENCE

QUESTIONS FOR STUDY:

4.1.1. Man as an object of scientific and philosophical analysis. Basic strategies of comprehension of the essence of human nature.

4.1.2. The problem of anthropogenesis in philosophy and science. Modern concepts of anthropogenesis: creationistic, evolutional, play-based, etc.

4.1.3. Man as a personality. Social and cultural modes of human existence.

Basic philosophical concepts **(keywords):** philosophical anthropology, man, body, soul, spirit, anthropogenesis, activities, individual, individuality, personality, socialization, communication, freedom, responsibility, essence, existence, meaning of life, life, death, immortality, spiritual experience, lifeworld.

4.1.1. MAN AS AN OBJECT OF SCIENTIFIC AND PHILOSOPHICAL ANALYSIS. BASIC STRATEGIES OF COMPREHENSION OF THE ESSENCE OF HUMAN NATURE

The term "anthropology" means a doctrine about man; and **philosophical anthropology,** correspondingly, is a philosophical doctrine about man, or the **philosophy of man (anthropology).**

Modern philosophical anthropology is closely related to other sciences that study human beings, in particular, **anthropology** that studies natural and historical origins of man; **psychology** that studies psychic foundations of behaviour; **sociology,** which considers a person in the context of social life, **logics, culturology, linguistics,** etc.

The difference between the philosophical doctrine of man and concrete applied sciences is that philosophy examines the most common problems of human existence in the world, the aspects of human existence as a species and a being that stands on top of the evolutionary ladder.

Just as man precedes the philosophy of man, philosophical anthropology is a common conceptual platform for scientific knowledge. It seeks to develop such a **category of man** that would include the fundamental principles of a **person,** its most important and essential characteristics. The philosophical point of view on man as a personality includes investigation of the problems of **anthroposociogenesis** (the origin of man), **sense of life, freedom and necessity** in the activity of the individual.

Man is the highest stage of development of living organisms in nature known/studied by people; man is an intelligent being with abstract

> **Man**

thinking and a capacity for speech, self-consciousness and ability to set goals; man is the subject of history and culture, a biosocial being, genetically and functionally ordained by the development of nature, society and culture; a multifaceted being that represents an ambivalent unity of body, soul and spirit.

Man is in the focus of cognition of various forms of culture – philosophy, science, art and religion. Questions about the nature/essence of man, his origin, place in the universe, and his mission have been discussed in philosophy for more than 2,500 years. In old oriental (Chinese, Indian) and ancient philosophy, man is treated as an organic **part of the universe** – cosmic, spiritual or social. During that period of history, the first scientific medical knowledge about man was gained by experience. Man was considered a part of nature, and his essence was understood as caused by the global mind or cosmic soul (logos, Atman, Tao), and his way of life – as ordained by the laws of destiny. However, the first historical attempts to comprehend man reveal differences between the Eastern and European/ancient approaches to interpretation of the inner and outer man.

The differences between Eastern and European (ancient) approaches to the interpretation of the internal and external "outline" of man, as historically first experience of human comprehension, are already evident. In the Eastern tradition, man is organically merged with the world, the universe, the soul and body are equal and reunited with the cosmic origin (Tao, Atman). This tradition implies improvement (exercise, introspection) of soul and body. Ancient/Western philosophy has a tradition **(Plato)** of opposing body and soul. The body belongs to the imperfect, changeable world of

things, while the soul endeavours to return to the authentic and unchanging world of ideas.

Striving to understand the nature and specificity of man, the thinkers of Antiquity also linked it with society, pointing at intelligence, sociality, and humaneness as salient features of people. It is worth reminding that in Ancient China, **Confucius,** in his concept of man, also points at humaneness as the most typical manifestation of the social nature of man. Summarizing scientific achievements of Antiquity, **Aristotle,** the ancient Greek philosopher, defines the essence of man in comparison with animals through social, socio-political activity in the state as **the activity of the soul ruled by reason.** The thesis coined by **Protagoras** – "man is the measure of all things" – most clearly represents the humanistic position of ancient philosophy in its understanding of man. Since then, the idea of humanism has accompanied humanity in its public, social and cultural development.

Absolutizing the role of spirit and mind in his interpretation of man ("man is reason"), Aristotle, however, does not regard man outside of nature, society or the state. Man, according to Aristotle, is a social and political being, and outside of the state, he is like a beast or a god. Ancient Greek thinkers did not just exalt man as a political being, as an integral part of a polis – a Greek state – they projected the idea of law and order onto the world of nature and cosmos through the prism of human moral and political qualities.

The understanding of human nature changed with adoption of Christianity in Europe. The emphasis was placed on the inner, spiritual life of man.

The Renaissance (14th – 16th centuries), with its profound interest in the cultural heritage of Antiquity, was the epoch of the "discovery of man". The essence of humanism as a sociocultural phenomenon is that, contrary to the views on sin and guilt that had dominated in the Middle Ages, it proclaimed the creative person as the highest value. Man is free, he has dignity and capacity for creative development; his knowledge is a social power, the power and triumph of reason – such are the principles of the new vision of man. Man as such is likened to God.

Philosophers of the Renaissance saw the essence of man in that he is a **"great work of nature"** (Dante), **"the greatest instrument of nature"** (Leonardo da Vinci), **"the greatest miracle"** (Pomponazzi).

Francysk Skaryna, the prominent Belarusian educator and publishing pioneer (ca. 1490 – before January 29, 1552), elaborating on the idea of Pietro Pomponazzi and recognizing the latter's personal and direct ideological in-

fluence on himself, realistically reinvented the concept of a human being as the highest intrinsic value. Skaryna placed special emphasis on such moral aspects of human activity **as humaneness and justice.**

Modern philosophy strives to discover the essence of man not only through rationality, morality, sociality and even god-likeness, as before. Now, it takes into account **the natural biological basis** of man. Thomas Hobbes built his definition of man on acknowledgement of the sum of natural faculties – both of body and mind – that, though, can only come true for man under the so-called social contract in a society/state as the foundation of the existence of man.

Representatives of the 18th century French materialism provided further substantiation to the materialistic approach to man.

The great representatives of classical German philosophy denied the fundamental innate nature of evil and depravity of man. They optimistically stated that people should have a hope for improving themselves with their own capacity; therefore, everyone can become a good person.

Man, according to German philosophers, is **the creator of himself** through a variety of his practical activities. However, they understood these activities only *in abstracto*, as the activities of thought, will and spirit.

German philosophers scientifically justified their denial of the need to link man's mission and destination with God and with the supernatural in general. They pointed out that all purposes and the sense of human existence are in man as such.

In their propositions about qualitative aspects of social laws, the role of labour in the shaping of man, about the dialectics of freedom in the evolution of the human spirit, German philosophers to a large extent paved the way for the development of Feuerbach's anthropologism and the Marxist theory of society and man.

In the 19th century, new approaches to the understanding of man were outlined. One of them was established by the Romantics and the "philosophers of life". They regarded man as a complex being, a "living contradiction", and emphasized the role of **irrational** impulses (feelings, will, and intuition) in his behaviour and creativity. In the 20th century, these ideas were elaborated in the philosophy of existentialism, personalism, and other concepts of man. Another approach is associated with Karl Marx. Within the Marxist paradigm, the essence of man is viewed as his **social qualities** determined by socio-cultural terms of his socialization. Emphasis on the role of external circumstances, entities and determinations lies in the foundation of various versions of **sociologism.**

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Feuerbach's line of thought in favour of subjectivity and individuality in understanding of man was further developed (based on other philosophical grounds, though) and brought to the point of religious egocentrism and extreme individualism by the Danish philosopher Søren Kierkegaard, whose ideas enjoyed revival in the philosophy of **existentialism** in the 20th century. In his opinion, the essence of man is not reason or knowledge, nor active work towards achievement of his aims and pursuit of his interests within a social network, but the existence as irrational experience, the misery and despair of a self-contained individual facing annihilation and disappearance into nothingness.
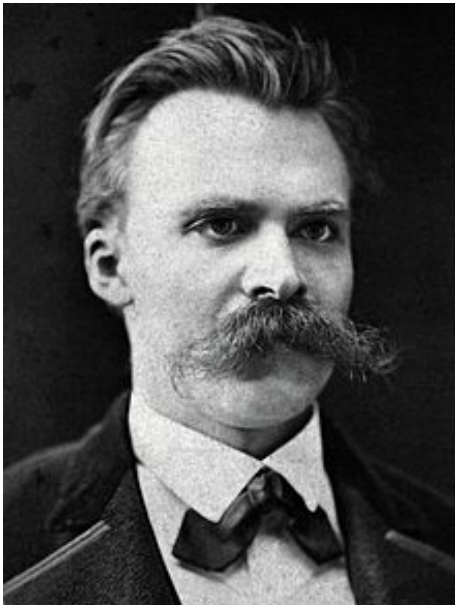
FRIEDRICH NIETZSCHE
1844–1900

Schopenhauer and Nietzsche, followed by the philosophers of the 20th century: Henry Bergson, William James, John Dewey and others, viewed human nature in the tradition of idealism, as a purely spiritual reality, though they based their ideas on **will,** to the detriment of intellect, which, according to Bertrand Russell, **is the most specific change in this issue in the 20th century philosophy.** At the same time, will is, to some extent, characterized by the instinctive and biological aspiration. The will, according to Schopenhauer, "as the thing in itself, constitutes the inner, true, and indestructible nature of man; in itself, it is indestructible"[21]. As a forerunner of Sigmund Freud, he also adds that sex is the kernel of all will, while man is concrete sexual impulse. For Nietzsche, will is the desire for power. It is not self-protection, he argued with the French materialists of the Enlightenment, but will to power that is the essence of man. Discarding all humanistic values of human culture and asserting that "evil is the best power" of man, Nietzsche proclaimed the superman as the ideal of future – a brutal exploiter and conqueror, whose mission is to attain domination over other people, who have been prepared in advance, according to Nietzsche, to be subordinated to that superman.

Nietzsche developed his philosophy as an ideology of future lords of the earth, a role contended for a few decades ago by adherents of Nazism in

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[21] *Schopenhauer, A.* The World as Will and Representation / A. Schopenhauer; transl. by R. B. Haldane. – 7th ed. – CreateSpace Independent Publishing Platform, 2015. – P. 491.

Germany and other countries. Günter Rohrmoser, a well-known German philosopher, notices with surprise that, despite the bloody experience of Nazism in Europe in the 1930s–1940s, Nietzsche regained relevance and popularity, the root of which he, *inter alia*, links with the general collapse of Marxism.

In his assessment of Nietzscheanism, Nikolai Berdyaev asserted that after Nietzsche humanism was already impossible, "forever overcome," declaring at the same time the need to resume the humanistic tradition, only on a religious basis, though.

Another approach to the comprehension of human nature was developed under the influence of Darwin's theory of evolution and the resulting **social Darwinism.** Social-Darwinian concepts stress the conflict-ridden nature of society and seek to interpret social processes and human actions from naturalistic viewpoints. In the 20th century, the **naturalistic** approach was adjusted to current scientific achievements and further developed in philosophical anthropology and **sociobiology.** A special place in cognition of man belongs to Sigmund Freud.
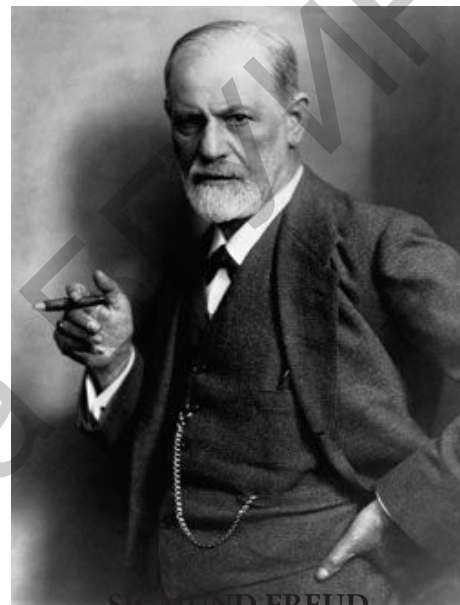
SIGMUND FREUD
1856–1939

Freud believed that human actions and consciousness that constitutes part of the Ego are motivated and determined by unconscious libidinal drives and energy. Our personality, our Ego, according to Freud, represents what may be called reason and common sense, as opposed to the Id, or the unconscious (libido, or sexual drive) that comprises passions and desires. Thus, the Ego, though changing under the influence of the external world, is in fact regulated by the subconscious Id. However, since the Ego is exposed to more pressure and "censorship" on the part of the Superego (symbolizing social control), it is the interaction and struggle of the unconscious impulses of the Id with the norms of society (Superego) that determine the causes of actions and people's motivations.

The central problem of philosophical thinking in the 20th century is **humanism,** an issue that, according to Erich Fromm, has always emerged as a reaction to a threat to humankind. Existentialists, for example, saw this threat in the technization of society and man, in the imminent danger of nuclear war, as well as in Marxism, with which they associated revolutionary move-

ment of masses, because Marx, in their opinion, overemphasized the universality of labour and technology.

Modern man, according to Martin Heidegger, is overly materialistic, same as man in classical humanism. Heidegger believed that the revival of the dying humanism is possible only with the disclosure of the true being of man, and this, according to the German thinker, is permissible only in the case of understanding man as **a transcendental being,** that is, as engaging with something Absolute and eternal. Man's fear of death and the consequent sense of Nothingness, is a condition of "authenticity" of his human being (existence).

The French philosopher Jean-Paul Sartre demonstrated a distinctive approach to the problems of man within the framework of existentialism. Accepting the teaching of Heidegger in most part, Sartre, however, rejected Heidegger's proposition that death was an expression of the essence of man; instead, he brought forth the doctrine of freedom that, according to him, justified his claim for a new humanistic interpretation of man. However, with his subjectivistic understanding of freedom, he finds no grounds for freedom in the objective world of nature and society. Therefore, Sartre interprets it as arbitrariness rooted in the individual. Hence, his well-known thesis that man is indeed, a project, that in his freedom, which is not bound by anything, he defines his essence, that freedom is not given beforehand, but is a property of his life activity.

ERICH FROMM
1900–1980

The ideas of classical Freudianism and existentialism made a great contribution to the concept of man in the 20th century. Moreover, Freudianism strived to go further based on Marxism and existentialism, by putting forward a large group of theorists. They can be rather tentatively called the Frankfurt School; they presented their ideas as neo-Marxism (Erich Fromm, Herbert Marcuse and others). They believed that Freud, like Marx, also revealed the main flaws of society, though based on the psychology of an individual.

Erich Fromm proceeds from the assumption, and makes a reference to Marx, stating that man as a social being is determined by the public relations of his surrounding society, and that it is culture that constitutes the human world.

Modern industrial society, according to Fromm, forms a person with the mode of "having" (acquisitiveness, consumerism, greed, etc.) as opposed to the humanistic mode of "being" (love, solidarity, creativity, etc.), which must be formed in a fair and humane society.

Fromm, like Marcuse, profoundly criticizes the anti-humanism of the contemporary society for its one-dimensionality and limitations of the human being shaped by it. However, unlike Fromm, Marcuse, who asserts that with increasing technological conquest of nature, the subjection of man by man increases; he also concludes that humanism has become obsolete, unprofitable, etc.

4.1.2. PROBLEM OF ANTHROPOGENESIS IN PHILOSOPHY AND SCIENCE. MODERN CONCEPTS OF ANTHROPOGENESIS: CREATIONISTIC, EVOLUTIONAL, CONCEPT OF PLAY, ET ALIA.

Analysis of man's origin is essential for describing substantial features and a definition of man. Anthroposociogenesis is the theory of the origin of man and society.

Anthropo-sociogenesis

How and why did man appear? Did he come out of nature or is his intellect a manifestation of supernatural origin? There are many theories that attempt to answer these questions: mythological, creationistic, etc. The Ufological hypothesis, for example, assumes that our ancestors were aliens from distant star worlds, while the creationistic concept suggests that man was created by God. Nowadays, however, scientific concepts of human origin prevail. They are based primarily on facts, modern scientific methods of restoring and structuring the evolution of nature and society, such as computer modelling. However, there is no complete unanimity among scientists on these issues. Thus, some of them believe that the decisive role in the evolution of man belongs to his ability to use imagination and symbols. That is why they associate the origin of people primarily with social interactions mediated by game, creativity and art (game theory of Johan Huizinga). There is a concept stating that man was created through labour (labour theory of Friedrich Engels).

According to the present-day scientific views, the anthroposociogenetic process lasted for several million years (although there is an opinion that this figure may be higher). Views on the main stages of appearance of man and society are still being clarified.

Australopithecus is called the first in a series of hominids. They used the bones of large animals as accessories and implements. The next generation of

emerging people produced the simplest tools – stone or bone scrapers, stone axes, etc. For that reason scientists called them **homo habilis,** or the "handy man". They lived on Earth about 1 million years ago. Then **homo erectus** appeared. Unlike their predecessors, these ancient people used fire regularly for heating and cooking. **Pithecanthropi** (Sinanthropus) lived in small groups hunting large animals. They could produce various sounds, but their speech was not developed.

However, there is no clarity in science about the ancient past of humankind. Some scholars argue that all immediate predecessors of man form a continuous line of development of the species. Others believe that ancient hominids belong to several species, only one of which was the ancestor of man.

Scientists refer Neanderthals to the "wise men" (homo sapiens). They were already human beings of a new, higher level. They were able to control fire, build primitive shelters, make clothing out of animal hide; they intentionally buried their dead.

All of this suggests that Neanderthals were already on the threshold of human civilization. However, the next step towards modern humans was made not by them, but by **Cro-Magnons** (homo sapiens sapiens). Neanderthals did not survive competition with their more intellectually developed counterparts. The causes of their disappearance are still discussed. One issue is clear: the "aliens" (who came to Europe about 45 thousand years ago) had a different, more competitive survival strategy compared to that of Neanderthals – instead of merely adapting to the environment in a passive manner, they would actively change it according to their needs and abilities.

Tools became more precise, efficient and diverse with the arrival of Cro-Magnons. This contributed to further division of labour, more complex social organization and accelerated social progress. However, the issue is definitely not in instruments of labour, but in man himself, since it is man only who creates and develops tools and other things.

One of the key factors of the emergence of humans is the appearance and development of language. Before Cro-Magnons, hominids did not have a developed articulate speech (as it is assumed now). The emergence of speech (there are as many concepts of language origin as those of the origin of man) boosted socio-anthropological revolution. Word turned into a medium for preserving and enhancing social experience, modelling and reshaping reality.

4.1.3. MAN AS A PERSONALITY. SOCIOCULTURAL SIDES OF HUMAN EXISTENCE

The most important aspect of the problem of man is his formation as an active personality, which is spiritually rich and harmoniously developed.

Personality (Latin: *persona* – a mask, an actor's role) is a concept used to describe social and spiritual qualities of an individual as a bearer of human dignity, freedom, will and commitment, as manifested in interactions with other people. The status of man as a personality requires, on the one hand, a certain degree of autonomy from society; though, on the other hand, it has certain prerequisites (economic, political, moral, and legal) for safeguarding man's rights and freedoms in society. The problem of personality is interdisciplinary; it is extensively explored by philosophy, psychology, sociology, pedagogics and other sciences. Philosophical discourse is primarily focused on the phylogenetic analysis of the aspects of the personality phenomenon. It is considered in the context of social development, maturing and formation of the preconditions for growth of a human personality within society. The origins of this process date back to Antiquity (democracy, private property, concept of man as the measure of all things). In the Middle Ages, the personal beginning in man was articulated by Christianity, which directed him to the inner world and instilled the need to care for the salvation of the soul. The Renaissance and the Reformation asserted the pathos of creative self-affirmation of man. In the Modern Era, science established itself as an independent cognitive power of man; various ideological projects of a law-governed state and civil society, which gained political and legal institutionalization in the 19th century, were developed. The formation of industrial civilization encourages the development of individualism and entrepreneurship. Thus, a person as a social phenomenon is a historical product.

Miscellaneous theories of personality that were developed by special sciences focus on the identification of the root causes of personality development/socialization, and upon analysis of its internal structure and dynamics.

The questions of human personality, the prospects of its formation and education in the modern world are at the heart of philosophical anthropology. Russian religious philosophy was governed by a conviction that the essence of a personality may be revealed only through its rela-

tions with God. There are two most prominent and opposing concepts (except for the religious one) in the interpretation of personality by post-classical philosophy: biologic and structural. Adherents of the first one refute social determination of personality explaining it by heredity and neurophysiological structures of the organism. Adherents of structuralism, in their turn, acknowledge the social determination of personality and essentially reduce the notion of society to some impersonal and permanent social and spiritual structures.

THE INDIVIDUAL, INDIVIDUALITY, PERSONALITY

The concept of personality is substantiated in the corresponding notions of the "individual" and "individuality". The concept of the **"individual"** (Latin: *individuum* – indivisible) is used to refer to a person as a specific representative of the human race, or to identify him/her as a representative of a particular social group.

When the notion of the individual reflects the integrity of a specific human being from the moment of birth, then the identity of the newborn lies only in the opportunities associated with future efforts of its educators: parents, teachers, communities and society in general. Therefore, it is true that **a personality is not born, but developed.** Personality is fully a product of the social, historical and ontogenetic development of man. It is directly materialized in the individual's social status and roles, socially significant actions and motives, etc. Not only the personality is a product and object of society; it is certainly its subject, which influences the environment by his/her active efforts. The higher the influence, the more noticeable is the expression of personality. Therefore, we must not reduce personality to the reason, thoughts and motives of man. As an active being, a personality leaves its imprints on everything surrounding it. The concept of "personality" is mostly focused on social and spiritual qualities of a person as a bearer of human dignity, freedom, will and determination. The word "personality" captures the peculiarity of man, his unique features. Personality is formed in the process of socialization of an individual based on a unique combination of inherited natural inclinations and assimilated social and cultural life programs, as well as self-development and self-actualization.

Personality is manifested through its **attributtive properties,** such as **the ability for and commitment to socially useful work, possession of the reason and intellect, freedom and responsibility, direction and**

originality (uniqueness), character and temperament, etc. These intrinsic properties of personality reflect its social and specific historical nature.

SOCIALIZATION, EDUCATION, COMMUNICATION

Personality socialization is a process, when an individual gains social and cultural experience (knowledge, values, social norms, roles, forms of communication, behaviour programs, ways of activity) that enable their integration in social networks and full membership in society. Communication is a basis of human life, a meaningful and conceptual aspect of social interaction. Socialization is impossible without communication.

> **Socialization**

The level of culture and the nature of social activity of any society depend in many aspects on the status of education within it. In most general terms, *education* means the institutions, ways and forms through which people gain knowledge and understanding of the world and themselves, learn professional skills and ways of living in a society. The essence of education is revealed in its functions. The major ones are:

> **Education**

1) transfer of socio-cultural experience from one generation to another,

2) development of man as a personality, a social entity, a citizen,

3) training of an individual to perform a particular community service.

These functions are not executed separately. They complement each other. Thus, any kind of education includes both training and upbringing. It links people with the world of culture and the ideals of humanism. In this way people get more freedom and become more creative. Thus, education bears a major social and spiritual value for society and personality.

SPHERES OF HUMAN LIFE

A human being is multifaceted in his/her manifestations. *Homo sapiens* means not only a wise man; the notion includes being cognizant, wilful, doubtful, cultural, economic, political, consuming, loving, having sexual instincts, playful, moral, social, free, religious, philosophising, speaking, hopeful, inquiring, laughing, negating, beautiful, creative, acting and making mistakes… Even the famous 13th century theologian Thomas Aquinas wisely acknowledged: "Man is in some way all." "All" in this case does not mean just that man as a "microcosm". That idea was popular during the epoch of the late Middle Ages and during the Modern Age. "All" means that man is the bearer

of a multi-layered reality. Nikolai Berdyaev believed that all spheres of being intersect in man.

What are these spheres? The starting point here is the great and infinite world of Nature, Cosmos and Chaos, Becoming and Staying. We are involved in the harmony of nature, inseparably connected with stellar physical processes occurring in stellar depths. According to modern science, the anthropic principle, as has been mentioned, raises even man to universal ranks. Life is conceived in space, people are a product of its evolution. A developing human mind creates the noosphere, and with it – all amazing opportunities of expanding human exploration of the extra-terrestrial space. It certainly allows for and requires that man be viewed as a special cosmic being **(cosmic sphere of human existence).**

However, man is not just a phenomenon of the cosmos; he is the crown of earthly life, too. Living organisms have a number of features that distinguish them from the inanimate world. Living organisms obtain energy from the environment and use it for maintaining a very high level of orderliness. They actively respond to irritation, they keep all information necessary for their development, survival and reproduction. Animate beings are adapted to their environment. Man's **"biological sphere"** of existence is related to his anatomy and physiology, the processes of nurturing, digestion, breathing, reproduction, sensory organs, etc.

The natural productions of the animal psyche can be found in humans as well. However, human subjectivity cannot be explained through the concepts of biological organisms. Here, we deal with another **(psychical)** sphere of existence, since humans are social beings. This factor is decisive in the determination of the specifics of our psyche. The logical-psychical sphere of human existence comprises mentality, memory, will, needs, attention, the ego, activities, etc. All such elements of psyche are covered by one term: consciousness ("co-knowledge").

The functional purpose of the animal psyche is adaptation to the environment. In humans, consciousness, as a social and psychological process, is expressed in their personal actions. They support their existence through their actions transforming matter and natural energy, and regulating their relations with other people. These social relations comprise the social sphere of our existence – the dynamic world of human communication, production, economy, technology, business, politics, arts, sports, religion, recreation, work and leisure.

