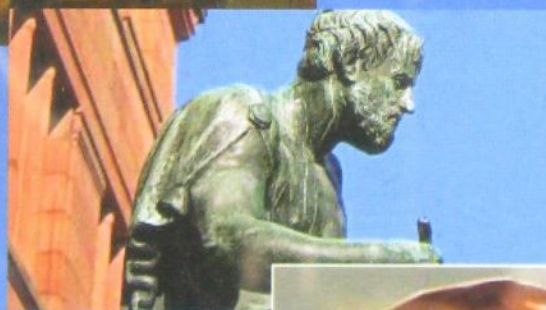
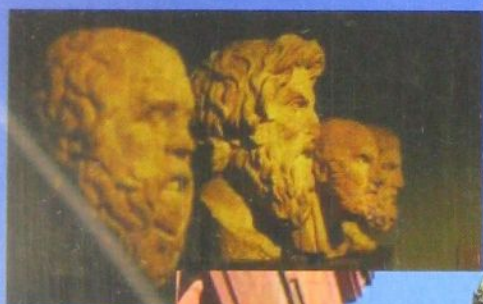


Viktor Petrushenko, Oksana Petrushenko

LECTURES IN PHILOSOPHY

TUTORIAL BOOK IN ENGLISH



Видавництво «Магнолія 2006»



**MINISTRY OF EDUCATION AND SCIENCE
OF UKRAINE**

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PHILOSOPHY.
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Навчальний посібник адресований англomовним студентам Вищих навчальних закладів України. Структура посібника відповідає практиці викладання філософії у ВНЗ та історичним напрацюванням у даній дисципліні. Посібник характеризується стислим, але логічно зв'язаним викладом матеріалу, що розгортається за принципом «від простого до складного». В основі такої логіки лежить завдання прослідкувати за історичним розвитком людського мислення і пізнання. Водночас теоретичний виклад супроводжується посиланнями на практику життя.

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The tutorial book is addressed to English-speaking students of higher educational institutions of Ukraine. Its structure corresponds to the practice of teaching philosophy at universities and to the historical development of this discipline. The tutorial book is characterized by a concise, but the logically connected recount of the material, which expands according to the principle «from simple to complex». At the basis of this logic is the task to trace the historical development of human thinking and cognition. At the same time, the theoretical statements are accompanied by references to the practice.

Scientific Editor – Doctor of Sciences in Philosophy, Associate Prof. Ihor Karivets

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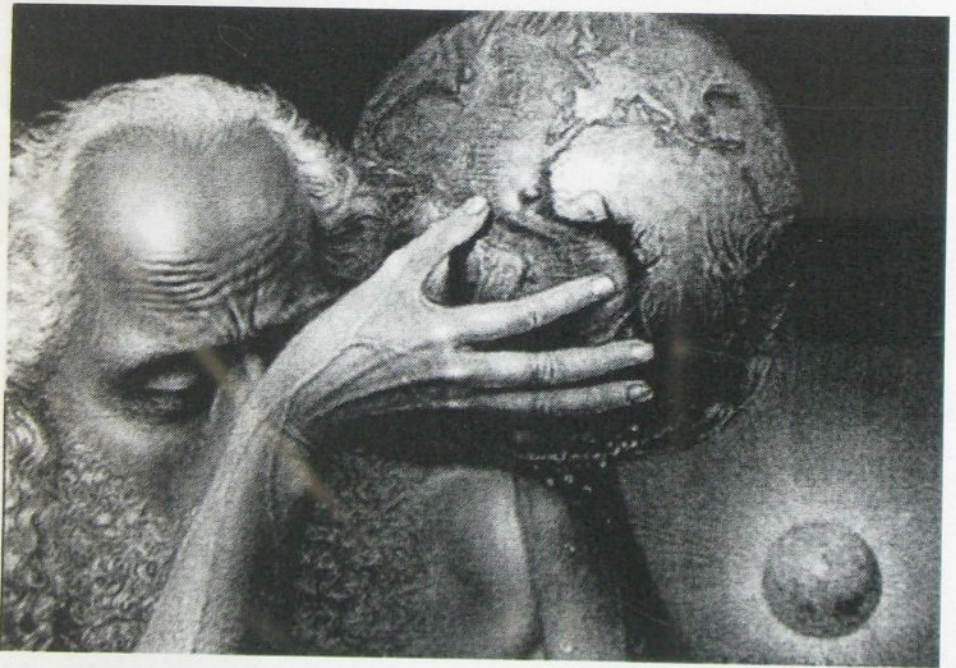
Recommended by the Scientific-Methodical Council of Lviv National Polytechnic University as Tutorial Book for students of all trends of speciality, Prot. № 5 / 2018, 03. V. 2018

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THEME 1. PHILOSOPHY, ITS SOURCES AND PECULIARITIES

Philosophy arose on the basis of worldview questions and human quest. Solving on the theoretical level the issues of worldview, philosophy acquires certain features such as the generalizing nature of knowledge, the anthropocentric principle, the desire to achieve the absolutes, etc. These peculiarities determine the structure and functions of philosophical knowledge. Ultimately, philosophy arises as a deep and irresistible aspiration of the man's soul for the transparency and meaningfulness of the substructions of his own being.



Material layout (the logic of explanation):

1.1. Peculiarities of a man's position in the world and the need of man's self-determination.

1.2. The notion of the worldview and its typology. Worldview and philosophy.

1.3. Peculiarities of the historical emergence of philosophy. Philosophy and mythology.

1.4. The problem of the definition of the philosophy's subject. The correlation between philosophy, science, religion and art. The main trends in contemporary philosophy.

1.5. Structure and functions of philosophical knowledge. The main ontological positions in philosophy.

Key terms and notions

THE WORLDVIEW is a collection of generalized representations of a human being about the world, his/her place in the world and his purpose, which serve for human self-awareness and world-orientation.

PHILOSOPHY is (in Greek means love of wisdom) the theoretical form of world outlook; a special way of thinking, in which thought perceives itself in its attitude to reality, and seeks ultimate or meaningful principles for its own acts and human self-affirmation in the world.

SYNCRETISM is a leading feature of the mythological worldview, lying in the almost complete merging of all elements of mythological imaginations (subjective and objective, external and internal, given and imaginary, etc.). The essence of the mythological worldview is represented by the thesis "Everything is in everything".

REFLEXION is (derieved from Latin: bend, rotate) the unique ability of human consciousness (and thought) in the process of perceiving reality to perceive also itself. As a result, human consciousness appears at the same time as self-consciousness; the thought of something - as the thought of thought, knowledge about something as knowledge about the knowledge itself.

CATEGORY is (derived from ancient Greek: to demonstrate, to reveal) the boundary broad, nodal notions of a certain field of knowledge, the totality of which outlines the qualitative specificity of the subject of knowledge in this field.

PHILOSOPHY, RELIGION, ART are according to G.Hegel, the three main forms of human spiritual and practical activity that fix the three main properties of human intellect: philosophy (and science) embody the ability to understand, art - the ability to have emotional experience of reality, religion - the ability to feel the affinity of human spirit with the fundamental beginnings of being.

1.1. Peculiarities of a man's situation in the world and the need for his self-determination.

Philosophy, like any other kind of human activity, is a human matter. That's man, by his activity, creates a special *universe* in which he lives and which he knows, because we do not know what the world is in itself. We know the world that is opened to us through our activities, labor, cognition, experiments, inspiration, fantasy, etc. According to the felicitous dictum of M. Heidegger, a man is "clearing of being": *at the man level and through man the hidden possibilities of being are first to come into their uncovering*. Therefore manifestations of man and human self-cognition appear inexhaustible in content and perspectives. Unwittingly the question arises: why does a man have such characteristics? What is the basis of his being? At the same time, we are faced with the question of what human needs have conditioned the existence of philosophy.

It must be said that the existence of philosophy, as well as the existence of its content peculiarities, is determined by the essential features of a man and his certain fundamental needs. What does it mean? When we try to understand a man, we compare him with other beings and phenomena of the world, and in this comparison, we can see some *essential peculiarities of the man's situation in the world*.

➤ 1). The first peculiarity of a man is his *reasonableness*, the ability to perceive his self and what surrounds him. In general terms, reasonableness implies the ability of a person not only to live and act, to save his life and regulate it, but also the ability not to merge with reality and his own actions, *possess certain means of intellectual perception, cognition and evaluation of reality*. A person can compare, evaluate, and validate reality intellectually and with these assessments to engage in real interaction with it. Thanks to reasonableness, a man sooner or later realizes that he differs from everything else in the world, that is, he realizes his uniqueness and his abilities, that's why he forms some *knowledge about himself and the world*, which ultimately form

part of philosophical knowledge. And this understanding of man's special situation in one or another way poses to him the question of what it means: does a man have any special purpose, world or space mission, or do his peculiarities give him specific obligations to the world? All this totality of questions ultimately leads to the formation of man's totality of knowledge and ideas, called the *worldview*, and on its basis, in the end, is formed a philosophy.

➤ 2). Another fundamental feature of man, not as obvious as reasonableness, is his *biological non-specialization*. It is connected with the fact that *the structure of the human body does not contain a program of man's way of life and his life accomplishments*. When we deal with an animal, we can, by the peculiarities of its body structure, understand what it is and what can be the way of its life (the bird flies, the fish live in water, the predator hunts certain animals, etc.). When a man is born, we can predict possible variants of his life, but nobody will give any guarantees regarding the implementation of such prognosis. Moreover the born man can "fall out" from human society and not acquire even elementary skills of human behavior (erect walking, the use of household things, etc.), not to mention the acquisition with culture, kinds of human professional activities (numerous cases of this state of things are known by science and well-researched). Naturally, when a human is born, we see that this is exactly the human, and not some another being. At the same time we understand that *his life can't be reduced to the functioning of his organism or to the peculiarities of this organism*, and what kind of life he will live is not defined by particularities of his anatomical structure (except some fatal cases).

➤ 3). The absence of a single program of life makes man a *free* being, the one that has *freedom*. A man as a human (not his organism) is not firmly attached to anything and is not stimulated unambiguously: "the destiny of a person is entrusted to it"; "man - this is primarily a project ..." (J.-P.Sartre), that means that a man has the opportunity to choose and to some extent, to design, to organize his life.

➤ 4). In another perspective, the vision of human non-specialization appears as the *universality* of man: if a man isn't rigidly doomed to any specific activity, then he can potentially be everything, that is, he can acquire all possible kinds and directions of human activity. From this point of view, a man is "opened" to the future. That means he can create fundamentally new types of activity and behavior. It is due to the universality, diversity, and non-programming of a man the history of mankind exists. Animals, for example, for centuries, from the population to the population are acting in the same way, according to the inborn genetic program, but human history is characterized by

rapid and dynamic change of societies, cultural achievements, types of activities, ways of life. If we should have a single rigid program of human life's accomplishments, it would be impossible.

➤ 5). The fact that man is a non-specialized being and he does not fulfill by his life a certain program given to him, has not only a positive value, but also its disadvantage: *there is not the innate, pre-allocated program of life of a human, and therefore he himself must find and formulate it.* If for some reason, he can't do this, he will waste his life or pass his life senseless, but the result of living in this case also not will entirely belong to this man. The following is outlined in the next way: a man is a non-specialized being, and therefore free and universal one. He "can be everything", but that's why he can be nothing. Therefore, in human history and in the development of a concrete human is so acutely the question of *independent search for life landmarks*, about human life choices, human self-determination.

➤ 6). This peculiarity of man is strengthened by another of his essential features. A man as an intelligent being is the only one (among all other living beings) who *realizes his mortality*, limitations and finality of his life (at least - his earthly life). This moment plays an extremely important role in the history of mankind and in the life of an individual: life is given to a man only once, so *the price of a living choice is actually paid for by the cost of life.* As a result, the theme of death in human thought is inseparable from the theme of content and sense of life: in case of mistake, it will be impossible to repeat the "life experiment".

The review of the most important features of a man in his difference from everything else raises the question: what lies behind these peculiarities? What gives the man these features; due to what these features make a systemic unity? Reflecting on these issues, we are turning to another very important human peculiarity.

➤ 7). Man deploys his life and realizes himself as a man *in the field of socio-cultural processes.* These processes exist not by themselves; they aren't generated by world cosmic processes but arose on the basis of the fact that *man transforms the forces and properties of nature into elements of his own life activity.* As a result, *man progresses not due to changes in his body, but through the development of his own activities,* due to the development and improvement of socio-cultural heritage. But the skills of human socio-cultural activities *are not transmitted genetically.* This is due to the fact that *objects of culture (artificially created things) do not form part of the human body,* there are outside it, and only information about the structure of his organism is

transmitted genetically from human to human. So, a human being after his or her birth, in order to become a human being (!), must master the methods of socio-cultural behavior, learn how to act with the help of cultural objects. He must learn to walk straight, eat from dishes, talk, write, drive, etc. *A human being is kept on human effort, human activity.* We are humans as we keep ourselves in the human status of being. *Only internally active, volitional and conscious incorporation in culture makes us human beings.* But for this we need at least to understand, why it is so important, as well as with what results this can be achieved.

The investigated peculiarities of man's situation in the world testify that, in order to be a human, it is necessary, of course, to be born as a human; this condition is necessary but not sufficient. Man is not born with a ready-made program of life, so he must find it, develop, make his choice of life, because only he ultimately has the right to dispose his own life. And as the price of a person's life choices is too great, it involves the question of whether there are any reliable means that would help a man in this very first life affair. *The historical calling and main justification of philosophy are to develop and provide the intellectual means for consciously making of a living choice, for the development of a program of man's life accomplishments.*

1.2. The notion of the worldview and its typology. Worldview and philosophy.

From the statements we have reviewed, it doesn't follow the urgent need for each man to become a philosopher in order to be determined in life. The need of human self-determination is satisfied in different ways. Man can be determined in life with upbringing, family or cultural traditions, assimilation of forms of behavior typical for his contemporaries, with feelings and emotions or with his own life experience. In most cases, people are looking for things they need for orientation in their lives just here. The reviewed specific features of human being lead to the emergence of special areas of spiritual life in the social history that give the means for human life self-assertion. These trends form a *world-outlook or worldview* (this notion was presented by the German philosopher I. Kant). The emergence of the world-outlook can be explained as follows: a human, realizing the reality, sooner or later begins to realize also his difference from everything else in the world. When a man realizes that he has certain special qualities and characteristics, it arises the question about his relations with reality, about his possibilities and prospects. A man forms certain ideas about the basic principles and peculiarities of the world and about

his own characteristics. The world-outlook appears as a form of universal human self-awareness and self-determination in the world.

! *Worldview is a collection of generalized representations of man about himself, the world, his relationship with the world, his place in the world and his purposes of life.*

The worldview is not just knowledge, but some *integral* spiritual formation, because: a) it must give the man not simply knowledge about the laws of certain spheres of reality, but knowledge together with *the assessment, with the human relation to them*; b) the object of the worldview - the relation "*a man - the world*" appears almost boundless and therefore to some extent indefinite.

Hence it follows that the outlook seems to *synthesize* a number of intellectual entities such as *knowledge, desire, intuition, faith, hope, living motives, purpose, etc.* Therefore, the components of the outlook appear *views, beliefs, principles, ideals, values, beliefs, living standards and stereotypes.* If we want to find out something about the outlook of a certain nation or an individual, we should try to identify and understand just these items.

Worldview has a *historical character*: the representations of the groundworks of a human attitude to the world in a certain historical epoch are recorded in the worldview. Therefore, there are many historical types of world-outlook, but the point of worldview issues and knowledge remains the same - it is a man and the world. This point is important to consider because it requires not aspiring to simplify all people and all the epochs, bringing to a single historical form: diversity is a characteristic of human beings and human social development.

Worldview arises as a *universal* phenomenon, that is, every man has it in his *normal state*. Of course, we can't talk about the outlook of newborn babies, as well as of mentally ill people or of people with serious mental deviations from the norm. But just the human nature of the worldview determines its extraordinary diversity. If we would set ourselves the task of recounting the main types of world-outlook, we would probably need a lot of time, and therefore there is a need for a typology of the worldview.

The typology of the worldview is not a simple listing of its possible types, but, first of all, the allocation of typical features, according to which the classification of the main types of worldview is carried out. That is, the typology appears in

comparison with the simple list as a more spacious and logically justifiable way of familiarizing with the worldview for the further study.

The worldview is accepted to classify according to certain common features. For example, according to *the carrier* identifies individual, collective, national and universal human worldview; according to *the intellectual level of formation* worldview is conscious and nonconscious, everyday, scientifically established, philosophical; according to *historical epochs* the worldview is divided into archaic, mythological, antique, ancient oriental, medieval, and others; according to *moral and ethical guidelines* - humanistic, selfish, hateful, cynical, and others.

According to *the structure* distinguishes the worldview a holistic, fragmentary, discordant, and internally coherent; according to *the degree of adequacy of reality perception* - realistic, fantastic, distorted and adequate to reality; according to *the attitude to the recognition of the existence of higher entities* - religious, skeptical, agnostic and atheistic. Typization of the outlook according to social strata of society, cultural and historical regions, etc. is also widespread. Every person who studies philosophy and is interested in questions of world-view can add some other features to the given typology of the worldoutlook, and deduce other possible kinds of worldoutlook on this new basis. A useful lesson would be to try to characterize your own worldview because it will make it possible to understand that it is not easy to do this.

In its functions, the world-outlook appears as such a *form of spiritual assimilation of the world*, which is called to integrate a man into the world, to give him the very first life reference points, to present the reality in its human dimensions.

Quite often the formation of the world-outlook is spontaneous: a human is born, enters into life and assimilates worldview ideas and beliefs through parents, the environment, social relations. Moreover, people sometimes do not even know about the existence of a worldview, but in some situations it's simply impossible to avoid some worldview ideas. Such situations are called *extreme* ones; it may be a situation where a man is put on the verge of life and death when he is compelled to take responsibility for the life of other people, and so on. Worldview questions can appear to man in more simple and ordinary situations, but those which require *life choices*; for example, when it is necessary to bring up children.

The level at which philosophical understanding of the world and man unfolds is called *theoretical*. Therefore, in *the first definition philosophy is the theoretical form of world-outlook*. The theory differs from practice and simple reasoning by the fact that it analyzes certain phenomena through notions, according to certain laws or

necessary internal connections; the theory appears analytically-synthetic intellectual form of knowledge, which has an internal coherence, the highest degree of reliability of knowledge. It means that to philosophize - it's not just to think about worldview problems, but also aware their need, their connections, characteristics, and components, expressed through a certain terminology. Now we can clarify the given definition of philosophy and say that

! *Philosophy is a theoretical form of the worldview, aimed at the critical study of worldview problems in order to increase the degree of trustworthiness and reliability of solutions of such problems.*

From here come the main *aspects of the relationship between philosophy and world-outlook*. On the one hand, philosophy is a kind of world-outlook, that is, it is a part of the worldview, but it is a very special part, i.e. as a theory of worldview; philosophy helps to concentrate the worldview, to focus on the most important in it. Those aspects of philosophy are reflected in special studies as "philosophy is the theoretical core of world-outlook." On the other hand, it is possible to express also the opposite statement: the worldview is a part of philosophy in the sense that philosophy is definitely wider than the worldview in the breadth of formulation and decision of questions, the degree of their elaboration and detalisation. *Worldview as a whole appears to be a spiritual ground for the emergence and development of philosophy*; therefore, philosophy does not invent its problems, it takes them from life, from the worldview representations of a person, but brings them to a higher level of comprehension, expression, and solution. It will be justified to conclude that the connection between philosophy and worldview isn't simple and ambiguous. In general, the part of philosophy *goes over the boards of the world-outlook*; in philosophy, there are purely *instrumental* subdivisions and the domains of knowledge that do not have direct worldview significance. This is, for example, the doctrine of the structure of judgments, methodology, etc. This output of philosophy out of the world-outlook sphere has its own meaningful explanation: if the philosophy would coincide fully with the outlook, it would have been impossible to explore, critically analyze the worldview.

1.3. Peculiarities of the historical emergence of philosophy. Philosophy and mythology.

From the above material, it follows that philosophy as a theory can't be the very first form of world-outlook or knowledge because any theory implies the previous

existence of simpler knowledge. *Historically, the first form of world-outlook was mythology* (derived from Greek words: retelling, narrative, word, doctrine) – stories or retelling about the gods, first ancestors, the initial events of the world, etc. At first glance, it may seem that myths are tales, something arbitrarily fictional, fantastic. However, for an ancient, archaic man, the myth was the only and all-embracing form of world sensation. The first feature of mythological consciousness was its syncretism – “the merger of everything with all”; in myth, it is impossible to separate the natural from the symbolic, the real from the fantastic, available from the desired, spiritual from the natural, and human from the inhuman, evil from the good. Because of this myth possessed such a form of integrity, which appears impossible for other forms of consciousness. In addition, the myth for the carriers of mythological consciousness did not appear to be a thought or a story, but *the reality itself*. That is, the myth had such a characteristic, which in some types of art is called “the disappearance of the frame (or “screen”) effect”. When we are captivated by a picture or from a movie, we can for a moment to forget about the screen, not see the frames, and completely immerse ourselves in the content that they carry us to, we can even say something or make gestures. For the human with mythological consciousness there was no separate reality and separately – myth as stories of reality; the myth was the single and only possible reality. *The principle of mythological thinking is “everything is in everything”*. The word had a special force in the myth since it was also seen as a kind of reality, as a key for penetration into a particular reality; to pronounce the word equaled to take possession of things. To tell myths was equal to enter into a certain reality, in particular relations with it, to become accustomed to its first forces and beginnings. Because of this myths were kept, passed on unchanged and intact from generation to generation. The myth is sometimes called “a machine for the destruction of time,” as indeed time for it is powerless.

Such characteristic features of the mythological consciousness determined *the merging of the archaic man with nature: between the ancient man and the world of nature there were no sharp qualitative boundaries*. Therefore, this man, on the one hand, regarded himself as part of nature, and, on the other hand, transferred to nature his own forces and properties, for example, inspired nature, saw in the natural phenomena intentions, desires and aspirations. However, the archaic man was not already identified with nature, at least because he didn't only adapt to it, but also influenced the nature, and, to some extent, changed it. There were intermediate elements between the man and nature, and the first importance among them had artificially made tools and forms of organization of collective life.

Later on, the sphere of artificially created things and phenomena began to grow and to move people away from nature more and more; *this sphere of human-made*

things, tools, and instruments, social roles and functions that arise to be artificial (in relation to nature) is called the sphere of socio-cultural processes. This sphere is based on the technologies of human activity, and the latter requires a special thinking that clearly controlled itself in its consistent actions. Later such thinking was called discursive, thinking that moves consistently, orderly, through clearly defined points of its own motion to certain results. It is understandable that discursive thinking contradicts to the mythological,

and because of the historical development of human activity; as a result of the growth of the sphere of socio-cultural processes; with the formation of discursive thinking – mythological consciousness begins to go to ruin.

Myth decomposed into a number of *directions of spiritual activity*, from the myth stand out: 1) scientific, that is, realistic trustworthy knowledge; 2) art; 3) religion as a separate social institution; 4) folklore, that is close to the myth with its “broken pieces”; 5) ethical norms and rules; 6) legal (law) imaginations and norms; 7) philosophy. All these directions of spiritual activity contain their definite and primary affinity with mythology, that is, they all seek to represent reality, but they lose the original properties of the myth, become internally differentiated and partial. As a result, the mass consciousness from time to time feels a kind of nostalgia for mythology, its integrity, its affinity with human dreams, desires, mythological spirituality and the arrangement of the world. The peculiar “mythological renaissance” of Europe survived in the XX century, when, as a result of the enormous rationalization of life, its technical and technological development, there was a reciprocal reaction – the subconscious desire to return to a living, holistic world, transfixed with desires, spiritual impulses, and living passions.

Consequently, *philosophy historically arose through the allocation from the primary, syncretic mythological outlook; the reason for its allocation was the formation of a discursive type of thinking, that is fundamentally new – conscious, clearly arranged and consistently moved forward.*

From here come the essential *differences between philosophy and mythological worldview*, which give an opportunity to understand better the features of philosophy. Firstly, *mythology* is formed and functioned *spontaneously*, and *philosophy* – *consciously*. Secondly, *philosophy* appears as an *authorized form of thinking* because it is a conscious thought, but mythology has no author. We can't even say that certain mythologies were created by this nation because there are many examples of when they were passed from one nation to another or when the myths of different ethnic groups merged. Third, the emergence of philosophy marked not only the allocation of man from nature but also the *allocation of a separate individual from*

the human primordial community, that is, philosophy appears as an individual form of philosophical self-determination of man. Fourth, the myth tells, but philosophy tries to *explain, to prove* its statements. Finally, mythological consciousness is syncretic, and philosophical thinking is *discursive*, that is, analytically-synthetic one.

1.4 The problem of the definition of the philosophy subject. The correlation between philosophy, science, religion, and art. The main trends in contemporary philosophy.

The notion "philosophy" has an ancient Greek origin since it was in ancient Greece that philosophy first separated from other spheres of intellectual activity and acquired an autonomous character of development. This term comes from the word "filos" – inclination, love, desire, devotion, and the word "sophia" – wisdom, which in turn consists of two words and literally means "to speak, talk, appropriate, holistic, apropos."

Considering the historical and human sources of philosophy, we have already given its first definitions, but today there is no single and common understanding and definition of the philosophy subject. This fact has its own justifiable reasons: if philosophy refers to the search for the very first human life reference points, if the philosophy is trying to develop, at the same time, the justified means for their invention, then its subject acquires almost limitless, very different and diverse manifestations. Philosophy would be able to fulfill its socio-historical purpose when it could compare the world, on the one hand, the man, on the other hand, to outline their main possible manifestations and, on this basis, tell the person whom he is and what he must do in this life and in this world. However, both the world and man appear incomplete and almost limitless in their characteristics, actions, and manifestations. Because of this, philosophy appears to be unfinished, or to be an "open system of knowledge". The philosophy doing is to capture clearly in what way the man and the reality have shown themselves both in history and in the intellectual forms of understanding of them, and also to build a "playground" for moving to the future, giving the man something like "topography" of the human universe.

Consequently, philosophy helps a man to orientate in the space of his own reality and to receive certain intellectual means for further life and activity.

The next peculiarities of the philosophy subject are allotted: 1). Subject of philosophy is historically variable. 2). Variable and varied philosophy's understanding of its subject arise also because the historical forms of culture, human life and human intellectual activity are different. 3). Entire *history of philosophy is included in the outline of its subject*, since the entire historical experience of human

self-awareness is greatly significant to man. 4) Philosophy is a kind of form in which historical continuity of human self-identification is preserved and maintained, it is called for keeping all the time in the field of attention all the basic manifestations of man as a human being.