By making and using tools, converting scientific knowledge into increasingly sophisticated technologies, through diverse ways of cooperation, peo-

ple enhance their capacity to reproduce reality through conceptual and visual thinking. Thus, the social sphere of man's life appears to him as divided into reality and the world of perception in concepts, images and symbols. In this complex inner world of consciousness and subjective experience of people, knowledge and artistic images are created, beliefs, goals and ideals take root, will and moral principles are tested. All such experiences and human creations have an idealistic component – a concept, goal, motive, interest or other impulse to human action. Thus, our topical analysis brings us to **the fifth and the highest sphere of human existence** called **spirituality.**

ACTIVITY AND ACTION

From the point of view of modern science, the world is a global evolving supersystem. All its subsystems and organizational levels are relevantly interlinked and interdependent. The universal mechanism of their interrelation is motion. Motion is manifested in a range of most varied actions. In inorganic nature, for example, motion is caused by gravitational, electromagnetic, nuclear and other forces, chemical processes, and unceasing interconversions of different forms of energy. In wildlife, there are mechanisms of evolution of plants and animals. Motion takes the form of activity with the emergence of human society.

Activity is a specifically social form of organization and alteration of reality mediated by human consciousness. It is actualized in various human actions. People explore, develop and transform their surroundings through such actions. Human actions are discrete (limited in space and time). They are always oriented towards a specific *purpose* and require certain means to *achieve it.* People express themselves as active subjects through their actions.

In the cosmic sphere of man's life, his activity may, for example, take the form of various actions altering nature, mastering its powers to meet man's needs and, these days, protecting and rehabilitating nature as well. The biological sphere of life is manifested in man's actions aimed at the adaptation to the environment and survival, which is typical of any animate being. Still, human ways of accomplishing the above have their special aspects (people grow their food, they create healthcare and security institutions, etc.). The logical-rational circle of life is connected with people's cognitive actions (they are organized and directed by the education system, institutions of science, religion and philosophy). In the sphere of public relations

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(the social sphere), human activity takes the form of administrative, organizational, performing and innovative actions based on the specifics of a given sphere of public life. Spiritual activities (aesthetic, moral, religious) form still another sphere of human existence. Together, all this variety of interlinked social and individual actions makes up the specific world of human activity.

Action

**MAX WEBER
1864–1920**

Contrary to the Eastern thinkers, Western philosophers attributed a special importance to actions oriented at the outer world (nature and society). Reason and knowledge are the key tools of self-affirmation of man in the surrounding reality. That understanding of the interrelation of knowledge and human actions persists in the Western thinking and culture until this day.

Not all human interactions may be referred to as social. For example, a collision of two cyclists on a road is similar to a natural phenomenon. However, when they start squabbling (cussing, fighting, etc.) after that – this would constitute a social action, according to Max Weber, a most prominent Western sociologist. He believed that *an action is "social" if the acting individual takes account of the behaviour of others and is thereby oriented in its course.*

If actions are determined by a specific purpose (for example, getting a degree, winning a prize), they are reasonable *(purposeful-rational)*. If actions are motivated by aesthetic, moral, religious or other ideals, feelings or faith (motivating someone to participate in a worship or flower-laying at a memorial to victims of political repressions), they are value-rational. The same actions initiated by a tradition (for example, a wedding ritual) are called *traditional*. Finally, there are actions caused by a mental condition of an individual (for example, a reaction to a scored goal). They are called *affective*.

Of course, this is only one of the large number of systems of classification of human actions. It stands out, primarily, by its focus on the motives/impulses of our actions.

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FREEDOM
AND RESPONSIBILITY

Freedom is an essential characteristic of man. However, the understanding of its nature, sources and forms of expression is far from univocal.

Freedom

The history of philosophical and political thought provides a range of views on the phenomenon of freedom – from its complete negation to recognition as a heavenly gift. Here are several judgements. Thomas Hobbes viewed freedom as the absence of all the impediments to action. The French enlightener Voltaire understood freedom as free will: "…I am free when I can do what I please"[22]. The German philosopher Kant saw in freedom the highest manifestation of the human spirit – man's ability to follow the dictates (imperatives) of moral consciousness. The Dutch philosopher Baruch Spinoza understood freedom as **the learnt and comprehended necessity.** Friedrich Engels further specified the notion of freedom: it is action based on the conscious necessity. Furthermore, the American psychologist Erich Fromm concretizes this point of view: freedom is an action based on knowledge of alternatives and their consequences. The Russian philosopher Nikolai Berdyaev believed that freedom cannot be derived from anything, one can only reside in it from the beginning, since freedom is not being, it is spirit. In the philosophy of existentialism, freedom is associated with man's responsibility for his life.

The phenomenon of freedom is extremely versatile. In addition to external dimensions – social (economic, political, legal) and technical (related to the use of tools created by people for their purposes) – it has internal human dimensions (psychological, mental, volitional) that are, in particular, expressed in people's aspirations either for authority or submission. Dependences between them are complex and dialectical. For example, one can say that Americans or Europeans feel themselves free people due to their social, economic and technological environment. However, the reverse would be true as well: economy and technology in America and Europe are in the state they are now, because they were built and developed by free people.

SENSE OF LIFE

Man has always been curious about such particular problems as **life and death** and a closely related question about **the sense of life.**

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[22] *Voltaire*. The Ignorant Philosopher / Voltaire. – Girard, Kansas: Haldeman-Julius Co, 1922. – P. 44.

Life is a way for man to exist as a biological and social entity. At the same time, man, as an animate being, is mortal. Moreover, he is aware of his mortality, unlike other animate beings ("he knows about death"). The question about the sense of life can be expressed in Hamlet's modified question "to be or to have?"

The importance of this alternative for man is most often associated with the American philosopher Erich Fromm. However, the same was stated earlier by another famous scholar, William James. For an individual, "having" means staying mostly within the limits of social personal and collective egoism. "Being" means for us living "on the planet of men", striving for Knowledge and Truth, admiring Beauty, doing Good, believing in Ideals, acting in Harmony with nature, expressing oneself as a Subject of Culture. To be oriented towards "having" is to doom oneself to earthliness. "Being" means joining in the Sublime Existence[23].

ERGO

- man is the central problem of modern philosophy;
- man is a multifaceted, contradictory being, which is open for newer dimensions;
- man, as a natural being, has specific biological features that are, however, mediated by his spiritual properties;
- the key directions of classical understanding of human nature are the naturalistic, religious/creationist and social interpretations;
- the key interpretations of man in post-classical philosophy are existential/personalist, psychoanalytical, et al;
- man is a unity of body, soul and spirit;
- the history of antroposociogenesis extends back several million years;
- the modern concepts of anthoposociogenesis are the creationist, evolutional and play-based;
- the ancestors of modern man were hominids – prehumans, archaic and ancient humans;
- man and society evolved through the interaction of such factors, as development and sophistication of social communication, forms of cooperation (spiritual and specific/practical), consciousness and language;
- the modes of man are the individual, individuality, personality;
- man expresses himself as an intelligent power of a cosmic scale;
- man is a living organism;

[23] *James, W.* Principles of Psychology / W. James. – Vol. 1–2.– Dover Publications; Revised ed., 2012.

- man's inner world drastically differs from the psyche of animals;
- man is a social being;
- spirituality is the most important feature of humaneness;
- humanism is the central problem of philosophical anthropology;
- activity is a substantial feature of man;
- social actions are human actions aimed at the achievement of personal and social goals;
- personality formation mechanisms are socialization, communication and education;
- the question of the sense of life may be expressed as "to be or to have?"

CHECKLIST FOR SELF-EXAMINATION:

1. What does philosophical anthropology study?

2. How is man defined in classical and postclassical philosophy?

3. What basic approaches to the study of human nature are used in philosophy?

4. What is the difference between the philosophical approach and scientific analysis of man?

5. What is the problem of anthroposociogenesis?

6. What is the individual and individuality?

7. What is personality and what is its structure?

8. What are the personality formation and development mechanisms?

9. What are the spheres of man's life?

10. What are the historical forms of humanism?

11. What role does activity play in human life?

12. What is the essence of the question of the sense of life?

13. How do freedom and responsibility correlate?

THEME 4.2. HUMAN CONSCIOUSNESS AS THE SUBJECT OF PHILOSOPHICAL ANALYSIS

QUESTIONS FOR STUDY:

4.2.1. The problem of consciousness and main traditions of its analysis in classical and non-classical philosophy.

4.2.2. Multidimensionality and a systemic nature of consciousness. The problem of the genesis of consciousness. Consciousness and reflection. Consciousness and the brain. Basics of the psychophysiological problem. Consciousness and the psyche.

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4.2.3. Thinking and language. Prospects of creation of artificial intelligence.

4.2.4. The structure of consciousness. Components and levels of consciousness. Consciousness and self-consciousness. Individual and social consciousness.

Basic philosophical concepts **(keywords):** consciousness, self-consciousness, psyche, thinking, reflection, psychophysiological problem, artificial intelligence, language, verbal, nonverbal, behaviour, individual consciousness, social consciousness, emotions, memory, will, imagination, sensual-emotional, intuitively strong-willed, rationally-discursive level of consciousness.

4.2.1. PROBLEM OF CONSCIOUSNESS AND MAIN TRADITIONS OF ITS ANALYSIS IN CLASSICAL AND NON-CLASSICAL PHILOSOPHY

Consciousness

Consciousness is a fundamental category of philosophy, psychology, sociology and cognitive science, as it determines the major components of the human psyche. Consciousness is also referred to as a human ability of abstract conceptual and verbal thinking; the ability to receive generalized knowledge about the relations and laws of objective reality; ability to idealize as a way of goal setting, which precedes man's concrete/practical activity; consciousness also means a specifically human way of adaptation to the surroundings.

In **ontological terms,** consciousness is a subjective reality, an ideal world of knowledge, feelings, images and ideas forming man's inner world, which is not perceived by sensory organs.

In **epistemological terms,** consciousness is the unity of theoretical knowledge that varies in degree; scientific pictures of the world; and paradigms of scientific knowledge.

In **axiological terms,** consciousness comprises valuable components: norms, ideals and beliefs.

In **praxeological terms,** consciousness performs the function of goal setting and organization of creative transformation of natural and social conditions for its existence.

Consciousness is one of the central notions of classical philosophy. In the history of philosophy, consciousness was used synonymously with such terms, as the "soul", "spirit", "idea", "ideal", "divine reason", "world will", "cosmic soul", "subjective reality".

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The phenomenon of consciousness has excited the human thought throughout the history of philosophy. Back in ancient times, people raised questions about the emergence of conscious living organisms out of inanimate nature, about the transition from sense perceptions to thinking, about the relation of consciousness to the material world.

The first **animistic** concepts (*anima* – spirit) were related to the human belief in spirits as the driving energy. Later, these concepts were uniquely interpreted through religious doctrines. According to them, consciousness is a display of a specific immaterial substance – the **"soul",** with its autonomous existence independent of matter and the human brain, in particular.

Rationalized beliefs in the primacy and eternity of spirit were taken up by idealism, which is very close to religious doctrines. **Idealism endows consciousness (reason, idea, spirit) with an autonomous existence allegedly creating and giving birth to the surrounding world, controlling its motion and development.** Representatives of idealism assert that consciousness is **initially** related to matter; they consider it as a congenital property of the human soul. At the same time, consciousness develops immanently, by itself, autonomously from the brain, and it may be understood only through itself. In ancient philosophy, such views were typical of Plato, who was the first to outline the ideal as opposite to the sensual/objective, or the material. **The ideal** (incorporeal reason) is the prime mover and source of harmony, it is true being. In each individual human soul, the reason observes itself and, at the same time, it is the beginning that regulates human behaviour.

In the Middle Ages, consciousness was considered to be the beginning (God), which is above the world and which had existed before the origins of nature and which creates it from nothing.

Idealism in the understanding of consciousness is typical of **dualism.** According to the adherents of dualism, the mental and the physiological are autonomous of each other. Thus, in particular, in the dualistic concept of René Descartes, nature and spirit constitute two different origins: the key property of matter is extension; the key property of spirit is the ability to think. Descartes argued that, just as an idea has no extension, the body is unable to think. At the same time, he identified the notion of consciousness with thinking, which stands for all that occurs within us in the process of perception. In other words, Descartes interprets consciousness as a self-contained world of man.

Descartes' views made a considerable impact on the subsequent solution of the problem of consciousness in the history of philosophy. On the one hand,

RENÉ DESCARTES
1596–1650

Descartes' views were the starting point for further development of a mechanistic, **naturalistic** line of analysis of human behaviour and elementary psychophysiological processes. On the other hand, they laid foundations for the development of idealistic views on the nature of consciousness.

The materialistic line of understanding consciousness can be traced from ancient philosophy. Ancient thinkers (Democritus, Epicurus, Lucretius) taught that consciousness depends both on the human body and on things around it. That approach to consciousness was reproduced by the French materialists of the 18th century (Denis Diderot, Claude Adrien Helvétius, et al.). They understood consciousness as the function of the brain and reflection of reality; they argued that consciousness was a reality and an active factor of human life.

The idealistic direction was further substantiated by Gottfried Wilhelm Leibniz, Immanuel Kant and Georg Wilhelm Friedrich Hegel.

At the same time, thinkers of the past could not reach the understanding of consciousness as a product of the sociohistorical development of man, as an image of the outer world resulting from an active transformation of reality by people. These important aspects of the problem of consciousness were successfully interpreted by the philosophy of **dialectic materialism** that draws on organic interlinks between man and nature and presents the latter as the defining and primary beginning in its relation to consciousness. **Consciousness acts as a special property of highly organized matter, which is the brain.** As a specific property of the brain, consciousness delivers an ideal reflection of the outer world that allows for arranging its transformation.

The doctrine of Sigmund Freud has gained a particular popularity. Freud considers the human psyche as a complex, organized system with three spheres:

- the Id (a deep layer of unconscious intentions),
- the Ego (the intermediary between the unconscious and the outer world),
- the Super-Ego (sociality within human consciousness embodying social tenets, a kind of moral censorship).

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In general, Freud reduces consciousness to the unconscious, believing that the Ego transforms the energy of the Id into action, as if the Id had a will of its own. Though the role of the unconscious psychic phenomena in human behaviour is important, the significance of the social component of consciousness is unjustifiably belittled in this theory.

Culture in general is instrumental in the development of consciousness; at the same time, the unconscious determines conscious actions on the level of sensations, inclinations and passions. The unconscious information builds up and determines tastes, habits, etc.; it is retained in human memory, *inter alia*, as the social experience of humankind (archetypes, traditions) that affects consciousness one way or another. On the other hand, the accumulated knowledge, experience and sociocultural traditions are decisive for the formation of consciousness in the process of personality development, as they define man primarily as a conscious being.

Consciousness exists as a subjective image of the objective world, as a method of social regulation of human activity. It is ideal in the sense that an image is not a thing, but its picture in the human brain.

4.2.2. MULTIDIMENSIONALITY AND SYSTEMIC NATURE OF CONSCIOUSNESS. PROBLEM OF GENESIS OF CONSCIOUSNESS. CONSCIOUSNESS AND REFLECTION. CONSCIOUSNESS AND THE BRAIN. ESSENCE OF THE PSYCHOPHYSIOLOGICAL PROBLEM. CONSCIOUSNESS AND PSYCHICS

CONSCIOUSNESS AND REFLECTION

Consciousness develops from the common property of matter – reflection, which means the ability of some material systems to leave "footprints" in other systems in the process of their interaction. Due to the interaction between the systems, their relations bear the character of inter-reflection. **Reflection** in its most ordinary form is a specific function of interacting material systems, each being in the state of dynamic equilibrium. This state is constantly disturbed by external factors that influence the system causing either its destruction or recovery of its former equilibrium. During the equilibrium recovery, the interacting systems experience changes in the nature of reflection. Reflection is a specific aspect of changes occurring inside the system and caused by external factors. It functions as the ability of material systems to reproduce the internal structure of the agents, or individual aspects of their structure. In other words, *reflection* **is the ability of**

material entities to reproduce properties and aspects of other systems. The simplest examples are the following: a footprint in sand, footprints of animals that died long ago, bouncing of a body after collision with another body, etc.

The recognition of reflection as a universal property of matter points at the fact that matter, as an objective reality, contains prerequisites for the emergence of consciousness, and these prerequisites materialize in the process of matter development. However, we cannot accept the position of hylozoists (Barnuch Spinoza) stating that all matter is capable of thinking.

Thinking is a qualitatively special higher form of reflection typical of man only. Reflection as such has special manifestations on various levels of matter organization: inanimate nature, organic life, and on the social level.

Reflection in organic nature is defined by the character and level of behaviour of living systems. Sensual organs of the organisms that reached the most advanced stage of perfection with the emergence of the nervous system became sophisticated and specialized in the course of evolution.

Irritability, or a selective response to external effects, is the elementary and initial form of reflection inherent in all animate organisms. Irritability manifests the ability of animate organisms to respond to a short-time effect of the environment in a purposeful manner. Irritability is one of the integral properties of life, acting as the basis for biological reflection. The formation of irritability is triggered by the activities of animate beings, the activities having no analogues in inorganic nature. The purpose of activity is to provide for the interaction between an organism and the environment required for the preservation of the system and its sustainable reproduction.

A new form of reflection – **sensitivity**, i.e., the ability to reflect individual properties of things as subjective sensations, is developed along with the complication of the forms of interaction between organisms and the environment. Sensitivity formation is based on the ability to respond to both vital and indirectly related environmental factors. Sensitivity emerges on the level of protozoa; however, it acquires a special importance for higher animals that have specialized sensory organs with clusters of receptor cells and are able to respond to a certain type of energy with electric impulses circulating in the nervous system. The main function of sensory organs is to perceive certain stimuli and transfer the information about them to the nervous system.

The notion of **information** is a key characteristic of the reflection process. There is still no unanimous definition of information in academic publications. It is defined as a "means of regulating reflection", "reflected variety", "means of organization", "coded message", "effectually ordered structure of objects and impacts", *et al.* Information may be viewed as a functionally ordered reflection actualized during the emergence of primary biosystems. Life processes in all their aspects act as information-based relations. Irritability and sensitivity are elementary forms of biological information.

Psychic reflection that expresses the ability of animate organisms to analyse complex sets of simultaneous irritants and reflect them as a uniform image of a situation is even more complicated in organic nature. **Psychic reflection is a special form of adaptation of animate beings to the changing outer environment in the process of the long-term evolutionary development.**

Psychic reflection was developed in the process of the long-standing biological evolution through a number of steps. The elementary nervous system and the sensory organs predetermined the emergence of the elementary sensory psyche expressing the ability to reflect individual properties of the environment. Further sophistication of the cerebral cortex entailed the reflection by animals of the entirety of things and the emergence of the perceptive psyche. Ultimately, the enhancement of the brain predetermined sensory perception of the objective correlation of things by animals in the form of substantive "situations".

A review of the forms of reflection on various levels of organization of living matter helps to explore biological bases of consciousness and reveal the correlation between the physiological and the psychic (the psychophysiological problem).

CONSCIOUSNESS
AND THE BRAIN

Consciousness formed and evolved in close connection with the development of the brain. Our consciousness is a product of the material organ – the brain. Consciousness is not a sub-

> **Consciousness and the brain**

stance of the brain or any other matter, it is the ability of the subject to reflect the outside world as a live image of the material realm. The reflection of matter in human consciousness is man's internal, spiritual world. Man perceives the world through his brain; however, consciousness is not just a function of the brain, but a function of man's specific relations with the world. In es-

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sence, consciousness arises at a certain stage of the evolution of matter, upon the emergence of adequate conditions for life. Thus, consciousness is a specific form of reflection, a means of regulation of man's relations with the surrounding based on his practical transformative activity.

PSYCHE AND CONSCIOUSNESS

The relation of psychic phenomena of consciousness with the activity of the brain is doubtless, though this statement cannot explain the secrets of consciousness in full. To get a more profound understanding of it, we would need to reveal the inner mechanisms of brain activity and the regularities underlying the psyche and consciousness.

The notion of the psyche is broader than that of consciousness. The human psyche means a complex of phenomena of man's inner subjective realm, as different from the outer realm of things, including the human body. The main **components of the psyche** are sensations, perceptions, beliefs ("outer feelings"); the reason, abstract thinking in the form of notions, judgements, speculation; emotions – grief, joy, agitation, fear ("inner feelings"); and will.

Consciousness is not identical to the psyche, as the psychic includes the subconscious/unconscious, such as eye-blinking, startling, dreaming, hypnosis, lunacy, etc. Emotions can be conscious and unconscious as well.

The conscious comprises such psychic phenomena that are processed by consciousness/reason and are perceived by man. Thinking subordinates feelings, emotions and will. The degree of consciousness may vary, though human activity in general is described by the decisive role of conscious acts and actions.

The psyche cannot exist outside a functioning brain, since its reflective capacity depends on the level of the structural organization of the latter.

The qualitative **difference between the human psyche and the animal psyche** is that man is capable of foreseeing individual effects of his activity, the nature and direction of natural and social developments.

GENESIS OF CONSCIOUSNESS

The quantitative difference between the animal and human psyches does not mean that they have nothing in common. According to modern science, many animal species are capable of "thinking", "decision-making", "talking". Thus, some birds pronounce words without realizing their meaning; apes can master over 150 signs. Sometimes it leads to the conclusion that language and thinking are typical of both man and beasts.

Modern **sociobiologists** often tend to confuse the social life of animals and human society. Attempts at humanizing dolphins are especially frequent. Some authors believe that an exclusive organization of the dolphins' brain opens the door to their reasonable activity. However, in fact, according to the latest research data, neither the behaviour, nor the structural/functional organization of their cerebral cortex confirm that dolphins possess the properties of the human psyche.

The human psyche properties are attributed to beasts without consideration of the major difference between human consciousness and the animal psyche. Human thinking is typically expressed in notions, judgements and speculations; human consciousness is **self-consciousness** – the realization of the Ego as opposite to the surrounding world.

The formation of consciousness through labour was accompanied by the development of a specifically human attitude to the world based on both biological and indirect needs.

Improvement, specialization and creation of complex **tools** led to **the division of labour** and contributed to the development of the analytical activity of man. Labour facilitated both the transformation of surrounding objects and the evolution of man; it improved his brain.

The use of tools and the entire system of language signs was the prerequisite for the emergence of human consciousness oriented both towards the cognition of the world and transformation of the latter. Man creates culture through his practical transformative activity. It forms and develops through speech as a social phenomenon, as a spiritual product of human life. As a means of human communication, exchange of experience, knowledge and ideas, speech connects people of a certain social group, certain generation and subsequent generations establishing a succession of the experience accumulated by humankind.

The creative, active nature of consciousness is manifested in the **selectiveness** of the latter. It selects and focuses on one or several objects out of a number of things.

The creative role of consciousness should be understood as a transformation of the surrounding by man through practical activity rather than as creation of world consciousness (as proposed by idealism). Such human conscious activity as a material process is based on objective laws and implements human goals and plans that have been produced by consciousness. **Idea- or goal-based human actions, rather than consciousness, can change and create new objective reality.**

4.2.3. THINKING AND LANGUAGE.
PROSPECTS OF CREATION
OF ARTIFICIAL INTELLIGENCE

Thinking and language

Language is a sign information system intended for the reception, processing, storage and transfer of information.

The emergence of language is based on people's collective **activity,** as well as on thinking. Human communication facilitated the improvement of tools, while skills of using the latter became the property of the entire collective.

Consciousness was formed on the basis of people's social life and their continuous interaction through **communication.** The means of communication is word, which has a generalized nature.

Thinking and language are inseparably interlinked, which, though, does not imply their sameness. They are different, because **thought** is a reflection of the objective reality, while **word** is a means of expression and fixation of thought and a means of transfer of thought to other people. We are able to perceive the thoughts of others owing to word. Language is a means of mutual understanding between people, and a means for man to perceive reality and himself. Thinking is possible only when it takes the form of language.

Language is both a means of external expression and generalization of thought (verbally or in writing) and the shaping of thought. Even when a person does not speak aloud, his/her thoughts still take the form of words. Inner speech is a means of **formulation of thought.**

Thus, **language does not exist without thinking, in the same way – ideas do not exist without language.** Language and thinking evolve along with the evolution of society.

ARTIFICIAL INTELLIGENCE

New aspects of consciousness have been realized in the recent years due to extensive progress of informatics and computer technology. Complex dynamic systems explored by cybernetics are characterized by the ability to receive, store and process information and exercise control on that basis.

The development of cybernetics opened doors to the creation of electronic computers capable of performing "intellectual" operations. Modern computers may be used for processing practical information, solution of logical problems, process control, clinical diagnostics and other

operations. At the same time, they have certain advantages, as compared to man, in the speed of computing operations, lack of fatigue, ability to store huge amounts of data in memory, etc. Dozens of new models of artificial intellect, devices and processors, *inter alia*, neural, are created every year. Neurocomputers are used to identify images, perceive human speech, written texts, etc.

The IT revolution based on the qualitative improvement of computers is global by nature and affects human culture in general. The progress achieved owing to computers caused a recent discussion, whether a machine can think. A comparison of the "electronic" and human brain helped identify similarities and differences in their functioning.

What are the similarities and differences between the brain and cybernetic devices? The materiality, regular nature of information processes are **common** for the brain and its simulators. However, machines are limited to logical data processing in the form of physical and chemical operations. Data processing by human thinking is based both on similar operations in the brain neurons and on specific neurophysiological phenomena.

An important role on the level of thinking belongs to the **emotional** aspect that can expedite and slow down data processing. Human thinking is based on both images and concepts, though only conceptual thinking is a clearly manifested logical process; representational thinking produces thought-controlled fantasies, associations, intuition.

A machine processes information through a special program, while human thinking has no explicit coding and programming. **A computer is a tool rather than a subject of cognition and social action.**

4.2.4. STRUCTURE OF CONSCIOUSNESS. COMPONENTS AND LEVELS OF CONSCIOUSNESS. CONSCIOUSNESS AND SELF-CONSCIOUSNESS. INDIVIDUAL AND SOCIAL CONSCIOUSNESS

The consciousness of an individual and a community (group, class, nation, humankind in general) make up a controversial unity. Individual consciousness reflects the **personal existence of man;** social consciousness reflects the **social existence of people. Self-consciousness** is a specific quality and the highest manifestation of the consciousness of man as a member of society. It is the comprehension by man of his own practical and spiritual activity, the understanding of his acts and attitude to other people. Social consciousness has an effect on individuals and may be manifested in vari-

ous states: as a **social feeling, public mood, public opinion, traditions, ideals, norms, theories,** etc. When the interests of any group of people (a nation, political party, military clan, religious union, etc.) are clearly expressed within a system of ideas, we are dealing with ideology.

Social consciousness distinguishes the level of ideology and the level of social psychology.

Ideology means a sum of theoretically formulated views substantiating the objectives of a particular social subject for the preservation or alteration of current social relations. Ideology is consciousness that cements mass actions and channels them into a certain direction.

Ideology is generally developed by theoreticians. There is a confrontation of various types of ideology in the modern world (militarist vs pacifist, racist vs humanistic, socialist vs bourgeois, nationalist vs international, totalitarian vs democratic, religious vs atheistic).

While ideology is a socially oriented theoretical component of social consciousness, **social psychology** is its structure that reproduces itself directly and spontaneously in human life as people's sensual and practical reflection and experience of social life.

A number of forms are identified in social consciousness along with social psychology and ideology that may be viewed as its various levels. **The forms of social consciousness are distinguished by the objects of reflection and social functions.** Thus, **political consciousness** relates to the sphere of class, national and international relations. It unites people is their struggle for vital interests of a relevant group (class, party, state, etc.). **Legal consciousness** expresses the will of a society/class to support acceptable norms of social life. **Moral consciousness** regulates human behaviour in relations with other people. Other forms of social consciousness, such as **aesthetics, religion, science** and **philosophy** also perform important functions.

Further insight into consciousness implies the discussion of its epistemological aspect. Since the most essential dimension of consciousness is knowledge ("co-knowledge"), we should find out, in what way the cognition of reality takes place.

ERGO

- consciousness is a fundamental category of philosophy representing the main component of human mentality;
- consciousness means human capacity for abstract thinking, receiving generalized knowledge about relations and laws of objective reality;

- consciousness is also described as spiritual activity generating ideas, ideals, purposes and plans that precede concrete/practical activity of man;
- classical philosophy offered both idealistic and materialistic interpretations of consciousness based on a substantive or naturalistic approach;
- postclassical philosophy also offers materialistic (dialectical materialism) and idealistic (phenomenology, psychoanalysis, existentialism, etc.) interpretations;
- dialectical materialism considers consciousness as a function of the brain and the highest form of reflection of the external world;
- consciousness is a subjective image of the objective world, a way of social regulation of human activity;
- consciousness emerged and developed in close connection with the evolution of the brain;
- the concept of the "psyche" is broader than the concept of "consciousness", the psychic also includes the uncosnscious;
- the human psyche differs from animal psyche by its value-based attitude to reality, and the capacity for foreseeing, etc.;
- self-consciousness is comprehension by man of his Ego as opposed to the surrounding world;
- consciousness is a product of historical evolution and it is preconditioned by labour, social life and language;
- thinking and language are inseparably interlinked; language does not exist without thinking, and thoughts and ideas do not exist without language;
- language and thinking evolve along with the development of society;
- there is a principal distinction between an object and a thought about it, i.e., the distinction between the material and the ideal;
- the concept of "artificial intelligence" should be understood correctly; currently it is considered as a means to boost the "resolution capacity" of the human brain rather than as an autonomous subject of cognition and social action;
- individual consciousness and social consciousness are interlinked and determine each other;
- social consciousness has levels (social psychology and ideology) and forms (science, philosophy; legal, political, religious, moral and aesthetic consciousness);
- consciousness is creative by nature; with the help of consciousness, man purposefully rebuilds the external natural and social world.

CHECKLIST FOR SELF-EXAMINATION:

1. What is consciousness?

2. What are the functions of consciousness?

3. How is consciousness represented in classical philosophy?

4. How did the view on consciousness change in postclassical philosophy?

5. What distinguishes the interpretation of consciousness by dialectical materialism?

6. How are consciousness and reflection related?

7. How are consciousness and the brain related? What is the essence of the physiological problem?

8. How are the concepts of the "psyche" and "consciousness" related?

9. What distinguishes the human psyche from the animal psyche?

10. Why and how does consciousness emerge?

11. What is self-consciousness?

12. How are thinking and language related?

13. What is the difference between material and ideal phenomena?

14. What is the problem of artificial intelligence?

15. How is individual and social consciousness related?

16. What is the structure of social consciousness?

17. How is the creative nature of consciousness manifested?

MODULE 5. THEORY OF COGNITION AND PHILOSOPHY OF SCIENCE

MODULE OBJECTIVES:

This module explores the specifics of human cognitive relation to the world and the diversity of knowledge forms. It defines the following basic epistemological positions: optimism, scepticism, agnosticism.

The classical theory of knowledge is reviewed from the perspective of its structure (subject-object relations), the main forms of cognition (sensory and rational) and approaches to truth (rationalism and empiricism).

Cognition is described as a creative, controversial multi-level process of comprehension of truth mobilizing all cognitive resources of man.

The specifics of scientific truth is revealed in the context of the comprehensive analysis of science as knowledge, activity and social institution, as well as historical types of science (classical, non-classical and post-non-classical) and its functions in industrial and post-industrial society.

Scientific cognition is considered in terms of its levels and scientific knowledge forms, methods of scientific research, and the role of science in the modern world.

THEME 5.1. COGNITION AS A VALUE OF CULTURE AND A SUBJECT OF PHILOSOPHICAL ANALYSIS

QUESTIONS FOR STUDY:

5.1.1. Specifics of cognitive relation of the person to the world.

5.1.2. The classical theory of knowledge.

5.1.3. The problem of the subject and object of cognition.

5.1.4. The structure and process of cognition.

5.1.5. Cognition as creativity.

5.1.6. The problem of truth cognition.

Basic philosophical concepts **(keywords):** cognition, knowledge, subject, object, classical theory of cognition, epistemology, rationalism, empiricism, cognition levels and forms, truth.

5.1.1. SPECIFICS OF COGNITIVE RELATION
OF THE PERSON TO THE WORLD

Epistemology and its history

A particular aspect of human relation to the world is that it is mediated by language and various systems of ideal perceptions of the person and the surrounding reality. They can be expressed verbally or in writing, as images, symbols and signs; they can be rational and sensual, true and false, theoretical and practical; they correspond to various aspects of human life in the world – nature, society, private world of the person, etc.

Collectively, the results of human exploration of reality form a single cognitive/value/spiritual continuum. Such "essential powers" of man, as **language, interest, belief, intelligence, will, intuition, imagination,** *et alia*, are involved in its creation. All such "powers" in the life of the person are interconnected and mutually dependent. Aspects of other powers are always present in the manifestation of all of them. Thus, they can be separated only in the mind (*in abstracto*).

However, some of the mentioned abilities of the person can dominate in the spiritual-cognitive process and define its originality and forms of representation of the outcomes. Sometimes this role belongs to imagination and feelings of the person, sometimes – to faith, sometimes – to the mind.

Cognition is a difficult and multifaceted process of knowledge acquisition, accumulation and augmentation. It is materialized at two basic levels. The *first* is *spiritual-practical*. Its initial form is ordinary daily experience of people manifested/represented in verbal consciousness. Language then acts as a reality modelling system. Another form of spiritual-practical cognition of the world is myth. Myth represents both cognition of the world and human experience in it.

The **second** level is *spiritual-theoretical*. It exists as a relatively autonomous form of spiritual production of knowledge about the world and man; it takes two basic forms: philosophical and scientific. The cognitive relation of the person to the world finds its authenticity at this very level. It involves development of a focus on generation of new objectively true knowledge about the surrounding reality and man (table 21).

What is truth? What are its criteria? How does it differ from opinion? What are the ways and methods of its finding, substantiating and checking? – these questions are central for philosophy, more precisely, for such branch as epistemology (the theory of cognition). True knowledge is a value. Greeks considered its possession, activities aimed at its acquisition and augmentation as one of the highest **virtues** of a free person.

Table 21.

COGNITION LEVELS
AND FORMS

LEVELS	FORMS
1. Spiritual-practical	• ordinary experience; • mythology;
2. Spiritual-theoretical	• philosophy; • science.

Greek philosophers valued the search for truth and possession of truth more for its transformative spiritual influence rather than for its benefits or special advantages. Attainment of truth educates and uplifts the spirit; it imparts dignity to a person and provides harmony with the surrounding world and with the Cosmos.

As a result, ancient philosophy shifted myth from its central place in culture and proclaimed man as the "measure of all things". Since then, owing to the works of Greek philosophers, man has held a different view of himself and the surrounding world. With the faith in his own powers, man focused the energy of his mind, feelings and imagination on creativity. These aspirations of ancient Greeks were materialized in the establishment of a democratic form of government, classical arts, strict science, etc.

In Greek philosophy, the mind became an independent cognitive ability of the person for the first time (i.e., it became detached from myth). It developed its own methods of cognition (logic and dialectics) and forms of knowledge representation (concepts, theory). However, ancient philosophers gave different answers to the question of cognoscibility of being. Thus, the *epistemological optimists* (such as Socrates, Plato and Aristotle) believed that the world was knowable, while the *sceptics* (Pyrrho and Sextus Empiricus) stated that it could be knowable or not knowable and that it was not possible to give a definite answer to that question. The scepticist standpoint may be reinforced by bringing the world's unknowability thesis to the absolute, as it happened later on. This is the position of agnosticism (table 22).

Table 22.

BASIC EPISTEMOLOGICAL POSITIONS

Positions	Content	Representatives
1. Gnoseological optimism	The world is knowable in its essence	Plato, Aristotle, Bacon, d'Holbach, Marx

2. Scepticism	Doubts about the possibility to answer the question, whether the world is knowable	Pyrrho, Sextus Empiricus, Hume
3. Agnosticism	The world in its essence is unknowable	Berkeley, Kant

The intellectual tradition developed by ancient philosophy laid the foundations for the cultural progress of Western civilization. It was further elaborated during the medieval and Renaissance periods, and it reached its zenith in the Modern Age. The classical theory of cognition and experimental/mathematical natural sciences, the scientific view of the world were developed in that epoch. The mind became the measure of all things. *Cogito, ergo sum* ("I think, therefore, I am") – this methodological postulate of Descartes' became the starting point not only for the development of philosophy, but also for the entire Western European culture.

5.1.2. CLASSICAL THEORY OF COGNITION

Classical epistemology

The new European philosophy continued inquiry and development of the basic problems of the theory of cognition inherited from Antiquity:

• the idea of the active reason and creative nature of cognition (it was only referred to in Greek philosophy),

• the concept of conformity of human knowledge with the world of things and phenomena,

• the focus on the search for a universal method of cognition,

• identification of possibilities and limits of a perceptive reason.

The Modern Age (and later on, the Enlightenment) is, first, characterized by opposition of the person (the **subject** of cognition) and the **object** (nature), which was unquestionably influenced by Christianity, medieval scholasticism, theology and literature that stressed the problems of the person's inner world as an autonomous ontological reality. Secondly, the Modern Age inherited from the Middle Ages and the Renaissance the idea of nature as a sort of **"book",** the key to which is mathematics. Thirdly, philosophers and "virtuosos" (as scientists used to be called then) were inspired by the idea of an **experimental** approach to the study of the mysteries of nature. A scientist is a philosopher of nature. Only by "testing" nature, through an experiment can one penetrate into its essence, and not by speculative contemplation. The mindset of the epoch was laconically expressed by I. Newton: "I do not invent hypotheses".

These theoretical/methodological principles laid the foundation for the epistemological attitudes (paradigm) of western philosophy and culture.

The philosophers that shared the epistemological optimism of the Modern Age (F. Bacon, R. Descartes, B. Spinoza, G. W. Leibniz) and French materialists set forth the ideology of fundamental knowability of the world. In the 19ᵗʰ century, their ideas were further elaborated in the works of G. W. F. Hegel, K. Marx and their numerous followers.

Having begun in the 19ᵗʰ century, the process of differentiation of philosophy and its problematics was resumed in the 20ᵗʰ century. New philosophical trends appeared. Contemporary philosophy reinterprets the Enlightenment image of man as a purely rational being, the role of technologies in our lives, the relations between society and nature, the importance of ideas and ideals in human actions, the place of science, religion and art in culture, the ability of states to choose a humanistic way of development. Naturally, different philosophers reflecting on such issues, give different answers. The *existentialist* philosophers (M. Heidegger, K. Jaspers, N. Berdyaev) emphasize the need to review former values and change the person and his outlook in favour of freedom and humanistic ideals. Religious thinkers (*neo-Thomists*, etc.) insist on the eternal significance of the spiritual values of the *Revelation. Technocratically* oriented thinkers (W. W. Rostou, D. Bell, A. Toffler) establish a link between the solution of topical human problems and the further development of science and technology. The followers of Sigmund Freud (*Freudians*) insist on the importance of understanding unconscious motives of a person's behaviour and his ability to subordinate them to conscious control.

The cognition theory is also revised. Its modern version is called **epistemology.** It is distinguished by the fact that the object of its analysis is the "knowledge-object" opposition (vs. the "subject-object" opposition in the classical theory).

5.1.3. PROBLEM OF THE SUBJECT AND OBJECT OF COGNITION

Previously, we discussed the fundamentals of the classical theory of knowledge. In its essence, there is the **activity** of human intelligence, faith in the human ability to gain true

> **Subject and object of cognition**

knowledge about the world and man, and, ultimately, to use it for practical transformation of reality. In this sense, **"knowledge is power".** Let us

consider the initial concepts and interpretations of subject-object relations in more detail.

The object of cognition is anything opposing the subject in its spiritual-theoretical exploration of reality. The object of cognition should not be confused with objective reality, though. A fragment of reality becomes object in the process of interaction with the subject of knowledge only.

The subject of cognition is, in a broad sense, the bearer of consciousness, of the "essential forces" (feelings, reason, imagination, intuition, etc.) enabling man to explore the world.

5.1.4. STRUCTURE AND PROCESS OF COGNITION

**Structure
of cognition:
levels and forms**

A further understanding of the nature of subject-object relations implies an analysis of the **structure** and basic characteristics of the cognitive process. Generally speaking, the cognitive process is carried out at **three** interconnected levels: **the sensual, rational (logic)** and **intuitive.** These levels of the cognitive function act as a systemic unity in life activities of an individual.

Sensual cognition provides for a direct link between the subject and object of cognition, adaptation of an individual to the environment; it is also the basis for ordinary consciousness and common sense perceptions.

It takes three basic forms: **sensation, perception** and **mental representation.** Sensations register individual aspects of things (visual, acoustical, tactile, etc. – "red", "silent", "rough", "tall", *et al.*). Perception provides for the formation of a comprehensive image of an object in a person's consciousness ("a red rose", "a pleasant melody", "tasty soup", *et al.*). Please note that sensation and perception actualize direct contact of sensory organs with things and phenomena in the environment. A mental representation is a form of sensual knowledge that "works" without such a contact. It emerges owing to memory, which provides for the continuity of human consciousness and ability for self-identification. Mental representation has another, more important mechanism: it enables modelling of the future and reconstruction of the present. It is imagination.

Rational thinking is a kind of "superstructure" over sensual knowledge. Rational cognition (i.e., the functioning of a specially trained/educated mind) is a process of mediated cognition of reality. Its working instruments are logic and abstractions (concepts) of various levels of generalization. Concepts, judgments and conclusions are general forms of logical thinking. This activity results in the comprehension of the innermost, intrinsic characteristics

of things, their links and relations that are recorded in categories, theories, hypotheses of the theoretical mind.

The third level of cognition is **intuitive.** Intuition is a key form of comprehension of reality, though a mysterious one. It is distinguished by the fact that it comes as inspiration, instantly, and provides a person with a clear vision and understanding of ways of solving a problem without involvement of the reason and feelings. Intuition is multifaceted and it may manifest itself in numerous forms and kinds of human activity. They distinguish between practical, artistic/figurative, intellectual and heuristic types of intuition.

Again, let us emphasize the fact that all the three levels of a person's cognitive activity are inextricably interconnected and function as a whole, supplementing and enriching each other (table 22).

Table 22.

LEVELS AND FORMS OF COGNITION
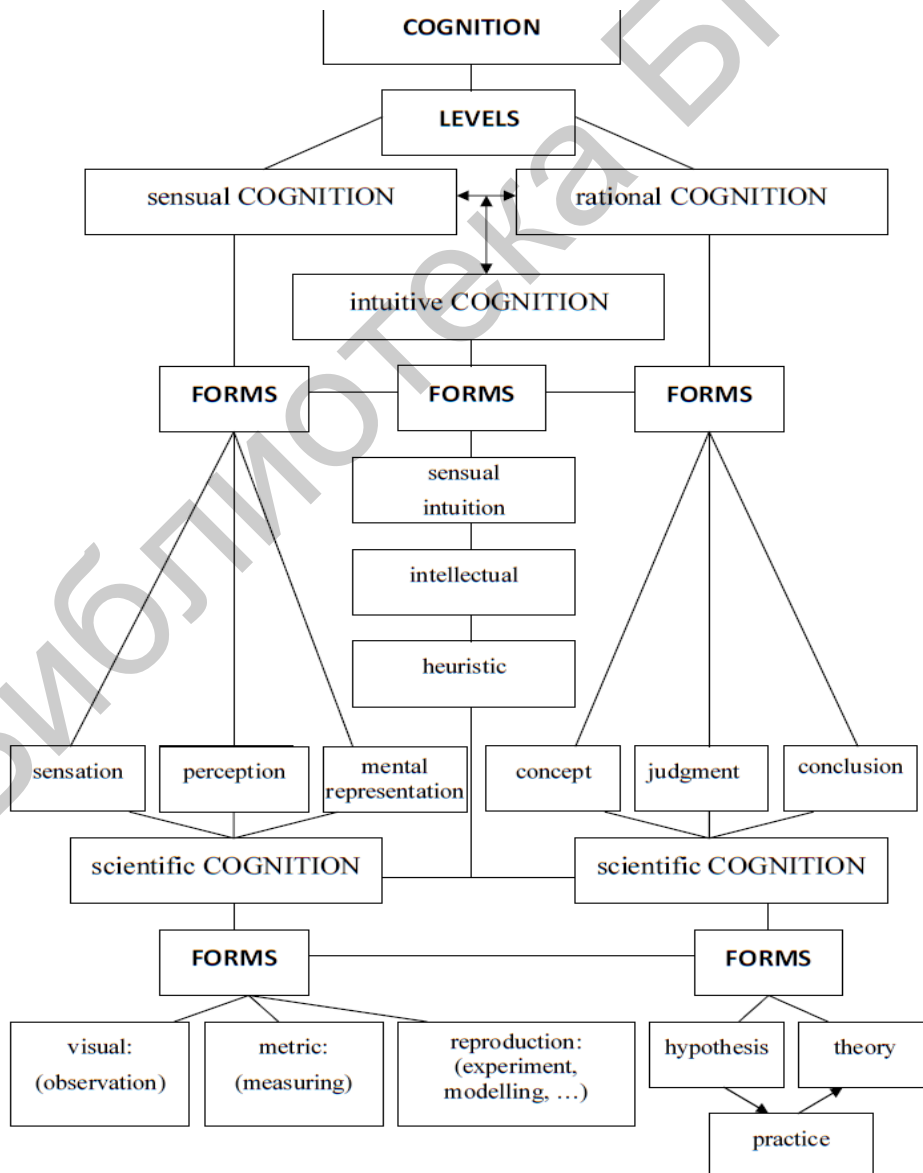
The questions of the structure of cognition become systematically comprehended in the classical theory of cognition. The answer to the question: What is the defining source of knowledge about reality – the reason or the feelings (experience)? – led to the emergence of two competing epistemological trends in the theory of cognition: *rationalism and sensationalism (empiricism)* (table 24).

Table 24.

MAIN TRENDS IN EPISTEMOLOGY

DIRECTION	CONTENT	REPRESENTATIVES
1. Empiricism (sensualism)	The source of true knowledge comprises sensual data and empirical experience. "There is nothing in the intellect that was not previously in the senses".	F. Bacon, T. Hobbs, G. Berkeley, D. Hume
2. Rationalism	The reason is the basis of knowledge and criterion of truth. "There is nothing in the intellect, except the intellect itself"	Plato, R. Descartes, B. Spinoza, G. W. Leibniz, G. W. F. Hegel

The supporters of rationalism (**Descartes, Spinoza, Leibniz,** etc.) believed that the reason (ratio) – is the basis of both cognition and practical actions of a person.

The representatives of empiricism (sensationalism) – F. Bacon, T. Hobbes, G. Berkeley, D. Hume, French Enlighteners (including both idealists and materialists) – believed that the content of our knowledge – constantly changing – cannot be deduced from eternal and invariable ideas. It is necessary to search for their sources in reality, i.e., in the feelings of a person and objective reality. The reason performs the function of systematization of sensory data. The ideology of empiricism was developed, in its classical form, in the gnoseology of J. Locke, an English philosopher, a doctor and friend of Isaac Newton's. According to him, the consciousness of a person is **tabula rasa** – "a blank slate".

The **Marxist gnoseology** views cognition in the context of the social-historical activity of people. Knowledge is a **reflection** of objective reality. However, this is not a literal, mirror reflexion, as the 18th century French materialists believed, but 1) it is mediated by the social-cultural practice and 2) it represents the results of an active creative, constructive activity of a person's consciousness.

The present-day scientific data about man, language and thinking point at yet another aspect of the epistemological problematics. It is connected with

the functional asymmetry of human cerebral hemispheres. According to this information, the left hemisphere of the brain is responsible for the logical system of thinking, analytical abilities of the person, while the right hemisphere provides for the emotional and figurative perception of reality, manifestation of creative abilities of a person.

5.1.5. COGNITION AS CREATIVITY

The cognition process is a challenging and multifaceted phenomenon. It always appears as a manifestation of an individual activity of the person, but at the same time, it is mediated

Cognition and creativity

by a variety of complex historical and socio-cultural factors. The study of their dialectics is a major problem of the theory of cognition. At the same time, cognition is also of interest as a creativity phenomenon. The sense of creative activity is related to creation, invention, and design of the new, i.e., something that has not been around before. The ultimate novelty can be "new" for an individual (as the cognition process appears to a student), though not for society. Nevertheless, this particular aspect of creative activity (solving a problem, writing a composition, composing a fable) is essential for the formation of a person, development of his/her creative abilities. A novelty turns into a social value when it receives social recognition.

5.1.6. PROBLEM OF TRUTH IN COGNITION

Our knowledge is diverse and non-equipollent. Not all of it is true. There is also dubious knowledge (opinions, guesses, assumptions,

Truth

imaginations, superstitions). The structure of scientific knowledge includes hypotheses that may take the form of "crazy ideas" (Niels Bohr) and competing theories. It is still unclear, what types of knowledge prevail in society.

Things as such, or human acts, are neither true nor false. Truth can only be our thoughts about these things, provided that it complies with (corresponds to) reality. The **problem of truth** as authentic and adequate knowledge about reality was first posed by ancient philosophy. In this regard, Plato stated in one of his "Dialogues" that the one which speaks of the things that are as they are is true, while the one which speaks of them are they are not is false.

Nevertheless, speaking about truth is not easy. First, it is because objects may be different and very complex, and in multiple relationships with other objects. Secondly, objects may change over time or acquire different properties in the process of changing their relations with other things. For example, it is common knowledge that water boils at 100 °C. This is a statement of physics and an ***objective truth.*** What does that mean? The factual reliability (content) of the statement depends neither on any subject in particular, nor on humanity as a whole. However, it is also known that the water boiling point is lower in the mountains due to a lower atmospheric pressure. As it turns out, an objective truth can and should be verified, as it is valid only under particular conditions. Thus, ***every truth is concrete, but not abstract.*** And an idea that is true in one case, may be false at another time and in another place. Moreover, since our knowledge about reality cannot be complete and exhaustive, truth also becomes ***relative.*** The present-day humanity has a certain amount of knowledge about the biosphere. However, complex processes occurring in it are still hard to understand or predict. This causes serious effects of tsunamis, volcanic eruptions and earthquakes. Today, complete uncertainty prevails in a scientific assessment of global warming and its potential consequences. The study of the biosphere continues.

There are different interpretations of truth (*see Table 24*). With the development of science, more and more complex objects fall under the scope of scientific study including those that exist in "one copy" – the Universe, the biosphere, society and microworld phenomena, hyper-complex systemic structures, such as "Human-Technology-Nature", etc. Mathematicians and theoretical physicists create iconic structures that form their own special, virtual worlds. As regards knowledge of that kind, it is difficult to establish its correspondence to reality. Therefore, the ***classical/correspondent theory*** of truth in contemporary epistemology is complemented by the ***conventional*** (based on agreement/consent between scientists), as well as the ***pragmatic*** concept, which relates the truth of our knowledge to practical outcomes and a positive effect. Some historians of science and philosophers generally denied its existence, saying that "everything is relative". It is a ***relativistic*** point of view. There are also such areas of scientific knowledge, where there is no visibility at all, such as mathematics. Nevertheless, mathematical knowledge can also be true or false. However, the criterion for distinguishing between them is different – it is the *logical* one (table 25).

Table 25.

INTERPRETATION OF TRUTH

INTERPRETATION OF TRUTH	correspondent conventional pragmatic relativistic dialectical/materialist
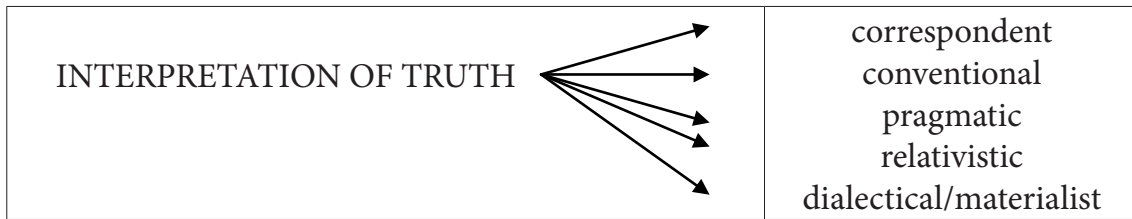
Scientific truth is distinguished by the following factors: 1) its statements/knowledge are objective, correspond to the realities of the area under investigation; 2) it must be consistent with the adopted **scientific standards, criteria and ideals of knowledge.** The aggregate of such truths gradually forms a more authentic understanding of reality. Humankind may only strive towards it (same as towards any ideal), though it can never attain complete and exhaustive cognition of the world because of the incompatibility of man and the Universe.