All these peculiarities in the discovery of the philosophy subject compel us not to strive to give it a single definition but to try to outline *the characteristic features of philosophical thinking*, among which we can, basing on the classical and modern experience of philosophical thought, to allude to next ones.

- **First**, *philosophical thinking is conscious and consciously constructed and reflexive*, that not only is thinking about something, but also realizes itself and its actions.
- **Secondly**, it appears as a *form of human self-consciousness*, that is, it always presents a moment of human presence; it is thinking from the man's point of view, his life interests, and life choices.
- **Thirdly**, *philosophy brings its main assertions to the maximum possible level of generalization*. This feature is conditioned by the desire of philosophy to find steady, fundamental guidelines for a man, and they mustn't be situational and transitory. Then it raises the question: what degree of generalization can be considered to be *a boundary one*. If we turn to physics or mathematics with such a question, we'll get the answer that there is no limiting generalization and they can't exist, because, for example, any large number can be further increased, and any small one can be diminished. However, in philosophy, this notion - the notion of a *boundary wide generalization* - is not excogitated. When we speak about a very broad generalization, it is a question of *deducing reasoning on the bound between being and non-being*. This means that philosophical thinking demands clarification, in the presence of what features the thing is this thing exactly, and in the absence of these features the thing loses its quality. As brought to such a definition, which involves an extremely broad generalization, a thing or phenomenon is no longer partial but typical of their species or genus. The boundary level of generalization can be also an idealization of a particular part or a certain relation of reality; when we say, for example, a "straight line", then we suppose not some sort of straight line, or a curved line, but namely, the completeness of the straight line in full meaning of this word. The ideal straight line is a straight one, in the fullest, to the maximum boundary extends that is possible; if such a measure is not achieved, then this will not be the ideal

straight line. This means that we derive our reasoning at the boundary level.

- **Fourthly**, *philosophy defines reality not only in its present state but also mainly through its internal necessity and through its due, that is, it does not just say what it is but also what it should be in its essence.* The fact is that there are no ideal, standard dimensions in reality, but when we have (or build) them in consciousness, we get the opportunity to evaluate and measure any real states of reality, because all that is in reality appears in comparison with the standards as a certain measure of deviation from the latter (or approaching to them). The ability to evaluate reality, and not just perceive it, appears to be a colossal advantage of human intelligence and human attitude towards reality, a stimulus of the human desire for development, for self-perfection.
- **Fifthly**, *philosophical thinking is to a greater extent thinking about thinking, thought about thought,* than thinking and thought about a certain reality. More precisely, the reality of the thinking itself and thought itself appears to be the very first reality for philosophy. When philosophy goes beyond the boundaries of partial forms, that is, beyond the real states of reality, then it can only emerge in the mental space, that is, in the own space of thought: *the thought, not backed up by reality can only hold on itself.*
- **Sixth**, *philosophical thinking appears internally linked, logically consecutive, argued, and grounded.* Philosophy appeals to understanding, to the human ability to think and comprehend reality, to see hidden properties and meanings beyond the observed.

Finally, in **seventh**, all of these features of philosophical thinking are summarized by the fact that it is in philosophy and *with the help of philosophy, a man declares his desire to assume responsibility for the conscious decision of his life destiny.* In other words, to the extent that a man is able to comprehend and understand himself and his position in the world today, to the extent that he is full of resolution to go through all the possible distance of the mental enlightenment of his life situation – to this extent that man philosophizes or appears to be a philosopher.

The marked features of philosophical thinking allow us not only to orientate in what can be considered as philosophy but also to see clearly what features differs philosophy from other main forms of human intellectual activity. G.Hegel, an outstanding German philosopher of the 18th-19th centuries, believed that higher abilities of human intelligence manifest themselves in the *understanding* (which is embodied in science and philosophy), in *experiencing* (which is embodied in art) and

in the *sense of our initial affinity with the very first principles of being* (which is embodied in religion). *So, the main features of philosophy are manifested through its comparison with science, art, and religion.*

Science and philosophy are connected by the fact that they are based on discursive thinking and seek to explain reality consciously, but each science has a relatively clearly defined subject of its study and research, which arises as part of reality, and the subject of philosophy, as was already noted, arises to be largely uncertain, almost limitless. Although science seeks to bring people closer to the truth, to provide them with solid knowledge, it do not explore what is true and knowledge, just as it do not investigate the question of the human position in the world and the possibilities of self-determination.

Philosophy and art are alike each other because they submit the reality through the human relation to it; besides, for philosophy and art there are no uninteresting or prohibited topics: they penetrate everywhere and everywhere find the subject of their attention. It is also important to note that philosophy and art attach considerable importance to human self-feeling and intuition, but they are different thanks to the point that philosophy is a mental comprehension of the world, and art provides it through feelings and experiences. The basic form of thought for philosophy is the notion, and the basic form of artistic creation is an artistic shape.

Finally, *philosophy and religion* are related thanks to the fact that they are the forms of world-outlook and that means they provide the person with the most important life reference points. Both of them also claim to fulfill the role of life mentoring, but religion is based on faith, that is, on the unconditional perception of certain provisions (dogmas) as true, while philosophy, based on discursive conscious thinking, tries to examine everything critically and prove what is being considered to the level of understanding. In addition, religion is not only ideas and views, but also a social institution, certain rituals and even a certain way of life; philosophy was and remains the intellectual form of world-outlook. Philosophy leaves to the decision of the man himself the question: with what he agrees, with what - does not agree, and finally how it will resolve his life issues.

Let's note what *definitions of the philosophy subject* were primarily and predominantly produced during its history.

A). First can be called the old-standing understanding of philosophy as *the love of wisdom*. Wisdom was understood as an orientation in the very first questions of the existence of the world and man. In the Middle Ages philosophy was called the ability to gain in understanding of the divine and human affairs.

B). Understanding of philosophy as *a theoretical form of world-outlook*, to which we have already paid attention, is quite widespread.

C). Perhaps even more familiar is the understanding of philosophy as *a form of generalized knowledge*, in which the need of man in the general world-orientation is implemented.

D). Not rare is the definition of philosophy as *the science about the most general laws of the development of nature, society, and human cognition*.

E) Quite near to the previous is the definition of philosophy as "*science of all sciences*".

F) It is close to the last definitions: *the science of the most important rules and laws of human thought and cognition*.

G) Philosophy is also often defined as an *all-embracing methodology of scientific cognition* or of any cognition in general.

H). Finally, there are also widespread definitions of philosophy through man, through his very first purely human qualities and needs: *philosophy is the mentor of life, the doctrine concerned the ways of human spiritual development and self-improvement, the fundamental features of human existence, of how and under what conditions a human can become a man*.

To summarize, we can say that there are philosophical, methodological, scientific (focused on science), mentalist (addressed to human thinking and cognition) and anthropological definitions of philosophy.

It is important to draw attention to the fact that, depending on certain content and formal features, among *the varieties of modern philosophy* often is distinguished: (a) academic philosophy; (b) poetic (or free) philosophy; (c) religious philosophy; (d) transcendental philosophy; (e) esoteric philosophy; (e) philosophical avant-garde. *Academic philosophy* is distinguished by a clear internal division of philosophical sciences (ontology, epistemology, logic, ethics, etc.), carefully elaborated terminology, meaningful and consciously applied methods of conducting philosophical research, comprehended and well-organized fields of problems and systematic approach. *Poetic (free) philosophy* is characterized by free, sometimes - artistic-figurative style of presentation of material, subjective and personal revelations, concentration around human experiences. However, poetic philosophy often does not adhere to the boards of philosophical disciplines, is free from methodology, from systematic character; it appears closer to human personal interests. It does not require special education and training, does not reach the required depth and detail of its material, does not seek to specify the content of its statements, its completion and improvement, and in this yields to academic philosophy. *Religious philosophy* is oriented to religious dogmas as to final indisputable positions. *Transcendental philosophy* emphasizes that the very first task of philosophy should be to make clarity and intelligence in the field of extraordinary,

supernatural. *Esoteric* philosophy is interested in incomprehensible and mysterious phenomena. *Philosophical avant-garde* constantly criticizes the traditional forms of philosophy for their obsolescence, incompatibility with the interests of the modern man, calls them to lean back these forms and to counteract them unusual, often – quite incomprehensible (including to its creators) philosophy or philosophical experiments. All the marked forms of contemporary philosophy have the same right to exist because they perform somewhat different functions and truly satisfy the worldview demands of modern man.

1.5. Structure and functions of philosophical knowledge. The main ontological positions in philosophy.

Since philosophy is called to provide for the man first reference points for his life self-guidance, *the structure of philosophical knowledge is determined by that areas of reality, from which man (and philosophy) can get this kind of reference points.* Such areas appear as A) nature, world, space; B) society and social history; C) the man himself with his features, abilities, properties; D) the sphere of spiritual or intellectual processes, that is, the sphere of consciousness. In accordance with these areas are formed and the main philosophical disciplines or *the main fields of philosophy.*

A. An ontology, metaphysics, philosophy of nature, cosmology (or cosmogony) arise and form on the basis of comprehending of *nature, the world.* *Ontology* is a philosophical science of the being as such, of certain kinds and manifestations of being. *Metaphysics* ("over-physics", "super-physics") tries to identify sources, roots, and causes of being. *Philosophy of nature* focuses mainly on the next: what is nature? In what way is built the hierarchy of nature manifestations? Are there any universal laws and qualities of nature? *Cosmology* can exist as a kind of astronomy and can appear also as a philosophical reflections on the space's nature and essence. When we emphasis attention on the appearance or origin (or begetting) of the cosmos, then we are dealing with *cosmogony.*

B. Sociology, social philosophy, philosophy of history, cultural studies, and ethnophilosophy (or philosophy of the ethnic group) are based on the study and comprehension of *society and social history.* Philosophical comprehension of social life, the connections of society and nature, society and human individuality gradually began defined as *social philosophy;* although today, they can be understood as *theoretical part of sociology.* *The philosophy of history* also puts the boundary questions about the history of humankind: why is humanity in a state of the historical process, where the story goes, who is its subject, are there laws of human history? *Cultural studies* proceeds from the thesis that the specific qualities and attributes of

both man and social life are provided by cultural activity, therefore, the study of culture appears to be the key to their understanding. Finally, *ethnophilosophy* - a new trend of modern philosophy, designed 1) to outline the importance and the role of ethnic groups in history; 2) to discover the historical sense of the fact that history is developing in ethnic diversity; 3) what initial existential quality brings every ethnic group to the history of humankind as a whole. Sometimes *the philosophy of science and technology* also is referred to the disciplines outlining the social history, since the latter in their alliance today act as the most powerful factors of social and historical processes.

C. Philosophical understanding of *human* is the task of *philosophical anthropology* (unlike anthropology as a component of archeology). *Philosophical anthropology* set itself the task to study the human in all its possible manifestations and characteristics. *Anthroposophy* claims to understand the sense of man's appearance in the world, his all-space function and the causes of exactly such his manifestations. *Structural anthropology* believes that there is a definite, entirely concrete and consistent set of intellectual and real human qualities that should be distinguished from history, culture, ways of human life; the given set opens opportunities for a justified and reliable study and understanding of a man. *Biological sociology* today is sometimes added to anthropological disciplines – the science of how a man changes under the influence of social factors and throughout history. Nowadays humanitarian sciences are refilled by a number of sciences dealing with life and manifestations a man in different contexts. *Cognitive anthropology* proceeds from the position that people always act according to at least a minimum of knowledge. *Historical anthropology* considers changes of man in the process of historical movement. *Social anthropology* studies the status and manifestations of man in various human communities.

D. Finally, there is a complex of philosophical sciences that study and comprehend *consciousness and the spiritual life* of a man. The complex of these disciplines is the largest in comparison with the previous philosophical disciplines, and this is because philosophy appears as self-conscious, reflective thought, the thought that keeps itself in a state of actual action and in a state of continuous duration. This complex of disciplines includes logic, gnoseology (or epistemology), ethics, aesthetics, philosophy of religion, philosophy of law, axiology, history of philosophy. *Logic* is one of the oldest philosophical disciplines. It explores the forms, laws and norms of proper thinking. It occupies one of the leading places in philosophy because the assumption of logical errors can destroy all the proofs and arguments of a certain philosophical concept. *Gnoseology* is the theory of knowledge; it studies the issues of nature, the factors and results of the human cognitive activity,

the conditions of production and the signs of trustworthy knowledge, the conditions and possibilities for their practical use. Today, the notion *epistemology* (the theory of knowledge) is used widely. In most countries, doctrine of scientific knowledge is called with this notion. This notion can also denote a certain historical level of awareness of cognition's nature (see more details in the relevant chapter). *Ethics* also belongs to the most ancient philosophical disciplines: this is the doctrine of the norms and principles of human relationships. *Aesthetics* examines the nature of human passion to the beauty of reality, seeks the roots and causes of the human desire for beauty, harmony, and proportionality of the forms of things. *Value-theory* as a philosophical discipline explores the nature of the value relation of man to anything, the relation between values and knowledge, values and logic. *The philosophy of religion*, as the name implies, cares about the nature and essence of religion, and explores the causes of the historical origin of religion, its denominational diversity. *The philosophy of law* tries to find out the roots of legal norms, the human need for law-making. Finally, *the history of philosophy* collects the historical achievements of philosophy, entering them in the contemporary situation. To this set of philosophical disciplines sometimes *noology* is added – the doctrine of nature and the essence of human reasoning; we can say that noology appears as a philosophical doctrine of consciousness and its principles.

This review shows us: philosophy is today a developed and branched sphere of knowledge; in order to fulfill the task of human world orientation, it should include in its content a whole range of sciences about the main spheres of human life.

Among *the functions of philosophy*, the very first significance has the next ones:

- *worldview function*: philosophy helps a man to find and justify life reference points, to find out the content and significance of life priorities and values, to work out justified views on the world, life, and his own destiny;
- *cognitive function*: through the study of general problems of cognition philosophy arranges people with reference points in cognitive activity, criteria and indications of the correct movement towards reliable, trustworthy knowledge;
- *logical function*: philosophy assists in the formation of a culture of human thinking, the discipline of thought, its self-reflection, the development of a critical disinterested position in inter-individual and socio-cultural dialogues;

- *the function of social adaptation*: philosophy helps to orient in complex, colorful, diverse manifestations of social life and develop own social position;
- *the function of formation and self-perfection of human*: philosophy instills interest to self-education, promotes to increase the person's desire to self-perfection, to a creative approach to life, and to the search for life senses. From the point of view of the philosophy, the upbringing can be justified only when it develops into *self-education and self-perfection*.

All of these functions have individual, personal and social significance. They ultimately lead man to the most important act, i.e. to know what *life positions* he can take, what can be consequences of this decision, and how they can affect his life. Philosophical studies tend to be aimed at identifying and outlining of such positions. In philosophy, they have their names and special definitions. It is clear that first of all these positions are connected with a world-view, and they are determined through a certain understanding of the initial groundings and principles of being.

Monism (there is only one beginning of being).

Dualism (there are two separate and independent beginnings of being, the interaction between which determines the whole state of being; for example, it can be spirit and matter, good and evil, light and darkness).

Pluralism (there are many relatively autonomous beginnings of being).

Dynamism (the beginning of being is active and mobile).

Dogmatism (conservatism) - the beginning of being or its principles are unchanged.

Idealism (the root of being is spirit, idea).

Materialism (the root of being is sensibly observable, matter).

Anthropocentrism (a man with his abilities, peculiarities, and manifestations is a meaning and even a physical center of all processes of the world).

Cosmocentrism (the only self-evident reality of this world is space or cosmos, and everything that exists in it must be consistent with its internal laws).

Fatalism (all processes of reality are predetermined and unambiguous; people can only record what is happening to them).

Voluntarism (what is happening in the world and with a person, caused by the action of arbitrary wishes).

Emphasizing the peculiarities of the philosophical comprehension of the being and position of man in the world through the discovery of the very first philosophical and world-view positions, one should pay attention to the fact that ultimately philosophy seeks to explicate and clarify the most important questions of human being. This requirement of clarification applies not only to a rationalist (mind-

focused) philosophy but also to anyone at all. Even when philosophy is aphoristic or pretending to be avant-garde, to show a fundamental break with traditions, it still outlines certain aspects of reality with the maximum contrast and expressiveness. As a result, philosophy achieves such details of world-view and methodological issues, which are impossible for the thought of another intellectual and content direction. The value and indispensability of philosophy largely depend on this item.

Summary

Consequently, philosophy is described as one of the most important spheres of human spiritual activity and the form of a theoretical solution of world-view problems, the way of self-cognition and self-determination of man in the world. Central for the fundamental problems of philosophy is the attitude of "a man-the world". In different historical epochs this problem was posed and solved in different ways, therefore, the subject of philosophy has historically changed. The many-sidedness of philosophy as a science is performed through the complexity of its tasks and functions.

Test yourself

1. What is a worldview? Do the animals have any worldview? How many worldviews can one person have? Can it be different world-views in one society?
2. What is a myth? Can a modern person have a mythological outlook?
3. If philosophical problems can never be solved ultimately, is it any sense try to solve them?
4. If a person is called wise, does it mean that he is a philosopher?
5. Can it be argued that, just as philosophy is a love of wisdom, then physics, for example, is love for nature?
6. What is common and different in philosophy with art, religion, and science?
7. Why does a narrow specialist need a philosophy?

THEME 2. PHILOSOPHY OF THE ANCIENT EAST

In the XX and XXI centuries, the questions about the world-view beginnings of a human were particularly acute. This contributed to increasing of the interest in various forms of human self-expression and self-awareness. Some features of Eastern philosophizing (anthropocentrism, the aphoristic character of thought) make people appealing to it in search of answers to the painful problems of the present. After all, the Eastern philosophical thought is closer to the ancient sources of philosophy than the Western one. The philosophical thought of Ancient India and Ancient China are especially valuable in this aspect thanks to their original achievements. Increasing interest to the Eastern philosophical thought exists also due to the confrontation between the West and the East in some conflict regions of the Earth.



Material layout (the logic of explanation):

- 2.1. The main peculiarities of the Eastern and Western types of philosophizing.
- 2.2. Canonical sources, leading ideas and trends of the philosophy of Ancient India.
- 2.3. Canonical sources, leading ideas and trends of the philosophy of Ancient China.

Key terms and notions

TRADITIONAL AND INNOVATIVE TYPES OF CIVILIZATION – the characteristics of civilizations according to their fundamental value systems, proposed by René Guénon: traditional civilization is interested in the past values, innovative civilization appreciates productive and effective changes and is more focused on the future. Traditional orientations are typical for a number of Eastern civilizations, and innovative – for the Western ones.

THE SPIRITUAL CANON OF LIFE or the canonical spiritual source is the collection of the most ancient, sanctified by the authority, time or tradition narratives, guides to life, myths, stories about the gods or divine revelations (within the boundaries of some, mainly traditionalist civilizations) that fulfill the role of the norm – the regulator of people's life in all spheres of social life (“Vedas” – in Ancient India, “Pentateuch” – the Five Books of Confucian Canon – in Ancient China, “Koran” – in Muslim countries).

SAMSARA (or SANSARA) is described in the texts of “Vedas”, the ancient Indian representations about the resettlement of the soul from one body to another after man's death; soul, unlike a body, is considered as immortal, but in this world it can manifest itself and act only through the embodiment. A further embodiment of the soul can uplift or bring down the status of previous life depending on the good or bad deeds of a person. Already in ancient times, sansara was comprehended more in negative than in positive manifestations: next embodiments of the soul were understood as only the accumulation of suffering. Therefore, in the middle of the first millennium BC in Ancient India there appeared spiritual trends (or movements) that looked for ways to overcome the samsara.

KARMA is, in the representations about samsara, the law of universal causal connection, according to which everything that the soul carries during its actual existence in a certain body is its context of further life: nothing is lost and nothing disappears, so everything that is bad or good affects the destiny of the soul in its further incarnations.

MOKSHA is a state of eternal happiness and blessedness, which can be achieved by those souls who, in their incarnated life, prevented evil and committed only charity.

BRAHMAN – in ancient Indian representations about the world is the only spiritual-intellectual and active beginning of the world.

ATMAN is individual, concrete revealing of Brahman (sometimes - the soul, the essence of any phenomenon).

TAO is the original notion of Taoist philosophy and very important one for the spiritual culture of China. The hieroglyph, denoting “Tao”, combines the sign of the man and the sign of the path, but this understanding of the human path acquires in Taoism an all-embracing sense: the entire Cosmos appears ordered in such a way that it involves human being and a certain type of his behavior. Thus, “Tao” is the law of being, the beginning of the Cosmos, life destiny of man and the basis of correct human thinking.

HEAVEN (SKY) AND EARTH – in the ancient China are the universal entities that fulfill the evaluative and indicative functions: Heaven is a sphere of pure, ideal, true, eternal movements and phenomena, and Earth is a sphere of mixed, partial, finite, irregular movements and phenomena. Human life occurs in the interspace between Heaven and Earth, therefore, a person is considered to be involved both in the ideal and the chaotic spheres.

2.1. The main peculiarities of the Eastern and Western types of philosophizing

In today's conditions of globalization and multiculturalism, the question of different types of civilizations and cultures, about their roots and interactions is quite controversial. There is the problem “East-West”, since the most ancient written sources testified the differences between these ancient regions of the formation of civilized history.

The contrasting differences between Western and Eastern philosophy some researchers see at the very foundations of the life way that were formed and developed in different types of civilization. The existing here differences lead to a fundamentally different human behavior, ways of living arrangements, thinking, self-reflection and self-affirmation. On this basis peculiarities of Western and Eastern philosophy were formed.

Eastern philosophy focuses on the ancient canonical spiritual sources that regulates the functioning of all spheres in social life (the Vedas, the Chinese Pentateuch), mostly appreciates traditions and everything that was sanctified by ages, tries to subordinate the individual to the whole or even dissolve the individual in totality of world. The style of Eastern philosophy is closer to artistic-figurative than to scientific one. This philosophy itself is as close as possible to moral edification and even to different advanced techniques of human perfection in a certain way of life.

Western philosophy, by contrast, tends to rational-logical and analytical studies, theoretical systematizations. It has an abstract-conceptual character and proceeds from the assumption of certain autonomy of the both - individual and social - spheres of life. In this regard, Western philosophy has a predominantly individual orientation and appears to be an individual-personal mean of life self-assertion.

To quite noticeable features of the Eastern philosophy also are included the peculiar *uncertainty of its terminology*: quite often the separate notions and categories of this philosophy may have a range of different meanings, which makes it impossible to interpret them without the alternative. The course of the Eastern philosophical thought often *essentially avoids the linearity*, that is, the direct forward movement from one statement to another; it tends to reiteration, avoids single-valued conclusions. In the Eastern thought there is a marked lack of interest to the cognition of nature and the universe which is discarded from a man, and *to the man is suggested the need to focus on indescribable spiritual depths*, and this advice involves abstraction from the external bustle and material aspects of life. It is interesting to note that the Eastern ideas are imbued with a feeling of a fundamental errancy of something single, separated from the totality of being. Hence it follows the desire to get rid of the individual separation from the general, and also the ideas of salvation of the individual soul through the prevention of its deviation from the cosmic whole. Outstanding Swiss humanist of the XX century A. Schweitzer called such aspirations of the Eastern philosophy as "*a great renunciation of life*". Western philosophy in most cases has opposite or distinct aspirations, although this does not mean that it is completely deprived from the stated directions and interests. A.Schweitzer defined the Western philosophy as "*a reverence for life*" in all its manifestations.

Historically, *philosophy has developed in the context of this confrontation of civilizations*: for example, from historical sources it is known that some philosophers of Ancient Greece had contacts with the Eastern sages; it is not excluded that these philosophers also had a certain influence on the sages. It is also known that in the intellectual circulation of the Western Ancient World certain images and myths of the Ancient East functioned (for example, the myth of androgyn – originally a single, bisexual person, given in the writings of Plato, recorded in the texts of the Vedas). Therefore, comparison of the original ideas of Eastern and Western philosophy helps us to understand more deeply the sources of philosophical thinking and its fundamental peculiarities. From the noted differences, it becomes clear why the Western philosophy contributed to the emergence of modern science, and Eastern philosophy has formed an attractive image of “gurus” – the spiritual teacher, mentor of life; why Western philosophy valued optimistic activism, and the Eastern one was more connected with a relinquish life contemplation.

The marked differences between Western and Eastern philosophy look as unilateral: having certain advantages over each other, these philosophies appear to be mutually one-sided, overwhelming in something and yielding in the other. Therefore, they actually complement each other, although this is not due to their merger, through mutual influences, dialogues. Western philosophy quite often feels its rationalism as a limitation. Therefore, in its appeals to Eastern thought, it tries to receive its ability to describe certain phenomena and entities in a holistic manner, without dismemberment and analytics, and the Eastern thought obviously understands the connection of Western philosophy with modern scientific and technological progress and looks at it, trying to get intellectual lessons.

Consequently, it can be argued that the expressive peculiarities of the ancient Eastern philosophy make it possible for Western philosophical thought to better understand itself and discover something completely unapparent in both a human being and in a human thought. Undoubtedly, evaluating the significance of the philosophy of Ancient India and Ancient China, one should not fall into the extreme and emphasize only their positive moments. Traditionalism, conservatism, which was inherent to the thinkers of Ancient China and India, significantly influenced the further development of philosophical thought. For example, the need for a “cultural revolution” in China in the 70’s of the XX century was substantiated by references to the authority of ancient philosophy. Therefore, it should not be forgotten that ancient Indian and ancient Chinese

philosophy were a product of their era and had the certain peculiarities of its development.

2.2. Canonical sources, leading ideas and trends of the philosophy of Ancient India.

The very first rational comprehension of reality and of man in his relation to the world can be found already in the developed mythologies of different nations. But the real germs of philosophizing in a more or less concrete form were manifested in the spiritual life of such ancient civilizations as **Sumer** (later on Babylon originated on its cultural basis) and **Ancient Egypt**. *In Sumer*, the first universal classification of vital landmarks was created, in which were brought into conformity four world elements (sky, flash or thunderstorm, water and earth), four leading divinities (Anu, Enlil, Enki and Ninhursag), the properties of man and characteristics of state (stability, strength, power, order). This classification indicated that the person considered himself in organic unity with society, and together they correlated with the natural processes and the leading forces of the world. *In ancient Egypt*, architecture, mathematics (in particular – geometry), medicine, and sculpture were extremely developed. It is interesting to note that in the mythology of ancient Egyptians there was an idea of a single universal law, which at the same time appeared as the law of human destiny – Maat. The human being was described in a rather complex way. They believed that a human has a corporeal component called the “Hut” and a supercorporeal one – spiritual, which consists of “Ba” – the eternal spirit, “Ah” – its force and “Ka” – the spiritual unity of human nature (something similar to our understanding of personality), which for the sake of its existence after the death of a man required the preservation of the body. Hence comes the great significance given to the embalming of bodies in Ancient Egypt. In the named civilization communities we still do not find more or less consistently deployed considerations of the world-outlook, so these images and ideas are called “*protophilosophy*” (that precedes the philosophy; that still has to become a philosophy).