However, science and philosophy are proceeding this way, overcoming doubts and objections of *sceptics* and *agnostics*, who claim that knowledge of the essence of things is not available for a human being. The truth of scientific knowledge is measured and constantly confirmed by the advance in processes and technologies, culture and social/historical practices of people.

ERGO:

• cognition is a spiritual value and the subject of philosophical analysis;

• cognition is a complex and multifaceted process of obtaining, accumulating and augmenting knowledge. Two levels are distinguished in the structure of knowledge: spiritual-practical and spiritual-theoretical. The spiritual-theoretical level is specified by a focus on generation of objectively true knowledge about the world and man. The main forms of spiritual and theoretical knowledge are philosophy and science;

• the cognitive component of spiritual development was shaped in ancient Greece with the emergence of philosophy;

• in Greek philosophy, the reason became an autonomous cognitive force for the first time. Ancient philosophy developed rational methods of cognition, logic and dialectics, as well as forms of presentation of acquired knowledge – concepts and theory;

• epistemological problems became principal ones in the Modern Age philosophical discourse;

- such cognitive principles as epistemological optimism, scepticism and agnosticism were developed and substantiated in the Modern Age;
- the problem of subject-object relationship in the Modern Age philosophy was considered and developed in four types of epistemological programs;
- the cognitive process takes place at three interrelated levels – sensual, rational and intuitive;
- each level of cognition has its inherent forms;
- the answer to the question about the source of knowledge resulted in the emergence of the two main epistemological directions in classical philosophy – rationalism and empiricism (sensationalism);
- Hegel and Marx studied various aspects of socio-cultural conditionality of cognition;
- in contemporary epistemology, the structure and process of cognition are considered in the context of scientific data about human beings, society and culture. An important role in the cognitive process, as a creative activity, belongs to irrational impulses and implicit knowledge structures;
- there are different concepts of truth. Different kinds of truth characterize the complexity and diversity of the process of cognition.

CHECKLIST FOR SELF-EXAMINATION:

1. What is cognition?

2. On what basic levels is human cognitive activity performed?

3. What forms of knowledge are related to the spiritual-practical level?

4. What forms of knowledge refer to the spiritual-theoretical level?

5. When and where does the formation of the cognitive component in the spiritual-theoretical production occur?

6. What rational methods of cognition were developed by ancient philosophers?

7. In what epoch was the epistemological problematics shifted to the centre of philosophical discourse?

8. What is the essence of epistemological positions of optimists, sceptics, and agnostics?

9. What are the basic levels of the cognitive process?

10. What are the peculiarities of the sensory level of cognition?

11. What forms relate to the rational level of cognition?

12. What are the types of intuition?

13. What are the peculiarities of rationalism as one of the epistemological paradigms of the Modern Age philosophy?

14. What are the peculiarities of empiricism as one of the epistemological paradigms of the Modern Age philosophy?

15. What are the concepts of truth?

16. What is the significance of truth as a socio-cultural value?

THEME 5.2. SCIENCE, ITS COGNITIVE AND SOCIO-CULTURAL STATUS

QUESTIONS FOR STUDY:

5.2.1. The concept of science.

5.2.2. Science in its historical development.

5.2.3. The specifics of scientific cognition, its structure and dynamics.

5.2.4. Forms of development of scientific knowledge.

5.2.5. Science in the system of social values.

Basic philosophical concepts **(keywords):** science, scientific knowledge, classical science, non-classical science, post-non-classical science, scientific worldview, scientific revolution, scientific knowledge levels, scientific methods, scientific problem, hypothesis, theory, law.

5.2.1. CONCEPT OF SCIENCE

The most important form of the manifestation of intellectual freedom, along with philosophy, is **science.** This term, however, is quite versatile. It may denote different kinds of

> **Philosophy of science**

knowledge, social institutions, groups of people with special professional training and social status, specific types of activity, methods of cognition, etc. John Bernal, an outstanding English scientist and a historian of science, having considered various definitions of science, came to the conclusion about the impossibility of giving a clear definition of that phenomenon.

The most important structural component of any culture is the rational knowledge of reality. Looking back at the history of human civilization, we can see that this knowledge is, figuratively speaking, an ever-growing island in the archipelago of human culture. What is rational knowledge? It is the knowledge about a) *what* constitutes a certain phenomenon, a thing, a process from the perspective of their essence; b) *why*, *what* causes are responsible for their occurrence, nature of functioning and changes; c) *how* is it possible to do, implement, use or transform something.

**JOHN DESMOND BERNAL
1901–1971**

Science is a kind of cognitive activity aimed at the production of new objectively true knowledge about the surrounding reality and man, with the purpose of its subsequent practical use. The success of this activity depends on a number of conditions and prerequisites. They can be associated with the socio-cultural context of a patricular society – traditions, religion, ideology, political regime, etc. However, there are some special factors, too, such as research methods, methods of fixation, criteria of outcome evaluation and verification, tools, equipment, researcher training framework, adequate infrastructure, funding, etc.

Science as a specific type of man's cognitive relationship with reality is, first of all, defined by a focus on studying and researching an *object*. The object of science can be anything: nature objects and phenomena (both animate and inanimate), artefacts, spiritual phenomena, signs, the human inner world phenomena, knowledge, methods of activity, etc. Secondly, science in its developed forms (mostly, mathematical/natural branches of science) applies its research to such objects that have not yet been mastered and demanded by practice. Thirdly, the scientific thought operates/interacts with idealized rather than real objects, created by abstract thinking (e.g., "ideal gas", "ideally smooth surface", "absolutely solid body", "ideal pendulum", etc.). Science is also described by features that compose its internal **ethos** and relate to the *subject* of scientific activity: for example, a ban on plagiarism (i.e., appropriation/attribution of ideas of others to oneself). This problem is solved by the requirement to provide citations, which has been worked out by science. The scientific ethos requires absolute honesty in presenting research outcomes to the scientific community and tolerant attitude to colleagues and opponents.

Research outcomes constitute **knowledge.** We shall discuss some aspects of knowledge later on. Now, let us consider the issues of its genesis and development. Science is a complex self-developing socio-cultural phenomenon. The knowledge of its history is an important prerequisite for understanding the essence of science, the mechanisms and factors of its development, as well as its role and significance in the dynamics of social processes and transformation of reality.

5.2.2. HISTORICAL DEVELOPMENT OF SCIENCE

The origins of science as a form of certain systems of rational knowledge date back to ancient times. The Egyptians, for example, could per-

form arithmetic operations with fractions, and the Sumerians could solve quadratic equations with two unknowns. However, that was not science yet: ancient oriental scientists did not prove or explain anything. They simply used intellectual schemes and methods for making decisions on concrete tasks according to the principle: "take this, do that – and you shall arrive at the required result", and they did not ponder over the question "Why?" Ancient Greeks soon corrected this limitation in the way of thinking of ancient oriental scientists. For them, knowledge was important both for practical purposes and *per se* – as a game of the mind. That attitude to knowledge allowed them to set and investigate the problems in a general way, *i.e.*, theoretically. *Theory* is a form of knowledge representation that provides a systematic, rational and objective explanation of reality phenomena, and connections and relations between them. The creation of theory was one of the greatest achievements of the genius of the ancient Greeks.

Initially, ancient Greek science developed within the framework of philosophy. The school of Pythagoras, Plato, Aristotle discussed concrete scientific problems in addition to strictly philosophical issues. Antiquity put forth **three** fundamental ideas that programmed further development of science. The first one is Parmenides' hypothesis about nothing in the void, and the second – the opposite idea, Democritus' doctrine about atoms and the void. These seemingly mutually exclusive ideas were accepted by modern physics and formed the foundation for the atomistic theory of matter and the quantum-wave field theory. The third theory concerned the views on the place of the Earth in the solar system. Aristarchus Samos was a millennium ahead of his time, when he formu-

**ARISTARCHUS OF SAMOS
310–230 BC**

lated his heliocentric hypothesis. As is known, it was proven true by Nicolaus Copernicus in the middle of the 15th century.

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In the 4th–1st centuries BC, science began to gradually split off from philosophy and break into individual disciplines: mathematics, astronomy, geography, logic, mechanics, as well as history, rhetoric, philology, etc. The achievements of ancient scientists (Euclid, Hippocrates, Herodotus, Thucydides, Eratosthenes, and Archimedes) have ever remained the heritage of world culture. However, a special place among them belongs to the Euclidean geometry. It became a standard for building up scientific-theoretical knowledge and it made a major impact on the mentality of scientists of later ages.

In this context, it is worth mentioning that since the invention of printing (in the middle of the 15th century), Euclid's *Elements* (13) was published more than 1,000 times in different countries. Only the Bible can compete with them.

In the Middle Ages, the level of scientific thought fell down to almost zero; it resumed its development during the Renaissance only. At that time, man reviewed his image and place in the world drastically. He began to view himself as a free creator whose domain was the entire world. Society seethed with effervescent creative activity that materialized in art, great geographical discoveries, technical inventions, the Reformation, and the revision of several thousand-year-old views on the structure of the Universe and man.

GALILEO GALILEI
1564–1642

Modern science was born (in the 17th century) on the wave of radical changes in the life and worldview of society, which occurred in the 15th and 16th centuries. Galileo Galilei (1564–1642) is commonly believed to be its "godfather". Opposite to ancient Greek science, the new classical science was focused both on the description of reality and on the discovery and establishment of *laws* of nature. It began to base its conclusions (in the form of mathematical equations) on *experience* and *experiment*. Isaac Newton (1643–1727), while emphasizing the importance of empirical facts for the construction of his doctrine about the physical nature, often said: "I do not invent hypotheses". Another, more important distinction of modern European science from ancient Greek science was the fact that the Modern Age scientists saw the meaning of their research in the possibility of applying acquired knowledge in *practice*. That explains why the aphorism "knowledge is power" appeared at that

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time. In a short while (as soon as the 18th – 19th centuries), scientific discoveries materialized in production technologies, weapons, means of transport and communication, household goods, etc., and became the drivers of drastic changes both in the way of life of people, society and state, and the global landscape in general. The result was the formation of a new type of human civilization, the industrial civilization.

The most important feature of the classical science is the pursuit of *objective truth*, elaboration and continuous update and renewal of knowledge. This process occurs on the broadest scale at the time of the so-called *scientific revolutions*. Revolutions in science take place, when certain facts cannot be explained with old theories. For example, this was the case with physics at the turn of the 19th – 20th centuries. In such circumstances, scientists create new theories that can "eliminate" contradictions of that kind. Then, the old picture of the world would ultimately give way to a new one.

The scientific picture of the world is an epistemological image of a fragment of reality formed by the conceptual means of that science. However, it applies not to all, but only to those sciences that are called fundamental, such as physics, chemistry, biology, etc. Therefore, there are physical, chemical, biological and other pictures of the world. One of them, though, forms the foundation for all others. It is the physical picture of the world.

Conceptions about the key properties of the Universe – atoms, elementary particles, vacuum, space, time, development, interaction types, etc. – are the most essential components of that picture. Physics was in the core of classical science of the 17th – 19th centuries. According to its concepts, the world consisted of indivisible atoms travelling through the void and interacting in accordance with the laws of motion. These laws are considered eternal and unvarying. Thus, one could theoretically calculate and predict anything that had happened and that was going to happen. In the history of the classical science, there are **three** successive pictures of the world: **mechanistic, thermodynamic** and **electrodynamic.**

Man with his consciousness, however, did not quite fit into such world-views. Man's physical being is governed by the laws of the surrounding world, as opposed to his "inner world". Unable to find a place in the general order of things, man stood above the world. He was bestowed that status by a nearly two-thousand-year-old tradition of the Christian knowledge of man. Science gave man a tool for self-realization, and man acted in accordance with that perception of the world, never caring about consequences, as he was more fascinated by success of industrialization.

The latest revolution in science occurred in the last third of the 20th century. The result of it was the formation of *post-non-classical* science and its recognized leader – synergetics. Synergetics is a science about complex, self-organizing and self-developing systems.

In view of the above, special attention should be paid to **the social and moral responsibility of scientists before society for the outcomes of their research.** With the development of scientific and technological progress, science makes man an increasingly more important factor of cosmic evolution; he takes the responsibility not only for the biosphere, the Earth and the solar system, but for Space as well. This is a fundamentally new dimension of existence of *homo sapiens* in the world. It requires a fundamental restructuring of the mentality of man, his understanding of his relationships with the surrounding reality and potential consequences of his actions.

Assuming responsibility for the whole (the universum), man thereby realizes the highest level of his own freedom, setting the limits of permitted discretion. Inclusion of a value-based dimension into the structure of scientific knowledge (subject of scientific activity) determines the fundamental distinction between the sciences of the industrial and post-industrial eras.

5.2.3. SPECIFICS, STRUCTURE AND DYNAMICS OF SCIENTIFIC KNOWLEDGE

Structure of scientific cognition

Science is a form of **spiritual-theoretical exploration** of reality. As mentioned before, its fundamental property is generation of new objectively true knowledge about the world and man. However, the specifics of scientific cognition is not limited to this epistemological concept. It also manifests itself in the language of science, levels of scientific cognition, knowledge acquisition methods, representation forms, verification processes and methods of research.

The **language of science** is an artificial language deliberately developed by the academic community. Its terms (in each special science) have very narrow meanings (to the extent possible).

Scientific cognition is deployed at two levels – empirical and theoretical. Their demarcation is rather conditional. There is still a criterion of their distinction – the **methods** used mainly by scientists in the process of their research. Sometimes, the methods of analysis are **empirical,** sometimes – **theoretical.**

Any meaningful system of scientific knowledge includes a certain empirical basis. It represents a set of proven scientific facts (see below). Empirical knowledge and facts lie at the basis of daily experience of people. The difference between them is in the **means** of acquisition. The key factor is *observation*. **Observation** lies in the basis of empirical knowledge. In science, observation has the nature of a targeted process. Its nature and outcomes depend on the conditions and means of observation. Such means in science are highly sophisticated, specially designed apparatuses that cost hundreds of millions dollars (telescopes, space satellites, probes). The following types of observation may be distinguished: 1) observation based on immediate, direct interaction between the object and the observer's sensory organs; 2) observation mediated by an apparatus; 3) observation, via an apparatus as mediator, when the apparatus to a large extent modifies the object's "behaviour" and manifestation of its quantitative and qualitative properties.

In the present-day empirical natural science, researchers aim to diversify observation conditions in order to improve the reliability and objectivity of observation data. Research outcomes (information collected) then have to be understood, interpreted and classified. This is done by the way of comparison.

Experiment, as a method of empirical study, is also connected with observation. **Experiment** involves the researcher's intervention in the observation process by exposing the research object to a force or action. An experiment may be carried out by the way of: a) changing the conditions of observation ("we do not touch" the object); and b) changing the object as such (we "touch" it). Thus, the line between observation and an experiment is rather thin.

Experiment is distinguished by an active influence of the subject of scientific enquiry on the object. However, the more complex the object is, the more sophisticated are the research tools.

Scientific experimentation is also characterized by its purposefulness and conformity to a plan. The outcomes of observations and experiments (in the form of scientific facts) make the empirical foundation of scientific cognition. They are further processed via inductive logic. Dependencies/laws are identified and established, while the ultimate outcome of a researcher's reflective work on that level of scientific cognition is the development of an empirical theory. The first theory of that kind was the celestial mechanics of Johannes Kepler.

In fact, science begins with theory. This concept is broad in scope and can be used to describe a particular system of beliefs, generalized views,

specific perspectives, and reasoning in general. **Scientific theory** has a specific import. In order to better understand its essence, let us first look at its structure. Scientific theory comprises: 1) statements/sentences); 2) a certain order and sequence of statements; 3) logically derivable relations between the statements. Languages of theories may greatly vary among different sciences. However, the most universal among them is the logical-mathematical language.

Those statements that create other statements form the basis of scientific theory. Such statements formulate laws. **Laws** are the main assets of any theory. In the philosophical and methodological literature, a law is determined as a **necessary, substantial, stable, repetitive connection between phenomena.**

The most important **functions of theory** are *explanatory* and *predictive*. A classic example of it is D. I. Mendeleev's prediction of the existence of unknown chemical elements.

Thus, **theory** is a set of utterances interconnected by logically derivable relations that fix knowledge about the laws of any fragment of reality and allow explaining and predicting facts.

Science is a developing phenomenon. Theories also develop while interacting and enriching each other. Some theories that have been viewed as independent before, turn into instances of others that are more general. Thus, they used to believe for a long time that Newton's laws of motion were autonomous. However, a few centuries later these laws were derived from other laws.

There are different methods of **building scientific theories.**

• *The axiomatic method.* It was applied by Euclid for the first time for developing the basics of geometry. Now, it is actively applied for the base analysis in various sciences – not in mathematics alone, but in physics and biology as well. It is distinguished by the fact that it allows creating formal theoretical structures, highlighting their initial principles/axioms and deducing their potential consequences.

• *The hypothetic-deductive method.* It is mostly used in natural sciences and experimental sciences.

The aforementioned mostly applies to mathematics and natural sciences. However, the role of social/humanitarian sciences in the life of contemporary

**JOHANNES KEPLER
1571–1630**

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society and man's life is growing. In the process of cognition of social reality, they apply both general research methods (logical: analysis, synthesis, deduction, induction) and specific methods based on the object specifics. Social facts, unlike the facts of natural and technical sciences, are ambiguous and allow for various interpretations. The latter depend on value-based (e.g., ideological) attitudes of the researcher, his/her interests, affiliation with a certain scientific school, cultural environment, etc. This means that the structure of any social theory includes value-based judgements besides a certain objective content. Therefore, any science about society and man generally reviews social phenomena from various, though often mutually complementary viewpoints.

5.2.4. FORMS OF DEVELOPMENT OF SCIENTIFIC KNOWLEDGE

Science functions and develops due to the interaction of all its components, structures and forms of cognition. Some of them were mentioned above. Now, let us consider the role and importance of such forms of its development, as **problem and hypothesis.**

Forms of scientific knowledge

Scientific cognition begins with the identification of a problem. Problems may occur within a science (inconsistency of theory with new facts), or they may have external causes. Thus, they may arise in the course of implementation of technical projects (while creating superstructures, new samples of equipment), in the process of social management, etc. Every problem, including scientific ones, is an evidence of incompleteness or even absence of necessary knowledge (e.g., about a disease and ways of its treatment). Problematic situations arising in science (especially at the critical stages of its development), make scientists revise old approaches, search for more effective explanatory theories and develop research programs.

The formulation of scientific problems directly depends on their selection. They may occur by chance (a lighted x-ray film), assigned by the government (a-bomb creation), result from unforeseen effects of a scientific experiment, etc. In a mature science, problems arise within a particular theory; therefore, the problem selection is largely determined by theory as such. It depends on the availability of special research equipment and methods, research staff training and competence.

Most scientific problems may be classified into two large categories. The first includes problems oriented at the study and cognition of the laws of

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nature. They may be solved both by empirical means and methods of cognition and with the use of theoretical research methods. The second category concerns the procedures, methods and ways of cognition.

A problem solution necessarily implies the suggestion of a *hypothesis*. A **hypothesis** is an assumption within which a problem receives a certain explanation. Very often, a hypothesis is based on a plausible conditional/categorical syllogism: the idea is shifted from the conclusive statement to the statement of the cause. However, the resultant conclusion must be proven. This takes most research efforts.

A scientific hypothesis is often suggested due to the need to reject a standard template and/or old stereotypes.

A scientific hypothesis, like any theoretical statement, must meet certain requirements. It must 1) be testable in principle; 2) be theoretically and logically substantiated; 3) have information potential, i.e., explain the relevant scope of phenomena of reality; 4) finally, it must predict the phenomena and resulting developments.

5.2.5. SCIENCE IN THE SYSTEM OF SOCIAL VALUES

Science is in an ongoing process of self-development. New areas of research (semiotics, cybernetics, synergetics, et al.) appear, while classical sciences (e.g., physics) convert into non-classical or even post-non-classical forms. Science is a dynamic system of objective knowledge about the world and man. This knowledge constantly changes and becomes more profound. Accordingly, the scientific pictures of the world change as well, in other words, the types of scientific worldview change along with the views on man and the surrounding reality.

The place and role of science in the life and culture of any society largely depends on its worldview, i.e., its evaluative and cultural orientations. Thus, in the Greco-Roman era, scientific knowledge only complemented the philosophical vision of the world, whereby the Cosmos was a geometrically correct, harmonious and aesthetically perfect formation. In the medieval epoch, philosophy complemented theology as its "maidservant", as they used to say back then. Nature was seen as created by and dependent on God. Only in the Modern Age did science manage to form its own picture of the world and a scientific worldview – to become the "core" of present-day European culture. It left its imprint on other forms and cultural spheres of the life of society. For example, scientific knowledge was put at the basis of the theory and practice of teaching in educational institutions. The orientation at the possibility of

practical reconstruction of the world was formed within scientific views of the world as a rationally organized structure that can be cognized and understood by man. That worldview and the social activities triggered by it ensued the emergence of the technogenic/industrial civilization with its constantly developing technology, rational forms of labour organization and methods of management.

Culture, however, is a multidimensional and multifaceted phenomenon. Although its various forms have been influenced by science, they, however, did not dissolve in it. Moreover, even at the dawn of the formation of scientific knowledge, philosophy and literature (Jean-Jacques Rousseau, German romantics) warned the public about the dangers associated with absolutization of science to the detriment of other forms of cultural life. This motif in philosophy and literature sounded even louder (Goethe, Kierkegaard, Nietzsche, *et alia*) in the 19th century.

However, only the 20th century with its wars, totalitarian regimes, social and technological revolutions, manmade catastrophes finally convinced humankind that the focus on science and technology alone does not facilitate and often, on the contrary, impedes the solution of social problems. There was even a large-scale movement against further development of science and technology (anti-scientism and technophobia). Scientific and technological progress was declared the root of all human woes. It was proposed to rebuild culture, and hence, social practices based on other values (religious, ethical, environmental).

Such projects are, of course, utopian. As before, scientific knowledge will continue to play an important role in the world technological and social changes caused by this knowledge.

It is another matter, that the development of science, manipulation of the "substance" of nature, especially when it concerns such complex self-developing objects as animals and humans, the biosphere, must be necessarily regulated by **value-based attitudes:** moral, legal, religious. An example of such regulation is a ban on cloning in many countries of the world.

Thus, the logic of the development of science suggests the following generalizations. Initially scientific thought existed within the framework of culture in the form of rational knowledge, and it was presented as an "instance" of philosophical worldview. Then it acquired an autonomous status, as if it "pulled away" from culture; they began to regard it as a distinct and self-sufficient spiritual force of humanity. Now is the time for its "return" to culture, though to a culture transformed and enriched owning

to the dialogue with science. This inner unity of culture (and science as just one of its elements) was very precisely described by V.I. Vernadsky, who believed that the separation of science and scientific worldview from the simultaneously or previously occurring human activities in the field of religion, philosophy, social life or art was impossible. All these manifestations of human life are closely interwoven and required for the development of science, because they are a breeding ground from which it derives life force. In this unity of science with other forms of culture resides its **humanistic potential.**

ERGO

- science is a form of spiritual and theoretical cognition;
- science is characterized by the orientation at the generation of objectively true knowledge about the surrounding world and man;
- the process of generation of scientific knowledge was caused both by external conditions and prerequisites and internal factors;
- science was established as a specific form of spiritual assimilation of reality in ancient Greece;
- the Euclidean geometry was a sample of organization and representation of scientific knowledge in Antiquity;
- the development of science in ancient Greece was characterized by its speculative nature and distancing from practice;
- the formation of classical science occurred in the Modern Era;
- classical science is characterized by such properties as aspiration for objective truth, experimental nature, practical orientation, cataloguing of knowledge;
- three pictures of the world successively changed in the classical period of the development of science;
- scientific revolutions happen, when new facts do not receive an explanation within old theories;
- the main stages of science development are classical, non-classical and post-non-classical;
- the post-non-classical stage of the development of science is characterized by the conditionality of scientific research on social and moral imperatives;
- the process of scientific cognition takes place on two levels: empirical and theoretical;
- the basic methods of empirical cognition are observation and experiment;

- the main methods of theoretical cognition are axiomatic and hypothetical-deductive; in social sciences and humanities – the method of reconstruction and the hermeneutical method;
- theory is a system of objectively true statements about a fragment of reality;
- hypothesis is a form of science development;
- science can successfully develop only in the context of interaction with other forms of culture;
- the social and moral responsibility of scientists for the results of their actions greatly increases at the present stage of scientific development;
- science is a specialized form of intellectual activity of people aimed at the generation of new knowledge about nature, society, culture and man;
- the basic features of scientific knowledge are its systemic nature, the existence of proof, possibility of experimental verification, constant capacity for renewal;
- scientific revolutions occur in the process of the evolution of science. They result in changes in the pictures of reality and in the types of science as such;
- modern scientific worldview is oriented at the achievement of harmonious coexistence of man and nature;
- science is a form of culture. Theory is the highest form of the organization and presentation of scientific knowledge, while a hypothesis is a form of its development;
- a systematic and targeted use of scientific knowledge is in the heart of the dynamics of technological civilization, of the changing material and social living conditions of people;
- having achieved the dominant position in culture at a certain point of time, science has become identified with a special worldview, which serves as a benchmark for people to evaluate their ideals and actions;
- the specifics of social and humanitarian sciences are conditioned by their object – social reality – and their methods of research;
- a productive, humanistic-oriented development of science is possible only in unity with other forms of culture.

CHECKLIST FOR SELF-EXAMINATION:

1. What distinguishes scientific cognition of reality?
2. Why is it difficult to give a univocal definition of science?

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3. What is rational knowledge?

4. What is science?

5. Why was there no science in the ancient civilizations of the East?

6. Where, when and why did science appear as a special type of cognitive relation of man to the world?

7. What science in Ancient Greece became a model of knowledge organization and construction?

8. What characterizes ancient science?

9. What features characterize the Modern Age science?

10. What is the scientific picture of the world?

11. What are the main stages in the development of science?

12. What is the difference between the sciences of the industrial and post-industrial eras?

13. What distinguishes the language of science?

14. What is the structure of scientific knowledge?

15. What are the methods of empirical cognition?

16 What methods of cognition are theoretical?

17. What distinguishes the scientific cognition of social and cultural phenomena?

18. What is the structure of theory?

19. What is theory?

20. What is a scientific problem?

21. Why is a hypothesis a form of development of scientific knowledge?

22. How do culture and values influence the development of science?

23. What does social and moral responsibility of a scientist mean?

MODULE 6. SOCIAL PHILOSOPHY

MODULE OBJECTIVES:

This module discusses the subject of social philosophy and the aspects of its interpretation in different philosophical doctrines. It contains general information on social philosophy, discusses basic strategies of the study of social reality and reveals the peculiarities of society as a system.

This module also explores the main problems of political philosophy. It examines the place of the phenomenon of power in social life and its interpretation in various philosophical doctrines. Module 6 contains a general description of the notion of the state as the central element of political organization of society, discussion of the phenomenon of ideology and philosophical foundations of the ideology of the modern Belarusian state.

A special place in this module belongs to the problems of globalization as a philosophical subject of study, and Belarus' civilizational choice.

THEME 6.1. NATURE OF SOCIAL REALITY AND THE MAIN STRATEGY OF ITS STUDY IN PHILOSOPHY

QUESTIONS FOR STUDY:

6.1.1. The place of social philosophy in the system of philosophical knowledge and social-humanitarian disciplines.

6.1.2. The main strategies of the study of social reality in modern philosophy.

6.1.3. Society as a system. The social structure of society.

Basic philosophical concepts **(keywords):** society, social philosophy, theory of social action, theory of communicative action, psychological branch of study of society, society as a system, subsystems of society, economic, social, political, spiritual spheres of society's life.

6.1.1. PLACE OF SOCIAL PHILOSOPHY IN THE SYSTEM OF PHILOSOPHICAL KNOWLEDGE AND SOCIAL-HUMANITARIAN DISCIPLINES

Society is the object of study of social philosophy. The concept of society is related to the word "*socium*", which has Latin roots. The word **"socium"**

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(Latin: *socium* – general) etymologically comes from the Latin verb "socio", which means **to join, to merge, to begin common work.**

Philosophers have been interested in the nature of society for a long time. The older generation of the Sophists (Protagoras, Gorgias), and later – G. B. Vico, K. Marx, substantiated the idea that society by its nature is subjective and "hand-made", qualitatively different from nature (Vico), and its essence can be understood by the mind (Marx). **The backbone of society is public relations**, which, in K. Marx's deep conviction, is **impossible to see even with the help of a microscope.** The understanding of the essence of society is charged with human consciousness and with different meanings. That is why, studying it, we cannot escape from philosophy and the necessity to analyze, generalize and formulate appropriate concepts. Meanwhile, it is not just philosophy that studies society. Society is both the object and the subject of **sociology,** a special science dealing with it.

Society

Society is the product of targeted and reasonably organized joint activity of large and small groups of people, united by different connections and relationships, needs and interests.

Social philosophy

After defining the essential characteristics of the concept of society as an object of study of social philosophy, it is possible to define *the subject of this philosophical discipline.*

Social philosophy is a special philosophical science, which studies the fundamental grounds of society as a holistic phenomenon.

Consequently, social philosophy proceeds not only from the fact that society is a set of people, and that man is an element of society as a system – a biological, social and spiritual being. Thus science takes into account that individual people are born, live, and die. During their lifetime and after their death, there are multiple links and relations between people. This means that **society is not just a certain group of people, but includes different connections and relationships between people, such kind of links, which provide a continuous nature of existence and development of sustainable non-natural reality.**

Regardless of the fact whether social philosophy approaches its subject from the point of view of society as a special kind of being, or from the perspective of the individuals taken in their relations and ties with other people, it is always focused on the cognition of **the most common and universal principles.**

Social philosophy, as a relatively independent philosophical science, is closely connected with the following philosophical disciplines – **on-**

tology, epistemology, political philosophy. The central issue of social ontology is *the specifics of life of society and social reality.* The primary question of social epistemology is about the peculiarities *of cognition of social reality.*

Historically social philosophy was initially closely linked *with political philosophy*, and then *with the philosophy of history*. The formation of social *philosophy* as a relatively independent discipline took place during the Renaissance and the Modern Era, and was connected with the comprehension of the essence of the power of state and its relations with the life of ordinary people, as it is reflected in the works of **N. Machiavelli.** Social philosophy was also related to the theory of natural rights outlined by **T. Hobbes, J. Locke** and **B. Spinoza;** to the study of correlation between society and state, society and nature, as it was shown by **J. Locke** and **Ch. L. Montesquieu.**

NICCOLÒ MACHIAVELLI 1469–1527

A notable contribution to the formation of social philosophy of the Modern Era was made by **classical German philosophy,** especially in the study of the fundamental principles of man's being **(I. Kant),** of law and morality **(G. Hegel).** K. Marx, his idea of the materialist conception of history, made an important contribution to the development of modern social philosophy.

The 20th and the 21st centuries have seen a heightened attention to social and philosophical problems. In their various aspects, social and philosophical issues are present in the theory of public circulation of **O. Spengler,** the theory of social intuitivism of **A. Bergson,** in existentialism – works of **J.-P. Sartre,** in general sociological teachings of **M. Weber, P. A. Sorokin, T. Parsons,** in the philosophy of postmodernism, globalization, etc.

Modern social philosophy is closely linked with **the modern philosophy of history and globalization,** which, in recent years, has developed the concepts of the "global village" (M. McLuhan), "the end of history" (F. Fukuyama), "clash of civilizations" (S. Huntington), "world-system" (J. Wallerstein), "globalization and glocalization" (R. Robertson), etc.

The most important initial provisions of *social philosophy* are the following:

Ontological points:

- *Society* is part of the material world, which is separate from nature and not reducible to a simple sum total of the people who constitute it.

- *Man and society* are engaged in a complicated and controversial system of mutual relations.

Epistemological and methodological points:

- *Cognition of society* (social cognition) differs significantly from the study of nature: the subject of society cognition is itself inside society, and it is included in a variety of public relations. Social cognition is closely connected with the interests of people, which is one of the reasons for the existence of pluralism of concepts and views on the emergence, functioning and development of society (man).

- *Cognition of society* involves the use of the methods of **dialectics,** which is linked with the following general scientific approaches: the *systemic* approach (K. Marx, A. Bogdanov, L. von Bertalanffy), the *structural-functional* approach (T. Parsons, R. Merton), the approach from the point of view of the *noosphere* (V. Vernadsky), the *cybernetic* approach (N. Wiener), the *synergistic* approach (I. Prigogine).

Nowadays the prospects of socio-philosophical cognition are most often associated with **synergetics.** Indeed, from the standpoint of synergetics, some of the features of the development of social systems can be specified and defined more precisely. Following synergetics, gradual, random changes in the systems can be considered as fluctuations, which lead to any point of bifurcation, beyond which it is usually impossible to predict precisely the behavior of a social system, because any accident can lead to unexpected results. Drastic changes in the system can lead to unforeseen consequences, the disintegration of the social body. Therefore, from the point of view of social synergetics in particular, any reforms in public systems must be carefully prepared, and while reforming society, we should use such social technologies, which take into account the peculiarities of the internal laws of development of society as an extra-complex system.

- Social philosophy studies **society as a whole** (i.e., as a complex self-developing **system** consisting of relatively autonomous parts, subsystems or spheres of public life).

Contrary to nature, society consists in the actions of people pursuing their goals. If animals adapt themselves (because of genetic determinism and instincts) to the environment, man, as a result of purposeful activity,

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transforms it, i.e., creates a second nature. The basis of social life consists in various relations, connections between people, or, in other words, **public relations.**

These relations include various types – economic, political, legal and moral, as well as those defined according to another principle – interpersonal, family, national and other relations and communication types. The central issue of social philosophy as a special philosophical science is the question of **how people connect with each other and with the environment by means of society.**

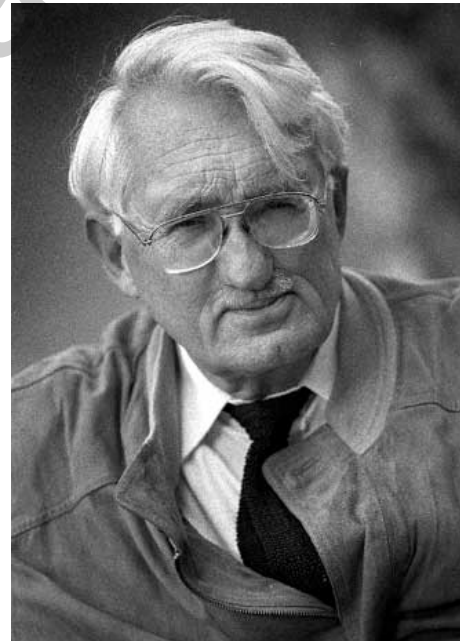## 6.1.2. MAIN STRATEGIES OF THE STUDY OF SOCIAL REALITY IN MODERN PHILOSOPHY

In social philosophy, **three** main approaches have developed historically to answer the question of how people connect with each other by means of society (table 26).

> **Strategies of the study of society**

*The **first** approach* is based on the idea of man as the ensemble (set) of **social** relations. **K. Marx,** for example, who advocated this approach, believed that man becomes man only in society and thanks to society, i.e., he becomes a social being through his connections and relations with other people.

*The **second** approach* is based on the understanding of man as **an autonomous** subject, who has the mind and will, who is capable of reasonable actions and conscious choices. Such approach was developed by **M. Weber** who proceeded from the fact that society is a product *of interaction of autonomous individuals.*

JURGEN HABERMAS born in 1929

*The **third** approach* is based on the interpretation of society as a system of **communication,** the parties of which are social relations and human activities **(J. Habermas),** as well as communication by means of activities aimed at the environment **(N. Luhmann).** According to N. Luhmann, the fundamental principle of society is communication.

Table 26.

APPROACHES TO THE STUDY OF SOCIETY SPECIFICS

	Definition	Representatives
1.	Activity-based approach: Society is a product of human activity	Sophists, G. B. Vico, M. Weber
2.	Relational approach: Society is a set of relations and connections between people	K. Marx, E. Durkheim
3.	Communicative approach: society is a product of communication (association)	J. Habermas, N. Luhmann

The activity-based, relational and communicative approaches to the study of society are developed in the following most significant research strategies of social reality in modern philosophy (table 27):

Table 27.

RESEARCH STRATEGIES OF SOCIAL REALITY
IN MODERN PHILOSOPHY

	Strategies	Representatives
1.	Marxist historical-materialist concept	K. Marx
2.	The concept of social action	M. Weber
3.	The model of society in the conception of structural functionalism	T. Parsons
4.	The theory of communicative action and communication	J. Habermas, N. Luhmann
5.	The psychological conception of society	G. Tarde, V. Pareto, S. Freud, K. Horney and others

Let us consider these strategies of study of social reality more meticulously.

1. The Marxist conception of society. For K. Marx, the concept of **"public relations"** was a specific sign of the conception of "society". This means that some person becomes a personality, but a certain group of people becomes a social class, not because of their biological properties – the quality of blood or the shape of the beard, or their sex, etc. – but in accordance with those relationships, which are established between them and other individuals.

K. Marx developed **the conception of materialistic understanding of history,** the main point of which *is the idea of the defining role of the produc-*

tion mode, and of public being in relation to public consciousness. Therefore, it is not a common idea or God that unites people in a single "social organism", but **the productive forces and production relations** (in their unity, they form a concrete-historical method of production), the modifications of which form the basis of **socio-economic formations** as **the stages of world history.**

2. In the theory of social action of M. Weber, a reasonable **social action** is considered as a basic element of society. M. Weber identifies **four basic types** of social action: **rational-purposeful, value-rational, affective** and **traditional** (table 28).

Table 28

FOUR TYPES OF SOCIAL ACTION
(by M. Weber)

rational-purposeful   value-rational   affective   traditional
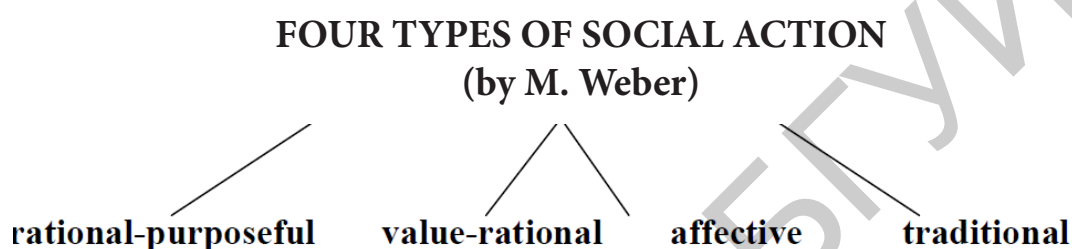
Weber proceeded from the fact that, ideally, the nature of conscious activity should be **rational-purposeful,** i.e., **based on logic** and calculation, the action distinctly focused on the achievement of goals.

Value-rational action is based on the value or ideal, and is determined by the social belief in the value of a particular type of behavior, regardless of the final success of the activity.

Affective action is built on emotions and feelings; and, finally, in traditional action, habit, tradition and custom dominate.

Freudianism and **neo-Freudianism** belong to the psychological direction in modern social philosophy. In the work "Fixation to Traumas – the Unconscious" (1921), **S. Freud** (1856–1939) spoke about three revolutions, which inflicted a crushing blow to the narcissistic views, which humankind had had about itself. The first revolution is the revolution of **Copernicus**, who proved that the Earth is smaller than the Sun and revolves around the latter. **Darwin** made the second revolution, proving the animal origin of man. **Freud** as the founder of the science of the unconscious, considered himself responsible for the third revolution.

The classical psychoanalytical doctrine of S. Freud was devoted to the study of the hidden parts of the human soul – the **"unconscious",** or the "Id". Along with the instincts of life and self-preservation, and the sexual instincts **(Eros),** Freud distinguishes destructive instincts – aggression and death drive **(Thanatos).** The struggle of these instincts, according to Freud, appears in human be-

havior and activity – industrial and political, creative and constructive, as well as destructive and devastating. Finally, the struggle of life and death instincts, Eros and Thanatos, defines, according to Freud, the development of the person, society and its culture.

Freudianism described the antagonism between the natural beginning of man (sexual and aggressive impulses) and culture with the ideals and norms based on the refusal of satisfaction of the natural desires.

Thus, modern social philosophy is characterized by pluralism of concepts in the study of nature and fundamental principles of society.

**CHARLES DARWIN
1809–1882**

This pluralism, however, is not chaotic and can be conventionally presented as the coexistence and interaction of the **three** worldview-related paradigms of social studies – **naturalism, idealistic understanding of society, and materialistic understanding of society** (table 29).

Table 29.

WORLDVIEW PARADIGMS

Worldview paradigms of studying society	→	Naturalism Idealistic understanding of society Materialistic understanding of society
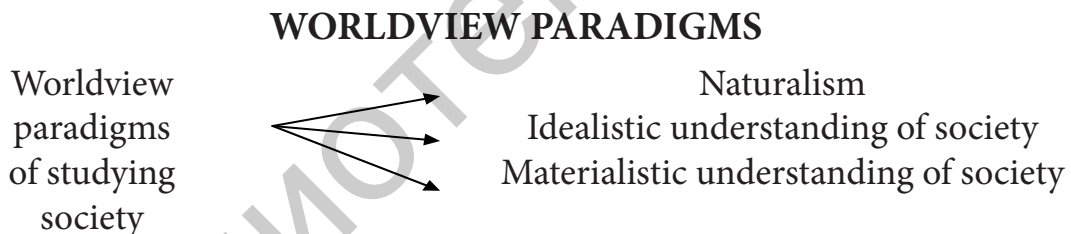
Worldview paradigms of studying society	**The materialistic understanding** of society is represented primarily in classical and contemporary **Marxism. The idealistic understanding** of society is represented in the **psychological direction** of the interpretation of society.

Naturalism (Latin: *natura* – nature) in its understanding of society captures the importance of natural, biological factors in social life, and at the same time expresses the attempt to present these factors as defining, i.e., systemically important, lying at the basis of others, derived from them. The naturalistic program in social philosophy is represented by **three** main variants:

• **reductionism** (example – "geographical determinism" of **Ch.-L. Montesquieu**, claiming that climate determines the laws of social life);

- **ethnocentrism** (the concept of passionarity of **L. N. Gumilyov**);
- **organicism** (the concept of **H. Spencer**, who regarded society by analogy with a living organism).

In philosophical science (social philosophy and philosophy of history), society is characterized as a dynamic self-developing system, i.e., a system which can, while seriously changing, at the same time save its essence and qualitative definiteness.

LEV NIKOLAYEVICH GUMILYOV
1912–1992

6.1.3. SOCIETY AS A SYSTEM. SOCIAL STRUCTURE OF SOCIETY

Society is a self-organizing and self-developing open social system, whose way of life is *the activity of people and their communication with the environment.*

Society as a system

In different social-philosophical models of society, there are its different systemic elements.

In Marxist philosophy, for example, the subsystems of society are commonly believed to be the following areas of its life, which are identified depending on the type of **public relations:**

Spheres of society

- **the economic sphere,** the elements of which are material production and the relations of production (among which the main ones are **the property relations**) that arise between people in the process of production of material goods, their exchange, distribution and consumption;
- **the social sphere,** consisting of such structural units as **classes, social communities, social institutions**, etc. taken in their relationship and interaction with each other. The social sphere is the sphere of reproduction of man as a social being;
- **the political sphere,** which includes various actors of political relations: **state, political parties, political leaders,** etc.
- **the spiritual sphere,** covering various forms of public consciousness: **law, religion, philosophy, morality and art.**

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Each of these spheres, being in itself an element of the system called "society", appears in its turn as a system, in respect to the elements that constitute it. All the four spheres of public life are not only interrelated, but also mutually determine each other. The division of society into the spheres mentioned above is, of course, somewhat arbitrary, but it helps to single out and examine certain areas of the whole society, a diverse and complex social life.

Considering the typology of social activity in society as a system to be the basis, several other **spheres or areas of people's activity** can be distinguished, for example:

- **the material sphere** – the sphere of production of material values;
- **the spiritual sphere** – the sphere of production of spiritual values;
- **the managerial sphere** – the sphere of regulation of material and spiritual values;
- **the services sphere** – the sphere of maintenance of production and regulation of material and spiritual values.

Social structure of society	**The social structure of society is a body of various communities of people, taken in their interaction.**

The forms of community of people are usually divided into natural-historical, ethno-historical, socio-historical (table 30).

Table 30.

**TYPES OF COMMUNITIES
OF PEOPLE**

natural-historical   **ethno-historical**   **socio-historical**
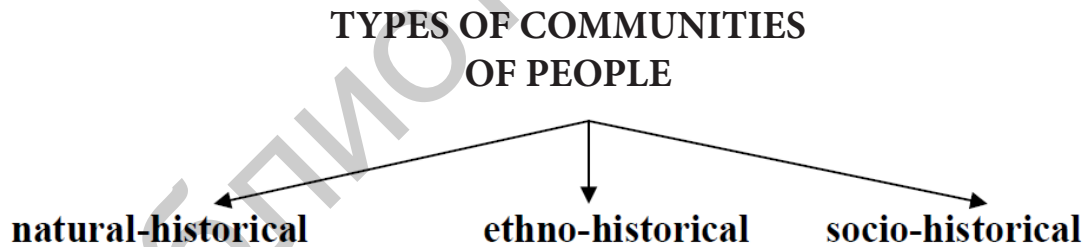
Natural-historical forms of community of people are race, generation, gender, etc.

Ethno-historical communities of people are a kin, tribe, ethnic group, nation.

Socio-historical forms of community of people are classes, estates, social strata, castes, etc.

The most important sociological and social-philosophical **concepts** of the study of the social structure of society are the concept of **social-class and the stratification concept.**

For Marxism, the division of society into big groups of people, or classes, is typical; such division is crucial for the social structure of society.

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V. I. Lenin defined classes as "large groups of people differing from each other by the place they occupy in a historically determined system of social production, by their relation (in most cases fixed and formulated in law) to the means of production, by their role in the social organization of labor, and, consequently, by the dimensions of the share of social wealth of which they dispose and the mode of acquiring it"[24].

People's belonging to certain big social groups, or classes, is determined in Marxism by their economic status (first of all, by the relations of property to the means of production) in the oppositions: a capitalist – a wageworker, a slave – a slave-owner, etc.

Nowadays the idea of class division of society, with all its theoretical value, occupies a noticeably inferior place in contemporary sociology and philosophy in comparison with the popularity of the stratification concept.

A stratum (Latin: *stratum* – a layer, seam) is a layer. From the standpoint of the stratification theory (the founders of which are considered to be **P. A. Sorokin** and **M. Weber**), society is seen as a system of social layers and groups allocated according to various substantive grounds. Social difference, inequality, and in accordance with it, the position of people in the social structure is defined on the basis of various criteria, which can often be reduced to four primary ones: **the size of income, level of education, access to power, prestige of profession.** The representatives of one stratum (layer) usually have similar life standards and a way of life, which distinguishes them from the representatives of other strata.

PITIRIM ALEXANDROVICH SOROKIN 1889–1968

An important notion in the concept of social stratification is **"social mobility",** which implies the movement of individuals or social groups in the "horizontal" or "vertical" social plane, which leads to a change of their place and role in society. An example of horizontal mobility can be a student who moves from one school to another, or a worker moving from one plant to another. Vertical mobility means a person or a social group moving to another social stratum. P. Sorokin distinguishes two subtypes of vertical mobility: *as-*

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[24] *Lenin, V. I.* Collected Works / V. I. Lenin. – Vol. 29. – Progress Publishers. – P. 421.

cending and descending. For example, the ascending type is the elevation of one's social status, and the factors of this in modern society can be, for example, military service and education.

ERGO

- the object of study of social philosophy is society;
- the subject of social philosophy is the most general laws of society, its fundamental basis;
- social philosophy is different from the other sciences of society, in that it has a prerequisite character in relation to them, which is expressed in its development of the most general terms (categories) of the study of society;
- there are three philosophical approaches to the study of specificity of society – relational, active, communicative;
- the major philosophical research strategies of social reality are presented in Marxism, in the theory of social action of M. Weber, in the structural-functional analysis of T. Parsons, in the theory of communicative action of J. Habermas and the theory of communication of N. Luhmann, in the psychological direction of G. Tard, G. Marcuse;
- there are three ideological paradigms in the study of society – naturalism, the materialist conception of society and idealistic conception of society;
- the essence of the materialistic conception of history is that a method of production of material goods determines, in the end, all the other spheres of society;
- the essence of the idealistic understanding of society consists in the fact, that public consciousness, ultimately, determines all other spheres of social life;
- the essence of naturalism is that the laws of nature (including human nature) determine the character and the laws of social life;
- society is a complex organized system, which consists of various subsystems;
- the subsystems in the life of society are the economic, social, political and spiritual spheres of its life;
- the social structure of society is a collection of social communities of different nature (ethno-social, socio-economic, socio- territorial);
- the basic concepts of the social structure of society are the concept of the social class and the stratification concept.

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1. What are the object and subject of study in social philosophy?

2. What is the difference between social philosophy and other social sciences?

3. What is the correspondence between social philosophy and sociology?

4. What are the philosophical approaches to the study of the specifics of society?

5. What are the basic philosophical research strategies of social reality?

6. What are the basic ideas of the materialistic understanding of history?

7. What is the social structure of society?

THEME 6.2. BASIC PROBLEMS OF POLITICAL PHILOSOPHY

QUESTIONS FOR STUDY:

6.2.1. The phenomenon of power in the life of society. Power, politics and law.

6.2.2. The state as an essential component of political organization of society.

6.2.3. Philosophical grounds of the ideology of the modern Belarusian state and prospects of democracy.

Basic philosophical concepts **(keywords):** political philosophy, power, types of power, politics, law, state, civil society, public management, ideology, ideology of the state.

6.2.1. PHENOMENON OF POWER IN THE LIFE OF SOCIETY. POWER, POLITICS AND LAW

Since ancient times the word "power" has had three meanings and designated the following: 1) law, power, will; 2) freedom, 3) man-

Political philosophy

agement. According to the etymology of the word "power", its bearer, or subject, is considered to be not only strong, but also free and capable of governing individually or within a group. Nowadays ordinary language has developed even a broader interpretation of the concept of power (table 31).
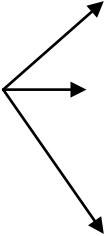
Nowadays, political philosophy is an organized complex system of philosophical knowledge, which deals with the problems of power, state, justice in general, and the most common basics of these concrete histori-

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cal forms, such as freedom of speech and democracy, human rights and the rights of the state.

Table 28.

THE CONCEPT OF POWER

POWER IS	the right and possibility to dispose of some-one or something, to subordinate someone or something to one's own will (in this sense, one speaks, for example, about parental power, etc.); political domination, public management (in this sense, anybody can come to power, to be in power); a person invested with governmental, admin-istrative authority (in this sense, the subject of authority, for example, local authorities).