Protophilosophy grows into philosophy only in the ancient cultures of India, China and Ancient Greece. The beginnings of the philosophical thinking of India and China date back to ancient times (the middle of I millennium BC). However, one should pay attention to such a fact: ancient East and the Ancient Greek philosophy arise almost simultaneously, but *there is a well-established tradition to start the history of philosophy from the East*. How can this be explained?

- *First*, with the fact that the Eastern philosophy was much more closely interwoven with other spheres of life and spiritual activity of society -

with mythology, religion, magic, certain traditions and rituals. In the ancient civilizations of India and China, there were not even special terms synonymous with the word "philosophy": the terms "Darshan" (India) and "Jia" (China) denoted any teachings and instructions. That's why, referring to the first steps of ancient philosophical thought, we find it still in the process of formation, which allows to understand better the nature and origin of philosophical reflection.

- *Second*, the philosophical thought of the Ancient East was based on the some previous traditional texts and canonical spiritual sources, and in this sense, it reached with its roots much further in the depths of cultural history than the Western one. That is, here we have the opportunity to "glance" at the far depths of human mentality, to see some primary basis of human rationality.

The canonical spiritual source of Ancient India, based on the ideas and imaginations of ancient Indian philosophy, is *the Vedas (or Veda)* (the name is related to our word "to know"), written on palm leaves for about 1.500 years B.C. "Veda" is a rather complex and large volume code of texts. "Veda" includes myths, stories about ancestors, gods, hymns, invocations. It also includes certain interpretations of ancient world-view ideas. We must understand that before the recordings of the "Vedas" texts there was a sufficiently long oral tradition of their preservation and retelling.

In later times in the content of the Vedas it began to allocate separate parts: *Samhites* - the most consecrated part containing myths, hymns, invocations, *Brahmans* - religious and ritual interpretations of Samhites, *Aranyaks* - the guidelines for the forest hermits and the *Upanishads* - more or less rational comments on Samhites. From the philosophical point of view, the most interesting are the texts under the name "Upanishads" (from the word "sit next"; it means - next to the teacher, that is, the texts-explanation of the secret knowledge contained in the main texts of the Vedas - Samhites). In the text of the Upanishads were noted:

- the earliest *versions of the emergence of the world*, among which the most important were: a) the emergence of the world from the egg (the idea of self-generation of everything, understood as a living, from some primary, initial state); b) the emergence of the world as a result of the deep self-concentration of the primary spirit (mind); c) the emergence of the world as a result of sacrifice (an idea according to which birth and death are inseparable from one another and a peculiar "preservation" of being: in order to get something, one needs to give something);

- treating of *the primary basis of being* as a universal abstract principle (Brahman), which is identified with the individual spiritual essence of man, with his soul (Atman);
- a certain vision of *the life's destiny of man*: the concept of an infinite circle of reincarnations of the soul (Sansara); since the soul was considered immortal, it was assumed that it did not die together with the death of the body, and passed on to another body, but the law of *karma* led to the gradual accumulation in this soul of a kind of accounts for all previous acts, and therefore from reincarnation to reincarnation narrowed the possibilities of human freedom; the number of bad doings becomes bigger;
- positive assessment of the role of *cognition as self-concentration* on the primary entities of the world (the need for awareness of the unity between Brahman and Atman as a condition of "liberation" from the infinite circle of reincarnation and salvation of the soul from the world that is encumbrance with the division into separate entities);
- a recognition of the possibilities and conditions for the realization of human *freedom* that can overcome the cosmic law of karma on the basis of moral deeds;
- a consideration about *the correlation of action, activity of human, state of his soul and freedom*; freedom was seen not in a certain way of action, but in relinquishing from a bustling and too diverse world. Accordingly, only the intellectual, spiritual activity, which was directed at the suppression of the material and the practical activity, was cultivated.

Thus, in ancient spiritual sources of Ancient India, there were represented fundamental moral ideas, a certain understanding of the man's situation in the world, the various ways of liberation from the karmic laws of destiny, the best of which is the path of active self-improvement. In general, reflections on man prevail over reflections on the outside world, and the human self becomes the key to explaining nature.

The emergence of philosophical schools of Ancient India was preceded by influential *spiritual movements*, which contained certain philosophical and world-view ideas and was aimed at liberating man from endless reincarnations, the liberation of the soul and achieving by it "*Moksha*" - bliss. These movements, which have their adherents even today, arose as a kind of bridge between the mystical-religious instructions of the Vedas and philosophical reflections. **Such movements included Jainism, Yoga, and Buddhism.**

Jainism (from the word "jina" - the victor) called on a man to subordinate his life to strict ascetic regulations and to live life so as not to cause any harm to any living being. *Yoga* also set a similar goal to man, but by its achievement, it was considered ordering (this is one of the translations of the word "yoga"), harmonization of the physical, mental and spiritual states of man. A significant achievement of yoga (the founder - Patanjali) was an attempt to explore man as a system ("microcosm"), consisting of four subsystems: the first three - "mineral-man", "plant man" and "animal-man" reach synthesis in the higher subsystem - "man-man". This was one of the first attempts of a philosophical grounding of the understanding of man as a complex self-driving and self-organized system.

The most important among the above-mentioned spiritual movements from the point of view of the philosophical thought's development was *Buddhism*. According to legend, its founder was Prince Gautama Sidhartha of the Shak'yi family (563-483 bc.). Gautama's life is so entwined with legends that nearly there isn't real information about him. More or less reliable is that he was protected during his childhood from life's troubles and hardships, and later he was shocked by the accidentally seen facts of human disease, aging, and death. After losing the sincere peace and passing through the confession of various ethical teachings, Gautama eventually sat under a sandalwood tree, giving himself the word not to keep moving until he'll find answers to the basic questions of life. Here he was enlightened, and he became a Buddha (enlightened, knowledgeable). He proclaimed to the learners four basic ("diamond") truths: 1) life is suffering; 2) the cause of suffering is the desire and thirst for life; 3) there is a way to overcome suffering and it is to suppress desires and thirst for life; 4) this path includes fulfillment of eight virtues.

The teachings of Buddhism clearly show the Eastern spirit as a "great renunciation of life," because it insists that human suffering follows directly from human life's desires, including from the desire to live, and to avoid troubles and death. Let's think about the next thesis of Buddhism: everyone in the world seeks to be, to live, to act, but it is this kind of aspirations leads to suffering. Fighting with the thirst for life means to arise against the laws of this world, to abolish the rule that governs all by man's own efforts. This means that a person who can do this, elevates over the world, surpasses it, that is, it becomes a god himself; therefore, Buddhism is sometimes called a religion without God, because there is no predetermined God, but every person can rise above the forces and laws of the world. A man who can pass through the specified path becomes a Buddha and reaches the state of *nirvana* – the complete stopping of any excitement and dissolution in the indescribable primordial silence of the world.

From the very beginning of the preaching of his teaching, *Gautama Sidhartha* emphasized that his ideas relate only to man and human destiny. The reality available to sensory contemplation is false, illusory. In fact, there are only energy "dots," called "dharmas". They are in an excited, dynamic state and therefore enter into a connection and interlacement. The whole surrounding reality and a man himself presents certain nodes of the energy connections of dharmas. With the conscious effort, a person can untie his own interlacement of dharmas and free them from connections and dependencies. In this way, his will reach nirvana - complete rest of dharmas. In the above semi-poetic and metaphorical intellectual constructions, deep insights about the essence of the world and man are viewed; in particular, some researchers believe that the doctrine of dharma in significant moments coincides with the assertions of modern quantum mechanics, and the emphasis on the possibilities of human self-absorption - with the data of the newest psychological theories.

Among the actual *philosophical schools* of Ancient India, the leading place belonged to the school of *Samkhya* (computation, exact knowledge), the founder of which is considered *Kapila* (VII century BC). In the foreground in the judgments of the school are the questions of the basic essences of the world, of which the universe is composed and on which the person should orient himself in his actions. There are two such entities:

- "Prakrity", or "Pradhana" (nature)
- "Purusha" (consciousness, contemplation).

Both of these entities are eternal, but generate the world only in interaction, as they together make up their opportunities and advantages. The connection between "Prakrity" and "Purusha" resembles the union of the blind and the lame: the first carried on the back the second one, and the second pointed him the road. Similarly Purusha (pure soul) is not capable of acting by himself, but is drawn into the activity of matter (Prakrity), remaining in fact not completely disturbed by it. The relationship between Prakrity and Purusha leads to revealing of their qualities: mass (tamas), energy (rajas) and clarification (sattva). The latter ones generate five world elements: fire, air, water, earth, and ether. But in the union of Prakrity and Purusha the latter is more powerful. Being manifested in the human self, Purusha directs him to self-concentration and overcoming karma.

The school of *Charwaka-Lokayata* (founded by *Brihaspati*, VII-VI centuries BC) is referred to naturalistic ones: Locayats thought that there is neither God nor liberation (from karma), nor dharma, nor non-dharma, nor reward for a charitable life. Representatives of this school recognized the existence of only what can be perceived, and all existing - only as a combination of four elements: earth, water, air and fire. Through the combination of these elements they explained the man with his

qualities, and even - the human soul. After the death of a man, the elements are separated, and what is called the soul - disappears. Consequently the transcendent world and life do not exist. One should enjoy only the earthly life. However, the most pleasurable for some representatives of Charwaka-Lokayata was the ability to avoid suffering, that is, just a moderated, consciously regulated life. In comparison with the Vedic tradition, which proclaimed the subjection of man's life to the divine beginnings of the world, this school looked somewhat exclusive and exotic, so the real texts of the representatives of the school were not preserved.

The issues of logic and cognition were at the center of the attention of school called *Nyaya* (founded by *Gotama* - III century BC). They considered in details the foundations and means of cognition, the forms of reasoning, the indications of the trustworthiness of knowledge. Means of knowledge were divided into four types: perception, derivation, analogy and oral testimony. It is easy to see in such forms of knowledge a mixture of its sources and forms, as well as the emphasis on the great significance of language and logical procedures in cognition.

Some statements by school called *Vaisesika* (founded by *Canada*, VI-V centuries BC) give reason to regard it as a school of peculiar atomism. The singular and individual entities that were presented as unique: were considered as grounds for explaining the diversity of real manifestations of the world.

Consequently, the philosophical schools and spiritual movements of Ancient India turned to the most important worldview problems: the beginning of being, the structure of the world, the features and abilities of man, the role, and content of human cognition. At the same time, it is quite obvious that the search for ways of human liberation from the inexorable imperatives of life prevails in their thoughts, although this liberation was understood to a large extent as the overcoming of human separate existence and individual opposition to the general. It should also be added that all the ancient Indian philosophical thought is imbued with confidence in the fundamental and primary affinity of a man with the beginnings of the world and being, the awareness of the importance of human conscious effort to establish a certain state of the world and to solve the problems of human existence. The tremendous concentration of ancient Indian thought on the spiritual foundation of the world and its rich material manifestations made it's peculiar and opposite poles.

2.3. Canonical sources, leading ideas and trends of the philosophy of Ancient China.

As it was already noted, the ancient Eastern cultures were characterized by the basing on canonical sources. **The spiritual Canon of the life of Ancient China** was the so-called "Pentateuch" ("U-ching"): *Book of Songs*, *Book of Changes*, *Book of History*, *Book of Order*, *Book of Spring and Autumn*. Here in figurative-mythological form, the *most fundamental components of the ancient Chinese worldview* are presented.

- In *Book of Songs* were represented ancient Chinese mythological beliefs, religious hymns appeal to higher powers, comprehension of the beginnings of the world. In one version that had great importance to Chinese culture, the world was created by the primary ancestor **Pan-Gu**, who split the primary egg with a stone ax. As a result, the hard and dark part of it fell to the bottom and formed the world of the Earth, and light, on the contrary, rose up and formed the world of Heaven. Consequently, the primary ancestor in the beginning of world history separated *Sky from Earth*. In the Sky (in Heaven), the ideal (light) laws of life began to reign, on the Earth, on the contrary, dark forces and elements reigned. The average state of being or the middle of the universe was understood as the place of human existence, that is, man and state combine the properties of both Heaven and Earth. The Chinese state was understood as "the Middle Kingdom", and the emperor was presented as the deputy (representative) of Heaven on Earth. Therefore, before a man is opened an opportunity to choose between two different directions of behavior: either it tends to spontaneity and disorder, or to a bright and ideal state.
- In another book – *Book of Changes* – thanks to the allocation of the initial elements of being, the first list of possible combinations based on the binary (double) classification of elements was presented. Everything in the world is the result of the interaction of two opposite beginnings of being - **Yin and Yang**. Yin represents the dark, moist, passive (female) beginning of being, and Yang - light, dry, active (male). However, these elements do not exist separately, but only in a combination in which can dominate either feminine or male beginning. As a result of the interaction of Yin and Yang, five world elements are formed: fire, water, earth, wood, and metal. It may seem that the list of these elements does not correspond to the single initial principle of their selection, but here the main means of human activity - wood and metal - are incorporated into

world processes, what means that a man is comprehended as an organic and active component of the Cosmos (let us recall myth about Pan-Gu).

The ancient Chinese philosophy, in comparison with ancient Indian, looks more well-organized, more detailed (up to numerology and the construction of exhaustive combinatorics systems of the double symbolic elements of the universe) and more immersed in the depth of controversial, paradoxical thinking. The ancient Chinese philosophy is more focused on opposites, believing that they run through both the world as a whole and every single entity, but the collision of opposites leads to the disappearance of limited individual forms or their mutual transformation. In such collisions separate partial qualities disappear or lose their meaning and the essence of being appears detached from them. For example, if all things are mutually transformed into one another, the path of wise life appears in the form of "carefree wandering."

Among all the schools of philosophy of Ancient China (ancient sources inform about the "rivalry of a hundred schools", but only six schools were named), the most important were two, since their ideas significantly influenced the content and direction of the thoughts of other schools. Both these influential schools were based on the *ideas of the Pentateuch*, that is, the single spiritual canon. Let's turn to the consideration of their ideas.

Confucianism was founded by *Confucius* (551-479 BC), who was a very respected and honoured person in the history of Chinese culture. It was a school of *social and ethical direction*, that is, *the problems of human relationships and norms of human behavior* were here in the foreground. To Confucius it was attributed the definition of man as being, which in his actions is guided by internal motives. Such understanding of man existed in other cultural regions of humankind and it keeps its significance in our time. The law (or command) of the Heaven plays the decisive role in human life, and since at the Heaven are dominated the right, ideal entities and movements, man must be guided in his life by the balanced and unchanging principles. Man must learn to apprehend and understand the law of the Heaven and build his behavior in accordance with the will of the Heaven. If a person is able to do this, it appears as *noble man*, that is, in his soul acts the moral principles. The noble man is guided by internal factors in his actions, that is, he has certain life principles, among which the obligatory ones are: love to people; respect for parents (elders) and "Li" - execution of rituals. Archery and musical exercises were added to the more detailed guidelines for life. Execution of rituals presupposed adherence to obligatory norms and rules of communication both between individual people and within the relations of certain social strata. Among the guides given by *Confucius*, we also find the well-known moral maxim that is present in a number of ancient texts: to the

question, "Is it possible to express in one sentence a single rule to which man must adhere throughout the life?" The teacher answered "Man! What you don't want for yourself, don't do it to the others".

An ignoble man, who has no inner convictions, is opposed to a noble man. An ignoble man acts under the influence of a crowd or is directed by the life needs: "Noble man cares about duty, and ignoble man - about profit". Consequently, according to the logic of Confucian reasoning, an ignoble man fails to a certain extent the human status of being, since it is governed not by internal, spiritually cultivated principles, but by external irritants and attractions. It should be noted that in the history of moral philosophy this thesis was also widespread and used; for example, there is a tradition of comparing the instructions of Confucius with the moral requirements of Socrates.

Confucius paid great attention to the problems of social and state life. *The state and the family* in the aspect of relations between people were inseparable for him, and he considered the respect to traditions as the fundamental principle of the social life organization. The first condition for a happy life in the state according to Confucius was to adhere to the principle called "correcting of the names": "The ruler will always be the ruler, the servant - the servant, the father - the father, and the son - the son". Today we can pass this principle to the expression: everyone should be engaged in the matter for which he was assigned by his social role. Or: the social function in which man achieves greatest perfection is the most acceptable to society. Violation of this principle, according to Confucius, leads to confusion and destabilization in the state.

In II century B.C. the doctrine of Confucius was canonized and still plays an important role in the spiritual culture of China. The most important speeches of Confucius must be known by every citizen of China.

Another important school of Ancient China was founded by *Laozi* (VI-V centuries BC) - almost a legendary person because there is no reliable information about him. Therefore, a number of researchers in the history of Chinese philosophy questioned the real existence of such a person. However, in traditional approaches to this story, Laozi remains the founder of the *Taoist (Daoist) school*. Unlike Confucianism, Taoism was a *cosmological school*, although certain problems of human being were also present here and interpreted in their own way. The foreground of the school ideas were the ideas about *the structure of the universe*. The man with

his life, role and actions are derived from cosmic laws. The basic notion of the school was *Tao* (henceforth the name of the school). It does not have a single definition, and, consequently, the single translation into other languages. The "Tao" hieroglyph is created from the combination of the next signs: the human head, the dwelling and the road, what allows us to comprehend its meaning like next: "the way, that is the habitation of reason". In most languages, this term is either not translated at all, or translated by the word "the Way" (with the capital letter). In the treatise "Taodejing" this notion is explained as follows: "Tao, which can be expressed in words, is not a steady Tao. The name that you can name is not a steady name. Only something that has no name can be the beginning of heaven and earth ... Tao generates one. The only one generates two beginnings: yin and yang. The two give rise to the third. The third generates everything that exists ..." Typically, these phrases are commented as follows: Tao means the only and universal beginning (or root) of being. If so, then Tao can not have any definition, since the definition can be only where there is a bound and a difference, but if there is a difference, then Tao will be varied and lose the quality of a universal unified one. From such an indescribable and undefinable Tao comes the *"first Tao" - the unity of Yin and Yang*. Yin and Yang are two opposing principles of all that exists. Their union gives a particle of "tsi" (or "tshi") - something like an atom. If it is dominated by Yin, it is called Yin-tsi, if by Yang - Yang-tsi. The interaction of Yin-tsi and Yang-tsi forms the already mentioned five elements: fire, water, earth, wood and metal. These elements form everything that exists. So, as we see, in the doctrine of Taoism a rather harmonious concept of cosmic being is outlined. It is imbued with internal unity and consistency.

But with this definition of Tao is not over. It is also interpreted as a *universal law of the world* (which is internally united), as a *human destiny*, and finally as a *law of right thinking* (or correct consciousness) and *correct speech*. That is, Tao run through everything that exists, finding, in the end, its embodiment in the right direction of thought. Therefore, the word Tao is transmitted by a hieroglyph, which combines the path and the head of a man. The concrete manifestation of Tao in speeches and processes are denoted as "de", which appears in human behavior in the form of virtue or dignity. "De" in things is their existential dignity that is their nature as the basis of their way of being. The life task of man is to comprehend the Tao (his and cosmic) and follow it. From the initial understanding of "Tao" follows also the Taoist principle of non-action as the first quality of wise man: "Without leaving the gate, you can know about the affairs of the Celestial Empire. Without leaving the window, you can see the natural tao. The further you go, the less you will know. Therefore, the very wise man doesn't seek knowledge, but will know everything;

doesn't exhibit himself to survey, but is well-known to all; does not act, but succeeds".

In state matters, Laozi believed that small states with a small and non-active population would live a stable, balanced life. According to ideas of Laozi, education, and fulfillment of rituals leads to discord, dissatisfaction and decline of states. This implies the motive for confronting of Taoism and Confucianism in the cultural history of China. But these great schools, by their discussions and interactions, stimulated philosophical thought. All other philosophical schools of Ancient China, in their content, somehow reflected the ideas and world-view orientation of Taoism and Confucianism.

The followers of Laozi often emphasized the paradoxical nature of world phenomena and processes: since everything is transfixed with a single beginning, the differences between things become relative. Hence, it follows the thesis that we need to be able to see and understand everything as one, but at the same time be able to accept the unique moments of reality as a new expression of the rich and inexhaustible Tao. This was the task of the mentor and the wise man: to incorporate a man to going out of the limits of traditional dogmatic thinking. Thinking must be alive, and, consequently, flexible; from here - a number of special statements, which proclaimed that the weak is better than strong, natural - better than artificial, etc. Consequently, human, who is struck and fascinated by the opposites; who stops at them as at the real characteristics of reality becomes a hostage to superficial thinking. True thinking holds the middle and the basis, and therefore comprehends opposites through unity; it avoids plurality and fuss, and it chooses special forms for its statements, which must demonstrate unity, identity, the mutual transition of opposites into one another. Short theses showing this kind of statements are called *koans*; the koans were carefully formulated, passed on to the pupils and were subjects for thoughtful interpretation.

Besides Confucianism (which in ancient China was called "the school of scholars") and Taoism, the ancient sources also called some other schools: interested in philosophy of nature; school of names, or sophists; legists or lawyers.

Consequently, ancient Chinese philosophy developed a number of influential philosophical ideas and introduced important philosophical notions into knowledge and thinking. These notions allowed to comprehend a man in his unity with the principles and universal laws of the world and guided the person in the sphere of social and political life.

Summary

The philosophy of the Ancient East is a kind of cultural-historical entity, which is part of the spiritual treasury of humankind. It clearly demonstrates the greatness and power of the human spirit, reveals its creative possibilities and rich content.

Deep and original ideas about the universe, the initial beginnings of being, the nature and calling of man have been developed in the philosophical thought of the Ancient East. The man was organically fitted into the integrity of world, focusing on the fundamental foundations of being, trying to execute the command of the higher laws of the world, changing himself and bringing himself into a state of harmonious perfection. As usual, it was associated with overcoming of human arbitrariness and human discreteness.

The philosophical thought of the Ancient East is characterised by the artistic-figurative, parable, aphoristic style of self-expression. The desire for synthetic, holistic thinking creates the effect of an unexpected, unpredictable paradoxes, so the Ancient Eastern ideas inspire an interested but non-utilitarian deepening into human spirituality, arouses interest in philosophical reflections.

Test yourself

1. How can we outline the philosophical content of the differences between the Western and Eastern types of civilizations according to their initial characteristics?
2. How the features of the Eastern type of civilizations affect the features of ancient philosophy?
3. What code of texts appears as a spiritual canonical source for ancient Indian philosophy? - For the ancient Chinese one? What is original content of these sources?
4. Outline the philosophical significance of the main world-view ideas that appeared in the mythological form in ancient canonical sources of India and China.
5. Explain the relationship between the ideas of powerful spiritual movements in the middle of the first millennium BC. and philosophy.
6. Describe the essential philosophical ideas of Ancient India.
7. Outline the ideas of Confucianism and Taoism and try to explain in which aspects and content elements they mutually complement each other?
8. Try to find out why the ideas of ancient Eastern philosophy gained popularity and spread in Europe in the XX century.

THEMA 3. ANTIQUE PHILOSOPHY (ANCIENT GREEK AND ROMAN PHILOSOPHY)

Ancient Greek and Roman philosophy is a cradle of not only European philosophy but also of European culture as a whole. It is still a powerful factor in the worldwide cultural-historical process. It was Ancient Greek philosophy which for the first time received the status of an independent sphere of spiritual development of humankind, achieving in many items the classical features and vivid discoveries. Therefore, studying the original ideas of Ancient Greek and Roman philosophy, we can trace the development of human thinking from simple unity to differentiated diversity and consciously objective detailing of the subject. The ideas of ancient philosophy still transfix and nourish contemporary science, philosophy, spiritual life of society.



Material layout (the logic of explanation):

3.1. General features of Ancient Greek and Roman philosophy, conditions of its formation and development. The main periods in the development of Ancient Greek and Roman philosophy.

3.2. Development of ideas in the natural-philosophical ("physical") schools of Ancient Greece.

3.3. Ideas and representatives of high classical period in the development of ancient philosophy.

3.4. The final cycle of the development of ancient philosophy: schools, ideas, and representatives.

Key terms and notions

ARCHE (first, initial) is the notion that denoted in Ancient Greek philosophy the beginning (the ultimate element) of being, world and nature.

ATOM (indivisible) is the notion that denoted the basic element of matter (being). This element can't be destroyed. It ensures the stability of the world; certain things appear as a set of atoms.

IDEA (kind, view) is the notion introduced in the philosophy by Plato to designate the ideal, immutable essence of anything existing; the idea was a guarantee of the world's indestructibility and the ability to think about it, not just perceive it.

BEING, according to Parmenides, is the self-identical and unchanging state of the world, which allows world to reveal itself as a reality and to be the first reference point for the right thinking.

LOGOS (word, speech), according to Heraclitus of Ephesus, is the single world law.

MATTER (for most schools of ancient philosophy) is a pure possibility of being, the necessary beginning of every being that does not possess the quality of the internal stability, appears dark and fluid.

FORM is an active beginning of being (in the philosophy of Aristotle), which organizes and orders matter.

GOOD, TRUTH AND BEAUTY (in the philosophy of Plato) are the highest and the first world ideas that together provide the fullness of being, which is the GOODNESS.

3.1. General features of Ancient Greek and Roman philosophy, conditions of its formation and development. The main periods in the development of Ancient Greek and Roman philosophy.

The word "*antique*" in the translation from the ancient Greek language means "ancient", but in the history of philosophy, it marks the beginning of European culture and civilization, that is, the ancient Greek-Roman world. So, the "*antique philosophy*" includes the philosophical achievements of this world and its spiritual culture. "Antique philosophy" appeared in Ancient Greece, and it means that it begins as Ancient Greek philosophy. However, the notion of "antique philosophy" is wider than the notion of "Ancient Greek philosophy", because it covers,

in addition to ancient Greek, the Hellenistic, Roman and Alexandrian philosophies, which historically were the continuation and development of the ancient Greek philosophy.

Ancient Greek philosophy was the main component of "antique philosophy", therefore, it is possible to consider the use in some situations of these terms – "antique philosophy" and "Ancient Greek philosophy" - as synonyms.

Ancient Greek philosophy was formed nearly at the same time as the ancient Eastern one, even somewhat ahead of the latter. However, certain of its essential features and peculiarities allow it to be considered that by its degree of development goes far beyond the primary forms of philosophizing.

The most important features of Ancient Greek philosophy was:

➤ just it in the ancient world (unlike the ancient eastern cultural regions) *separated for the first time from other spheres of spiritual activity* (such as religion, mythology, life wisdom) and emerged as an autonomous direction of knowledge and cognition. This, as in the case of the introduction of specialization in other spheres of life, created better opportunities for self-awareness and improvement (1).

➤ *was opened and accessible* (for all free citizens, except slaves and women) (2);

➤ *tolerant* to different opinions and positions (except atheism) (3);

➤ *dynamic and plastic, that is, able to acquire various forms, manifestations, and teachings.* This feature can be explained by the fact that philosophers and philosophical schools of Ancient Greek philosophy mutually recognized each other, interested in all the new ideas, and therefore *quickly enlarged their achievements* (4). The latter manifested itself in their diversity, as well as in the fact that in Ancient Greek philosophy there were embryos of different directions of further European philosophy.

Ancient Greek philosophy owes all these qualities thanks to *the group of conditions*:

☑ *geographic and climate conditions* - the placement of the Balkan Peninsula, where the development of ancient philosophy began, at the crossing of three continents (Europe, Asia, Africa); favorable climate; the presence of various natural zones (mountains, valleys, rivers, sea bays), which eventually created the effect of a peculiar "natural laboratory" for testing human sharpness, intelligence and activity;

☑ *cultural and historical conditions* - Ancient Greece was in intense contact with older civilizations and appealed to their achievements; the Greeks have borrowed a lot from their forerunners: medicine and architecture - from the Egyptians, the alphabet - from the Phoenicians, astronomy - from Babylonians, etc. But having taken something from another civilizations, the Greeks were able to make it an organic element of their life, and also to bring borrowed to such a level of perfection, which wasn't achieved in its original state; consequently, the Greek civilization was a "civilization of the second order", but, of course, not of minor importance;

☑ *social and socio-active conditions* - high level of development of social relations and activities, availability of complex technologies of the latter; the variety of directions of life; the existence of polis (small city-state) forms of the state organization. It should be recalled that there was no unified state called Ancient Greece, but there were dozens of small cities-states with a certain territory belonging to one ethnic group, but somehow different from each other. This diversity gave rise to the desire to stand out among the other city-states by certain achievements, to gain advantages in certain types of activities; in general, it assisted to intensive contacts between city-states and their mutual material, cultural and spiritual enrichment. Democratic mode of life in most of city-states required from all free citizens to joint discussions about important issues of public life; this assisted communication between people, cultivating skills for forming clear, expressive thoughts, arguments and proofs;

☑ *relative clarity of ancient mythology and its closeness to man*, noted already by Greek historians, comparing their own mythology with the Egyptian;

☑ *giftedness, activity, life and psychological mobility* of the ancient Greeks: other peoples and ethnic groups lived alongside them, but they could not achieve the same level of education and culture.

It should be noted that the emergence of philosophy was contributed by the existence of embryos or elements of certain areas of scientific knowledge. The national self-consciousness of the Greeks appeared rather early, and therefore the history as science emerged early; there was well-developed mathematical knowledge, geometry, astronomy, geography, and others. All these achievements testified the great role of discursive thinking that is the early form of rationalism in the intellectual life of ancient Greece in the middle of I millennium BC.

The ancient philosophy passed in its historical development through several stages:

Stage 1 – philosophy of nature, or early classics (VII - V centuries BC);

Stage 2 - high classics (V-IV centuries BC);

Stage 3 - the late classics, or the final cycle of this philosophy. It includes next periods:

- Hellenistic philosophy (IV-I century BC).

- Alexandrian philosophy (I century BC - V / VI centuries AD).

- Roman philosophy (I-VI centuries AD).

At the first two stages, the notion of "antique" philosophy coincides with the notion of Ancient Greek philosophy, and in the subsequent historical development here also were added philosophical achievements of other, culturally related with Greece regions.

3.2. Development of ideas in the natural-philosophical ("physical") schools of Ancient Greece.

The classical character of the development of ancient philosophy was connected, in particular, with the fact that it clearly and expressive demonstrated *the logic of development of human thinking*, that was traced already at the beginning of Ancient Greek philosophy. It began with the emergence of ideas and schools connected with philosophy of nature. Philosophy of nature was a philosophical comprehending of nature. In Greek, the word "nature" sounds like "physics", so this philosophy in ancient Greece was called "physical", and philosophers of this period - "physicists" or "physiologists". Ancient philosophy began with the attention to nature: nature was all that covered and transfixed a man, so the attention to it was justified. For early Greek thought, nature appeared as "everything". It gave rise to the problem for cognition: from what point must begin its action the thought which wants to cover "everything"? The ancient Greek thinkers found a brilliant answer to this question: probably, the thought was supposed to start from some "beginning" ("arche"), from something simple, evident and observable, from which you can move on, explaining everything else, that is, from what may it "all" appear.

Consequently, at the first stage of the development of ancient Greek philosophy, nature emerged as its *object of cognition and comprehension*, and the first problem of this philosophy was the problem how to find the source of the beginning of the being ("arche")

The first philosophical school of Ancient Greece arose in Miletus (a city on the coast of Asia Minor, *the Milesian school*). Its founder was *Thales* (624-526 BC), also known as an outstanding mathematician and astronomer. From Thales there are two trustworthy dictums: "All of the water" and "Everything is full of gods" (or

"Everything has a soul"). Thales is called the philosopher not only because he put forward *the idea of the primary element* ("arche") of the world ("everything from the water"), but first of all because he *began to justify, to prove his statements*, referring to the fact that without water there is no life, that the aggregate states of water (solid, liquid, and gas) exhaust the possible states of a natural substance. The pupils of Thales were *Anaximander* (610-546 BC) and *Anaximenes* (588-525 BC). The merit of this school was the idea of the existence of a single world beginning, and such a beginning must be exposed to observation. In addition, representatives of the Milesian school demonstrated the regularity of the movement of cognitive thought from the real phenomenon through intellectual construction to the synthesis of the first and second in a certain intellectual structure. We also note a very important moment that manifested itself in the activities of the first philosophers. Before them, the important truths were understood either as given by the gods or brought to people by heroes (people who were considered as sons of gods from earthly women). *Thales and other representatives of the Milesian school acted as private individuals who had constructed their ideas themselves*. Man had no right to change the divine knowledge, but any other person could try to work and somehow change or enrich the human knowledge. Consequently, *the ancient philosophy emerged as a human affair, opened to criticism, understanding, change, and improvement*.

The Milesian philosophers have prepared a theoretical ground for the emergence of Pythagoras thesis that "everything is like a number or all has a proportion" that was very courageous and very productive for science and philosophy. This thesis inserted mathematical calculation into science, what greatly enlarged the accuracy and efficiency of science. Introducing this thesis, *Pythagoras* (570-500 BC) proceeded from the assumption: *if "everything" is the One (the beginning)*, then all the phenomena of the world are *homogeneous*; in this case, *the differences between things are no longer qualitative but quantitative*. Recognition of the homogeneity of things of a certain set also in our time allows us to apply the mathematical calculation to them. So, everything can be measured by the number, and Pythagoras laid the foundations of *mathematical physics*.

Considering the world of nature, he introduced such notions as "cosmos" (ordered and decorated universe), "harmony" (the unity of a heterogeneous, even the opposite, and above all - even and odd number), "philosophy": ancient sources retell, that it was Pythagoras who for the first time called himself not a wise, but a seeker of wisdom (a philosopher). The high level of abstraction of the Pythagoras teachings forced the Greek philosophers to seek links between philosophical abstractions and life.

The contemporary of Pythagoras, *Heraclitus of Ephesus* (544 - 483 BC), used the ideas of his predecessors to construct a holistic philosophical concept that combines a high level of abstract reasoning with visibility: the works of Heraclitus

used the basic notions of Pythagoras, but they were inscribed in a naturalistic (or natural-philosophical) picture of reality. The philosophical concept of Heraclitus of Ephesus included considerations about the structure of the cosmos, the nature of a man, the gods, knowledge and social phenomena. According to Heraclitus, the world should be understood not as a collection of separate things, but as a *flow*, hence the thesis - "all flows". In the process of becoming, according to Heraclitus, there are *four world elements*: fire, air, water, and earth. They move in one another not chaotic, but by measures, so the elements move only in the certain order. The worldwide cycle is carried out through *the measured motion from the one opposition to another opposition* in accordance with the universal law, which Heraclitus gave the name "*logos*". The universal law of the cosmos appears as a *reasonable order*. Such an understanding of the world in which it appears as a *dynamic, varied as result of the struggle and the connection of opposites*, later received the name of *dialectics*. Consequently, Heraclitus is the founder of *dialectical thinking*, a thinking that tries to reduce the diversity of entity to some of its internal energy and dynamism.

Both of these important innovations of Heraclitus - *the discovery of the Logos as a universal law of world movement and of dialectics* - have played and continue to play the role of worldview landmarks for philosophical thinking.

After Heraclitus different philosophical solutions of the question about the structure of the universe developed through the combination of questions "*What?*" (*What is the world?*) and "*How?*" (*How should it be thought?*). Particular attention in the further development of the Greek philosophy of nature should be drawn to four schools: Elea (school of being), atomism, evolutionism and World Mind. We shall observe the atomistic school and evolutionism, because they proposed notions "atom" and "evolution" which are used in contemporary science.

The most famous ancient Greek *atomist Democritus* (480-390 years BC) has already proceeded from the thesis that "nothing arises from nothing and does not turn into nothing", that is, professed by the course of his thoughts the principle of preservation of matter. The world changes, everything goes into nothingness. If there isn't something stable and unchangeable in the world, so the world would not hold the ground of being. You can divide and split matter, but not infinitely; *the board of the possible division* is the smallest part of matter, *the atom* (indivisible); its existence is a guarantee of the indestructible character of the world. Democritus followed the thesis that in the world there are only atoms and emptiness (that gives atoms the opportunity to move). What we see as real things are only certain combinations of atoms. According to Democritus, our ideas about reality are the result of the imperfections of the sense organs; therefore, bitter, sweet, light, dark, strong and weak exist only in the senses, and the truth is that there are only atoms and emptiness.

The ideas of *evolutionism* were developed by *Empedocles* (483-423 BC), who believed that all processes in the world could be explained by the interaction of four elements (fire, air, water, and earth), and *two opposing forces of the world* (love and enmity). Love and enmity alternately (in turn) establish their dominance in the world, and the world is in the periodic states of movement or to perfection, that is – to evolve, (so there arises Cosmos and all forms of life), or to the destruction (which is inevitable after domination in the space of love). Empedocles also for the first time began to insist that the present state of the planet was not always such that as it is now; that the relief of regions, plants, and animals are the result of long processes of change.

Consequently, the ancient Greek philosophy of nature developed dynamically, demonstrating some *general regularities of the human thought movement* - from simple to complex, from concrete to abstract, from undifferentiated issues to differentiated, from unconscious to conscious, putting forward a number of ideas and theories that are productive for European civilization. Among such ideas were especially important: the idea of the beginning, the unity and good order of the world; the idea of constructive thinking; the idea of the existence of a single law of the universe; the ideas about atom, evolution, etc.

3.3. Ideas and representatives of High Classics in the development of Ancient Greek philosophy.

A. Turn in the problems of philosophy: *Sophists and Socrates*.

The transition of Ancient Greek philosophy to the period of high classics has led to a change in the object of cognition: the philosophy has deviated from purely natural interest. The main attention was given to *a man*, and then, through the attention to the man, *the object of comprehension for philosophy became all spheres of human life*. The first turn of the philosophical studies from the cognition of nature to cognition of a man and the realities of his being were carried out by *the Sophists - paid teachers of wisdom*. Historians of philosophy call early Sophists (*Protagoras, Gorgias*) and later ones (*Gippias, Thrasyachus*). They were interested in philosophy and philosophical achievements, but realized that deep reflections on the phenomena of nature can hardly be publicly recognized and demanded. The knowledge that was already accumulated in philosophy, they put into public practice, beginning to teach rhetoric (eloquence art) and the arts of argumentation and justification of a certain life position. Sophists, of course, made a great contribution to the enlightenment and introduction of higher education, because they promoted knowledge that surpassed school Greek education. However, the payment for wisdom has played a bad joke with them and shaken their authority: the sophists had to

confirm the effectiveness of their teaching, and the only way to do this were the victories in the courts or in political debate. The Sophists, in the end, began to ascertain their pupils to win the debate even when the state of affairs was not in their favor. For this, it was necessary to change the understanding of the essence of human knowledge and ideas. The Sophists began to introduce the principle of *relative character of knowledge*: everything has relative character; there is nothing single-valued and stable, except the interests of man. Although they were more interested in verbal victories, rather than the search for truth, they promoted knowledge and deepened human knowledge of society, state, human integrity. The Sophists drew attention to the conditionality of social institutions and laws, even put forward the thesis that religion was invented by a cunning and clever ruler; put the question about the connection between the thought and the word; discovered certain paradoxes connected with the using of abstract general notions. The thesis of *Protagoras* (481-411 BC) "a man is the measure of all things" is considered to be a bright manifestation of *subjectivism and relativism* in the position of the Sophists. In the Sophists' theses there are motives of *pragmatism* - orientation towards practicalness and profits.

Against these positions came forward *Socrates* (469-399 BC), who believed that a man must base his behavior on true, but not on the relative and situational knowledge, otherwise, he would not differ in his behavior from animals. Knowledge must be final, unchanged and completed; only imaginations of our soul are variable (these are relative knowledge), and they can't be the basis for a justifiable life choice and moral behavior of man. True knowledge, according to Socrates, we must find in ourselves (the favorite thesis of Socrates - "**Know yourself!**"), and not in reality, because the human soul is immortal, and everything sensual is changeable (like all mortal). The human soul passes through all forms of cosmos, and having completed the full range of "*cosmic reincarnations*" (metempsychosis), absorbs knowledge of everything and potentially knows everything. But, passing through death and rebirth in new bodies, the soul forgets acquired knowledge. It is necessary to force it to remember forgotten knowledge. This was done by Socrates in his endless conversations with his contemporaries ("*Socratic Conversations*"), because he believed that a man, who, because of his own thoughts, would come in contradiction with himself, would aspire to seek for the solution of this contradiction. In order to achieve this goal, Socrates has developed a special method called "*mayevtica*" that must help to the birth of knowledge. When he didn't find the proper knowledge in conversations with his interlocutors (Socrates was eager to enter into conversations with those who were recognized as wise, therefore he often discussed with the Sophists), Socrates proclaimed the thesis: "**I only know that I don't know anything, but others don't know even that**". This thesis testified that Socrates had the criterion for distinguishing knowledge from ignorance: reliability, continuity, changelessness.

Socrates had a great influence on his supporters and followers; they created three known *Socratic schools*, each of which was based on a certain feature or component of Socrates activity.

B) The High Classics: Plato and Aristotle.

Plato (427-347 BC), the most outstanding pupil of Socrates, sharing the main thoughts of his teacher, believed that only *the ideas* as immaterial essential foundations of all entities' being could correspond to the Socrates requirements concerning true knowledge. Plato thought that *things* flow and change, but the world does not disappear. This means that in the things it is somewhat steady, unchanging. The latter has another nature than the changing, since it doesn't change. According to previous considerations of Socrates, only spiritual can remain unchanged. Consequently, in the basis of the things, there are some *ideal unchanging entities*. They cannot be seen, but can be comprehended by reason, because understanding the essences of things, we can recognize them in changing images and appearances.

Ideas arise as conditions for the transition from perception to the comprehension of things.

The content of the idea is a set of elements that are necessary and sufficient for the existence of certain things if we see them in unchanging *unity*. According to Plato, only what is characterized by immutable unity, is not complex and does not decompose. Therefore, Plato's "the One" is synonymous with the idea. Plato has divided the world into two realities - *the ideal* (the world of ideas) and *sensual* (the world of things). The world of ideas is a special, preternatural reality, which by its completeness and perfection exceeds everything sensual. Things are just shadows of ideas. What is the correlation between ideas and things? This problem was unresolved for Plato until the end, although he proposed several variants for its solution.

- ☑ *1-st variant*: ideas exist as basic models for God - Demiurg - the creator and decorator of the world. He, as an artist, was guided in his actions by *ideas - ideal models* of future creations (it should be noted that this idea of Plato would be actively used in medieval philosophy, although the understanding of God there will be fundamentally different).
- ☑ *2-nd variant*: in realizing of the reality a person must gradually move *from partial ideas to more general ones* until he goes up to the very first idea, or "the idea of all ideas". This idea Plato calls the Goodness: full, perfect and complete being. It consists of the ideas of *Good, Truth and Beauty*. Consequently, in all that exists, these three "keepers of being" ought to be laid, and being itself is the Goodness. The degree of attachment to being is a measure of goodness, that is, the completeness of the being of separate things.

In accordance with the theory of ideas, Plato treated a man: man is a soul imprisoned in the body. The body distorts the true nature of the soul, shades it from the true vision of reality. In human cognition, the senses also play a negative role, but give the impulse to cognition, as if awakening the soul.

Plato first began to consider cognition as a process consisting of several steps (or levels): (a) *sensory impressions* - they generate human representations; (b) *opinion*, which in the daily life fulfills the role of knowledge, but its essential disadvantage is that it is based on faith and habits; (c) *knowledge* that appears as a "linked opinion", that is, an opinion, carried out due to considerations and fixed in judgment; (d) *true knowledge*, which can be only the result of contemplation of ideas, contemplation, freed from material and corporal characteristics.

The passage to the last step can only take place through the "*ecstasy*" - a sudden jump, departure out of the perceptibly provided. Such a departure can be done only by philosophers, since the philosophy itself, according to Plato, is the ability to practice in the art of dying (death), that is, in the departure of everything sensuous. In the Plato's work "Republic" is depicted the cognitive situation of man through the famous *Allegory of the Cave* in which men were shown as prisoners, doomed to see not reality, but only some shadows on the wall of the cave. Men who can be able to see the real world, are philosophers.

For Plato, as well as for some other philosophers of that time, the guaranty for the existence of justice, the opportunity to participate in the goods of life emerged the state with a set of laws. The right or ideal state is a society built on the principles of proper contemplation and using of the higher ideas of the existence of cosmos. Plato is often considered as the founder of *social utopia* - that is, the author of the project of an ideal state, which impossible to implement in practice. In understanding of the universe structure, Plato also relied on the theory of ideas. He believed that every world element has its own idea, and these ideas have the character of the correct geometric polyhedrons. The idea of fire, as the first element, is the perfect pyramid, the idea of air is the hexagon, the idea of water is twelve-deciduous, and the idea of water is a cube.

Thanks to Plato in the European culture the concept of "*Platonic love*" had appeared: Plato said that at first man had two faces, four hands, and feet (androgens) and was terribly powerful. To subdue such a man, Zeus took the sword and cut him into two parts. Since that time, modern humans have emerged, and they are only half the beginning human. These halves wander around the Earth, looking for their half to get rid of the feeling of their incompleteness. Consequently, the basis of love lies not in instincts and inborn inclinations, but is the pursuit of holistic being. **In 386 B.C. Plato opened the Athens Academy - the first higher educational institution.**

The philosophical tradition, initiated by Plato, is called Platonism. As a result, we can say that it was Plato who discovered the world of the speculative (theoretical) vision of reality, who firstly fixed the forms of comprehension, but not just the perception of reality.

Aristotle (384-322 BC) was born in the far north of the Balkan Peninsula in Stagira. When he arrived in Athens to study rhetoric, he got to study at Plato, spent about 20 years at the Academy and was one of his best students. After the death of Plato, he left Athens, gave lectures, and then, for almost seven years, was the tutor of the famous Macedonian king and commander Alexander of Macedon.

Accepting a number of thoughts of his teacher, Aristotle did not accept his theory of ideas, or rather - he changed a lot in it and used it in his own way. He said that the doubting of reality is an unnecessary complication of the theory of cognition. Aristotle was one of the first who criticized Plato's theory of ideas. "*Plato is my friend, but the truth is more dear*" - he declared.

According to Aristotle, *the idea (the One of the thing) and the thing itself are the same*, only the thing exists in reality, and the idea - in our mind and cognition, and idea denotes first of all not the single but the *general* in different things.

Only *the knowledge of the common*, according to Aristotle, can be reliable, since the individual things are very changeable. Proclaiming that the idea and the thing are identical, Aristotle significantly changed the direction of cognitive activity: no longer man had to look for analogues in a special, ideal world; cognition should be directed to study *the internal structure of things, of their causes and actions*.

According to Aristotle's beliefs, in its structure, *all things consist of matter and form*. The matter is a passive material; out of form, it, of course, appears uncertain, unformed, so matter and form are in an inseparable unity. Matter as such - "*the first matter*" - is deprived of form, it is *a pure opportunity to be*. In unity with the form, matter acquires the certainty of a material (substrate) for a certain form (such as copper, clay, marble for the sculptor). Consequently, the real existence of things is more connected with forms, and they are produced by "*form of all forms*". A form that can produce only forms and does not contain matter, according to Aristotle, is an intelligence or *world mind* that thinks himself and thus creates all possible forms.

The being of concrete things is conditioned by *four causes*: *the material* (from what something is done), *the formal* (plan, the share of the future thing), *the efficient* (combining form and matter) and *the final* (the purpose-oriented or the final course that determines the place of this or that thing in the whole world). The latter, according to Aristotle, is the most important, because it gives sense and justification to things.

Aristotle spoke about *five world elements*: earth, water, air, fire, and ether; the latter arose as the matter of the ideal phenomena. The bounds between the earthly and the heavenly worlds were determined by Moon; therefore, it was from Aristotle's submission that they began to speak about the difference between the supra-lunar and sub-lunar worlds.

Aristotle identified the thing and the idea, and believed that we can acquire justified knowledge of reality, operating only with ideas and not always directly addressing things. So, he created *the science of the forms and laws of correct thinking*, calling it *logic*. Aristotle developed ethics, politics (the doctrine of the forms and varieties of the state), poetics (the study of art and the causes of its effects on man), the doctrine of the soul (a treatise in which the structure of psychic processes and phenomena was first considered).

According to Aristotle, man is also the unity of form and matter: the body is the matter of man, and a mind is a form. At the same time, the human mind according to its nature is possessed by the properties of the world mind, and therefore the cognition appears as the maximum approximation of human mental actions with those forms that are really present in things. Aristotle distinguished *theoretical mind* from the *practical mind*: the theoretical mind cares for pure forms, reducing them in correspondence with the things, and the practical mind is the manifestation of the mental beginning in life's affairs. Somewhat later, the practical mind began to be understood as a sphere of morality, that is, as the use of reason in the field of human relations. In 335 B.C. Aristotle opened his high school in Athens called Lyceum.

Plato and Aristotle are unsurpassed thinkers of ancient philosophy, their thoughts have largely determined and defined the spiritual atmosphere of Europe, and their teachings outline very different orientations of European thinking. This is especially noticeable when we are speaking about ontology: according to Plato, in order to be, we must be incorporated to pure being (the world of ideas); for Aristotle, "to be" was equal to consist of something and to act in a certain way. Accordingly, Plato has developed an existentially mystical type of thinking, in many ways figurative, symbolic, and Aristotle - a rational-logical style, clearer and more thought over. Both of these traditions of philosophizing have gone through the different periods of European history, largely complementing each other, but sometimes conflicting and being in opposition to one another.

3.4. The final cycle of the development of Ancient Greek philosophy: schools, ideas, representatives.

The philosophy of *the final cycle of ancient philosophy* again changed the direction of philosophical considerations: it was clearly focused on *the protection of an individual* in the conditions of the gradual destruction of the classical

antique polis and was almost not interested in innovations in the main fields of philosophy. Alexander of Macedon, who created the tremendous empire, assisted to the mutual penetration of elements of classical Greek and Oriental despotic types of civilization and culture. *Their synthesis was called Hellenism*. Therefore, *Hellenistic philosophy* (with later addition of Roman and Alexandrian trends of philosophy) appeared *individualistic, subjective*, seeking to provide life reference points to a separate individual. Because of this, here there were not produced a lot of new ideas, but were used the ones already existed, which were often connected with each other arbitrarily, without sufficient internal unity (*eclecticism*). Let's dwell on the ideas of the most prestigious schools of this period.

The Epicureanism (or Epicurean school) was founded by *Epicurus* of Athens (342-271 BC) and was continued by the Roman *Titus Lucretius of the Car* (95-55 BC). **Epicurus wrote that the purpose of his philosophy was to protect man from possible fears of life.** To these fears he referred the fear of death; domination in cosmos of inexorable laws; the dependence of human thinking on the laws of logic. All such fears Epicurus tried to overcome with the help of the system of arguments, using certain ideas of the previous philosophy. For example, he proved the immortality of matter and the immortality of man, referring to atomism. Since atoms are indestructible, there can't be complete disappearance of something that consists of them. The best what person can achieve in his life is to free himself from fears and unpleasant feelings, to receive different kinds of pleasure from life (*hedonism*), the greatest among which is the ability to prevent suffering, and to preserve peace of mind, coolness and indifference in every situation of life (in the Greek language - the achievement of the state of "*ataraxia*").

Skepticism (from the ancient Greek "investigation"), founded by *Pyrrho of Elis* (360-270 BC), drew attention to the fact that all philosophers assured other people in the truthful character of their theories, but put forward different ideas; hence skepticism made the conclusion that it is impossible to create any one true philosophy. Skepticism did not stop at these theses, but began to analyze carefully how a person can know something about the world and why any knowledge certainly will be uncertain. At the basis of all judgments of skepticism were **three famous questions with three answers**: 1). Which are all things? - No more of this kind than of any other. 2). What can you say about such things? - It is better not to say anything, refraining from judgments. 3). What must do man who is in a relationship with such things? - To keep self-control. According to *G. Hegel*, this demand of skepticism to doubt in everything was the great contribution to the development of scientific *critical thinking*.

More widespread in this era was *the Stoicism* that was founded by *Zeno Stoic* (340-265 BC). In Rome, his followers were *Lucius Anne Seneca* (4 B.C. - 65 A.D.), *Epictetus* (50-138 A.D.) and *the Emperor Mark Aurelius* (121-180 A.D.). The Stoics believed that the flow of fiery pneuma (breath) carries to all existing 1) energy, 2) the

common law of being (Logos) and 3) destiny (Providence). The action of destiny is inevitable and inexorable. But a man should not despair, because it is impossible to change the destiny.

The Stoics explained their opinion with *the parable of the coach*: a grand coach moves along a certain road, and a little dog is tied to it by a rope. This dog jerks off, whines, tries to slow down the movement, but the coach is much stronger, and it comes to where it should be, and the dog also would be there. The question arises: was it well worth for the dog doing senseless movements? From the parable it followed that the fate is powerful and for a man it remains only one: to determine the internal attitude to what cannot be changed. Hence, the thesis of Seneca followed: *"Whoever desires, destiny involves, he who does not want, pushes"*. Seneca wrote that we are slaves of nature only in our body because it is material, but *the spirit is the master of himself*. A man has an "island of freedom" - he has the opportunity to choose his own attitude to what is happening. It is worthy for a person to relate to anything with calmness, imperturbable, preservation of internal autonomy. Stoicism was organically merged with the Roman customs and the system of education, so it existed until the very end of the ancient world. The ethics of the Stoics was partly used by Christianity as well.