The importance of the historical heritage of philosophical knowledge about the concepts of the state and power – not only in the ancient world, but nowadays as well – is difficult to overestimate. The state still remains the leading player among the main acting forces of modernity; it still exercises a decisive influence on the character of public relations inside a certain type of society; in many ways it continues to define the set of relationships of a certain society with the environment; and the problems of power nowadays remain even more topical than before.

The questions of the history and theory of philosophy of state management and power have a special practical topicality for the young Belarusian state, which currently solves the problem of practical integration of the interests and needs of people.

Definition of political philosophy	**Political philosophy is the doctrine about the foundamental principles of power and the most general laws of organization of people's life in the community.**

In spite of the fact that practically all aspects of power have in some way been discussed in the history of political philosophy of the ancient world, the Middle Ages, the Renaissance and Modern Age, their detailed analytical study started only in non-classical philosophy, in particular, in the works of the classics of Marxism-Leninism and in the treatises of M. Weber.

According to **M. Weber,** power is rooted in the ability of individual **"A" to make** individual **"B"** behave (or not behave) according to the former's **will** and **against the will of the latter.** In the light of this understanding of the

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phenomenon of power, its most important essential signs are the following: firstly, the imposition of one's own will onto the other; secondly, subordination to the other's will.

Power is not only **the ability** to implement one's own will, but it is also **the opportunity** to exercise a decisive influence on the activities and behavior of people by any means – through **authority, law or violence.**

The ontological philosophical analysis of power presupposes singling out its **driving forces (sources), preconditions (resources), and stimuli (levers).** Force, law and authority often appear as the **source** of power. **The resources** of power more often appear to be fear, violence, traditions, law, and persuasion. The stimuli of power are punishments and rewards, inclusion and exclusion, education and ignorance, etc. Their detailed and independent study is an important task of political philosophy.

The epistemological and praxeological philosophical analysis of power assumes the presence of its **subject** (the state, a social institution, an individual); **object** (humanity, society, class, any group of people, an individual); **functions** and **roles** in the life of society (domination, regulation, governance, mobilization, etc.).

The history of the development of human society shows that power exists in any organized and more or less stable community of people. It is formed together with the emergence of human society and exists at all stages of its development. Because society is a complex system, it requires communication for its reproduction and functioning, in particular, an ongoing coordination of its basic parts and elements, their corresponding balance.

Power is the ability and opportunity to influence the character and direction of people's activity and behavior, that of social groups and classes through a variety of sources, resources and stimuli.	**Definition of power**

Initially, the source of power relations was **physical power,** the resource was **fear,** and the stimulus was **punishment.** Gradually in the process of history, the sources, resources and stimuli of power have become more varied. Authority has become the source of power, law and persuasion – its resources, and information and argumentation – its stimuli.

For political philosophy, the analysis of sources and resources of power presents special interest. At the same time, it is important to remember that not only the object of power relations depends on the subject, but between them exists a inverse relation. The **subject** of power (the one who

governs) is always confronted with the problem of justifying the possibility to dominate, i.e., the recognition of its authority by the object. Justification can be legal (Latin *legalis* – lawful) and illegal, as well as legitimate (Latin: *legitimus* – lawful, appropriate, correct) and illegitimate respectively. Legality is the sanctioning by authority of compulsory execution of any decision in order for a political institution or document to acquire legal force, as well as formal conformity to law and legal regulations of governmental bodies. **Legitimacy** is the conformity of authority with the basic **values** of the given society and its aspirations. In a broad sense, any governance, which conforms to the perception of people as justified or appropriate, is **legitimate.** Illegitimate justification of power usually relies on violence and causes resistance from the subordinates, which, in its turn, endangers the existing political order. M. Weber named three basic legitimate types of the justification of power (domination): **traditional, charismatic and legal,** assuming that each of them assists the harmonization of power relations in a society. At the same time, he was interested in the question – what is the fundamental basis of the authority of power. **Authority** (Latin: *auctoritas* – power, influence, from *auctor* – activist, creator) is the influence of an individual (Institute) recognized by others, **on their own will;** the right to introduce the norms, assignments, or to dispose thereof, counting on obedience. In a certain sense, authority is always a kind of knowledge dependence of one person on another (table 32).

Table 32.

MEANS OF POWER LEGITIMATION (by M. Weber)

Tradition
(Persian. – gift, favour)

Charisma
(governance mechanism),

Bureau
operating according to
rational, legal rules
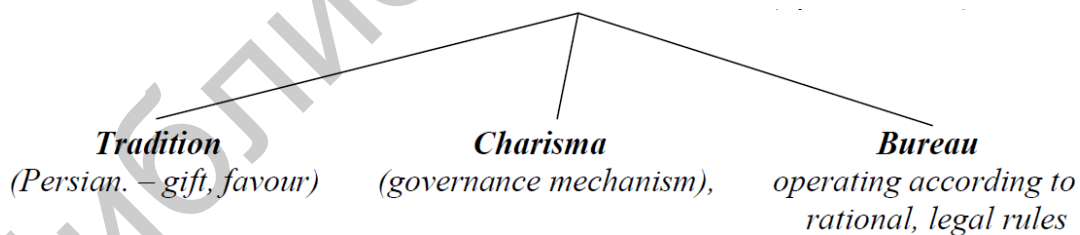
The purpose of power is, ultimately, the organization of joint human activity by means of various sources, resources, incentives and arguments. Power is capable of countering crisis and decline, of neutralizing tension or conflicts in society, of facilitating the sustainability of the social whole. In this sense, "the absence of power corrupts absolutely" (A. Stevenson), and, at the same time, the use of illegitimate power causes the situation when "absolute power corrupts absolutely" (John Acton).

Power as a complex phenomenon consists of various types. If we take the area of its functioning as a criterion of identification of various types

of power, we can distinguish **economic, social, political and spiritual power.**

Political power occupies the key position among them. It represents the ability and opportunity of a subject to exercise his/her own will in the sphere of management of the affairs of society for the purposes of protection and realization of its fundamental interests. Power is a key element of the state and any other political or public organization, a key element of any community or group.

Politics represents an art of governing the state.

ADLAI STEVENSON II
1900–1965

> **The concept
> of politics**

The meaning of the word **"politics"** is expressed best of all by its etymology (Greek: *politike* – statecraft). Politics is a conscious participation in state affairs, in particular, the determination of the directions of its functioning and further development. It is revealed, first of all, in the forms, tasks and content of activity of the state. **The objective of politics** is the conservation or creation of the most agreeable conditions for certain social layers or classes, as well as for society as a whole, organization of the means of exercising power. **Politics is a subtle art of public administration. Being an art of achieving the possible, and a concentrated expression of economic relations in society, it should be based on the achievements of science and conform to the criteria of morality.**

In the **structure** of politics as **a kind of activity,** there are **three** basic moments. **Firstly,** it includes the skill to set the nearest (tactical) and prospective (strategic) **objectives** and to solve problems, considering the correlation of social forces and the possibilities of society at a concrete stage of its development. **Secondly,** there is the ability to develop effective methods, tools and forms of organization of social forces for the achievement of approved goals. **Finally,** there must be an appropriate selection and placement of people or **personnel** capable of solving the problems set before them. Power and politics are inseparable, but they are not identical.

Law is a system of obligatory and formally defined norms and rules of behavior guaran-

> **The concept
> of law**

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teed by the state, acting as a regulator of social relations. In society, law performs the following **functions.**

First, it regulates all social relations, facilitates preservation of the foundations of the existing social formation.

Second, by obliging to conduct active positive actions, it promotes the development of public relations.

Third, through the establishment of rights and responsibilities of concrete persons, organizations, etc., it creates the preconditions for their effective functioning and development.

Fourth, in the practical functioning of state bodies (and, first of all, courts), law is a criterion of defining legitimate and illegitimate behavior of people and groups, a source of application of measures of the state compulsion to the violators of law and order.

Fifth, it plays an important educational role by instilling a sense of justice, goodness and humaneness in people.

Law acts as a certain *measure of freedom* of the person in society, establishing admissible borders of behavior of subjects in their relation to each other.

Law is the subject of study of the **philosophy of law.**

Ancient philosophers (Socrates, Plato, and Aristotle) already actively addressed the problems of the correlation between law and justice, law and *legislation*, law and *force*, the place of law in the system of social values and regulators of human behavior. The philosophy of law occupied an important place in the philosophical doctrines of the Enlightenment (the theory of "natural law") and in classical German philosophy (the idea of a state of law and civil society).

The idea of law is closely connected with such concepts as *freedom, legislation, power, legitimacy of compulsion, punishment and the state.*

Other major themes of the philosophy of law are *the correlation between law and legislation, law and social justice.*

A legislation is the most important concept of the philosophy of law. **A legislation** is a normative legal act adopted in a special order by a higher representative body of the state or by a referendum, which has the supreme legal force and regulates the most important public relations.

In the philosophy of state governance of the ancient world, the idea of **social justice as the basis of law and the ideal of state governance** was deeply rooted.

Justice (Latin: *justitia*), which is also derived from the word *jus* (right)) means something that is not a law of nature. The principle of social jus-

tice always has signs of the requirement for constant perfection, a kind of commandment obliging the entire society and authority to aspire for the elevation of the measure of implementation of this ideal in people's common life.

The problem of social justice is especially sharp under the conditions of formation of civil society, a state of law and transformation of the organization principles of social life.

Modern philosophy of law actively discusses the issue of **the rights and freedoms of the person.**

Human rights are principles and norms of relations between people and the state, which provide for the person a possibility to act at his/her own discretion (this part of rights is usually called freedoms) or to obtain definite benefits (rights proper).

A person gains rights as far as he/she has duties. In a normal society, one cannot exist without the other: *duties without rights is slavery, rights without the duties is anarchy.* It means, in fact, that the one who has no rights neither has any duties, and vice versa. For example, as Hegel correctly argued, the rights of the father over the family are his duties in relation to them, as well as the duty of obedience of children is also their right to become free people thanks to education.

6.2.2. STATE AS THE ESSENTIAL COMPONENT OF THE POLITICAL ORGANIZATION OF SOCIETY

The problems of the **state** were thoroughly studied in the philosophy of the ancient world (Confucius, Lao Tzu, Plato, Aristotle), carefully investigated in the philosophy of the Middle Ages (Aurelius Augustine, Thomas Aquinas), were the subject of special attention in the philosophy of the Modern Age. For example, in the philosophy of the Modern Age, the problem of the origin of the state was fervently debated, and the idea was crystallized that the state is the reduction of individual wills of people into a single will, its "personification" (T. Hobbes). According to J. Locke, the state comes into being in order to provide for the guarantee of preservation of the natural human rights to life, freedom and property. From this point of view, the power of the state cannot be absolute, and must be separated. According to Hegel, the state is the highest step of the development of objective spirit.

Non-classical philosophy also generated some other ideas about the state. According to V. I. Lenin, "the state is the machine for the oppression of one class by another, the machine to keep subordinate classes in obedience to one

class"[25]. According to this definition, the prerequisite for the state is the division of society into antagonistic classes.

| Concept of the state |

The state is the central institute of *political organization of society*, possessing supreme power on a certain territory, having an exclusive right to promulgate obligatory laws and to use violence in necessary cases. This institute differs from civil society, as it has the administrative body endowed with powers of authority and composed of a special group of civil servants.

The basic **indicators of the state** are usually the following: *territory, population, power, sovereignty, monopolistic right to compulsion, monopolistic rights to the promulgation of laws, levy of taxes and charges.*

The state carries out **internal and external functions** (table 33).

Table 33.

FUNCTIONS OF THE STATE

Type of function	Content
1. Internal functions	• safeguarding social and political stability, safety and order
	• regulation of economic processes, maintenance of general rules of economy
	• development of communication facilities, roads and other means of life support for the entire society
	• social, cultural-educational functions; conservation of the environment
2. External functions	• maintenance of national security
	• upholding of state interests in international relations
	• development of cooperation (economic, military, cultural, etc.) with other states

Political philosophy usually makes the distinction between the content and the form of the state. The form of the state is characterized by:

• its **type** (it can be distinguished by formational (slaveholding, bourgeois, etc.), and by civilizational grounds);

• the **means** of organization of the supreme power (republic, monarchy, constitutional monarchy);

• the **mechanism of government** (unitary state, confederation, federation);

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[25] *Lenin, V. I.* Collected Works / V. I. Lenin. – Vol. 39. – Progress Publishers. – P. 75.

- the way of exercising the supreme power, or political **regime** (authoritative, totalitarian, democratic).

In a **democratic state of law,** the main subject of state administration are people, who elect the representatives to the state bodies. The state operates on behalf of the nation and acts as the **consolidating subject of governance,** herewith creating its agencies for administrative purposes (the parliament, government, courts).

Society, from the point of view of the philosophy of governance, is considered as the object of state-administrative influence, i.e., *a regulated system.*

A state of law and civil society

The major preconditions and, simultaneously, the consequence of a democratic political regime are **civil society and a state of law.**

The state in which the priority of law and rights is realized is called a state of law. A state of law should primarily meet the following requirements:

- supremacy of law and legislation, which should be provided by the Constitution, judicial system, supervision and law enforcement agencies;
- separation of powers (legislative, executive and judicial).

In a state of law, **three branches of power** usually operate:

- legislative, promulgating the laws;
- executive, exercising the governance based on the enforced laws;
- judicial, supervising the observance of laws and carrying out jurisdiction.

The separation of powers occurred already at the earliest stages of the formation of the state and has resulted in specialization of the power of different persons and institutions. The first large-scale separation of power caused the separation of the political and religious authorities – the power of the state (Caesar) and the church. The rivalry between them has lasted for centuries.

The principle of the separation of powers assumes the presence of the system of checks and balances in the state power. The idea of these checks is that each branch of power is not only counterbalanced, but also places restrictions on other branches of power. The elements of this system are the terms of office of officials; the right of veto on bills; the right of dissolution of the parliament; the independence of judges, etc.

The idea of *civil society* goes back to Antiquity, in particular, to the political-philosophical concept of Cicero, who was interested in the differences between a citizen and a simple inhabitant. This problem was further developed by T. Hobbes, J. Locke, J.-J. Rousseau, G. Hegel, K. Marx, etc.

Civil society is a sphere of realization of **private interests** and requirements – by both individuals and groups. Together with civil society, the state acts as the exponent of the common will, and it is to provide a consensus on the basic issues of social-political life.

The most important structural components of civil society are as follows:

* in *the economic sphere* – private enterprises, cooperative societies, joint-stock companies and other industrial organizations created by citizens on their own initiative;

* in *the social-political sphere* – self-government institutions (created at the place of residence, employment or study), political parties, public associations, organizations and movements;

* in *the spiritual sphere* – non-state institutions (church, etc.), mass media, voluntary artistic unions (artists, writers, scientists, etc.).

In a developed civil society, an individual does not cooperate directly with the state, face to face, but as part of a corresponding public civil institute, i.e., indirectly.

Civil society and a state of law are inseparably linked systems of a modern democratic society; they mutually presume each other and they are inconceivable one without the other. A citizen within these two systems is vested with special responsibilities. Citizens should be disciplined not because of fear, but because of consciousness and deep internal convictions; they carry out their duties honestly and are committed to the protection of their rights; they do not reconcile with corruption, bribery, etc. In other words, they are people with a heightened sense of justice, sharing a high moral, political, legal and philosophical culture. **Consequently, it is possible to judge about the level of development of civil society by the level of activity of its citizens and their voluntary associations.**

The ideology of the Belarusian state

The ideology of the state is a set of historical, economic, political-legal, worldview-related principles, purposes, values, ideals and beliefs, which provide for self-knowledge, education and communication of people in the state, as well as between the states in the modern integrated and globalized world.

For the young (according to world history) sovereign Belarusian state, its ideology has special value.

The basic provisions of the ideology of the Belarusian state are fixed in the principal law of the Belarusian state – its **Constitution,** which contains 146 articles, defining the basics of the constitutional system, the relation between the person, society and the state, the electoral system, the order

of interaction of the branches of power, the functioning of local governing bodies, the basis of the financial credit system, and the order of enforcement and introduction of amendments into the Constitution.

According to Article 1, Belarus is "a unitary democratic social state of law"[26].

The state, which is unified by a national-territorial division (unlike federal and confederative states), is called **unitary.** It means that the citizens of Belarus form a unified nation with its own territory. The territory of Belarus is inalienable. Such organization of life presupposes *national unity in the context of civil consent.*

The state based on sovereignty of the people is called **democratic.** The concept of **democracy** can be used in several meanings:

• as a universal characteristic of public relations (i.e., such relations, when the rights and interests of people are respected);

• as a form of structure of any organization (for example, in industry, where forms of self-government are developed in a labor collective);

• as an ideal of a social system in which alienation of the authority from the people has been completely overcome, and the people exercise their will directly and freely;

• as a type of political regime meaning the establishment of the power of the people, an open way of formation of power and the observance of the principle of continuity (i.e. according to the law), a guarantee of the rights and freedoms of citizens, pluralism in the sphere of political consciousness.

The Republic of Belarus is such a state. The political system of Belarus is based on such basic principles of democratic life, as the electoral right and the presence of local government bodies.

Local self-governance is carried out by the citizens through the local Councils of Deputies, the bodies of territorial public self-administration (councils and committees of micro districts, house, street, rural committees, etc.), local referenda, meetings and other forms of public and state participation.

A *social state* is a state, which cares for its citizens and aspires to provide a worthy level and quality of life. The state is the basic subject of social politics. Thus, the defining principle here is *the care for the well-being of the nation based on social justice.*

The state, which realizes the priority of the law, is called *a state of law.*

In the Constitution of the Republic of Belarus, substantive provisions and values of the ideology of the Belarusian state are enshrined.

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[26] Constitution of the Republic of Belarus, 1994: with amendments and addenda; adopted by the Republican Referenda of 24 Nov., 1996 and 17 Oct., 2004 – 3ᵈ ed. – Minsk, 2008. – 64 p.

As the modern philosophy of state administration and power reveals, **the philosophical and worldview-related ideal of the state in general and the Belarusian state in particular, is the principle of social justice.**

For each state, depending on its concrete historical content and form, this principle has its own meaning. It is also the philosophical basis of ideology of the modern Belarusian state, and early in the 21st century it means that **justice in the Belarusian state is closely connected with the labor contribution of the person to the general welfare, with his or her position and merits.**

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- the subject of political philosophy are the fundamental principles of power and the most general laws of the organization of the common life of people;
- the philosophical understanding of power is connected with the study of its subject and object, sources, resources and stimuli;
- the sources of power are force, law, authority; the resources of power are fear, violence, traditions, rights and beliefs; the stimuli of power are punishment and encouragement, inclusion and exclusion, education and ignorance, etc.;
- the basic approaches to power include the directive approach (T. Hobbes, K. Marx, M. Weber); the functional approach (T. Parsons); the information-educational approach (M. Foucault, A. Toffler); the communicative approach (J. Habermas, N. Luhmann);
- power and politics are inseparable, but they are not identical either, because power is a broader concept;
- politics, law and morals are closely connected with each other, but they also have essential differences in the sources and resources of their realization;
- the state is the major subject of the administration of society, possessing supreme power on a certain territory, having an exclusive right to promulgate obligatory laws and to use force in necessary cases;
- state administration is a form of purposeful influence of the state on public processes and phenomena, the relations and activities of people;
- civil society is the sphere of realization of private interests and needs of individuals and groups, it closely cooperates with the state, but it is not identical with it;
- ideology is a set (system) of ideas expressing the interests and purposes of its bearers, performing the functions of self-identity, education, communication;

• the ideology of the state is a set of historical, economic, political-legal, worldview-related principles, purposes, values, ideals and beliefs, which provide self-knowledge, education and communication between the people inside the state, as well as between the states in the modern integrated and globalized world;

• the basics of the ideology of the Belarusian state are enshrined in its Constitution; and the philosophical basis of ideology of the modern Belarusian state is the principle of social justice, taken in its concrete historical content.

CHECKLIST FOR SELF-EXAMINATION:

1. What is the subject of political philosophy?

2. What is the difference between an ordinary and philosophical understanding of power?

3. What are the sources, resources and stimuli of political power?

4. What are the basic concepts of power?

5. How do politics and power correlate?

6. How do politics, law and morals correlate?

7. What is the state as the major subject of social governance?

8. What does state administration mean?

9. How are the state and civil society associated?

10. What is ideology and what are its functions?

11. How can the ideology of the state be characterized?

12. What are the content and philosophical principles of ideology of the modern Belarussian state?

THEME 6.3. PHILOSOPHICAL PROBLEMS OF SOCIAL DYNAMICS

QUESTIONS FOR STUDY:

6.3.1. The formation, subject and structure of the philosophy of history.

6.3.2. The formational and civilizational paradigms in the philosophy of history.

6.3.3 Types of civilizations in history.

6.3.4. Globalization as a matter of social and philosophical analysis.

Basic philosophical concepts **(keywords):** sociodynamics, philosophy of history, sources and drivers of the historical process, objective condi-

tions, subjective factor of history; identity, elite, mass, nation, humankind as subjects of history; socio-economic formation, civilization, agricultural, industrial and postindustrial (informational) types of civilization, technology, system of economic management, economy, globalization.

6.3.1. FORMATION, SUBJECT AND STRUCTURE OF THE PHILOSOPHY OF HISTORY

Philosophy of history

Society is not just s complex system; it is a complex and **developing** system. In this sense, it is an object of study not only of social philosophy, but also of the **philosophy of history.** The philosophy of history considers society in the process of its *continuous change and development.*

The development of society is called **sociodynamics,** or historical process. Sociodynamics (historical development) is studied, however, not only by philosophy, but also by concrete sciences – economic theory, history, sociology, ethnography, anthropology, etc. The philosophy of history significantly differs from them by its own subject.

The subject of the philosophy of history is the study of the fundamental principles, the most common laws of sociodynamics.

IDEAS OF THE PHILOSOPHY OF HISTORY IN CLASSICAL PHILOSOPHY

The classical period

The background of the philosophy of history (this term was introduced by Voltaire during the Age of Enlightenment), which posed as a venture to analyze the essence of the processes of change in society, its ideals and goals, refers to **Antiquity.**

In **medieval philosophy,** the important ideas of the philosophy of history were associated with the name of **Aurelius Augustine.** In the work *The City of God,* Augustine developed the idea about the united humanity as the subject of historical processes, which run in accordance with the will of God. Dividing the history of humankind, by analogy with the six periods of an individual human life and six days of creation, into six periods (eons), he came to the conclusion that the sixth stage, which began with the birth of Jesus Christ, will continue until the Last Judgment and will lead to the establishment of the city of God on earth. The reign of the City of God will mean the end of the prehistory of humankind and the beginning of its true history.

In the Modern Era, a substantial contribution to the philosophy of history was made by G. B. Vico and Ch.-L. Montesquieu, Voltaire, G. Hegel and

J. G. Herder. In 1726, G. B. Vico in his work *Principles of New Science About the Common Nature of Nations* singled out three stages of world history: the Age of Gods, the Age of Heroes, and finally, the Age of Humans. Every nation and state undergoes these stages, and reaching the Age of Humans, which sign is a universal equality of human nature – in accordance with the logic of circulation – returns again to its original condition.

The ideas of the non-classical philosophy of history were developed by A. Schopenhauer, K. Marx, O. Spengler, A. Toynbee, and other prominent thinkers.

> **The non-classical period**

According to **Marxism,** for example, history is nothing other than the activity of people pursuing their goals. From this point of view, the laws of social development bear not the subjective, but **objective** character (in this case, K. Marx agreed with G. Hegel), but they are (and at this point, Marxism argued with G. Hegel) independent of the will and consciousness of individuals. Therefore, despite the fact that the laws of history are created by people themselves, people submit to their authority as something transpersonal: i.e., these laws **"operate"** the course of historical events.

According to Marxism, **the laws of society are objective, substantial, necessary, repeated connections of phenomena that determine the direction of sociodynamics.** Such laws, for example, are the primacy of social being over social consciousness and the base over the superstructure, etc.

The Marxist philosophy of history vested the laws of society with objective nature, which presupposed finding answers to two questions: Are the laws of society similar to the laws of nature, or do they have their own specifics? In the latter case, what are these specifics, and what are the specifics of objectivity of the laws of society in comparison with the objectivity of the laws of spiritual life of people?

The history of society is created by people, who in their actions proceed from their **needs.** Before being engaged in philosophy, for example, people have to, in accordance with their basic needs, eat, drink, dress, etc. That is why, despite the fact that in their actions they are guided by different subjective motives, goals, ideas – i.e., they act consciously – it is **not consciousness that determines their being, but their social being determines their consciousness.** Consequently, in the philosophy of history already in the 19th century, the idea was generated about the development of society, or sociodynamics, which has its own causes and mechanisms, sources and driving forces.

According to the dialectical worldview, **the cause and origin of sociodynamics** are, finally, **contradictions:** the internal – between the various elements of the social organism, and the external – between society and nature (table 34).

SOURCES AND FACTORS OF SOCIODYNAMICS

Sources	• contradiction between nature and society (including the natural and cultural organization of the life of man and his communities)
	• contradiction between production and consumption (including that between people as the result of an opposing character of their needs and interests)
	• contradiction between the spiritual potential of society and peculiarities of its implementation (including between people's perceptions about justness and its realization in life)
Factors	• natural (geographic) environment; • population; • the method and level of development of social production; • the peculiarities of national psychology; • the level of development of spiritual culture; • integrative connections and the place of a certain society in the system of globalization

The subject of history

The historical process is a complex combination of **objective conditions** of human activity and **subjective factors.** Every next generation of people starting their life does not begin history anew, but continues with what their predecessors have achieved. In this sense, history in some way has already been defined by objective conditions, which do not depend on the consciousness and will of the people; these objective conditions induce the methods of human activity, the direction and forms of their social commitment.