Neo-Platonism, which was formed already in the days of our era, brought the leading thoughts of Plato to diligent detailing and logical harmony. Representatives of the Alexandrian philosophy, which was organized round the famous library, were distinguished by a considerable interest in mystical depressions, in the sophisticated interpretations of ancient texts. Hellenistic Jews *Aristobul of Alexandria* (181-145 B.C.) and *Philo of Alexandria* (25 B.C. – 49A.D.) were the first who saw in the liturgical books of the Jewish religious doctrine ("Torah") allegorically expressed higher divine wisdom. They put forward a thesis that ancient Greek philosophers borrowed their initial theses from Moses, but they did not understand and distorted them.

Consequently, the schools of the final cycle of Ancient Greek and Roman philosophy were clearly aimed at transforming philosophy into an instrument of human individual self-assertion. It is on this path that *the late ancient philosophy made its main important discovery: the human spirit can be autonomous in relation to the circumstances of life, to withstand these circumstances*. This discovery obviously throws a bridge to intellectual achievements of the next era - the Christian European Middle Ages. The era of the Middle Ages, as no other in European history, was focused on the spiritual as the first beginning of being.

Summary

Ancient Greek and Roman philosophy was a great, prominent ideological achievement of humankind. It discovered the broad horizons of human intellectual thinking for the first time, and also recorded great insight within these horizons. Ancient philosophy for the first time outlined the main directions of philosophical problems, defining for centuries certain paradigms of human understanding of the world, cosmos, nature, society, man, his knowledge, intelligence, and behavior. Mostly within the boards of ancient philosophy a number of sciences and scientific trends have arisen, some of which successfully exist and develop in our time.

The emergence and intensive development of philosophy in the ancient world can be considered a great intellectual breakthrough in European history, which we owe to a number of selfless personalities; without any hesitation, it can be called their life's deed.

To a certain extent, all this came into the spiritual treasury of Ukraine, with the first Christian texts from Byzantine.

Test yourself

1. Are there identical the notions of *antique philosophy* and *Ancient Greek philosophy*?
2. Were the notions of *nature* and *cosmos* identical in ancient philosophy?
3. What were the objects of philosophical comprehension for ancient philosophy at three main stages of its development?
4. Why Thales of Miletus is considered the first Greek philosopher?
5. What are the laws of cognition that can be traced in the ideas of the first schools of ancient philosophy of nature?
6. Why is the activity of the Greek Sophists evaluated ambiguously? What in it can be assessed positively, and what is negative?
7. Why did Socrates strongly oppose the orientation of the Sophists ideas?
8. How are linked the philosophical views of Socrates and the philosophical teachings of Plato?
9. Name and explain the characteristic features of Platonism as a philosophical trend.
10. Explain what was the significant difference between the teachings of Plato and Aristotle?
11. Why Aristotle called an ancient philosopher - person of encyclopedic learning?
12. What can be considered the most important ideological achievement of schools of late antique philosophy?
13. Why, in your opinion, the ideas of schools of the late antique philosophy were very interesting for Christianity?

THEME 4. PHILOSOPHY OF THE MIDDLE AGES

Philosophy of the Middle Ages, established in the society with a solid domination of religion, with a clear focus on spiritual absolutes, occupied a specific place in the European spiritual life of that time: it served to theology. But at the same time, medieval philosophy has made an invaluable contribution to the understanding of supernatural entities, and assisted to the accumulation of the new knowledge. Therefore, it is especially fruitful for the study of the inner Self and the spiritual processes of social life.



Material layout (the logic of explanation):

4.1. Changes in the world-outlook during the transition from the classical civilizations of Greece and Rome to the Middle Ages. The main characteristics of the medieval philosophy.

4.2. Initial ideas of medieval patristic. The place of philosophy in the spiritual life of the Middle Ages.

4.3. Scholasticism and mysticism as the leading trends of the medieval philosophy.

Key terms and notions.

ABSOLUTE is the main characteristic of God, which involves bringing of the positive qualities of God to the greatest possible degree of completeness and perfection; the main characteristic of the Absolute is self-activity and self-sufficiency.

SPIRIT - in the medieval worldview, the only true form of being or being itself; the root of any existence; the basic qualities of the spirit - self-identity, absolute activity, pre-spatial, indivisibility, unity, eternity, self-reflexivity; in the Middle Ages God is God-the-Spirit.

SOUL - in the Middle Ages - the source and cause of human life, the result of the incarnation of the element of divine spirit in the human body; because of this, the soul occupies an average position between the spirit and the body. Because of the connection with the spirit, the soul appears to be immortal and intelligent; because of the connection with the body - an individual, sensitive and active. The soul can direct its efforts either up to the spirit, or downward, to the bodily.

EXEGETICS is the art of interpreting the texts of the Holy Scripture, explaining the meaning and sense of divine revelation (see below); Medieval theologians-exegetes, as a rule, singled out 4 layers of meaning in the content of the Holy Scripture: real, historical, symbolic, and sacred.

HIERARCHY is the structure of the world order in the Christian worldview. Since each thing has its own and unique measure of involvement to the Absolute, the world appears as a complex, multilevel structure, locked on its own center of being and sense; so the hierarchy implies two types of connections between essences: coherence and subordination, that is, the connection of order and connection of value.

THEOLOGY is the term that firstly was used by Plato and was introduced into the philosophy by Aristotle to denote "the first philosophy"; in content is a theoretical component of religious doctrine, which is called to coordinate and explain the basic dogma of religion.

TRANSCENDENCE (derived from lat.: outside of the outer, of the depicted) is the characterization of God in the Christian worldview as being fundamentally incompatible with the realities of the world because of the fact that He is more than merely superior to them, and because of this God is out of the boards of the world.

REVELATION is the direct and the immediate disclosure by God of his intentions and moods to people, as a rule, through elected persons: prophets, seers, and others. Revelation is not a manifestation of the "language of God", since the intentions of God can't be transmitted adequately by any partial forms, including the human language; because of this revelation needs interpretation, exegetics.

4.1. Changes in the world-outlook during the transition from Antiquity to the Middle Ages. The main characteristics of the Medieval Philosophy.

Worldview orientations and values of the Middle Ages were determined by the total domination of religious canons in all spheres of social life.

They were so incompatible with the world-view values of the ancient era that gave rise to discussions about the significance of the Middle Ages in the historical process. What were the causes of abrupt changes in the world-outlook of those times?

The main cause of the radical changes that took place in the world-view during the transition from Antiquity to the Middle Ages was the final *destruction of the ancient polis* (the main form of state and social life) that was the real ground for all ancient civilization. The Roman Empire, through conquests, included a huge territory with diverse ethnic groups, cultures, beliefs, subordinating all to a single center – the city of Rome and the Roman state. The enormous state machine of the empire, which was almost always in military condition, stirred people, cultures, religions, eventually making an individual helpless and defenseless. Not power, not wealth, not high positions could be the reliable basis for human life. Denunciations were spread in the empire, and regular re-distribution of power and property took place. *Despaired of everything material, people turned their views and hopes to spiritual.* The emergence of Christianity was well inscribed in the general spiritual mood of the era, and therefore it quickly spread over the empire even in the absence of rapid means of communication and regular persecutions of Christians. Christianity not only recognized the autonomy of the human spirit but gave it a convincing explanation: in

the human soul there is a part of the divine Absolute Spirit, and the power of the latter was confirmed by the fact of the divine creation of the world from nothing. This testified that the divine spirit is more powerful than the whole Universe and all material and physical phenomena. This extraordinary power was clearly demonstrated by Jesus Christ, the Son of God, Who, precisely because He carried on this spirit, passed through death and overcame it. Consequently, any law of physical world was rejected and surpassed.

The emergence and establishment of Christianity in Europe led to *a radical spiritual revolution in the development of European civilization*. This can be seen quite clearly by comparison of the ancient and medieval worldviews in their main characteristics.

Ancient Worldview	Medieval Worldview
1. Polytheism (There are a lot of gods).	1. Monotheism (There is only one God).
2. Gods are the part of nature or the embodiment of natural elements.	2. God is the spiritual essence that lies outside the world (He is transcendent).
3. Initial qualities of gods are strength, power.	3. Initial quality of God is love to a man.
4. Gods created and decorated Universe's order	4. God created the Universe from nothing.
5. Cosmos and nature are conditions for the existence of gods and people.	5. Nature does not have its own essence and cannot exist without the influx of divine energy.
6. The man relies on his knowledge in his actions.	6. Man in all his acts reclines on the faith in God.
7. The ultimate aim of a human life is the accomplishment of the heroic deed.	7. The ultimate aim of a human life is the salvation of the soul.
8. In the perception of reality the emphasis falls on the external; internal manifests itself only through the external.	8. In the perception of reality the emphasis falls on the internal; the external rather prevents the right understanding of the internal.
9. People are divided according to ethnic and ancestral features.	9. All people are equal before God.
10. Domination of naturalistic worldview.	10. Domination of symbolic worldview.

As we see, the person of the Middle Ages focuses on the inner, spiritual. *The salvation of the soul for him has not only an individual significance*: by saving of the soul, man firstly increases the world potential of good and light; and secondly, he helps to bring the world back to the state in which it was before the Fall. Human life receives the certain aim and direction, and history - a time measurement, since all humanity is excitedly awaiting the next coming of Christ. God creates the world from nothing, and therefore the world doesn't have its own essence, it is on the verge of being and nothingness. The world exists only because God keeps it with His energy. The created world does not affect God because God is the spiritual essence, the Absolute of all absolutes, the totality of all possible perfections, so there is an abyss between God and the realities of this world. For this reason, God appears to a man as incomprehensible and fundamentally unpredictable (the project of God is unknown to man). God can only reveal himself to a man thanks to His own mercy and love, and this happened when He sent his son Jesus Christ to the earth. On the other hand, each person carries in himself the "spark of God" (for it is created by God according to His own model and likeness) therefore the path to God lies through spiritual self-centering, self-control and, at the end, through self-perfection.

Accordingly, understanding of nature, morality, and human life duties was determined exclusively by *religious dogmas* (immutable true statements). They were formed on the basis of the old spiritual testament, carried up in the Bible, a book of sacred knowledge and sacred history. For Christians, the most important significance has the second part of the Bible, called the New Testament (in contrast to the Old Testament, which included Moses' books, prophetic books, holy psalms, and others). The main part of the New Testament is the four canonized Gospels - "Good News" about the birth, life and passions of Christ. On the basis of the New Testament books the Creed of the Faith (adopted in 325 A.D.) was composed and later on, the main Christian dogmas gradually were formulated. But the Old Testament was also very important for Christians, since only it talked about the creation of the world and the Fall, and only there were numerous prophecies concerning the coming of the Messiah; therefore, Jesus Christ was not an accidental phenomenon of history.

Man can cognize God firstly, through his direct revelations in the Bible and in the prophecies of the saints; secondly, through the cognition of the world that is God's creation; and thirdly, through spiritual self-centering.

The Middle Ages embraces the period from the fall of the Roman Empire (sometimes from the founding of Constantinople), that is, from the IV-V centuries,

until the discovery of America (or the fall of Constantinople), that is, until the XV-XVI centuries.

Stages of the development of medieval philosophy are often defined as follows:

Stage 1 - apologetics and patristics (II-IX centuries);

Stage 2 - scholasticism and mysticism:

a) early scholasticism and mysticism (X-XI centuries);

b) mature scholasticism and mysticism (XII-XIII centuries);

c) late scholasticism and mysticism (XIV-XV centuries)

In the Middle Ages there were certain conflicts between religion and philosophy, but philosophy accepted some basic principles of religion, having acquired some new features, such as:

- ☑ *theocentrism* – all problems and all conscious aspirations are directed to God as the first and highest reality;
- ☑ *creationism* – the confidence that the observed material world is deprived of its own essence and basis; it is the product of divine creation from nothing; this is nothing that always remains in the background of the world as a constant threat to its being if the divine grace suddenly will cease;
- ☑ *revelationism* – conviction of medieval philosophy that all the most important truths, without which human reasoning becomes relative and unreliable, people received through divine revelation;
- ☑ *providentialism* – the adoption of the idea that all events in the world and, especially, in human life, human destiny, human actions are predetermined by divine providence;
- ☑ *eschatology* – belief in the finality of the world and history, since endless prolongation completely deprives being of any sense, and the person - of the hope that all the faults and virtues will eventually be adequately evaluated and everyone will receive what he deserves;
- ☑ *exegetics* - the mental searching not so much for discovering and exploring new spheres of reality as for understanding, interpreting and comprehending sacred texts and retellings. Such a direction of philosophical thought can be seen as its degradation, but here there were tested philosophy's internal capacities and potential, and not its interest about what it can accept from the outside.

Based on these starting points, medieval philosophy was organically incorporated into the socio-cultural life of this historical period with its social structure, social roles, hierarchy, etc. Characteristic features of medieval philosophy should also be attributed to the fact that it acquired non-ethnic features (the ancient philosophy was cultivated only among the main carriers of that culture), had a primarily spiritual orientation and had entered into the academic education.

4.2. Initial ideas of the Patristic Age. The place of philosophy in the spiritual life of the Middle Ages.

The main source of the medieval worldview was *the Bible (the Old and New Testaments)*. What role can mind and knowledge play in obtaining of Christian devotion? - This issue was one of the most acute at the times of the first steps of the Christianity's entrance to the social life. *In the Pauline writings the wisdom of this world was called madness in comparison with the divine wisdom*. It would seem that earthly wisdom, including acquired by philosophy, should be rejected and forgotten, and many early Christian thinkers thought so. However, *religion and belief were based on dogmas*, but these dogmas required some interpretations because in a direct reading of the Bible people encountered quite opposite statements. *A person must understand what he believes in*. For example, it is impossible to imagine that somebody can be a Christian without knowing anything about Christ, about the important events of his earthly life. In addition, life always appears richer than text, even sacred; hence it appears the need to combine dogma with changing situations of life, and to perceive and interpret these situations so that they will correspond to the truths of faith. This task must be fulfilled by philosophy.

It should be added that Christianity spread in the cultural region where there was a rather *high authority of philosophy*. Therefore, Christian thinkers called on their supporters to master the means of philosophy, to be able to use them. Christianity, which originally had the form of a Jewish sect, actually claimed to fulfill a worldwide function, and therefore it required knowledge of various spheres of social life (had to be oriented in them), in order to subordinate them to its own influence. The bearer of such knowledge at that time was *the philosophy - the "Queen of all sciences"* and the skill to gauge in the divine and human affairs - as it was often defined at that time.

The first introduction of philosophy in the context of Christian teaching was made by representatives of Christian Patristic – (the Fathers) (derived from Latin "pater" - the father).

At the early stage of its development, patristics acquired the character of *apologetics* (II-IV centuries): the first Christian thinkers turned to the Roman emperors or to the people with messages to defend Christians (derived from ancient Greek "protection" - "apology") from persecutions which were organized by the number of Roman emperors. In their appeals apologists comprehended important worldview ideas, such as understanding of the God's essence, the nature, and content of divine creation, nature and essence of faith, the relations between faith and knowledge.

From the very beginning early Patristic (Apologetic) was divided into *two trends in the problem of relation to the previous pagan (ancient) wisdom: positive and negative*. The adherents of the *positive* attitude were *Justin Martyr* or the Philosopher (bl. 100-165), *Athenagoras* (II cent.), *Clement of Alexandria* (150-215), *Origen* (185-254) - believed that the Greek philosophers followed the path of truth, but could not to reach it because it has not yet manifested itself in the person of Christ. Therefore, the philosophy should be used, being subjected to theology, since the Christian worldview is more true and deep than the previous ones. *Clement of Alexandria* criticized the pagan understanding of God, and in the work "Stromaty" he collected numerous statements of ancient philosophers in order to criticize them and to contrast them with the truths of Christianity. In this work, Clement presented faith and reason as two components of a single human property - reasonableness. According to him, unconditional faith is the best position for a Christian, but it is inherent not for many people. The role of philosophy is invaluable in the movement to the true faith, but philosophy should be used correctly. The method of use was given by the thesis:

human wisdom (that is, philosophy) can be taken only as a servant of theology.

The direction of *negative* attitude to ancient philosophy is represented by the names of *Tatian* (125-175), *Arnobius* (260-327), *Tertullian* (160-220). They insisted on a decisive rejection of ancient wisdom as being madness in comparison with divine revelation. Tertullian was the sharpest in the clashes with philosophy and reason: he claimed that God lives only in simple souls; that in matters of faith to know nothing means to know everything. The essence of the position of Tertullian is passed by the thesis:

"I believe because it is absurd".

The Patristic was also divided into *eastern and western*. Eastern Patristic was typical for the Greek-speaking regions of the Roman Empire, the Western one - for the Latin-speaking. In the eastern territories of the Roman Empire there was a rather strong royal power, a stable political regime, so the king (Caesar) was at the first place in public life, and on the second - the high priest. In the western regions social and political instability prevailed, so here the person number one was the highest priest - the Pope of Rome. Without his blessing, the emperors could not occupy the throne and rule the state.

In the first centuries of Christianity, Eastern (Greek) Patristic, which relied on colossal cultural and philosophical achievements of ancient Greek civilization, developed more intensively. Within it the most celebrated are the names of the so-called "*Great Cappadocians*" (natives of Cappadocia - the region of Byzantium at

the territory of modern Turkey): *Basil the Great* (329-379), *Gregory of Nazianz* (330-389), *Gregory of Nyssa* (335-394). In their works a wide range of Christian life and Christian worldview issues was comprehended: the ideas of natural philosophy (the work of Basil the Great "Comments on the six days of creation" or "Six Days"), anthropology (the work of Gregory of Nyssa "On the ordering of man"), cognition, moral behavior, and the Christian Church life. "*The Great Cappadocians*" were pursuing the idea that God is superior to the whole created world, and therefore "**not God is in the world, but the world is in God**". In the world, however, there is a divine energy that holds the world in a state of being, and since man is the highest God's creation, then he appears as a kind of conductor and concentration of this energy. "*The Great Cappadocians*" prove the existence of a person's freedom of will, insisted on the need for his education, on his creative potential. According to their belief, man is the unity of spirit, soul and body; in this unity, the soul is in the foreground.

Very important for Christian philosophy was the code of writings by *Dionysius the Areopagite* under the general name "**Areopagitics**" (first published in 532). In "Areopagitics" he grounded the idea about two ways of cognition of God. The *cataphatic* path (or positive one) involves the study of all forms of being for the perception of the greatness of divine wisdom. The *apophatic* path (or negative one) was associated with the rejection from everything that is known as from incompatible with the absolute character of creator, and, therefore, provided for the attachment of man to the unspeakable mystery of the God's essence.

The complete form to the Patristic ideas was given by the representative of Western Patristic *Aurelius Augustine - Augustine the Blessed, Bishop of Hippo* (North Africa) (354-430). In his numerous works he observed all the major problems of the Christian worldview. In a variety of his ideas and considerations, Augustine acted as a courageous innovator, professing the thesis "**I believe to understand**". He regarded God as the Absolute, as a collection of all possible perfections. God is the true, eternal and unchangeable Being. Thanks to this there are both the world in general and all the individual things. God creates the world from nothing, because His power is unlimited, and this creation lasts forever precisely because the possibilities of God in creation are inexhaustible. Therefore, the world is changing: something new comes and replaces what it was. The world is completely dependent on God, but God does not depend on the world at all. In this sense, God is always fundamentally out of the world (transcendent), and we can't carry the qualities and properties of this world on Him.

Paying attention to the "inner man", *Augustine*, for the first time, convincingly demonstrated the initial meaning for the human of his experiences, spiritual

movements, and events. He set out his own spiritual history in the famous "**Confessions**", thus introducing a new literary genre. *Evil* was interpreted by Augustine not as an independent being (evil can't have a positive nature), but as *a lack or absence of good*. A man can't save himself by his own efforts; here the leading role is played by divine support - grace. In the Augustine's works there are issues about man's freedom of the will, the movement of history, the active use of the ideas of ancient philosophy. The significance of Augustine's ideological heritage is remarkable: in the Western Church, there existed and continues its existence the trend of Augustinism, which adheres to the cornerstones of its founder.

In addition to Augustine, *Jerome of Stridon* (340-420), who translated the Bible into Latin, played a significant role in asserting the Christian worldview. *Severinus Boethius* (480-524) translated in Latin works by Plato and Aristotle and added his own comments to them. His work, "The Consolation on Philosophy," quite organically combines Greek philosophy with the Christian worldview; he was in wide use throughout the Middle Ages.

Summing up, we can say that *the Christian patristic first developed in detail the ideas of a new, Christian worldview (but not dogmatic foundations)*. It used for that aim the achievements of ancient philosophy.

In this content, it appears the question about the place of philosophy in the spiritual life of the Middle Ages. As already noted, philosophy fulfilled certain important functions here, without pretending to be in the first role. Due to this state of affairs between philosophy and religion it appeared an intermediate sphere - the sphere of *theology*. Theology is a theoretical part of religion, which is intended to *reconcile* all major religious dogmas among themselves. Philosophy developed an intellectual toolkit used by theology. Its role throughout the Middle Ages was determined by the formula "Philosophy is the servant of theology".

4.3. Scholasticism and mysticism as the leading directions of medieval philosophy

A feudal society was formed in Europe of the IX-X centuries, and the Christian religion transfixed it and regulated all spheres and parts of human life. At this time the leading directions of medieval philosophizing **were formed: *scholasticism and mysticism***. Both of these directions were variants of religious philosophy, so for them God was the starting point for all sorts of reasoning and comprehension. Both of these directions were maintained the thesis of S. Boethius that on the basis of reason a man can't know and understand the essence of God.

The *difference* between scholasticism and mysticism was in different relation to the possibilities of the human reason in *matters of cognition of God*. *Scholastics* believed that, although it was impossible to know God with the help of reason, a man should use the possibilities of reason, because it is able to bring a man to the board from which the possibility of contemplation of the glow of God's glory opens. Since the effective tool of reason's activity is logic, *the first indication of scholasticism was the use of logic in the questions of the cognition of God*. *Mystics* insisted that reasoning only harms Christian piety; therefore, in seeking ways to approach God, one should rely not on reason but on feeling, faith, love, and self-denial.

In the early Middle Ages (and early scholasticism and mysticism), *John Scotus Eriugena* (810-877) in the book "*On the Division of Nature*" for the first time outlined a holistic Christianized picture of the world, where there was a sophisticated system of hierarchical connections, determined by the action of a single divine beginning. Eriugena argued that in the times that followed the advent of Christ, true knowledge coincided with faith and philosophy - with theology. Hence, he concluded that true Christianity can equally use both faith and mental evidence. *Anselm of Canterbury* (1033-1109), as the principle of his position, put forward the thesis - "**Faith that is seeking for understanding**". Anselm put into an intellectual sphere *the ontological proof of the existence of God*: all people understand God as something above which nothing can be thought about. If God is complete perfection, then He can't not to exist, because His non-existence would be a disadvantage of being, and therefore, imperfection. By his ideas, this Scholastic sharply raised the question of the nature of ideal entities, without attention to which it is impossible to comprehend the secrets of consciousness.

The first intellectual discoveries and achievements in the period of the established Middle Ages led to the admiration of the possibilities of human intellectual activity. This activity was identified with the *dialectic*, which was understood in the tradition of Plato as an *art of operation with notions*. Dialectical evidence sometimes led Scholastic theologians to unexpected conclusions, for example, to the conclusions that the Holy Trinity should appear to be three separate beings (*John Roscelin*); that the omnipotence of God is limited in time because He can't change the past. Against the dialectics step forward a representative of early mysticism *Peter Damian* (1007-1072), who strongly argued that philosophizing threatens to the Christian soul by destruction. In the work "**On the Omnipotence of God**", Peter Damian insisted on the complete secrecy of God's intentions for man, on the fact that the omnipotence of God is completely unlimited. In the attitude towards

God, according to Damian, one should rely not on dialectics, but on selfless and passionate faith.

At the beginning of the XI century, universities in Europe began to spread (according to some source, the first university appeared in the Italian city of Salerno at the beginning of the XI century on the basis of a medical school). In some countries in the Western Europe universities were formed on the basis of pre-existing philosophical schools and intellectual centers. Thus, in France, there were Chartres and St. Victor schools that cultivated interest to intellectual delusions (in religious-theological problems). Within these schools emerged early forms of scholastic discussions that stimulated interest in intellectual innovations. *Peter Abailard* (1079 - 1142) in the work "**Sic et Non**" (Yes and No) especially collected contradictory statements, found in the texts of the Bible and in the writings of the Fathers, because he believed that their comprehending should help to the stirring up of the human mind. *Hugh of St. Victor* (1096 - 1141), developing a classification of knowledge in the work of "**Didascalicon**", divided all the sciences into mechanical (auxiliary in human activity), practical (connected with human relations), theoretical (trivium and quadrivium) and contemplative (philosophy and theology). This classification has long been used to streamline knowledge and education systems, even beyond ranks of the Middle Ages.

In the period of the High Middle Ages (XII-XIII centuries) the question of knowledge and cognition was further exacerbated.

Can human mental activity play any role in matters of the Christian piety and salvation of the human soul? - This question was based on discussions between "*nominalism*" and "*realism*", although the content reason for discussion was the question about the nature of general notions (universals).

The Realists believed that the only one true basis of the existence of things is the general ideas of the divine mind, which appear as models in the creation of the world (the motifs of Platonism are quite obvious in this position). *Nominalism* assumed that general ideas are only the names (derived from the Latin "nomen"-name), in which a man denotes the common in different things, and the reality is a number of singular things, which are the result of the divine creation of the world. So, as things really exist, human knowledge has its meaning and justification. The Realists (*Anselm of Canterbury*, *Bernard of Clairvaux*) were more dogmatic theologians, but some Nominalists (*John Roscelin*) were condemned by the Church.

In the same period, *the theory of double truth* began to spread. It argued that philosophy and science had the right for development that would be autonomous from theology, because there are

significant differences between sciences and theology: philosophy and science are spheres of theory, and theology is mainly connected with ethics and life practices. Theology of that time did not accept this theory, but the idea that there is a certain difference between sacred knowledge and secular knowledge appeared from that time as normal and justified.

In the period of the High Middle Ages thanks to the increasing interest to knowledge, there took place *changes in the historical fate of Platonism and Aristotelianism*. At the previous ages Platonism well explained the question of the nature of God, the hierarchy of the universe, the essence of man. But now when the emphasis has been put on the question of expanding the boundaries of knowledge, the use of knowledge in the theoretical and practical aspects, it turned out that philosophical heritage of Aristotle is more suitable for this purpose. Aristotle's works (in addition to the logical ones) first came to Europe through the Arab world and were successfully combined with the Christian dogma by *Thomas Aquinas* (1225-1274), whose creativity is estimated as the top in the development of scholasticism. Thomas Aquinas became the founder of Thomism - one of the most influential trends of Christian philosophy.

Based on Aristotelianism, Thomas Aquinas created a comprehensive philosophical and theological concept that absorbed nearly all the problems of theology and brought them to a new level of the solution. The teachings of Thomas Aquinas are often described as the concept of "*symphony (consonants) of reason and faith*": the truths of theology and the truth of reason should not conflict with each other, but if this happens, the truths of theology should be preferred. The doctrine of Thomas Aquinas was proclaimed as the official philosophical doctrine of the Catholic Church in 1879 by Pope Leo XIII, and was entitled Neo-Thomism.

It should also be noted the influence of *Arab philosophy* on the European one. According to some researchers, in the period from the IX to the XI century Arab philosophy has developed more actively than the European one. Several points contributed to the development of Arab philosophy: political stability, support for the development of sciences and arts in some caliphates. The positive role also had the fact that many ancient Greek texts appeared at the disposal of Arab intellectuals. In discussing of the important issues of world order, attributes of God, nature and destiny of man, Arab thinkers turned to the authority of Plato and Aristotle, and they did not contradict them to each other. The first Arab philosopher *Al-Kindi* (800-879) called to use any knowledge to raise the human soul; he actively promoted the idea of

an indissoluble connection between philosophy and science, in particular mathematics. His position was supported by *Alfarabi* (870 - 950), who created a rather detailed classification of sciences and, comparing the teachings of Plato and Aristotle, insisted on their equal importance for the development of philosophy and cognition. Great authority in the Arab world had *Ibn Sina* (in the Latinized version - *Avicenna* - 980 - 1037). He developed almost all fields of philosophy - metaphysics, physics, logic and ethics. He was one of the first among the Arab philosophers who investigated the problem of universals and gave a solution of it. The highest achievement of Arabic philosophy is the teachings of *Ibn Rushd* (*Averroes* - 1126 - 1198). After him, the Arab philosophy essentially ceased to exist, since it was prohibited by Islamic rulers.

Francis of Assisi (1182-1226), *Bernard of Clairvaux* (1091-1153) and *Giovanni Bonaventure* (1221-1274) were the most wellknown mystics of the period of the High Middle Ages. The last in his book, *the Journey of the Mind to God* outlined a quiet well-formed for his time classification of the cognitive abilities of a person: senses, imagination, reason, mind, mental contemplation; and also the distinction between good and evil.

In the time of late Scholasticism, *William Ockham* (1285-1349) emphasized the impossibility of rational comprehending of the God's essence. The main issue that God gives man as evidence of his existence and power is the creation, and this is an act of will, not of reason. Hence only certain things are opened to cognition, which are the results of creation. Considerations and rationale groundings should not be too far from things. And this is the principle of the "*Ockham razor*": it is not necessary create a lot of logical constructions and in this way to increase the entities (during the justification) without the need. This principle was directed against scholasticism with its aspirations for endless logical constructing. Contemporary of Ockham, *Marsilius of Padua* (1280-1342), sharing the basic ideas of Ockham, directed his thoughts on the question of the relation between secular and church power, expressing the idea of their autonomy, the fundamental difference between issues of secular state life and religion.

Concluding the consideration of the ideas of scholasticism and mysticism of the Middle Ages, it should be stressed that it isn't justified to look at them as at a phenomenon of the historical past. In scholastic logical constructions, *first*, the essential characteristics of the spiritual and the ideal are outlined in their

adequate manifestations, and secondly, the universe for the first time appeared as the interaction of forces and energies (and not of things or elements, as it was in antiquity).

The latter made it possible to move from the ancient world elements to the operation with the notions of classical mechanics. Mysticism required see in man not only what is related to the mind, but somewhat deeply rooted in the human nature. This is to some extent advanced the existentialist interpretation of man as a "hole in being," the hole through which being comes into appearances. In the ideas of the mature and late Middle Ages it is already possible to trace the germs of ideas of later historical epochs, but this epoch probably remains unsurpassed in the sphere of the exclusive emphasis on the spiritual searches as the most important ones.

Summary

The philosophy of the Middle Ages was an integral part of the Christian worldview, and therefore it was focused on understanding of the spiritual entities, that is, the entities that are the invisible, the senseless and the infinite.

The philosophy of the Middle Ages has successfully comprehended the spiritual components of human existence, highlighting rational-logical and sensual-will poles in them.

The philosophy of the Middle Ages was quite organically linked the issues of vital activity of man with his spiritual orientation, with the search for ways to ascend to the absolute, with the definition of human destiny and manifestations of human freedom.

Within the framework of medieval Christian philosophizing it took place the accumulation of knowledge and ideas, which contributed to the emergence of modern civilization, science and education.

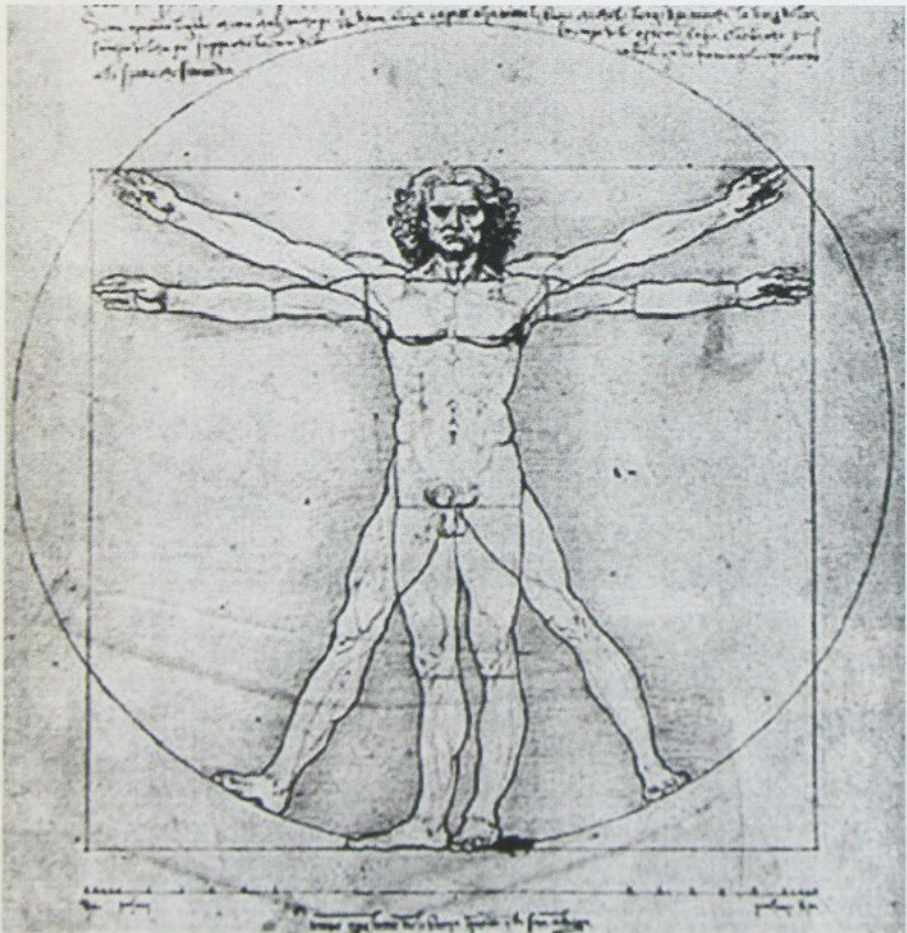
Test yourself

1. What can explain quite radical changes in the worldview during the transition from the ancient world to the European Middle Ages?
2. What are the essential features of the Medieval Christian philosophy?
3. How can be explained the existence of philosophy in a society with a total domination of religion? What functions did philosophy fulfill there?
4. What formula was used to explain the place of philosophy in the spiritual life of the Middle Ages?
5. Name the main trends of Christian patristic and outline its role in asserting the Christian worldview.

6. What is common and different between scholasticism and mysticism?
7. What was the relation between Platonism and Aristotelianism in the medieval philosophy?
8. What was the essence of the discussion between the Nominalists and the Realists in the period of the High Middle Ages?
9. Outline the meaning and significance of the concept of the "double truth" in medieval philosophy and submit its version.
10. Is it possible to characterize scholasticism as an exclusively negative phenomenon in the history of philosophy?

THEME 5. PHILOSOPHY OF THE RENAISSANCE AND THE PROTESTANT REFORMATION

Due to the accumulation of knowledge, the expansion of the horizons of social experience and the crisis of the medieval worldview in the XIV-XV centuries Europe has entered a new historical period – the Renaissance. In a number of European countries, it stimulated the emergence of the phenomenon of the Reformation – a significant revision of the place of religion in society and the relation of man to God. It was a significant new worldview vision: acquired the values of knowledge of nature and earthly human acts, gradually were formed the principles of classical science, significantly increased the significance of the single individual. The Renaissance, like the ideas of the Reformation, contains elements of the Middle Ages and embryos of the processes of the Early-Modern time.



Material layout (the logics of explanation):

5.1. The notion of "Renaissance" and the characteristic features of the spiritual life of this time. Renaissance and Reformation.

5.2. Leading trends in Renaissance philosophizing: humanism, Platonism and philosophy of nature.

5.3. Ideas of the late Renaissance and the Reformation.

Key terms and notions

MACROCOSM AND MICROCOSM are the notions that denote the fundamental guidelines of the European worldview of the Renaissance: macrocosm is great world, the universe; a microcosm is a small world or a person. These concepts are relative: the microcosm is the concentration and identification of the properties of the great world, and the latter is related to the qualities of man.

ANTROPOTSENTRIZM is a position that was the logical consequence from the understanding of the relation between macrocosm and microcosm in the Renaissance period: since the mind in a bright form is inherent only to the man, then the qualities of the world are concentrated in man, and through man go into revealing and awareness; so a man appears to be the center of the world and concentration of its qualities.

THE SYMPATHY IN THE WORLD – according to ideas of many Renaissance thinkers, the mutual attraction of all things and phenomena of reality that is based on the fact that the world is permeated and united by the energy of a single world soul.

SOLA FIDE is the statement from St. Paul's writings, which in translation means "Only by faith" which was laid by M. Luther in the basis of a new, Reformation understanding of man in his relation to God.

INDIVIDUALISM is a new principle of the approach to man introduced by the Renaissance and the Reformation: the Renaissance called for a man to improve himself as a person, and the Reformation - to realize himself as being in direct relationship with God.

PANPSYCHISM is a position that gives the soul to all the phenomena of the world, since the very world soul is the source of life and activity of the cosmos; Because of this, stars, planets, minerals were considered as inspired beings.

5.1. The notion of "Renaissance" and the features of the spiritual life of this time. Renaissance and Reformation

The crisis of the medieval worldview, as well as the course of socio-cultural processes of the late Middle Ages, led to qualitative changes in European culture. These changes were related to the growing importance and authority of cities, an increase in their importance both in the economy and in the spiritual life of society. In the XIV-XV centuries cities have become centers of commerce, production activities, education, science, spiritual searches. They were the centers of forming of the new worldview, a new vision of man and his possibilities. A vivid example of this tendency was shipping. Here there were developed interest and taste for distant sea expeditions, in which people increasingly showed their autonomy and research opportunities. It increased criticism of religious dogma, especially in the aspect of its divergence with the real practice of society, the life and activities of representatives of the clergy. All these processes in a particularly concentrated form appeared in Italy in the XIV-XV centuries, where the Renaissance had appeared. In the XV-XVI centuries in central and northern Europe social and cultural developments have produced phenomenon of the Reformation.

The Renaissance didn't reject from the original provisions of the Christian worldview, it only changed its emphasis, but here there were some social phenomena that fully manifested themselves in the next historical epoch.

Therefore, many historians and philosophers consider the Renaissance to be a *transitional era*. The external sign and the reason for the name of the era was the massive enthusiasm at that time connected with the ancient culture, which appeared to the cultural community as consummate samples of human self-expression. But with all that, the main figures of the era understood that it was impossible to return to the past. **Therefore, this era to some extent revived the ancient culture and on its samples tried to rehabilitate the fullness of man's life manifestations.**

The new item that appeared in the Christian world-view during the Renaissance was the emphasis on the values of the nature and the earthly life of man. Thinkers and philosophers of that era proceeded from the fact that the world and nature, given to a man in his perception, are the reasonable creations of God, and therefore it would be meaningless to turn away from them. So, the knowledge of the world enables man to join to the higher wisdom embodied in creation. Hence, it is understandable the desire to penetrate into the internal laws and forces of nature, the inventions, the cult of mathematics. The process of creation is continued by a man; therefore, he is able to

grasp it and to create, imitating the Creator, even to compete with God in the creative genius. So the process of God's creation proceeds through man's activity. From these ideas appeared the "titanism" of the Renaissance - the rise of man to the level of God in his possibilities and actions. It was during the Renaissance that thinkers drew the general attention to the fact that a man lives in an artificial environment created by him. Since a man inherits from God this His first quality, he is intended to create, so - he is firstly called to create himself as a person. On the basis of such a vision and understanding of man, the European *individualism* and boundless *activism* originated, and, according to some contemporary thinkers (Y. Bochenski, R. Guardini) the consequences of them were the ecological crisis and the total interference of science in all spheres of life.

This understanding of man in his attitude to the world and to himself caused also the fact that *now from a man began the counting of any measurements of entities*. Nature is imbued with God (*pantheism*), but it appears to man as an object; and although the latter has its secretive depth, it can be defined in formulas and calculations. The aesthetic value of reality in the vision of the Renaissance man is complemented by engineering computation and accurate calculus.

Glorifying man, the Renaissance thinkers were shocked by the realities of social history, because in reality, creative activity of man had carried not only positive effects but also negative ones. Therefore, it was during the Renaissance that the activities of the Pontifical Inquisition became very active; a well-known legend about Dr. Faust was created, who, in pursuit of special knowledge and abilities, sold the soul to the devil, what is the most disgraceful act for a man, equivalent to treason to God. For a certain time *Faustian spirit* - the spirit of the desire to know anything and at any cost - became a symbol of the European spirit. Consequently, the Renaissance was not a calm, balanced period, rather the opposite: it was a controversial, stormy and contrasting epoch, the spiritual seed of which was heterogeneous and sown not only locally but also far beyond its time and space of its boundaries.

In the brightest form, the Renaissance was found in Italy, and later in France, Netherlands, and Germany. As for other countries and cultures, there is the reason to speak about *the Renaissance tendencies in their development*, that is, about their natural return after spiritual rigor, severity and asceticism to a full-blooded, more cheerful, objective vision of the world and human self-assertion.

In some European countries (Germany, Switzerland, the Netherlands), the general tendencies of raising a man, bringing it closer to the role of the organizer of his own life, were manifested in the form of the *Protestant Reformation*, the

movement and ideas of which proclaimed the necessity not only to change the accents in the traditional *Christian worldview but also to change radically the way of life of the people*. The Reformation not only put forward certain provisions that were contrary to some of the establishments of the Roman Church but also changed the relationship between church and social life: it removed the cumbersome system of church institutions and the hierarchy of priests. From the point of view of the Reformation leaders, a man in his relationship with God does not need mediators, and therefore the Church, with its hierarchy, only distorts the true essence of Christianity. According to some researchers, the Reformation led to the final destruction of the feudal medieval society. We note that the Renaissance was inspired by the spirit of intellectual aristocracy, while the Reformation gave rise to broad social movements. It is easy to see in such considerations certain consonants of the Renaissance: it is a significant increasing of the role of individuality and his direct responsibility for the events of life and their consequences.

5.2. Leading trends in Renaissance philosophizing: humanistic anthropologism, Neo-Platonism, philosophy of nature

In the development of worldview and philosophical ideas of the European Renaissance, it can be seen a tendency of *the transition from the ideas of early humanism (XIV century.) to the ideas of the philosophy of nature (the end of the XVI - the beginning of the XVII century)*.

In the development of Renaissance philosophy, there are three periods:

- humanistic (anthropocentric) period: ser. XIV - Sir XV century;
- Platonic (ontological and pantheistic) period: sir. XV - the first third of the XVI century;
- philosophy of nature: the second half of the XVI - early XVII century.

The emergence of humanistic anthropocentrism has been made by prominent poets and thinkers of Italy *Dante Alighieri (1265-1321)* and *Francesco Petrarch (1304-1374)*. *Dante's* reasoning is aimed at substantiating the value and significance of earthly life of man. The essence of human existence is freedom of the will, and the latter can be fulfilled only through real earthly deeds. For man the most valuable is what he has gained himself, as his earth actions determine his eternal being after death. Human efforts can lead to the harmony of his qualities and to the approaching of a man to God, because God is the embodiment of perfection and absolute harmony.

Francesco Petrarch (1304-1374) strongly opposed scholastic formalized education. He highlighted the so-called "*Studia humanitatis*", that is, *the complex of studies and reflections on man*. The first subject of reasoning for the spirit is God, but

the main thing for a man is to glorify himself with earthly acts. Hence the protest against the following to one line of life or one tradition, as well as the admiration before antiquity, which, according to Petrarch, gave man the opportunity to be sincere in his various manifestations.

This line of elevation of human dignity in its terrestrial, natural dimensions continued and developed by the pupil of *Petrarch Coluccio Salutati* (1331-1406), *Poggio Bracciolini* (1370-1459), *Lorenzo Valla* (1406-1457). In particular, *Poggio Bracciolini* has emphasized that something that is inherent to nature is not subject for condemnation. *Lorenzo Valla* argued that high knowledge should be at the same time useful; and that real being is inherent only to individual real things that can be perceived and are suitable for operation. *Giannozzo Manetti* (1396-1459) in his work "*On the dignity and superiority of man*", glorifies man as the highest creation of God. The special attention of the humanists attracted *the idea of the correlation between the macrocosm and microcosm*: the microcosm was understood as a person who was in all significant items symmetrical to the great cosmos. Every way glorifying the physical and mental perfections of man, humanists of the Renaissance considered him fundamentally equal to the natural world, but manifested through reasonableness. That is why human beings were simultaneously a micromodel of cosmos, and a way to its cognition and understanding.

Consequently, the Renaissance humanism had a brightly manifested *anthropocentric* character. Humanists justify the earthly nature of man, caring for the harmony of human qualities and characteristics.

These motives also can be seen in the works of representatives of the Renaissance Platonism (sometimes – Neo-Platonism). Thinkers of the Renaissance contrasted Plato to Aristotle (who was canonized during the Middle Ages); it was presented in the works and interpretations of the Neoplatonists. One of the brilliant Platonists of the Renaissance was Cardinal *Nicholas of Cusa* (1401-1464), who considered God the only beginnings of things, but distinguished God in his manifestations and essence, which is unspeakable. Detection of this essence can be only symbolic. As an essence, God appears as an opportunity of everything, but in a folded form. The world, accordingly, is the unfolded nature of God. Such a merger of God with the world was called *pantheism*; pantheism was unacceptable for official Christianity, since it threatened with turn God into a variable and plural essence. *Nicolas of Cusa* considers nature as a divine book: it is possible to read this book and gain knowledge about divine manifestation, but the essence of God can be understood only through faith. Since the essence of God is inexhaustible, the creation of the world goes on eternally. Hence it follows that the Earth can't be the center of the universe. But man is the focus of nature, because in man all natural possibilities are

reduced to the maximum degree. Therefore, human nature is sovereign. If a man would be able to overcome his limitations, he could have become at the same level with God.

Even more famous in the Renaissance was *Marsilio Ficino* (1433-1499), who was, as the most researchers consider, the true beginner of the Renaissance Platonism. In the villa, given as a present to him by Cosimo de' Medici, *Marsilio Ficino* founded in Florence the new Platonic Academy. In addition, Ficino translated the Code of Plato's works of into Latin, adding to it the works of the Greek, Byzantine and Alexandrian Neo-Platonists.

The world of reasoning Ficino appears in the hierarchy of forms of being, where extreme manifestations are single and multiple. In the center of world dynamics there is a world soul, which is a bond, a chain of the world. Therefore, life permeates the whole universe, provides its harmony, decorating harmony and perfection. As a result, everything in it feels mutual attraction. We note that the concept of the world soul was not accepted by official Christianity, because it spread the concept of the soul beyond the limits of man and rejected its individualized essence. The famous disciple of Ficino was the Florentine Earl of Pico della Mirandola (1463-1494), according to which man's perfection is not provided, but she can achieve it. That is, a person is an entity that is in the making; a person becomes what she creates from herself.

It is interesting to note that the Renaissance Platonism was fond of mysticism, reducing the origins of ancient Greek wisdom to Zoroaster (the Persian prophet), widely using the ideas of hermetic mystical treatises (texts of the so-called "Hermes Trismegist"), and others. Propagated the ideas of theurgism - a magic based on supposedly penetration into the secret laws of the universe.

Another direction of the Renaissance philosophy - natural philosophy, that is, philosophizing, aimed at understanding the nature of nature and the universe. One of the first natural philosophers of the Renaissance was the famous universal artist *Leonardo da Vinci* (1452-1519) - an architect, fortifier, meliorator, mathematician, mechanic, engineer, painter, and thinker. The emphasis on Leonardo's philosophical reasoning lies in the fact that the world is the product of God as a great master and inventor. Therefore, the task of man is to understand nature and to imitate the Creator's invention. The basis of cognition is experience and the beginning - a feeling, among which the first is vision, because it plays an initial role in the accumulation of personal experience. On the basis of experience unfolding considerations can be verified by experiments. At the same time, mathematical

computing provides the greatest certainty to knowledge, since mathematics and geometry do not know the qualities and can be applied to the knowledge of any things. A remarkable trace and far-reaching results left in the naturalistic philosophy of the Renaissance *Nikolas Copernicus* (1473-1543), whose work "*On the Cycle of Celestial Spheres*" initiated revolutionary changes in the scientific picture of the world. Philosophy, according to Copernicus, seeks the truth as it is accessible to the human mind. The world of nature is the first object of knowledge; therefore, it is necessary to engage not in scholastic arguments, but in the knowledge of the world.

Approximately in the same direction, the ideas of the renowned scholars and naturalist philosophers of the Renaissance, such as *Girolamo Cardano*, *Andrea Vesalius*, *Miguel Servet*, *Andrea Cesalpino*, developed.

At the turn of the XV-XVI centuries the processes characteristic of the Renaissance are spreading almost throughout Europe: from England to Switzerland, from the Pyrenees to Hungary and Poland, to some extent affecting Ukraine (Ruthenia). The center of humanist movement transited to the north of Europe. First of all, there are such personalities as *Erasmus of Rotterdam* (1469-1536), *Thomas Moore* (1478-1535), *Pierre de la Ramos* (1518-1572). During this period, *Nicolo Machiavelli's* (1469-1527) activity was also deployed, who, on the one hand, was considered a theorist of political immorality, and on the other hand, he was the founder of revolutionary ethics. According to Machiavelli, Christian moral standards are good, but impossible for real life. Therefore, it must be understood that the fate, circumstances and living conditions are inexorable; they can only be opposed to courage, power, and pressure. Machiavelli urged the princes, for the sake of the common good of the state, not to stop at any crime, knowingly to use cunning and insidiousness, believing that only such great goals and intentions could be realized. As we see, it also sounds the motives of individualism, acquiring, however, a rather peculiar direction.

5.3. Ideas of the late Renaissance and the Reformation.

In the XVI century in the philosophical thought of the Renaissance, signs of an ideological crisis begin to manifest themselves. In the arguments about the nature of man, the motive of the tragic fate of man and the impossibility for her to change the course of their own lives are becoming more and more tangible. These moments were clearly manifested *Angelo Manzolli* in the work "*Zodiac of Life*", printed in Venice in 1534. The world in Manzolli's arguments appears to be endless, since the creative energy of God is inexhaustible. The emphasis on the omnipotence of God makes it possible for Manzolli to conclude not only about the infinity of the world, but also the possibility of the existence of other planets inhabited by living

beings: God, he states, does not create the world for us, but for ourselves. Since Manzolli is deprived of a special dominant position in the world as a man, the social life of the philosopher is deprived of inner harmony, on the contrary, violence, hypocrisy, and robbery prevail here. What contradicts the author of the "Zodiac of life"? Human freedom and the choice of life path.

Dramatic motives in assessing the position and essence of man are further enhanced in the works of the French humanist Michel Montaigne (1533-1592). The focus of his "*Experiences*" is ordinary person; the path to cognition of man lies through self-examination, in which one must rely on the mind and cast doubt on it. If, for example, we are not able to comprehend God by reason, then we do not need God's knowledge, because intuition does not provide reliable knowledge and can't make a person better. The study of the same religions shows that they all have a principled unity and are based on customs; these customs are necessary for the regulation and consolidation of social ties. In fact, God manifests himself as a necessity that prevails in nature. This need is the same for everything, and therefore there can be many worlds. Since there is no definitive and reliable knowledge and it can not be, manifestations of people are infinitely diverse: from grandeur to meticulousness, from self-denial to arrogant pomp. But one should understand that man, like everything else in the world, is subject to natural laws. Therefore, life is nothing more than an art worthy of preparation for death. The value of life, according to Montaigne, is determined not by its duration, but by its specific content. So, you should always remember the death and at any time ready to meet it. General trends in the spiritual life of the era have affected the fact that in the late Renaissance reigned natural philosophy.

Among the representatives of this area, it should be noted, first of all, *Bernardino Telesio* (1509-1598), who insisted that the knowledge of man should be directed to the bodily essence, because in the world there are no forces or entities that are not related to physicality. Accordingly, a person must rely on reason and sensation when they reach the obvious in knowledge. Hence the following conclusion: the knowledge of God lies outside the natural mind of man.

Undoubtedly, "star of the first magnitude" of the natural philosophy of the late Renaissance is Giordano Bruno (1548-1600). The life of this genius of rebellious spirit was restless and changing: he often changed his place of residence. In 1592, Giordano enters the Prison of the Pontic Inquisition. February 17, 1600, Giordano burned in Rome on the Fields of Flowers.

The original category of reasoning Bruno is the only one, which is identical to the Being as a coincidence of essence and existence. Matter of the universe is the light, which is the unity of possibility and

reality, continuous relevance. In the folded form the matter appears as darkness. Expanded matter is embodied in a minimum - an atom with maximum potency. The activity of matter is caused by the world soul, which permeates and spiritualizes everything, becoming the beginning of life; The latter finds its manifestation in the forms of plants, animals, intelligent beings. The universe has no center and is uniform in structure and structure. Stars in the Cosmos can be sunshine with planets on which intelligent beings can live. God, according to Bruno, is identical to nature and represents itself as a collection of laws of the universe (pantheism). A kind of hierarchy of levels is created by Giordano Bruno in the field of cognition. Cognition begins with the feeling that gives us things and images; the images pre-arranges the imagination, and the rationale deduces from them the general; intelligence, the next step, translates knowledge into the rank of thinking, and mind denotes the reach of the original unity of being, that is, contemplation of God (intellectual intuition).