Each new generation of people, however, does not simply repeat what their predecessors have achieved, but while realizing their own **needs and interests,** pursues their own **goals.** Various human activities, especially their social production, characterize the subjective factor of history. **The concept of the "subjective factor" is intended for characterizing the activity of the subject of history.** In the philosophy of history, the subjects of the historical process are **Space, God, and masses of people, social groups, elites and personalities.**
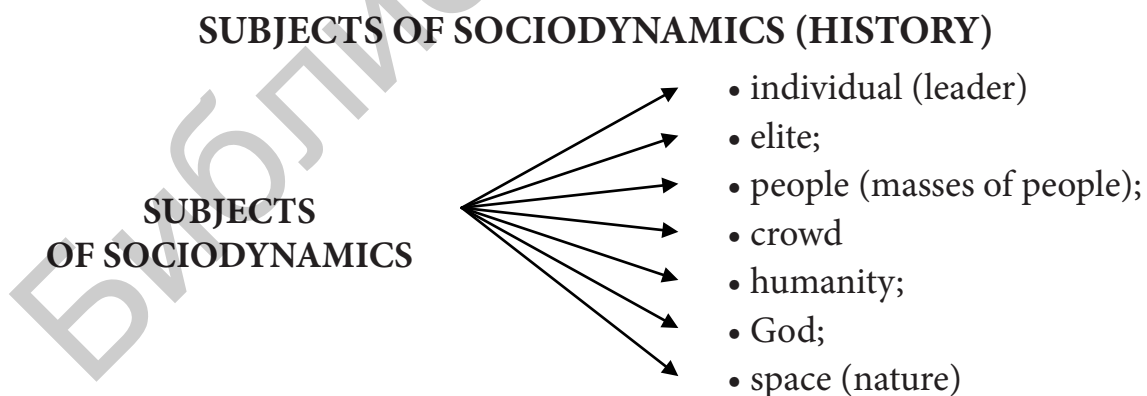
While classical philosophy normally calls an outstanding person in history a hero, non-classical philosophy, imitating common parlance, comes to name him/her a leader. There are no serious arguments to support the underestimating the role of an individual (leader) in the historical process. However, even the historical materialism of K. Marx convincingly proved **the decisive role of the masses in the historical process,** primarily in the formation of its objective conditions. K. Marx disclosed a close relationship of the leader and the people – the former can be a leader only in relation to the people, and a particular nation either finds a leader among other nations, or generates him in their own environment.

The concept of the elite (French *elite* – the best, select) appeared in England at the beginning of the 18th century and signified the highest nobility. The Italian scientist Vilfredo Pareto (1848–1923) transferred this concept from ordinary language into political philosophy and sociology.

The elite usually tends to make their power hereditary, closed, which leads to its degeneration and (or) destruction. Meanwhile, any elite remains such only in relation to a certain group of people, and the latter always has the elite that it deserves. According to the Athenian lawmaker Solon, one Athenian is a sly fox, many Athenians are a herd of sheep.

Nowadays, in the conditions of the increasing interconnections of the modern world, a unified humanity can also be the subject of sociodynamics; it successfully resolves, for example, the contradictions between modern society and the environment (table 35).

Table 35.

SUBJECTS OF SOCIODYNAMICS (HISTORY)

SUBJECTS OF SOCIODYNAMICS
- individual (leader)
- elite;
- people (masses of people);
- crowd
- humanity;
- God;
- space (nature)

Summarizing the discussion of **the subject of the historical process,** it is appropriate to note that no matter what concrete subject of the historical process determines the subjective factor, the latter always, ultimately, reveals the mechanism of people's impact on the objective conditions of their life, reveals the essence of the driving forces of history. In the philosophy of Marxism, the relative independence of the subjective factor was specifically emphasized –

its active influence on the course of history, especially during the periods of its sharp turns, such as, for example, socio-political revolutions.

DIALECTICS OF HISTORY

| **Dialectics of history** |

The real canvas of history, irrespective from the standpoint of which subject of history we would regard it, is always an interweaving and interaction of two factors – *subjective and objective.*

6.3.2. FORMATIONAL AND CIVILIZATIONAL PARADIGMS IN THE PHILOSOPHY OF HISTORY

| **Formation and civilization** |

In the philosophy of history of the 19th – 20th centuries, two basic paradigms in the interpretation of the character and direction of sociodynamics were formed – **the formational and civilizational.** In the framework of the former, formulated by K. Marx, history was interpreted as a natural-historical process of changing of concrete historical types of society, or social-economic formations.

A social-economic formation is a historically defined type of society that arose on the basis of a certain way of production of material goods.

The qualitative differences in the levels of the development of society, according to K. Marx, are available for concrete-scientific, primarily, for economic, sociological study. The foundation of a social-economic formation, in his opinion, is **a way of production of material goods.**

The view of history as a process of development of social-economic formations, however, was not only the conclusion based on the preliminary empirical study of the historical process, but mostly a theoretical extrapolation of the principles of materialism onto the domain of social phenomena, carried out by K. Marx and F. Engels in the middle of the 19th century.

The philosophical and historical ground for this was the idea of the objectivity of the productive forces and production relations, which are the ultimate foundation, concrete historical **basis** for the differentiation of various social-economic formations as special types of social organisms.

In the framework of the Marxist philosophy of history, three class-antagonistic social-economic formations were initially identified – **the slave-owning, feudal, capitalist,** and a classless **one – communist** (table 36).

Table 36.

TYPES OF SOCIAL-ECONOMIC FORMATIONS (by K. Marx)

primitive   slaveholding   feudal   capitalist   communist
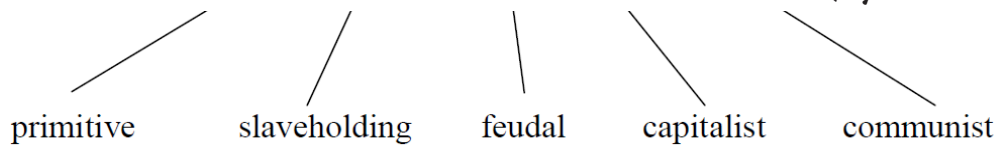
The formational paradigm outlined by K. Marx in the philosophy of history differs significantly from the civilizational paradigm of the historical process. What is civilization?

The etymology of the word **"civilization"** goes back to the Latin word – *civilis*, which is translated as a city, community, state, civil society. As early as in the second half of the 18th – early 19th centuries, **three** interpretations of the concept of "civilization" in the philosophy of history were well established:

- civilization *is the ideal of progressive development of humanity as a single entity;*
- civilization *is the third stage of progressive development of humanity as a single entity, which is coming to replace savagery and barbarism;*
- civilization *represents qualitatively different and unique ethnic or historical social formations.*

While the civilizational paradigm of history, in which **the spiritual factor** was especially recognized as defining sociodynamics, normally differed substantially from the formational paradigm of the historical process, nowadays **a tendency towards unification of the civilizational and formational approaches** in the history of philosophy can be more clearly detected. This unification is usually associated with the use of ideas of the formational approach in the civilizational paradigm, and vice versa. The penetration of the ideas of the formational paradigm into the civilizational approach results in **the technical and technological** interpretation of civilization, according to which there are:

- pre-industrial,
- industrial,
- post-industrial (information) civilizations.

The identification of these types of civilization was conceived in the 1970s within the concept of the *post-industrial* (technetronic, information) *society*. The term "postindustrial society" received impetus and began to be used due to the American scientist **D. Bell,** and the concept of "information society" was first used by Japanese theorists **(K. Koyama, I. Masuda).** Based on the ideas of Koyama, as early as 1972, the program "Plan of Information society: National Idea up to the year 2000" was adopted in Japan

According to Alvin Toffler, there are **three types of civilization** – agricultural, industrial and postindustrial.

1. The **Preindustrial** (agrarian, traditional) society emerged 8 – 9 thousand years ago, during the Neolithic revolution (transition from hunting and gathering to agriculture and cattle breeding).

2. The **Industrial society,** according to Alvin Toffler, appeared 300 years ago – during the Industrial Revolution.

3. In **the Postindustrial society,** information became the main resource of production, **the services** – the main product of manufacturing, and **knowledge** – the capital. At the same time, a special role in it belongs to science and education, or knowledge; (there is even the notion of the knowledge society and knowledge economy); value is ascribed to the political institutions of society and the emergence of a new class ("gold" collars (P. Drucker)), whose representatives are able to transform information into knowledge, and therefore should occupy the dominant position in the society of the future.

Fundamental changes in the life of modern society take place due to continuous multiplication of the quantity of services and goods, and **consumption** becomes the basic form of life activity. From this point of view, the postindustrial society is often called "a consumer society".

The characteristic features of the postindustrial society are:

Postindustrial society

• The **economy** of the information society is characterized by a large-scale production and distribution of information technologies, telecommunications, computer technologies.

• **Information** is becoming one of the most important factors of economic development. Information reduces the uncertainty in choosing the right models of behaviors and actions. The decentralization of production is taking place (small and flexible companies appear, "working from home" – without leaving the house, in front of the computer screen, is becoming more common). The role of individual intellectual work is increasing. Class division is giving way to professional division, the service sector dominates in the sphere of production.

Technology and economy

Technology and people's economic life – economy – are crucial for characterization of civilizational sociodynamics.

Etymologically, the word "technology" goes back to the Greek word *techne*, denoting:

1) **an art** as a special type of knowledge;

2) **a skill;**

3) **an ability.**

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Technology (or technique) as a special kind of knowledge was the sphere of inquiry for the ancient Greek philosophers, who compared it with experience on the one hand, and scientific knowledge – on the other.

The technique of eloquence in ancient sophistry, for example, was considered as such an instrument that can make a weak person strong. In ancient philosophy, due its close links with free, mental activities, the problems of technology in connection with the problems of labor, material production, were not normally considered, neither were they discussed, in this sense, in the Middle Ages.

Only in the epoch of the Renaissance and Modern Age, because of the development of natural sciences and different inventions, the preconditions were formed for the removal of technology from the sphere of spiritual activity; the study of technology progressed in the context of the problems of material production and living conditions. Thus, the preconditions for the universal understanding of technology and its role in social life were established. The outcome of objective universalization of technology was the formation of a relatively independent section of philosophical knowledge – **the philosophy of technology,** which studies the fundamental principles, the most common patterns of technology as a complex socio-cultural phenomenon.

One of the first philosophical works specially devoted to technology was the work of the German scientist **E. Kapp "Principles of a Philosophy of Technology"** (1877). According to **E. Kapp** (1808–1896), technology is not just an art, but also a means of mastering the human body through its functions. Technology is the embodiment of the needs of human anatomy and physiology in nature (the projection of the body). Technology refers not to the natural world, but to the artificial (anthropological). A human being, argued Kapp, has ten fingers, their technical projection generates a decimal calculus. Railways are also the result of the body projection, because they clearly resemble the blood vessels in the human body, whereas the telegraph is a projection of human nervous system.

ERNST KAPP
1808–1896

In this sense, technology as something artificial stands for all that is created by man, even without special skills and (or) mastery. Anthropolozing the fundamental principles of technology, E. Kapp referred to the thesis of Protagoras, the sophist, stating that man is the measure of all things. For him, in particular, it meant that judging by man's tools, his technology, we can judge about man himself. From this perspective, **technology** becomes **an instrument of human self-knowledge.**

Nowadays, the notion of "technology (technique)" is most often related to the following terms: **"technology/ies", "scientific progress", "technological revolution",** etc.

One of the definitions of technology that remains in use to this day, was proposed by K. Marx. It states that technology reveals an active relation of man to nature – the immediate process of production, and, at the same time, his social conditions spiritual representations.

Any **technology is a set of means and methods of human activity** in various spheres of the life of society; from this point of view, it reflects the **degree of development** of the social system. From this social-relational perspective, various social institutions are also technologies: such as the state, law, morality, etc., considered in the civilizational paradigm as a social-cultural phenomena, and in the formationalal paradigm – as the elements of the superstructure.

It is fairly obvious that modern **high technologies (high-tech)** change not only production, but also the system of relations and communications, they also exert a strong influence on everyday human existence.


**PETER
KLIMENTIEVICH
ENGELMEYER
1855–1942**

The works of L. Mumford were dedicated to anthropological, social, technological (praxeological) problems of technology in the USA; in Russia – the works of **P. K. Engelmeyer** (1885–1940(41)); in Germany – of M. Heidegger and K. Jaspers.

According to Heidegger and Jaspers, technology in the 20th century obviously becomes the master of man, transforming the person into means – technologies (Heidegger), the raw material for processing (Jaspers). According to Jaspers, "the epoch of technology" was spiritually reconsidered as early as the 17th century; it acquired an overwhelming character in the 18th century

and received an extremely rapid development in the 20th century. This epoch marks the time of the onset of the spiritual unity of humankind, and the world history as a reality.

In contemporary **non-classical** philosophy, technology, therefore, is seen as both an art (skill) due to the objects of labour and daily life created by man, and as a system of artificially created means and tools of production and existence, as well as techniques and operations; besides, technology is also a skill and art of implementation of the labor process.
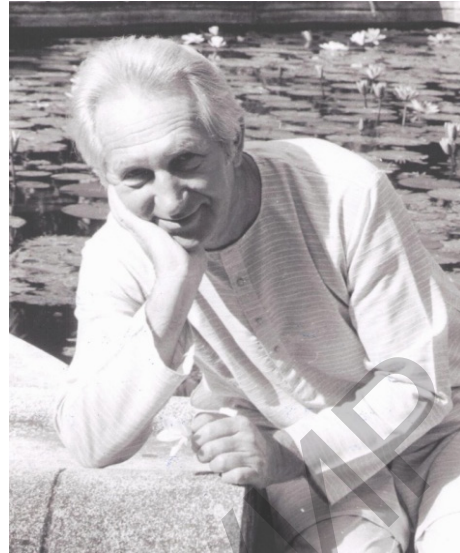
HENRYK SKOLIMOWSKI
born in 1930

In this regard, the modern scientist **Henryk Skolimowski** in the work "Philosophy of Technology as Philosophy of Man" argues that society and civilization have taught us a serious lesson, which in the past we took lightly, but which is able to maintain our health, unity and integrity through our conscious communion with the nature of things, which is much deeper than the pursuit of material progress.

Technology is an element of the system of management. Its essence is economy. Economy can be understood as objective existence, the process of management, process of production, exchange, distribution and consumption of various goods. In this sense, economy is *a subsystem of society, which includes a set of economic processes that occur in society on the basis of existing property relations and organizational and legal forms.*

**The system
of management**

6.3.3. GLOBALIZATION AS THE SUBJECT OF SOCIAL AND PHILOSOPHICAL ANALYSIS

At the beginning of 1990s, the concept of globalization was still not broadly known. It was not included into general encyclopedias and dictionaries, neither in numerous specialized editions – not only Russian and Belarusian sources, but also English, German and French. Today, the situation of the phenomenon of globalization has changed radically, and the publications about it have turned not just into a stream, but a flood. So, in order not to sink in it, it is useful, first of all, to consider **the etymology**

Globalization

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of the word "globalization". It was first used in English and comes from the Latin word *"globe"* (*globus* – a ball). Today we call the globe not only the Earth's orb, but also a cartographic image of the Earth, the Moon, etc. on the surface of a sphere. The Latin word *"globe"* is related to the adjective "global", worldwide, universal. In English, the word "global" has 2 main meanings: 1) referring to the **entire globe,** world, i.e. worldwide; 2) **comprehensive, total, universal.** Both of these meanings help us better understand the fact that when we speak about globalization, we have in mind the events and processes, which are relevant to the entire globe (humanity as a whole), or any problems that have a total, universal character.

The English-American scientist **R. Robertson** turned the random word "globalization" into the philosophical-historical concept, denoting the **"compression of the world and intensification of the consciousness of the world as a whole"**[27].

The philosophy of globalization is focused simultaneously on the objective and subjective character of the world closing into a single, universal and integrated system. It allows us, on the one hand, not to see the "conspiracy of intruders" in globalization; and, on the other hand, to see clearly its subjective dimensions, related, *inter alia*, to glocalization. If globalization

ROLAND ROBERTSON
born in 1938

is a process that started back in the Modern Age, it is reasonable to think over the question: What might be the end of this process? Contemporary philosophy of globalization includes ontology and epistemology, axiology, social and political philosophy, ethics and other directions of philosophy of globalization, the study of which is currently still at the beginning. The domestic philosophical thought makes some contribution to the contemporary philosophy of globalization, disclosing the meaning of the formula for our country – to think globally, to act locally. This implies a full consideration, firstly, of global trends, associated with the development of the post-industrial and informational civilization, and, secondly, historical traditions of the Belarusian people, its civilizational code and the features of statehood.

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[27] *Robertson, R.* Globalization: Social Theory and Global Culture / R. Robertson. – SAGE Publications Ltd, 1992. – P. 8.

ERGO

- the subject of the philosophy of history is the study of fundamental principles, the most common patterns of the development of society (socio-dynamics);

- the sources of sociodynamics are the contradictions between nature and society, production and consumption; the spiritual potential of society and the peculiarities of its implementation;

- the factors of sociodynamics are the geo-climatic, demographic, technical, technological, spiritual, globalizational;

- the subjective factor of sociodynamics reveals the mechanism of the impact of people on the objective conditions of life, the essence of the driving forces of history which are leaders, elites, masses, nations and humanity;

- the linear and the cyclic conceptions of history simplify the picture the historical process, and their argumentation does not withstand a critical examination; while a more accurate visual image of sociodynamics is not a straight line or a circle, but a spiral;

- a socio-economic formation is a certain historically determined type of society that arose on the basis of a certain mode of production of material goods;

- the primitive, slaveholding, feudal, capitalist and communist socio-economic formations can be distinguished;

- civilization can be understood in three ways: as an ideal of the progressive development of humanity as a whole; as a stage in the development of humankind as a whole, which replaces savagery and barbarism; and as qualitatively different and unique ethnic or historical public structures;

- the agricultural, industrial and post-industrial civilization are the three types of technical and technological civilization;

- technology is an art (skill) of creating objects of work, life and spiritual world by humans; it is a system of artificially created means and tools of production and existence, as well as techniques and operations, abilities and skills of the labor process;

- the system of management is the process of production, distribution, exchange and consumption of goods;

- the philosophy of economy studies the fundamental and most common principles of economic management;

- globalization is an objective and subjective process of social and natural, technological, economic, informational and communicative, political,

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spiritual, civilizational and cultural formation of the world as a whole, which subject is a unified humanity;

• the civilizational choice of Belarus is determined by global trends and historical traditions of the Belarusian people and its statehood.

CHECKLIST FOR SELF-EXAMINATION:

1. What is the subject of the philosophy of history?

2. What are the sources and factors of sociodynamics?

3. What are the characteristics of the geo-climatic, demographic, technical, technological, spiritual and globalization factors of sociodynamics?

4. Who is the subject of the socio-historical process?

5. What is the difference between the linear and the cyclic conceptions of history?

6. What is a socio-economic formation and what are its types?

7. What is civilization?

8. What types of civilization can be distinguished according to technical and technological criteria?

9. What are the main features of the post-industrial (information) civilization?

10. What is technology (technique)?

11. What problems does the philosophy of technology study?

12. What are the characteristics of the management system?

13. What does the philosophy of economy study?

14. What are the objective and subjective properties of the process of globalization?

15. What determines the civilizational choice of Belarus in the conditions of globalization?

THEME 6.4. PHILOSOPHY OF CULTURE

QUESTIONS FOR STUDY:

6.4.1. The concept of culture. The main paradigm of the philosophical analysis of culture.

6.4.2. Morality, art, religion.

6.4.3. Philosophy and value priorities in the culture of the 21st century. Conclusion.

The basic philosophical concepts **(keywords):** culture, axiological, active, play-based, semiotic, structuralist approaches to culture, social conscious-

ness, structure of social consciousness, types, spheres, levels and forms of social consciousness, spiritual life of society, morality, art, aesthetics, aesthetic ideal, religion, interdisciplinary strategies, global problems of modern humanity, sustainable development, ecological imperatives of modernity.

6.4.1. CONCEPT OF CULTURE. BASIC PARADIGMS OF PHILOSOPHICAL ANALYSIS OF CULTURE

The word **"culture"** is derived from Latin. The etymology of the term "culture" (Latin: *cultura* – cultivation, processing of earth with the aim of

Culture

its improvement; also, *cultus* – veneration, shrine, an object of worship) indicates that this word originally denoted at least two types of phenomena – something associated with the activities of the individual, aimed at improving the natural environment or human existence, and also the sphere of specific values which guided man and which he respected.

In the works of Roman scientists and philosophers, the word "culture" had been in use since the 2nd century BC, for example, in the title of the work by Cato Senior, which was dedicated to the technology of cultivating agricultural lands. The prominent Roman philosopher Cicero (106–43 BC) also used it to characterize educational functions of philosophy. In his opinion, it is philosophy, which is the culture of human subjectivity and which improves its spirit and intellect.

The philosophy of culture is the doctrine about the basic and most common laws of culture as an activity, a system of values expressed in symbolic form, which distinguishes the human and humanity from the natural environment.

Philosophy of culture

The philosophy of culture studies not so much what distinguishes one type of culture from another, one national culture from another, but what they have in **common, what recurs in different cultures and what is universal.**

The knowledge of the philosophy of culture allows, in particular, to understand deeper why, despite the fact that the word "culture" is Latin in its origin, its use, for example, in the Russian language has much of common with its Roman prototype.

In culturology and cultural philosophy, there are the following main approaches to the study of culture:

Concepts of culture

• the *axiological* (evaluative) approach according to which culture is a world of values, ideals, meanings that have significance for people;

• the *activity-based* approach that considers culture as a way of human life, reproduction of humans and humanity;

• the play-based approach, which interprets culture as a game;

• the *semiotic* approach, which is based on an understanding of culture as a symbolic system which has a symbolic communicative nature;

• the *structuralist* approach that considers culture as a set of socio-cultural samples, regulating human life (table 37).

Table 37.

MAIN APPROACHES TO THE ANALYSIS OF CULTURE

CONCEPTS OF CULTURE

- axiological (evaluative);
- activity-based;
- play-based;
- semiotic;
- structuralist
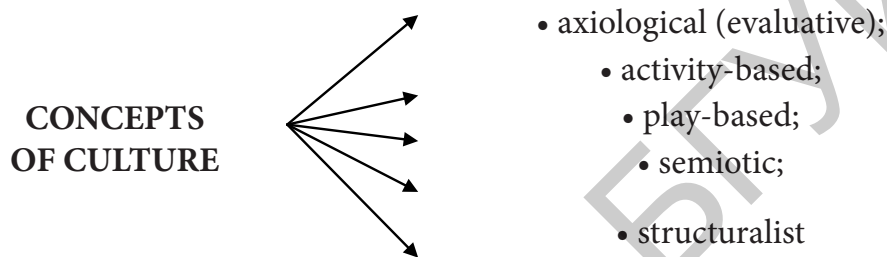
Despite the fact that **axiology** is part of philosophy, the subject of its study is values.

| **Axiological approach to culture** | Man is forced to think and act at his discretion not by the laws of nature, but according to the values which, in relation to man, have a special coercive power, obliging him to act in a particular way in a particular situation. According to the axiological approach, |

culture is a set of values that elevate man above the world of nature, and oblige him to be human in the proper sense of this word.

| **Activity-based approach to culture** | Like motion is a universal property of matter, similarly, activity is a universal feature of the existence of man and society. Thanks to goals pursued through **activity**, it differs from the instinctive |

animal activity, elevating man above the world of nature. In the context of the activity-based approach to culture, the etymological connection of its concept in Latin as agricultural activity (cultivation of earth) becomes clear.

Along with human activity connected with assessment, depending on the objectives pursued, the object-transforming activity (practice, material production) can be identified, as well as cognitive, communicative, creative or innovative activity of people.

In the framework of the activity-based approach, culture is usually considered as a specific way of organization and development of human life, rep-

resented in the products of material and spiritual labor, in a system of social norms and institutions, spiritual values, in the set of people's attitudes to nature, to each other and to themselves.

The activity-based approach to culture views it as technology. It gave rise to the play-based and semiotic approaches to culture in the philosophy of the twentieth century.

The play-based approach was developed by the Dutch culturologist J. Huizinga (1872–1945). Drawing attention to the fact that in the twentieth century a reasonable man (*homo sapiens*) is already habitually regarded as *Homo faber* (*active human*), he proposed to go further, because what is true about acting (activity), can also be true about playing.

> **Play-based approach to culture**

Despite the fact that many animals play, if we start thinking about what we know about human behavior, it will also appear as playing in a certain sense. The great Shakespeare's famous expression is well known: "All the world's a stage and all the men and women merely players". Based on this, J. Huizinga, the Rector of Leiden University, came to the conclusion that "civilisation arises and unfolds in and as play"[28].

The semiotic approach to culture is linked, on the one hand, with the work of E. Cassirer (1874–1945), a German philosopher, representative of the Marburg School of Neo-Kantianism, and on the other hand – with the development of **semiotics as a science about signs.**

JOHAN HUIZINGA
1872–1945

To E. Cassirer, who tended to interpret culture as a set of values, it was important to pay attention to the symbolic form of values, their relationship to language as a system of signs.

> **Semiotic approach to culture**

According to E. Cassirer, man is a being that creates symbols. From this perspective, the values of the human mind (its categories, including philosophical) are symbolic functions, and language, art, religion, etc. are the sym-

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[28] *Huizinga, J.* Homo Ludens: A Study of the Play Element in Culture / J. Huizinga. – Beacon Press, 1971. – P. IX.

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bolic forms. A symbol is not a natural, but linguistic, artificial phenomenon, with the help of which man separates himself from nature. A symbol is a kind of sign. A sign is the central concept of semiotics – the science about the signs.

In the semiotic approach to culture, a sign and a symbol are considered as specific indices of culture, and **culture is understood as a set of signs** (symbolic functions and forms).

Culture is a complex, multi-level phenomenon. Its subjects are not only individuals, but small and large social and socio-ethnic groups, as well as the elite and the masses.

**ERNST CASSIRER
1874–1945**

Considering the peculiarities of different social groups as subjects of culture, the elite and mass culture can be distinguished, the culture of peasants and feudal lords, culture and subculture, the basic and the marginal culture.