In man Bruno put forward the soul, but the soul is not separated from the body, but uses it. The path to human power opens the so-called "*practical magic*" - the imitation of creation. "Practical magic" is necessary for a person in earthly life, where a person is asserted through action in labor. As for the afterlife, if it exists, then it does not look like earthly life, but our life is unique and unique. Therefore, we must appreciate it; we must courageously overcome all the inconveniences and disappointments for the sake of convergence to a higher understanding of the world. Bruno also glorifies human cohabitation, subject to the law of general utility. And religion is more likely to be needed to manage barbarous peoples.

Consequently, the philosophical views of Bruno were a peculiar condensation of the philosophical ideas of the Renaissance.

The Renaissance at that time had already shifted the bridge to the New Time and transferred the historical and intellectual baton to the new era. This can be seen on the example of *Galileo Galilei's* ideas (1564-1642). The nature of Galileo is no longer filled with mysterious forces, and not even an inspirational matter, but a set of laws that can be recognized through experiments and mathematics: "**The letters of such a book (the books of nature) are triangles, circles, balls, cones, pyramids and other mathematical figures**". Based on such assertions, Galileo for the first time has clearly spoken about the "primary" and "secondary" qualities of things: "I do not think that to excite us the sensations of taste, smell and sound from external bodies, we require something other than size, number and slow or fast movements. I believe that if the ears, tongues and noses suddenly disappeared, then the shape, number and movement would remain, but not the smells, tastes and sounds». According to

Galileo, *the primary qualities are related to geometric-mathematical measurements of things, and secondary – with the peculiarities of human structure*. The Galileo's path leads to classical mechanics, including classical science in general.

In the XVI century Renaissance trends and trends were interwoven with the Reformation, a broad movement in some European countries for the fundamental change of the role of religion and, in particular, the Catholic Church in individual and social life.

The initiator of the reform movement was the German priest *Martin Luther* (1483-1546), who, after long quest, hesitancy and doubt, made bold slogans that the Catholic Church headed by the Vatican usurped the right of every person to be in direct contact with God. Numerous hierarchies of priests sanctioned a petition for a man and even her posthumous destiny (indulgence). Based on his knowledge of the Scriptures, M. Luther proclaimed that every person is in direct and intimate; in essence, ties to God, and no one can interfere with them. Luther considered the decision of many church types of council only to the Church's desire to broaden their rights, and therefore called for the true acknowledgment of the true Word of God set forth in the Bible. Luther stressed that God acts directly in every human being, provided that his true faith is fulfilled, and that is why faith is crucial to the fate of man, and not to righteous deeds or donations to churches and monasteries. Hence, we see the orientation of M. Luther to the slogan "*Only by faith!*". True to the faith, Luther interpreted as the most precious sacrifice that man can bring to God. However, the Bible also manages the person for persistent work, righteous actions. Finally, faith and the fulfillment of the commandments of God rely on every person, and not on the Church. M. Luther's ideas were taken up by the Swiss reformers *J. Calvin* and *W. Thompson*. Consequently, the slogans of the Reformation were aimed at appealing to an individual, on the awakening of his spiritual, but also of business energy. *Therefore, the ideas of the Reformation are considered as one of the prerequisites for the approval of bourgeois individualism and business activity*. On the other hand, the Reformation demanded rigorous piety, and therefore, posing as a revolutionary phenomenon, from the very beginning was burdened with conservatism and even religious fanaticism.

The Renaissance and the Reformation were in a difficult relationship. M. Luther's famous polemic encounter with Erasmus of Rotterdam on free will and divine determination of fate: Erasmus insisted on the decisive significance of free will, and Luther defended the position of sin and the inability of man to decide his own destiny; we had to rely on God's grace. It is believed that the combination of humanism and reformism was sought by a friend of M. Luther *F. Melancton* (1497-

1560): he believed that the Renaissance calls for in-depth self-improvement corresponded to Luther's calls to work within his soul.

Summary

The ideas of the Renaissance focused on the problem of the correlation between a man and the world, that is, around the problem of the ratio of macrocosm and microcosm. But in this relation in the era of the Renaissance, the man came to the fore in the aggregate of all its qualities, in its earthly dimensions. At the same time, a man was organically incorporated into the world.

As a result, the Renaissance worldview acquired pantheistic and pansychic rice. Anthropocentrism, pantheism (though, in specific forms of Platonism), pansychism and hypocrisy dominated the meaningful perception of the world in the era of the Renaissance. That is, the world was perceived and understood in its focus on the living, active actions of man, in his spirituality, dynamism, and internal unity.

The European Renaissance was interwoven with the Reformation - the church and social movement, which tried to return to authentic Christianity and significantly change the social structure and social functions of the Church. The Renaissance and the Reformation awakened the human individual initiative, and therefore they were a prerequisite for a new historical epoch.

Test yourself

1. What is the European Renaissance? What exactly revived in this historical epoch?
2. Is there any reason to consider the Renaissance as an era of free-thinking and atheism? - Argument your answer.
3. What changes have the Christian outlook in the Renaissance era experienced? Can these changes be considered a denial of Christianity?
4. What historical evolution has the philosophy experienced during the Renaissance? What philosophical trends and attitudes were characteristic of this historical epoch?
5. Outline and explain the internal contradictions of the philosophy of humanism. What did humanists consider as the main human task of life?
6. Why was Aristotle's authority ousted in the Renaissance to return to Plato? What provisions of the Renaissance Platonism did not correspond to the Christian worldview?
7. Outline the main ideas and historical trends in the development of Renaissance natural philosophy.
8. Try to isolate the common and excellent in the positions of the outlook of the Renaissance and the Reformation, draw conclusions.

THEME 6. PHILOSOPHY OF THE MODERN TIME

Philosophy of the Modern Time was a fundamentally new level in the development of European philosophy: it developed in dialogue with the experimental science that arose precisely at that time. Because of this philosophy achieved a new level of detailing of its own problems, became more differentiated and branched, and therefore - more systematized. The national philosophies had emerged, as well as new directions of philosophical knowledge, such as epistemology, anthropology, methodology, philosophy of law, history of philosophy, etc. The philosophy of the Modern Time preserves its cultural, historical and heuristic significance until our days.



Material layout (the logic of explanation):

6.1. Socio-cultural and spiritual processes in Europe of the Modern Time. Peculiarities in the development of the new European philosophy.

6.2. Ideas and concepts of cognition in the philosophy of the Modern Time.

6.3. Ontological and anthropological ideas in the philosophy of the Modern Time. Understanding of social processes and the "age of the Enlightenment".

Key terms and notions

DEISM is a worldview position in the philosophy of the Modern Time, according to which God creates the world, gives it an active impulse, but no longer interferes in its functioning.

COMMON SENSE is an intellectual reference point for a person of the Modern Time - a type of human worldview and intellectual activity when it is based on three "pillars" of justifiable thinking: based on facts, clear and distinct logic and life activity.

INDIVIDUALISM is position that recognizes the increasing role and significance of an individual in matters of life-formation and realization of social functions: as a result of the decline of traditional patriarchal relations of the previous societies, and also as a result of the increase of real opportunities of man, it has now been argued that one person is individually and fully the subject of social life.

MAN-MACHINE is a new understanding of man, widespread in the era of the Modern time, according to which the human body is a complex machine, but in his spiritual qualities man is more than a machine.

METHODOLOGY is an epistemological and world-view orientation in the philosophy of the Modern Time, according to which the only justifiable knowledge can be acquired only by the science and the main task of philosophy, is to develop and justify the true methods of cognition.

MECHANISM is a world-view that understands the world as a super-complicated, huge, but clearly aligned mechanism like a clock; everything in the world is also comprehended through the notion of a mechanism.

6.1. Socio-cultural and spiritual processes in the Early-Modern Europe and peculiarities of the new period of European philosophy.

In the period of the Early-Modern Europe, *the foundations of contemporary industrial society were formed*. This period covers the period from the XVII century until the end of the XIX century, but the philosophy of this period ends with the first third of the XIX century. In social terms, this was the period of the formation and establishment of *bourgeois social relations* in Europe. Towns became the leading centers of social life – of productive, cultural, socio-political activity of society. Here various forms of industrial activity began to develop (the word "*bourgeois*" means from fr. - "*a citizen of the town*"). This led to the emergence of machine production, which revolutionized all human activities. According to the changes in activity, there were changes in social relations: the dependence of man from the social hierarchy, of the "big family" disappeared, but instead of it, a free, *autonomous individual* appeared (that is the basis of the phenomenon called "*bourgeois individualism*"). **The era of geographical discoveries** was coming to an end, but the type of self-active personality, generated by it, finds new and new spheres of application. This was also *the epoch of bourgeois revolutions*, which took on the mission of radical change of all spheres of life, and also it was the era of the formation of *the national states*, many of which exist till today.

In the sphere of economy market relations were formed, and this was also one of the most important spheres for the manifestation of an individual initiative. There appeared secular art, the first newspapers and magazines, the urban transport. The novel was born as a literary genre; opera became popular and widespread, modern theater, architecture of mass buildings and industrial architecture were developed; the national Academies of sciences had appeared. All this involved significant changes in the spiritual life in general and in the worldview reference points of man in particular. The development of shipping, industrial, and then – machine production, urban growth and social dynamics led to the rapid development of the scientific knowledge. Accordingly, the attitude to religion changed: now, the public opinion leaves only the moral education under its care. The first completed and experimentally proved scientific theory appeared – it was the Newton's mechanics. Its influence over all aspects of life was enormous: the ideas and principles of mechanics were so widespread in various spheres of social life, that eventually aroused the so-called "mechanistic" worldview, when nature was understood as a grandiose very complex mechanism, and all phenomena somehow were reduced to the

phenomena of mechanics. It is in this era that the notion "man-machine" appears, and processes of life were seen as varieties of mechanisms.

Finally, all these changes have led to the idea that *one, single individual gradually becomes the main subject of life activity*; that is, he himself can organize his own life. What is the basis of an individual in his ability to build alone his own life?

- *First*, on his *activity*; the slogan of the era was the thesis "Under all circumstances, it is always better to act than to do nothing".
- *Secondly*, the individual now relies on *the thinking of "common sense"*, which includes two points in its content: *to lean on clearly observed facts* ("It's better to see something once than to hear for a hundred times") and *to clear and understandable logic*.

The world is now considered by a man primarily as an *object* at which human activity is directed, and the man himself - as a *subject*, that is, as the initial autonomous point of activity. The slogan "**Knowledge is power**" became indicative of the era. Finally, in the spiritual world of man in the XVII-XVIII centuries penetrated the ideas of progress, the energetic aspiration for the future.

Significant changes in the development of philosophy.

- ☑ *First*, philosophy began to develop *in dialogue with various sciences* that were actively formed and evolve in this era. In this regard, a significant place in the philosophical quest is to develop the correct method of comprehension of the truth. *Philosophy gradually lost the status of "science of all sciences", but became a science alongside with other sciences.*
- ☑ *Secondly*, the philosophy of the Modern Time passed significant internal *differentiations* (divisions): there were *national and regional philosophies*, which used not the only Latin language, but national languages; some new philosophical disciplines were formed, such as epistemology, anthropology, philosophy of law, history of philosophy, methodology, etc.
- ☑ *Thirdly*, the rapid growth and branching of philosophical knowledge logically required a new level of its *systematization* – the so-called "philosophical systems" were formed, quite typical for this era; sometimes the philosophical teachings of the Modern time were called "systems of philosophy".

So, an outline of the life changes in Europe of the Modern time has witnessed that it was indeed an era of innovations, qualitative changes and shifts in all spheres

of life. This, in particular, was manifested in the fact that it called itself the Modern Time.

6.2. The main ideas and conceptions of cognition in the philosophy of the Modern Time.

The first philosopher of the Modern Time was the lord chancellor of England Sir Francis Bacon (1562 - 1626). In his writings, he foresaw an extremely important role of science in the further development of society. F. Bacon considered that the main task of philosophy is to develop *a method of cognition*, which would highly increase the efficiency of science. **The cognitive program of F. Bacon included critical and positive parts.** The critical part was aimed at getting rid of the shortcomings and obstacles of the previous philosophy. F. Bacon remarked that the formation of true knowledge is impeded by the so-called "idols of mind", which are accumulated in the history of cognition. He offered a *new method for producing knowledge*. Using allegory, he argued that the method of achieving truth is a way of acting of a bee, which, unlike an ant that only collects everything (in science, it is the gathering of facts), and a spider that pulls a web of itself (in science it is the derivation of knowledge from the mind, from purely logical constructions), sits only on certain flowers and takes from them the most valuable.

F. Bacon defended *the experimental way of cognition in science*, called for reliance on facts, on an experiment. He was one of the founders of the *inductive method of cognition*, when *from the observation of individual phenomena there is a transition to the formulation of general ideas and laws, from judgments about individual facts - to general judgments about them.* The undoubted benefit of such a method, the effect of its application is, according to F. Bacon, in ability to see the world "as it is given to us, and not like that what will be prompted to everyone by his thinking".

F. Bacon was a supporter of *the empirical path of knowledge*, which involves an analysis of the results of the experiment, so he wanted to develop such cognitive procedures that would enable the transition from facts to the explanation of phenomena.

To this aim, he proposed to make *three types of tables*: (1) a table of the presences – it contained certain phenomena that always accompany the ones we are investigating; (2) a table of the absences – there must be recorded cases where certain accompanying phenomena disappear; (3) a table of degrees – cases when together with the change of parameters and values of certain phenomena there are some accompanying changes.

It should be said that this kind of guidance for scientists was fully justified, and to a certain extent, they are still the guidelines for the first steps in science.

The French philosopher, physicist and mathematician *Rene Descartes* (1596-1650) in the question of the method of science took the opposite position. R. Descartes belonged to rationalists, who believed that empirical experience has a changing, unstable nature. So, **he affirmed that all our knowledge of things depends on the activity of reason.**

Therefore, one should assume the presence in the mind of three types of ideas: 1. Innate ideas; 2. Arising from sensory experience (factitious ideas); 3. That person formulates himself (adventitious ideas). Thus, the philosopher, following Socrates and Plato, postulated the presence in the mind of certain ideas inherent to it by its nature. According to Descartes, there are such innate ideas as idea of God, idea of being, idea of number, idea of length, idea of corporeality and structure character of bodies, idea of free will, idea of consciousness and axioms of logical judgment. But these ideas a man can find in the intellect not immediately and not simply: at first, he spontaneously acquires certain knowledge in the flow of life, and can be content with such knowledge during all life. However, a critical approach to knowledge can prove that spontaneously acquired knowledge is unreliable.

Scientific knowledge must be reliable, and therefore it can't occur spontaneously. According to R. Descartes, *it is necessary to move from the spontaneous acquisition of knowledge to their conscious production.* And conscious knowledge requires a method of *deduction* – the *withdrawal of partial ideas from the initial ideas of the mind.* R. Descartes considered deduction the only reliable method of cognition, since, in his opinion, it always happens almost coercively and it can properly be carried out even by "minds, extremely unreasonable". But for this it is necessary to have indisputable initial ideas, which endure the verification of systematic doubt. R. Descartes explains this in next way: I can doubt in everything, but not in that I doubt; but when I doubt I think; hence follows the famous thesis of the philosopher "*Cogito ergo sum*" - "*I think, therefore I am*". Descartes was convinced that nobody would be able to refute this thesis, or even shake it, because it captures the very first moment in the activity of the mind – its self-fixation in a state of consciousness, but it don't exist any cognition beyond the mind that is opened to itself.

The thesis "*Cogito ergo sum*" supposes that first, we moved in the field of knowledge uncertainly, without reliable foundations, but here we had

come to an indisputable position. Now our movement becomes fundamentally different: since we have a reliable starting point, we move further confidently, adhering to the requirements of the method for true cognition, it means, taking into knowledge only something obvious and true.

Consequently, Descartes with his thoughts fixed some important conditions for the constitution of knowledge. Such conditions are: (a) the transition from spontaneous knowledge to the critical and conscious; (b) finding of the reliable foundations for the movement of thought; (c) maintaining the thought in a state of active self-fixation, that is, intellectual attention and concentration.

Having introduced his thesis "I think, therefore I am," R. Descartes first determined the condition according to which a person can appear in the definition of *the subject of knowledge*. In order to have the status of a subject, a person should be the starting point for the deployment of his own actions and for this a person must find something in himself that is produced exclusively by him.

In *the ontology*, R. Descartes divided the world into two separate substances – the material (its feature is the length) and the spiritual (its feature is thinking). The length is unlimited, so the unlimited also is the universe. The material substance is infinitely divisible, and the thinking one is non-continuous and indivisible. The interaction between substances in the world is caused by the mediation of God, and in the human body occurs through the concrete mediator – a small gland in the human brain, through which the impulses of the spiritual substance are transmitted to the material and vice versa. Consequently, God for R. Descartes becomes the foundation of both the world structure and cognition.

R. Descartes shared the thought of G. Galilei that *only mathematical characteristics of objects can be the reliable basis of true cognition* already because they are simple and obvious constructs built by reason. By these considerations, Descartes introduced in the context of the philosophy of the Modern Time the division of the qualities of things into "primary" and "secondary" ones.

In his reasoning about a man, Descartes believed that in the physical, material sphere man appears as a complex *natural machine*, so all his actions fall under the law of causation, and only thinking takes man beyond the purely natural course of events. *Mind directs man along the ways of truth and proper behavior, but the will, which is not subordinated to reason, causes deviation of man from the truth and from the right way of life.*

It should be noted that the influence of R. Descartes' ideas on the philosophy and general intellectual atmosphere in Europe of that time was quite large; the

authority of his philosophical assertions was amplified by his achievements in physics and mathematics. It is interesting to note that the ideas of R. Descartes for a while were under the prohibition of the Catholic Church. Theologians did not suit the fact that the existence of God was recognized not on the basis of revelations of the Scriptures, but on the basis of the own reasons' reflections; it turned out that the existence of God was made dependent on human reasoning.

F. Bacon and R. Descartes advocated the position of empiricism and rationalism and in some ways absolutized the inductive and deductive ways of cognition. One can put the question: which method of cognition – induction or deduction – is more suitable for science? What should it be the basis of science - facts or logical proofs? - The answer, most likely, is to foresee the necessity both of them: indeed, out of the active mind any cognition is impossible, but the content of cognition is largely determined by the facts. So in the cognition, it is justified to use both of them – induction and deduction.

English philosopher John Locke (1632-1704) became the founder of the *first developed theory of cognition in the philosophy of Modern time*. He believed that innate ideas do not exist, that the mind is initially "Tabula rasa" ("A blank tablet"); there is nothing in it but an ability to be an organ of cognition and thinking. In this way, J. Locke inflicted such conditions on the modeling of cognition, when it was understood not as immediately existing, but was considered in the process of occurrence.

J. Locke believed that there are *two sources of knowledge*: the *perceptions* that give us *simple ideas* (white, oval, sweet, etc.), and *reflection* - the activity of the mind, aimed at comparing and generalizing of simple ideas and formation on their basis of the "*complex ideas*". The philosopher considered that the elemental operation of the reflection is *comparison*: the distinction and the identification. The supreme complex idea for Locke is the idea of substance, which is the broadest notion that orients the human activity on the science. It is interesting to note that the path of the formation of complex ideas, according to Locke, must be coordinated with the experience of human activity. *Since knowledge is based on sensory reflections, J. Locke asserted: "Nothing is in the intellect which was not first in sense"*.

In the process of cognition, we find out qualities of things that are different in character. "Primary" qualities are objective qualities: extension, figure, volume, movement; these qualities are manifested through the interaction of things. Other qualities are "secondary"; they are the result of the actions of things at our organs of

sensation, that is to a great extent a result of the activity of our organism and don't transmit the true properties of things. There are certain differences in the understanding of the "secondary" qualities by different persons, therefore, sensory knowledge beyond the reflection is probable, but not trustworthy.

J. Locke also was one of the theorists of the English educational system, which provides the optimal combination of physical, mental and intellectual development of man. It is interesting that, without rejecting religion, the philosopher reduced its task almost exclusively to issues of moral education. In general, John Locke's philosophy is related to *empiricism*, but there are reasons to believe that this is the empiricism of the *sensationalist* plan (emphasis here is on the decisive role of sensations in cognition), which was further developed in English philosophy.

Criticizing John Locke's philosophical position, George Berkeley (1685-1753) argued that not only the "secondary", but also the "primary" qualities of things have a subjective origin, because we also learn about forms, values, movement of things through the senses. In this aspect, all qualities of things are "secondary" because they are perceived by a person. In the spirit of radical sensationalism (from the Latin "sensus" - a sensation, a position that puts all knowledge in dependence of the senses and feelings), G. Berkeley argued that only a sense can undeniably certify the existence of anything; hence his thesis "**Esse est percipi**" - "**To be is to be perceived**". This thesis transforms human perception into a single source of reality; and logically leads to the position of "solipsism" - a position according to which there is no doubt that only I (the Self) exist as a producer of my feelings, and everything else appears only in my senses, because there is no way to verify that what may exist out of sensation.

It would seem that this is not the effective foundation of existence because human sensations and perceptions are unstable, but Berkeley did not deny this because he believed that the world and reality were reliably stabilized by the divine mind, which all time keeps the world in a state of actual life. The man's mind that produces abstractions can't be a reliable source of knowledge since nothing corresponds to these abstractions in the reality, available to perceptions. Consequently, the senses and the attitude towards God in acts of faith are the basis of our justified attitude to reality.

Consequently, sensationalism leads not only to solipsism but also to the skepticism that the **English philosopher David Hume (1711-1776)** represented in the period of the Modern Time. Skepticism, insisting on imperfections of our senses,

denied their reliability but denied the right to the truth also for the reason. D. Hume directed his reasoning on the foundations of human knowledge and believed that they exist in two forms: in the form of primary representations - clear and expressive knowledge, and in the form of secondary representations - uncertain, foggy knowledge. We get expressive knowledge in the direct perception of reality, and uncertain - in further considerations about perceived. Consequently, *the facts of perception* are the basis of knowledge, and we use logic for the sake of convenience. This is because, according to D. Hume, *there is no direct causal link between given in sensations and the ideas in our mind*: certain sensation can give rise to different, but perhaps opposing, ideas for different people. Consequently, the ideas of reason haven't direct relation to reality, and therefore always appear as probable ones. According to D. Hume, we can use logic only to prove the facts of mathematics; everything else follows from experience. For D. Hume, the practical benefit becomes a peculiar criterion for the truthfulness of impressions and the measure of human morality.

It should be noted that epistemological research of the considered philosophers had great importance for science and for awareness of the cognitive and active capacities of man. Thus, there was no doubt that knowledge consists of reflexive actions of reason and of sensually provided material; that it involves certain intellectual activity associated with experience and doings. To a certain extent, the cognitive possibilities of these elements of cognition were outlined; and an important conclusion was drawn about the impossibility of reducing thought to the adapting of sensory material.

6.3. Ontological and anthropological ideas of the philosophy of the Modern Time. Understanding of social processes and the "age of the Enlightenment".

Philosophers of the Modern Time saw the guarantee of the reliability of knowledge in its systematization. **The Dutch philosopher Benedict Spinoza (1632-1677)** considered that the groundwork of systematic philosophy must be the doctrine of the foundations of the world, that is, about *the substance* (derived from the Latin to "stand under", "to be the basis").

B. Spinoza saw a way that could make philosophy chaste, in the "geometric method" of proof: in the establishment of a series of axioms, on the basis of which theorems are formulated, and then they are proved with logical clarity and single-value. The devotion to such a method shows the adherence of Spinoza to *rationalism*.

In the treatise entitled "Ethics", B. Spinoza argued that the substance must be only one, since by definition *the substance is the reason for itself* that is it can't have any other preceding cause. The substance is single and overall, that means that it has in its content all possible phenomena of reality, including thinking and length, which now, in contrast to Descartes' considerations, appear not as separate substances, but as *attributes* (the first inevitable qualities) of a single substance. This idea allows B. Spinoza to assert that in the universe *God and nature are the same*, that is, *substance at the same time exists as absolute thinking and as the whole reality*.

It becomes clear that in the world, *the order of ideas and the order of things essentially coincide*, and all things and phenomena appear only by different measures of the combination - or *modus* - of thinking and extent. Man is the brightest and most distinct combination of *modus-body* and *modus-soul*. Consequently, in essence, a man appears to be the embodiment of substantive properties, and also can act as a substance, that is, as the self-governing person. This can be implemented only if he will be in a true relation to reality, but human nature prevents him to do this. The will of man does not coincide with reason, because will has other roots; passions and desires are knocking down the man from the path of truth, introducing it into slavery of passions. A man, if he wants to have freedom, must go the way of ascension to the highest type of cognition. **B. Spinoza argued that the most reliable knowledge gives us the intellectual intuition, which allows a person to see everything "from the perspective of eternity", that is, in substantive dimensions.** Only through intellectual intuition a person can overcome the power of passions and harmonize his thoughts and states with the states of substance, which, about what we remind, is both God and nature. On the contrary, the aspiration of a person based on partial things or on the opinion is the basis of delusions and, in the end, of evil.

The German philosopher Gottfried Leibniz (1646-1716), unlike B. Spinoza, emphasized that *versatility, mobility and uniqueness should be considered as characteristics of the substance itself*, and not just external manifestations of the world. Reflecting on the problems of being and cognition, Leibniz developed the doctrine of substance, called *monadology* – the doctrine of the monads as the very first substantive units of reality (derived from Lat. *monos* – single).

He argued that the foundation of the world is an infinite number of substantive particles, which are like atoms because they are indivisible, unique and eternal.

- *Firstly*, monads must be *energetically charged* as they are the source of the mobility of the world.
- *Secondly*, each monad must be *a separate single substance*, possessing essential qualities, but it must carry *information about the state of the*

whole world, otherwise it will not be able to occupy the place corresponding to it.

- **Thirdly**, the monad can't be neither material nor spiritual, but capable of generating both material and spiritual phenomena. Leibniz believed that the monads are *metaphysical entities*, in fact - such units of the endless world space of being as *centers of action, energy, and strength*. In their manifestations and combinations they tend to the formation of spiritual or material entities. Therefore, there are monads-acts (reactions), monads-senses (souls), monads-spirits (or self-perception).

Since each monad reacts to the state of the universe as a whole and at the same time realizes the possibilities of its own activity in a unique way, there can't be two identical monads, or states, or entities in the world, since any movement changes not only the configuration of the monads, but also the state of the whole world.