The concept of "mass culture" was elaborated in postclassical philosophy by J. Ortega y Gasset, H. Marcuse and by others. According to their assumptions, culture is the product of consumer society, a way of being of a "one dimensional man" (Herbert Marcuse), the culture of adaptation, the culture of conformism to the conditions of life in big cities.

Marginal culture (late-Latin: *marginalis* – situated at the edge, on the border) is a set of values, traditions, beliefs, orientations of the marginal social strata formed as a result of migration, ethnic and cultural interrelations, modernization of social systems and other processes. Its members are formed as a result of forced appropriation of values and traditions of the alien culture, sometimes without even a superficial understanding of their meaning and significance. A culturally marginal person is therefore a tragic personality, torn away from the umbilical cord of one culture, but not yet united with the values of the other culture.

The variety of **subcultures** is a reflection of social diversity of society, the existence of various types of social practices and worldviews. The phenomenon of **counterculture** is associated with the phenomenon of subculture, as the radical form of the latter. The social base of sub- and counter-culture is often made by youth.

If in the era before globalization, culture was non-uniform in its social and class understanding, and it was usually ordered by the values and traditions of a certain people or nation; but **in the conditions of globalization,** culture,

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while retaining its national types of diversity, becomes largely non-uniform already in another aspect.

Currently, the values of the global, predominantly mass culture are intensely formed; they contradict the traditions of national cultures. Today, however, there are active processes of formation of the centers and zones of influence of concrete national and local cultures, including diverse subcultures, which increases the importance of humane and gentle interaction between different kinds of culture, **their dialogue,** mutual understanding, or, at least, their loyal co-existence.

6.4.2. MORALITY, ART AND RELIGION

Public consciousness and the spiritual life of society belong to the sphere of the ideal. This is the sphere of production, exchange, distribution and consumption of spiritual values and symbols.

> **Public consciousness and its structure**

As public consciousness pervades all cells of social life – economic activity, social, class-related and national relations, politics and culture – it has a complex structure.

Usually different types, spheres, levels and forms of social consciousness are distinguished. According to the formational, civilizational and culturological criteria, different **types of consciousness** are identified: for example, the feudal and bourgeois consciousness (by the formational criterion), the industrial or postindustrial consciousness (by the civilizational criterion), the consciousness of modernism and postmodernism (by the culturological criterion).

By the scope of coverage and depth of penetration into human life and society, different **levels of social consciousness** can be singled out – social psychology and ideology. By **the means** of comprehension of social life and by **the subject** of cognition and social **functions,** there are various **forms of social consciousness** (legal and political consciousness, morality, religion, art, philosophy) (table 38).

Table 38.

STRUCTURE OF SOCIAL CONSCIOUSNESS

№	Criterion of classification	Classification	Elements
1.	By formational (1.1), civilization (1.2), culturological (1.3) criteria	1. Types of social consciousness	1.1. feudal and bourgeois; 1.2. industrial and postindustrial; 1.3. consciousness of modernity and postmodernity

2.	By the depth, consistency and reasonableness	2. Levels of social consciousness	2. social psychology and ideology
3.	By the subject, means of comprehension of social being and function in culture	3. Forms of social consciousness	3.1. legal consciousness; 3.2. political consciousness; 3.3. morality; 3.4. religious consciousness; 3.5. art; 3.6. philosophy; 3.7. science.

| **Morality** |

Let us consider in more detail such forms of social consciousness expressing the sense of spirituality, as **morality, art and religion.**

Morality is a form of social consciousness and culture, associated with the justification of normative methods of regulating human behavior in society through the prism of the values of good and evil, based on conscience, power of public opinion and traditions.

Good and evil are the most common moral values, allowing to characterize any actions and deeds of people. Goodness discloses the positive significance of phenomena of human life and society from the point of view of their compliance with certain human ideals. Evil characterizes the mismatch of phenomena of human and social life to the ideal; it is opposed to good.

Morality is based on traditions, the power of public opinion and conscience. Conscience, in comparison with **fear and shame,** is a higher ability of the person to exercise self-control by means of cognition of the essence of good and evil. It is the inner "prosecutor" of the individual, requiring from him not only assessments, but also actions.

In the framework of the Christian spirituality, the source of morality are the commandments, revealed to the prophet Moses. The commandments of God enjoined to man not only to honor one's "own father and mother", not to steal, not to kill and not to commit adultery, etc., but also not to have other gods except the Christian God, who opened to people the moral laws of life.

In modern science, the origin of morality is associated with both the genetic features of humans and with the social conditions of their life. Human behavior is determined both by the genotype and by culture. In the majority of human cells, biologically, there are twenty-three pairs of chro-

mosomes, out of which, for example, X and Y-chromosomes determine the sex of a human individual. A chromosome contains about twenty-five thousand genes.

To understand the origin of morality, it is important to note that **as a spiritual phenomenon, morality elevates man above his biological nature.** Initially, perhaps, it happened with the help of **taboos.**
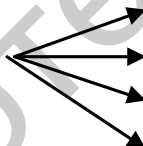
Morality, the values of good and evil, duty, honor, dignity, happiness, etc. are an **object** of study of the science of ethics. Its **subject** is the fundamental principles of morality, its most general laws.

The ethical research of morality shows that it is a complex social phenomenon. The difference between morality and other forms of social consciousness is in its **orientation at the values of good and evil. Morality** is *a form of social consciousness and the practice of human behavior.*

In the history of ethics as a philosophical science, different ideas about the fundamental grounds of morality have been developed – naturalistic-cosmological, philosophical-theological, anthropological, culturalogical, sociological (table 39).

Table 39.

BASIC APPROACHES
TO MORALITY

BASIC APPROACHES TO MORALITY		• naturalistic-cosmological
		• anthropological
		• culturalogical
		• sociological

1. According to the **naturalistic-cosmological** approach, the ultimate foundations of morality are the laws of external nature, the cosmos. The proponent of this approach was, for example, A. Schweitzer (1875–1965), a German-French thinker. In the work "Reverence for Life" (1962), he considered the laws of biological life as a fundamental basis of morals, not opposing, however, the value of human life to the values of the life of other creatures. From this perspective, the reverence (worship) for life is good, that is, everything that contributes to its preservation and development; and destroying life and causing harm to it is evil.

2. The **anthropological approach** is based on the fact that morality expresses human nature. It includes the following types of ethical worldview – hedonism, eudemonism, egoism, utilitarianism, etc.

Hedonism (Greek: *hedone* – pleasure) is an ethical outlook, according to which the ultimate principle of morality is getting pleasure and enjoyment.

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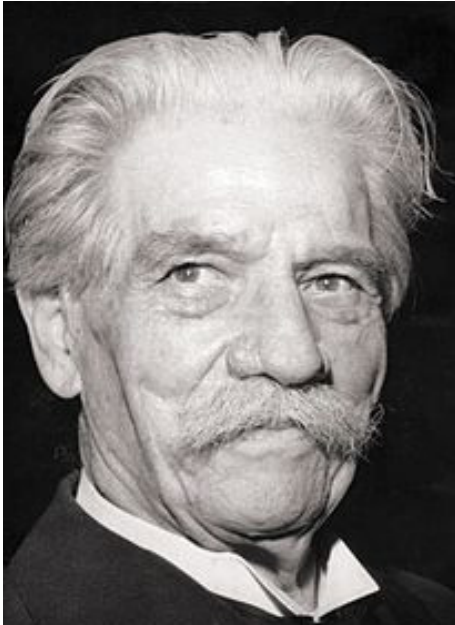
**ALBERT SCHWEITZER
1875–1965**

Hence, the task of ethics is to teach people how to avoid suffering. According to Epicurus, by his nature, man strives towards pleasures, and attaining those makes him happy. The ancient Greek philosopher attached particular importance not so much to the presence of pleasure, but to the absence of suffering while satisfying natural and necessary, as well as natural, but unnecessary needs. In his opinion, the purpose of human life is peace, or ataraxy. The ethical teaching, which is related to hedonism, is utilitarianism.

Utilitarianism (Latin: *utilitas* – use) – is the ethical worldview, according to which usefulness is a criterion of moral acts.

Eudamonism (Greek: *eudaimonia* – happiness) – is an ethical worldview, according to which the fundamental principle of morality is the achievement of happiness.

3. The **culturological approach** defines the fundamental principle of morality based on the features of the spiritual nature of man and society. Its famous representatives were the subjective idealist I. Kant and the objective idealist G. Hegel.

According to I. Kant, morality is a manifestation of human freedom, it is the sphere of the universal and the necessary. The main ethical works of I. Kant are *Groundwork of the Metaphysics of Morals* (1785), *Critique of Practical Reason* (1788), *Metaphysics of Morals* (1797). The requirement of the categorical imperative lay at the heart of Kant's ethics of duty. According to this imperative, one must act only in line with such a maxim (rule), which one can expect to become a universal moral law.

4. The **sociological approach** to morality is not homogeneous, it is represented by the **civilizational** and the **formational** concepts of morality. The main feature of the sociological approach is the definition of the fundamental grounds of morality based on the laws of common, social life of people.

Art

Another step in the formation and development of human spirituality is **art.** The term "art" has two meanings. First, it indicates a practical activity, which is performed masterfully, skillfully, etc. In this case, the term is closer to the concepts of technique and technology. Second, art is a spe-

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cial form of social consciousness, a particular kind of spiritual exploration of the world. In this case, it is regarded as a complex socio-cultural phenomenon, which includes painting, music, theater, literature, etc.

Art is a specific spiritual and practical form of the exploration of the world, and it consists of various kinds, genres, forms and styles.

Kinds of art (literature, painting, architecture, film, etc.), **different genres of art** (the poem and the novel (in literature), portrait and still life (in painting), etc.), **forms of art** (epic and lyric, etc.); **styles of art** (baroque, realism, modernism, etc.) make up art as a relatively independent social phenomenon, which has special laws of functioning and development. These laws are associated with the values of beauty and ugliness, and the means of their realization is an artistic image. The task of understanding of the most general laws of functioning and development of art is taken by such philosophical science as aesthetics, which can be closely associated with art criticism.

Art criticism is a science that reveals the laws of functioning and development of various forms of art (its branches – musicology (music theory), literary studies, etc.). Setting the task to reveal the most general laws of art, art criticism rises to the level of aesthetics as a philosophical science.

Nowadays, it is not only art which plays an important role in the formation of the spiritual world of man and society (the production of beauty and ugliness in artistic forms becomes a relatively independent and, in a certain sense, the highest goal of artistic creativity), but also **design** (English: *design* – project, drawing) – the formation of functional qualities of human environment from the standpoint of beauty, as well as from the standpoint of knowledge about this formation (technical aesthetics).

Aesthetics is a philosophical science, which studies the beautiful and the ugly in the sphere of artistic and technical creativity (art and design), reveals the universal principles of the emotional relationship of the person to the world.

The aesthetic science fulfills **the worldview-related function,** generalizing our understanding of the beautiful and the ugly in art, technology and life. It also fulfills **the methodological function,** being a theoretical basis for the development of art and art history, art criticism and design, the emotionally coloured arrangement of the human habitation environment. Aesthetics as a philosophical science performs other functions as well – **educational, entertaining,** etc.

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Religion

Religion is a form of social consciousness, based on the **belief** in the existence of the supernatural. The etymology of the word "religion" goes back to: 1) the Latin verb *religare* – to bind; 2) the Latin verb *relegere* – to collect; 3) the Latin noun *religio* – godliness, holiness.

The idea of God has a fundamental importance in many world religions. God is the Absolute beginning, on which all the finite depends, including man. The supreme way to its comprehension is a revelation. In **the structure of religion** as a complex mental and social phenomenon, the following components are normally singled out: *religious consciousness, religious cult* and *religious organizations.* The most important religious organization is the church (literally – God's house).

World religions – *Buddhism, Christianity*, and *Islam* – are historically associated with national religions, but they are essentially different. They emerged in the eras of great historical turning points, in the conditions of the formation of "world empires". In world religions, anyway, the lifestyles of large regions, different classes, castes, tribes, nationalities were reflected.

The philosophy of religion examines the fundamental principles of the *theoretical understanding* of God (the Absolute) and its *practical understanding* as the connection of God (the Absolute) with human life.

As a form of spiritual experience of humankind, religion is close to philosophy and often competes with it in the dispute about the soul and spiritual life of people. However, philosophy has always been and remains the most important element of culture, a concentrated expression of spirituality. This is reflected in contemporary philosophical reflections on value priorities in the 21st century.

6.4.3. PHILOSOPHY AND VALUE PRIORITIES IN THE CULTURE OF THE 21ST CENTURY. CONCLUSION

The idea of the **dialogue of sciences** and **humanities** currently serves well the purpose of overcoming civilizational limitations and cultural carelessness.

Social sciences and humanities should play an active role in this process.

Socio-humanitarian (humanitarian) sciences are the disciplines that study man in his spiritual sphere, including moral, aesthetic, religious, etc. activity, or, more broadly, in the sphere of his culture. As to their object, subject

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and methodology of the study, they can sometimes be identified and intersect with social sciences, and in this case we speak about social-humanitarian sciences. In some languages, to emphasize the difference between natural and social sciences and humanities, different notions can be used. For example, in English, natural sciences are called the "sciences", while humanitarian sciences, in contrast with the social and political sciences, are called **the humanities.**

The English writer and scientist Ch. P. Snow, already in the middle of the 20th century, designated this situation in science as the existence of "two cultures". Snow noticed that the Western scientific community is divided into two opposing groups – the humanitarians and the specialists in the field of natural sciences and engineering. Each of these groups has cultivated different values and types of rationality and criteria of validity of scientific knowledge. The consequence was not only a barrier of misunderstanding between the representatives of different

CHARLES PERCY SNOW
1905–1980

sciences, but even, sometimes, their mutual rejection. Obviously, such a situation, and we have to agree with the British scientist on this point, is disturbing, because it is harmful not only for scientists and for those, who study the sciences, but also for society as a whole. Ch. P. Snow found a way out of the situation by launching a broad dialogue between the representatives of the two cultures and overcoming, as a result of this dialogue, the boundaries of their "narrow specialization".

Modern subjective needs obviously contradict the principles of spirituality, humanism, turning a person from the target into a device, notably, into a tool of mindless consumption.

In such context, **global problems,** which were substantially studied in the second half of the previous century, have found a new voice early in the 21st century.

Global problems are usually understood as such aspects of the life of humanity, which arose as a result of human activities, which are common for the world's population and which indicate the crisis in certain areas of the life of society.

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Modern science distinguishes more than 10 global problems, the main of them being:

• the existence of nuclear and other **types of weapons of global destruction** and the danger of their use. Up until now, despite all humanistic lessons of classical and postclassical philosophy, approximately a fifth of the global product is spent on the design and use of the devices of self-destruction;

• one more global problem is connected with the fact, that today nearly a third of contemporary world population do not receive adequate nutrition – in fact, are slowly dying from **starvation;** almost half of the world population do not have access to health services, nor to the sources of clean water, i.e., they are doomed to mass epidemic extinction;

• modern global problems are also connected with the limitation of **vital resources** *of humankind* (food, energy resources, etc.), **demographic explosions** and *demographic pits, as well as* **environmental problems.**

The last problem mentioned above is familiar to everyone by his/her personal experience: contamination of soil, atmosphere and oceans with industrial and domestic waste, global warming, the disappearance of many species of plants and animals, etc. Because of these problems, the environmental imperatives of modern civilization are particularly topical today.

This fact attracts attention, especially when we compare the well-known report for the **Club of Rome – "The Limits to Growth"** (1972), the authors of which were novice researchers at that time, graduate students of J. Forrester – the author of the program "World – 2" – the Meadows spouses, who created the "World – 3" computer model, with their own report in the twenty-first century. In the twentieth century, the model of the development of global problems worked out by them indicated the inevitability of an ecological catastrophe for the entire humanity due to the wrong choice of the strategy of economic development.

The logical consequence of that was the creation of **the concept of sustainable development** as the reaction to humanity's possible transcendence beyond the boundaries of its own growth, mathematically calculated with the help of a computer program.

It turned out that in overcoming the environmental crisis, as opposed to that of social crisis, humanity cannot be saved by any new technology (innovation), nor by any new institutions (rules of the game), nor the new consciousness (ecological).

From this point of view, **a special philosophical expertise** is needed for three main modern strategies of elimination of the causes and consequences of the ecological crisis: the technologically innovative, economic and managerial.

According to the report of American scientists of 2004, modern humanity is still on the brink of the ecological precipice; in order to overcome it, it is vitally important to know the causes, the fundamental grounds of the ecological crisis; therefore, the existence of **a new philosophy** of the solution of global problems of modernity is highly critical. So, dear reader, you can directly participate in the development of such philosophy. Good luck to you in this endeavor!

ERGO

- the etymology of the word "culture" goes back to the Latin *cultura* – cultivation of soil to improve it; as well as *cultus* – worship, shrine, object of worship;

- the philosophy of culture is the doctrine about the fundamental principles and the most common laws of culture as an activity expressed in the symbolic form of the system of values, which distinguishes the human and humanity from the natural environment. Cultural studies is a concrete science about the types and kinds of culture;

- there are *axiological (value-related), activity-based, play-based, semiotic, structuralist* and other approaches to the study of culture;

- the main representatives of the philosophy of culture are O. Spengler, N. Danilevsky, W. Windelband, P. Rickert, P. Sorokin, E. Cassirer, J. Huizinga, T. Parsons;

- we can identify the elite and mass culture, the culture of different social and ethnic communities, as well as subculture, counterculture, marginal culture;

- public consciousness, as the consciousness of society, consists of the types, spheres, levels and forms of social consciousness;

- morality is a form of social consciousness and culture, which is connected with the justification of normative methods of regulation of human behavior in society through the prism of the values of good and evil; it is based on conscience, on the power of public opinion, traditions; and ethics is the philosophy of morality;

- there are the following main types of the ethical worldview: naturalistic-cosmological, philosophical-theological, anthropological, cultural, sociological;

- art is a form of social consciousness, a specific spiritual and practical activity of cognizing the world, consisting of different forms, kinds, genres and styles;
- aesthetics is a philosophical science, which studies beauty and ugliness in the areas of artistic and technical creativity (art and design), reveals the universal basis of the emotional relationship of man to the world;
- religion is a form of social consciousness based on the belief in the existence of the supernatural;
- morality, art, religion and philosophy are the forms of existence and the stages of spiritual development;
- the confrontation of natural and humanitarian sciences consists in their orientation towards different values, types of rationality and criteria of validity of scientific knowledge, and the philosophical inconsistency thereof is in the ignorance of anthropological and socio-cultural prerequisites of scientific knowledge;
- dialogue between different sciences and the development of communication strategies in contemporary philosophy are necessary for the protection of modern civilization and further development of its culture;
- the basic global problems of modernity are as follows: termination of the arms race, provision of the world population with foodstuffs and sources of raw materials, the demographic problem (overpopulation), the gap between rich and poor countries, the environmental problem (nature pollution);
- sustainable development is a long-term development, which is both deserving support and stable; it is intended for the resolution of the global economic and environmental problems of modernity;
- the basic environmental imperatives of modernity are the technologically innovative, economic, managerial and the new philosophical one.

CHECKLIST FOR SELF-EXAMINATION:

1. What is the etymology of the word "culture"?

2. What is the philosophy of culture and how does it differ from cultural studies?

3. What are the main approaches to the study of culture?

4. Who are the major representatives of the philosophy of culture?

5. What kinds of culture do you know?

6. What is social consciousness and what elements does it consist of?

7. What is morality and ethics?

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8. What are the main types of the ethical worldview?

9. What is art?

10. What is aesthetics?

11. What is religion?

12. How are morality, art, religion and philosophy related to spirituality?

13. What is the sense of confrontation between the natural sciences and humanities, what are the reasons of their philosophical inconsistency?

14. Why is there the need of dialogue of various sciences, and what is the necessity of the development of communication strategies in contemporary philosophy?

15. What are the major global problems of modernity?

16. What is sustainable development?

17. What are the main ecological imperatives of modernity?

CONTROL MODULE.
FINAL ASSESSMENT OF MASTERING
THE PHILOSOPHY COURSE

1. Philosophy as a sociocultural phenomenon. The subject, structure and functions of philosophy.

2. Philosophy and worldview. The idea of worldview and its historical types: myth, religion, philosophy.

3. Philosophy and basic forms of culture: science, art, morals, religion. Philosophic categories and cultural universals.

4. Ancient Indian philosophy.

5. Ancient Chinese philosophy.

6. The philosophy of Antiquity: problems, schools, evolution.

7. Plato's philosophy and his role in European culture.

8. Aristotle's philosophy and his contribution to the formation of classical philosophy.

9. The principals of the medieval philosophical thinking and historical stages of the medieval philosophy. The relation between reason and faith during the Patristic period (Aurelius Augustine).

10. Nominalists and realists: the discussion of the universals in late medieval philosophy. Scholastic systematization by Thomas Aquinas.

11. Humanism of the Renaissance philosophy. The systems of natural philosophy and a new picture of the world.

12. The development of natural sciences and the problem of method in the philosophy of the Modern Age. Empiricism and rationalism as the main gnoseological approaches (R. Descartes, F. Bacon)

13. The doctrine of matter and the formation of a mechanical picture of the world in the philosophy of the Modern Age (R. Descartes, B. Spinoza).

14. Social-historical and cultural bases of the philosophic thinking of the Enlightenment.

15. The features and achievements of classical German philosophy. The problems of cognition in I. Kant's critical philosophy.

16. G. Hegel's dialectical philosophy.

17. The anthropological materialism of L. Feuerbach.

18. Classics and non-classics in the development of European philosophy. Irrationalization in the philosophy of A. Schopenhauer, S. Kierkegaard, F. Nietzsche.

19. Marxist philosophy: problems and evolution.

20. The philosophy of positivism and its historical forms.

21. Analysis of human existence in the philosophy of existentialism.

22. Modern non-classical Western philosophy.

23. Philosophy and national identity. The philosophical thought of Belarus.

24. The Russian philosophy of the 19th–20th centuries.

25. Ontology as a philosophical thought about existence. The problem of existence in philosophy.

26. The problem of matter in philosophy and science. The structural levels of matter organization and the problem of the world unity.

27. Space and time as the forms of existence, their basic characteristics.

28. Motion and development. Motion as the way of the existence of matter. The basic forms of the motion of matter. The principle of global evolutionism.

29. Dialectics as the philosophical theory of development: principles, laws, categories.

30. The historical forms of dialectics. Dialectics and metaphysics. Materialistic dialectics as a theoretical system.

31. Modern theories of development. Dialectics and synergetrics. Determinism and indeterminism.

32. The philosophy of nature. The co-evolutional imperative and ecological values of modern civilization.

33. The problem of the human in philosophy and science. The conceptions of anthropogenesis.

34. An individual, individuality and personality. The sociocultural dimension of personality.

35. The spheres of human life. The problem of spirituality and the sense of life.

36. The idea of consciousness and its structure. Its levels and components. Consciousness and the unconscious.

37. The problem of the origin of consciousness and its development. Consciousness and the psyche.

38. Consciousness and language. The problem of artificial intelligence.

39. The problem of cognoscibility in philosophy. Skepticism and agnosticism.

40. The forms of perceptional and logical cognition.

41. Philosophical conceptions of truth. The peculiarity of scientific truth.

42. Science as the highest form of cognition. Science as an activity, a social institution and a system of knowledge.

43. Levels, forms and methods of scientific cognition.

44. Science in the system of social values. The ideals and norms of science.

45. Social philosophy, its subject and problems. The evolution of the idea of society in the history of philosophy.

46. The Marxist conception of society. The essence of the materialistic idea of history.

47. Society as a system. Material processes of social life.

48. Social structures and processes. Types of social structures.

49. Philosophy and politics. The political organization of society and political processes of social life.

50. The spiritual life of society and social consciousness. The structure of social consciousness: levels and forms.

51. Society as a self-developing system. The formational and civilizational paradigms in the history of philosophy.

52. The philosophy of social development. Basic factors of social dynamics. Spontaneity and purposefulness in social development.

53. Technology and its role in the history of civilization. The philosophy of technology and its problems.

54. Scientific and technological advance, the prospects of postindustrial civilization. The phenomenon of informational society.

55. Globalization as a subject of socio-philosophical analysis. Contemporary global problems and possible ways of their overcoming.

56. The idea of culture. The basic approaches in the philosophic analysis of culture.

57. The problem of unity and variety of the cultural-historical process in the context of globalization.

58. Philosophy and morality. The morals and morality in the modern world.

59. Philosophy and art. The peculiarities of the human aesthetic attitude to the world.

60. Philosophy and religion. The peculiarities of religion consciousness.

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Appendix

Pronunciation of difficult proper names

Anaximenes – /ˌænækˈsɪməˌniːz/
Aristotle – /ˈærɪˌstɒtəl/
Aquinas – /əˈkwaɪnəs/
Camus – /ˈkamuː/
Copernicus – /koʊˈpɜːrnɪkəs/
Descartes – /ˈdeɪˌkɑːrt/
Feuerbach – /fɔɪəbɑːkh/
Fichte – /ˈfɪʃtə/
Foucault – /ˈfuːkəʊ/
Freud – /ˈfrɔɪd/
Galileo Galilee – /ˌgalɪˈleɪəʊ ˌgalɪˈleɪi/
Hegel – /ˈheɪgəl/
Kierkegaard – /ˈkɪərkɪgɑːrd/
Leibniz – /ˈlaɪbnɪts/
Plato – /ˈpleɪtoʊ/
Protagoras – /proʊˈtægərəs/
Pythagoras – /paɪˈθægərəs/
Saint Augustine – /ˈɔːgəstɪn/
Socrates – /ˈsɒkrətiːz/
Tertullian – /tərˈtʌliən/
Thales – /ˈθeɪliːz/
Wittgenstein – /ˈvɪtgənstaɪn/

NOTES

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