Thus, Leibniz created another version of the ontological doctrine that presented the world as a dynamic, diverse, but single and coherent one. Such an understanding of the universe provided *the mutual reflection of all things and phenomena in one another*. From this Leibniz assumed that it is possible to create a single artificial language for all trends of science. He also introduced into the logic a new law - *the law of sufficient reason*, which presupposed that each thing had certain grounds for differing from the all others.

Thanks to the monadology, G. Leibniz became one of the founders of higher mathematics. He also tried to realize the idea of creating a single language of science, rightly believing that the scientific language should be formalized.

Let us now turn to the ideas of the European philosophy of the Modern time about a man and society, remembering that at that time a man was mainly understood as a complex machine.

This kind of approach to a man appeared already in the works of R. Descartes, later - of *La Mettrie* in his work "*Man a Machine*", of *Diderot*. The deep and peculiar concept of man in the age of the Modern Time was developed by well-known French physicist, mathematician and philosopher *Blaise Pascal (1623-1662)*. In his work "*Thoughts*" B. Pascal depicts an impressive picture of the human condition in the world: a man is located between two abysses - the abyss of space and the abyss of an infinite division of matter. A person always feels this initial lack of support: anxiety, boredom, grief, irritation and diffidence are his usual states. Having no reliable roots in life, one throws himself into entertainments and intrigues, instead of thinking about his position and his life's destiny.

Pascal emphasizes that the very first beginnings and ultimate items of being are not known to a man; in everything he is midmost, but he tries to draw conclusions based on it, which, of course, he can't support by anything. But the greatness of a man is in *his thinking*. In natural scales, a man is a "thinking reed", one drop of water is enough to kill him, writes B. Pascal, but it surpasses nature by the fact that he can comprehend and receive knowledge about all of it. Only the thought should be worthy, and in *the worthy thinking*, in the opinion of B. Pascal, is "the basis of our morality". This means to think on the verge of being and non-being, on the last bound of sincerity, bringing every reason to the perfection and transparency. In the process of such thinking, one must understand that only God can be his only life support, since, in a relative world, where only the middle statements are accessible to man, a person only in his own spiritual immersion receives an absolute, final, indisputable conclusion.

Later, in public opinion, the spread of B. Pascal's argument in favor of faith in God became known as "The Bet of Pascal". Its content can be expressed as follows: if we do not believe in God and He doesn't exist, we will not win anything and lose nothing; if we do not believe in God, but He do exist, we lose; when we believe in God and He doesn't exist, we do not lose anything; but if we believe in God and He is, we shall win. Therefore, it is always better to believe in God than not to believe in Him.

English philosopher *T. Hobbes (1588-1679)* paid attention to the study of man in his relations with society. T. Hobbes argued that a man by nature is selfish (obviously characteristic of the era is individualism). For the sake of their own benefit, people can deny even geometric theorems. All people seek self-preservation and avoidance of evil, and these factors of life are most powerful. Freedom of human action is achieved by eliminating external obstacles or by agreeing with external factors. In this sense, only something connected with the benefit of the individual can be recognized as moral one. Finally, selfishness generates chaos, total war, so people are fearful, and they enter into *a social agreement* for their own benefit. The *social agreement* concept of T. Hobbes's assumed that people transfer part of their personal freedom to the state and thereby insert their lives in an orderly manner. T. Hobbes considered this common human creation - a state - to be the most difficult and the most necessary thing for people, which was created by culture. He likened the state of the Biblical creature called Leviathan and insisted that people in the state get discouraged and become as if they were the single being. Now moral is that what is beneficial to the state. The functions of the state are to promote self-

preservation of society, to protect private property, to ensure equal rights for all, to promote the enrichment of the members of the state. The best type of state is the monarchy because it rises at the top of the state power a single will, and not an abstract totality, which leads to discord. At the same time, T. Hobbes believed that the initial reason for the state - the better ensuring of the natural rights of concrete people - should be never lost. Therefore, he proclaimed the principle of the rights of citizens and the principle of "everything is allowed that is not forbidden". The philosopher also asserted the right of citizens to appear against the monarch if he ceases to care for their rights and interests.

XVIII century in the history of Europe is often called the "Century of Enlightenment", which was characterized by a steady assurance of the greatness of the human mind.

In the ideas of enlightened intellectuals, the mind appeared as the supreme and only true authority for the cognition and understanding of all human affairs. The whole history of humankind, according to these intellectuals, is just a "preliminary" history. All future history must be based on the principles of the Mind. Reason and reasonableness are based on knowledge therefore the production and extension of knowledge are for these philosophers a matter, worthy for a person and necessary. Harmony, unison in nature, the "continuation" of which is a man, must exist also in society. The guaranty to this must be the spread of knowledge, education, and the most valuable knowledge should be considered knowledge of moral norms.

Famous French philosopher *Baron de Montesquieu (1689-1755)*, advocating the theory of "natural law", believed that every nation lives in a special natural environment, and therefore needs a special form of government: aristocracy, democracy, despotism, or monarchy. The strong state, according to S. L. Montesquieu, must consist of separate and balanced powers - legislative, executive and judicial.

J.-J. Rousseau (1712-1778) argued that the natural statement of a man was the primitive social forms of life when people united into certain equal communities. Equality was violated by the private property, which has led to a stratification of society for the rich and the poor. Inequality of people must be eliminated wisely: every person must have an equal share of ownership. J.-J. Rousseau is known as a supporter of a peculiar social idyll, which should look like the maximum harmony of man and nature. The development of civilization inevitably destroys such harmony, therefore, the progress of science and technology does not enlarge the human happiness and the rise of human morality.

F. Voltaire (1694-1778) defended of private property. He insisted that all people are born as sincere and kind, but entering into social relations distorts and corrupts them, turns them into bad and criminal ones. Thus, it is necessary to change the relationships in society. Reasonably constructed society, according to Voltaire, is a society that gives to a person freedom of speech, involves the unity of the "Me" (the Self) and the public interest. F. Voltaire was a supporter of the expansion of education, reasonableness, elimination of ignorance; he accused in the dissemination of which both the ruling elites and the church. The philosopher appealed to the monarchs and called them to improve the society, but he believed that in a real modern society religion could be useful, especially for uneducated people.

Another French philosopher D. Diderot (1713-1784) promoted the elimination of class privileges and believed that consciousness appeared not thanks to God, but was the result of man's evolution. To similar views was also adherent P. A. Holbach (1723-1789), who believed in the ability of the human mind to study the surrounding world and preferred the activities of outstanding persons in the creation of history. The topic of education was one of the leading in the philosophy of the Enlightenment; so K. A. Helvetius believed that the desire to enjoy life determines the actions of people and acts as a kind of driving force in the development of society.

Representatives of the Enlightenment in Germany were G. Lessing (1729-1781) and J. Herder (1744-1803). G. Lessing was an active fighter for democratic transformations in Germany, for the free development of culture. He insisted on tolerance and dreamed about the times when the enlightened mind would take the place of religion. For J. Herder, the world arose as a gradual process of the formation of the Earth and man. In its development mankind must go to the establishment of humanism as a manifestation of the World Spirit. J. Herder is also known as one of the founders of the *philosophy of history* and *philosophy of culture*. According to his convictions it is a culture that is the most contributed to the formation of man and human society; and historical progress is determined by cultural achievements.

English philosophers of the Enlightenment were under the influence of the ideas of I. Newton and J. Locke. They especially emphasized the role of reason in solving the very first and most important problems of human life, raising it sometimes over the truths of religion. The English philosophers, following I. Newton, supported the position of *deism*, that is, they believed that God was the creator of the world and its fundamental laws, but later the world had to develop on the basis of his own laws. J. Toland (1670 - 1722), S. Clark (1675 - 1729), E. Collins (1676 - 1729), T. Woolston (1669 - 1733), M. Tindal (1653 - 1733) advanced with the advocacy of ideas of free thought and criticism of religion. In the opinion of most of them, the religious and hierarchical interests of the priests have distorted what was valuable in

early Christianity. The so-called *natural religion*, which coincided with reason, was consciously opposed the real practice of religion. Another wing of the English Enlightenment emphasized the role of morality in human life and social relations. Thus, *E. Shaftesbury (1671 - 1713)* believed that the true value of man to is his morality, rather than religious devotion. *F. Hatchinson (1694 - 1747)* considered that the ethical and aesthetic qualities of the man as the natural qualities that God gave him, but considered it necessary to supplement their action with the conscious aspirations of achieving happiness by as many people as it is possible. The representative of the Scottish school *Thomas Reid (1710 - 1796)*, thinking about the norms and principles of human behavior, appealed to the common sense, contrasting it to the confused and deceptive ideas of philosophers. T. Reid formulated the "first principles" of human behavior, which emphasized the moral assessment of only what a person makes according to his own choice and on the basis of reasonable considerations. A person is guilty if he does not do what he has to do, or does what he does not have to do. Consequently, morality holds on the fulfillment of duty.

Thus, philosophers of the Enlightenment comprehended *the problems of relations between a man and society*; the question of how and on the basis of what one can improve a man, his life, his social relations. In these questions, philosophers focused on reason and education; on the overcoming of those factors of life that hindered the development of education and human morality. Philosophers attached great importance to the natural features of man and their development through a well-organized society. But in their arguments clearly revealed an internal conflict: a person depends on society and education; therefore, it is possible to improve a person through the improvement of society. However, society can be improved by people themselves only; the reasoning came to a deadlock.

The contradictions of the Enlightenment in most cases philosophers tried to solve in several ways: (1) through the education and dissemination of knowledge give to each person the pursuit of self-improvement; (2) the appeals to monarchs of different countries and prove them the importance of intelligent social innovations; (3) contribute in every way to the spreading of knowledge, education, moral and culture through the organization of educational institutions, the creation of newspapers and magazines, publishing houses, public libraries. But these social projects have come up at the times of bourgeois revolutions in Europe, which brought not the cult of reason, but the cult of violence.

Summary

Philosophy of the Modern Time, developing in dialogue with science, has paid considerable attention to the method of true knowledge for the growth of the reliability and efficiency of science. This philosophy has reached a new level in the development of cognition problems, in the comprehension of substance as the initial basis of reality, in the study of man and social processes.

Philosophy of the Modern Time has absorbed into its circle all the spheres of human life, demonstrating the broad possibilities of human knowledge. Developing the initial ideas of the classical type of philosophizing, it either exalted the human mind or subjected it to the trial to determine its potential.

Test yourself

1. What were the most distinct and radical changes in the European societies, which were characteristic for the Modern Time?
2. What factors of social life stimulated the spread of science in this era?
3. What scientific discoveries have significantly influenced over spiritual atmosphere of XVII century?
4. What is a mechanistic outlook? What were his basic theses?
5. Outline the components of *common sense thinking* and explain the reasons for its affirmation and its connection with the phenomenon of individualism.
6. Explain how it affected the philosophy that is developed in the period of the Modern Time, its close relations with science?
7. Why F. Bacon and R. Descartes are regarded to one direction of the philosophy of the Modern Time, although they have held opposite positions?
8. Outline the leading topics of epistemological studies in the philosophy of the Modern Time and try to explain the reasons for the spread of English empiricism ideas at that time.
9. Explain, what is the contemporary significance of the two major versions in the ontology in the philosophy of the Modern Time?
- Task 10. Carry out a critical analysis of the original ideas of the Enlightenment; outline their positive (including - contemporary) significance and shortcomings.

THEME7. GERMAN CLASSICAL PHILOSOPHY

German classical philosophy has become a logical result of the development of all previous European philosophy. Organically absorbing the original issues and the most important achievements of previous philosophers, it gave them a new sound, a new interpretation, and an original solution. German classical philosophy has enriched European culture with a number of ideological achievements, without which it is impossible to imagine a modern intellectual situation in society.



Material layout (the logic of explanation):

- 7.1. German classical philosophy as a special stage in the development of the new European philosophy.
- 7.2. Kant as the founder of the German classical philosophy. Kant's main ideas and their development in the works of Fichte and Schelling.
- 7.3. Hegel's philosophy as the highest achievement of the German classical philosophy.
- 7.4. Feuerbach's anthropological principle in philosophy.

Key terms and notions

A PRIORI (the literal meaning: "before experience") AND A POSTIRIORI (the literal meaning: "after experience") are the notions of Kant's philosophy, according to which for the sake of cognition the human mind needs his own forms, which precede to cognition and therefore appear a priori; all, that passes through experience acquires features of not just intellectual forms, but knowledge, which, therefore, is always a posteriori.

TOPIC (of thinking and cognition) is a part of an object that is allotted, marked and noted by a person thanks to referring it to certain model scales of notation; because of this, the same object can appear as different topic for different branches of knowledge.

DEVELOPMENT, according to Hegel, is a type of connection, which summarizes all possible connections and interactions of reality, that is "connection of all connections"; so the line of development is richer in content than any other types of connection, and therefore the cognition of development makes knowledge more intense and effective.

THE SYSTEM OF KNOWLEDGE: according to Hegel, any knowledge claiming to be true must be systematically ordered, since only in this case it will be deprived from one-sidedness and chance; the mutual connection of all components of knowledge not only makes the knowledge more sure, but also an accessible for inspections.

SUBSTANCE-SUBJECT is the main characteristic of Absolute Idea in the philosophy of G. Hegel, since the latter not only includes everything in its content, but also appears to be the only source of movement and activity.

"I" AND "THOU" are the attitude that in the philosophy of Feuerbach appears to be the only true basis and condition of human communication: only when we see

in the collocutor "THOU", essentially equal and related to our "I", a true, justified dialogue between people is possible.

7.1. German classical philosophy as a special stage in the development of modern European philosophy

If we shall ask which one philosophy could revive the main issues and the most important achievements of human thought, a rather large number of specialists in the field of world philosophy, would call the German classical philosophy. To a large extent this is due to the fact that *the German classical philosophy* was a logical result and the height of European *classical* philosophy. The German classical philosophy was the last form of classical European philosophy, after it began the development of non-classical philosophy. In this regard, it concentrated and at the same time exhausted the intellectual potential of philosophical thought of the classical type. That's why it is distinguished in a separate and special stage of the development of the New European philosophy.

The list of reasons for such a distinguishing should include the following:

- ☑ The German classical philosophy has absorbed the leading issues and ideological achievements of European philosophy of the Modern Time.
- ☑ It also embraced the important achievements of all previous European philosophy, starting with the ancient one.
- ☑ It has brought to the new level the formulation and solution of the basic problems of the previous philosophy.

Thus, German classical philosophy can be considered as a form of philosophy, which has the universal content. It enriched philosophy and science with a number of ideological achievements, to which should be attributed *the following principles*:

- **the principle of activity (or doing)**: human activity is at the basis of all human knowledge and achievements; we know only those and so much that we have gained in our activity;

- **the principle of the systematic character of knowledge**: any knowledge acquires its proper grounding, reliability, and justification only in system bonds: separate, scattered and unrelated knowledge is unreliable;

- **the principle of development**: in the world, everything is connected with everything, and this universal connection is summed up by the only one result – by the development.

These principles are widely used in modern science and public opinion. For example, scientific knowledge is impossible without systematic activity; the principle of development transfixes not only historical and biological sciences but also the modern cosmology.

7.2 Kant as the creator of the German classical philosophy. Kant's main ideas and their development in Fichte and Shelling.

The beginning of the German classical philosophy is closely connected with the activity of *Immanuel Kant (1724-1804)*, in whose philosophical biography there were three periods:

- 1) **Pre-critical** (50-60s of the XVIII century), when Kant considered his task as explanation of the worlds' origin, the emergence of celestial bodies and the causes of their movement.
- 2) **Critical** (70-80 years of the XVIII century) - during this period the philosopher studied the cognitive abilities of the mind. His main works are *Critique of Pure Reason, Critique of Practical Reason, Critique of Judgment*, in which I. Kant formulated the leading, in his opinion, questions of any philosophy: "What can I know? What must I do? What can I hope?"
- 3) **Anthropological** (90th years of the XVIII century): to clarify the question of whether a person can fulfill his mission in circumstances of real life.

In the pre-critical period of his work, Kant developed a hypothesis according to which the Solar system is a product of the natural mechanical motion of particles. Here, for the first time, the concept of evolution was extended to the cosmic phenomena.

Kant developed the most important ideas of his philosophy during *the critical period*, the name of which is associated with the first word in the title of three major works of this period - "*critique*".

The idea of *the "Copernican revolution"* in philosophy was at the forefront in the reasoning of thinker. Before Kant philosophers considered knowledge as the result of external influences on a man. A man is passive, and the world acts on him. Kant "turned" this relationship: he proclaimed that cognition and knowledge are the result of human (first of all - mental) *activity*. *A man knows only to the extent that he tests nature himself*, asks questions to it, builds mental hypotheses and constructs, and examines them in experience. Copernicus moved the Earth (which until that time was considered a fixed center of the universe), and Kant moved the person, putting an end to his passivity. Through this approach, Kant argued that cognition is not a duplication of reality, is not a transference of things into human intelligence, but it is an active and persistent activity of creating intellectual means of human interaction with the world. Kant's "Copernican revolution" was the first variant of the grounding of *the principle of activity* in the German classics.

Kant created the concept of *the cognitive process*, which explained where the human intellect takes the initial content for its constructions, if *knowledge is carried*

out from a person (as a subject) to reality (as an object). Kant believed that the **first sources of knowledge** are the *senses* that supply the material for knowledge and cognition, and **second – the reason** with the help of which thinking takes place. The reason is thinking, and this, according to Kant, means that he produces forms of intellectual activity and is able to manipulate them, since the senses, according to Kant, give us the material unformed and disordered in itself. Consequently, the very fact of a vision, a feeling, a touch, a smell is not enough for the purpose of obtaining knowledge: to have something in the feelings does not mean to know it. *The reason organizes and puts into shape the sensual material* with overlying on it the reason's forms.

These forms, called categories, according to Kant, are inherent to the reason according to its own nature and therefore appear as "*a priori*" - pre-experienced, non-experienced, that is, the reason finds them in itself, but does not create them. Therefore, they are able to put into shape the sensitive data and be open and understandable to the reason. As a result, they produce knowledge that is necessary (for actions and contemplation of reason), and not accidental.

According to Kant, in a human glance at the world, we obtain in the perception of *an object* (or phenomenon), which has some definiteness because it is the result of *the synthesis* of the a priori categories of reason and the material of the senses. Only through the synthesis of the categories of reason and the material of the senses, we face somewhat definite in intellectual and cognitive spheres. Practice in implementing such syntheses Kant calls *the experience*. So *experience is the harmonization of intellectual forms and senses*, it gives an objective content to our intelligence. What are the things of the world that take effect on our sense organs? Kant argued that there is no definite answer to this question because we always see what has become definite in the field of our contemplation (what already is the result of intellectual synthesis).

A thing beyond the perception, beyond synthesis is for us unattainable and unknown - "*thing-in-itself*". In such an interpretation, we can see the prospect of cognition: *the thing (object)* that is unknown to us *can be infinitely learned, translating its content into the content of the object of knowledge*.

According to Kant, *in the basis of the synthesis between the categories of reason and the senses are the typical spatial-temporal schemes of our actions with things*. That is, we see in the things, first of all, such definitiveness that related to the peculiarities of our interactions with them. Therefore, people with different backgrounds, people of different specialties in the same things see different objects.

The question arises: on the basis of what we combine in a certain way categories of reason? According to Kant, there is a third level of intelligence

activity - mind. It operates with *the ideas* that determine the way in which the categories of reason are ordered. The content of the ideas reaches the highest questions of life and being: what is God, whether there is the immortality of the soul and the freedom of will. Ideas are not related to experience (experience is a combination of senses and reason), because (like mental activity) go far beyond its limits, and therefore they can't be disproved or confirmed by experience. Because of this, ideas can be formulated in their directly opposite meanings; according to Kant, in the form of *antinomies*. For example, it can be argued that the world is finite and that it is infinite. Real experience will never give us a final answer on this issue. On what basis do we stop at certain ideological positions? According to Kant, here we rely only on *faith*. It follows from the well-known thesis of Kant: "I had to limit (to outline the boundaries) the mind to free space for faith".

From this understanding of cognition, it follows that knowledge is forming rather "from above" (from reason and faith), and not from "bottom" (from senses), that without the actions of reason and mind our cognitive experience is simply impossible (here Kant join Descartes). And although experience does not provide the acknowledgment to this or that filling of our ideas, it is impossible to synthesize categories beyond it, and, therefore, without it cognitive activity also is impossible. Therefore, ideas in a certain interpretation of them appear, according to I. Kant, as *the basis for our consciousness* in its relation to reality.

It can be argued that the cognitive concept of Kant was an important achievement of philosophical thought. To tell the truth, it claimed our complete helplessness in relation to the real world: what are the things we do not know; only know that they exist, because they act upon the sense organs. This position was in the middle of the XIX century was denoted by the term "*agnosticism*" – "not-knowledge". Kant's agnosticism further roused many discussions, as well as attempts to confirm it and to refute it.

It is important to note that on the basis of his cognitive conception, *Kant also solved the question of freedom and necessity in human actions*. In his opinion, the sphere of experience introduces us into life necessity, because everything that is put into shape in the experience on the basis of the categories of reason, acquires the character of general and necessary knowledge. Therefore, because of the cognition of the world phenomena, we fall into dependence from the laws of the world, but in solving of the very first questions of life, connected with our ideas about the very first characteristics of being, we are free.

To the achievements of Kant's philosophy, we must also include his ethical, aesthetic and sociological ideas. In the field of *morality*, Kant formulated the Categorical Imperative ("ultimate command"): "*Act only according to that maxim (that is, an expression in the form of a principle) by which you can, at the same time, will that it should become a universal law*". This means that people,

choosing a certain type of behavior, must assume the possibility of the same behavior for anyone. In the field of *aesthetics*, Kant came to the conclusion that, where we are speaking about the artistic liking of a person, the laws of logical justification do not apply. Therefore, aesthetic perceptions are holistic, non-analytic, non-pragmatic, and aesthetic judgments are constructed as *valuable*, *evaluative*.

Kant believed that the human actions are driven by the mind, and mind also determines the movement of history to a just, intelligently organized civil society, where laws, equality, justice and universal peace should reign. So, acquaintance with the ideas of I. Kant introduces us to the core of the fundamental problems of philosophy, but Kant carries out their solution at a new level of awareness, development, and grounding.

Johann Gottlieb Fichte (1762-1814) with the enthusiasm apprehended I. Kant's ideas. He further intensified the idea of *the activity of the subject* (person) in the process of cognition. Fichte believed that the source of any reality appears "I", because it is direct. Only through the mediation of "I" and together with it the notion of reality is given to us. From the confrontation of "I" to himself it begins to unfold the content of the whole reality of "I". Fichte outlines such a structure of any cognitive actions of the mind: *thesis* (fixation of the content), *antithesis* (the reflection of such fixation), and *synthesis* (content in the form of knowledge). Such a scheme of deployment of the mind activity becomes widely used by other philosophers (in particular – by Hegel). Fichte considered human activity her first and basic definition: "**To act! To act! – is what for we exist**". So, freedom becomes a special value. At the same time, in the past, and now Fichte is often accused in *solipsism* – a philosophical position that reduces all reality to the manifestations of the inner activity of a separate human consciousness ("there really is only me alone"). However, such accusations are not entirely justified, since Fichte insisted that an individual does not create his own "I", but only reveals him. Consequently, those selves ("I" in plural form), who build the schematics of being and cognition, is universal "I", to which every person is attached in this or that way.

Another representative of the German classical philosophy, *Frederick Wilhelm Joseph Schelling (1775-1854)*, sharing the thoughts of Kant and Fichte, he changed in the ideas of the last some content emphasis. Schelling believed that the starting point for knowledge and revealing any reality is conscious self, which comprehends himself. Every act of such a first "I" is a simple expression of will, a desire for self-realization, which at the same time acquires the character of cognition, awareness. It follows from this that the actions of the mind are both *conscious and unconscious*. Something that "I" reveal in himself, he is not able to change arbitrarily in his mind. According to Schelling, taking as the starting point in philosophy *the identity of the subject and object*, contemplation and generation, freedom and necessity, it should be recognized that, **the Universe, nature, is petrified intelligence**. The being reveals itself through a movement in two directions: from the object to the subject is the path

of *evolution* (this is the path of objectification of the world's intelligence); from the subject to the object lies the way of *cognition* (a person extracts from the things intellectual content of the forms of being). Schelling, thinking about how the being of the world opens (discloses) to itself in the basic structures, for the first time denoted the steps both of such disclosure and of cognition: firstly simple processes are studied and disclosed - the mechanical ones, then more complex - physical, chemical, and finally social and spiritual. A man gradually passes from the cognition of nature to self-cognition. Consequently, Fichte and Schelling developed the ideas of I. Kant in the direction of drawing together forms of intellectual activity and forms of being, insisting on their genetic connection to complete identification.

7.3. Hegel's philosophy as the highest achievement of the German classical philosophy.

Georg Wilhelm Friedrich Hegel (1770-1831) in his writings gave to the ideas of classical philosophy a systemically completed form. His philosophical system included both the most important achievements of the previous philosophy and philosophical comprehension of the main spheres of human cognition and life activity. *The ideas of Hegel for a certain time became dominant in European philosophy; listening to his lectures, young people from different countries tried to learn from Hegel.* What is the philosophy of Hegel and thanks to what it acquired such unique features?

Hegel *synthesized* the ideas of his predecessors in solving of the question about the underlying basis of being. *Kant and Schelling believed that the beginning of the world is mind, intelligence; Fichte - the activity of "I"; according to Hegel, these two beginnings in the movement of history and cognition are eventually identified.* For a man, cognition begins with the actions of one's own "I" (Self), but cognition allows us to lift up to a world beginning and to realize *our "I" as a branch of the substance of the world (through the man, the world cognates itself)*. Hegel believed that the foundation of the world is a spiritual substance (*Absolute Idea*), *which is the unity of consciousness and self-consciousness.* At the same time, it is *not only a substance but also a subject, that is, an active, a creative mind.* This means that the Absolute Idea generates everything, covers everything and attracts everything in the field of its intellectual contemplation (reflection) and actions. The Absolute Idea builds reality from itself and at the same time enlists all this (reality and its construction) in its further content. That means that it always enriches, develops, increases in its content, remaining single and all-inclusive.

The most important starting theses or principles of Hegelian philosophy follow from this vision of the universe:

- the principle of *the identity of thinking and being* (everything that exist, is born of thinking, and thinking expresses being);
- the principle of *universal connection* (all is connected with all);

☑ the principle of *development*.

If the Absolute Idea is all-embracing, then it does not have and *can't have any external factors for its actions*. **It means that such factors can be only internal.** It appears the next problem: what are the internal sources of the activity of the Absolute Idea, and, consequently, of everything that exists. Since motion is changes, it implies the presence of *internal differences*, the extreme manifestations of which are *opposites*. It is the opposites of the same object, which are inseparable from each other; they appear together as *contradictions* - unity and mutual repulsion (struggle) of opposites. That is that the thing, comprehended through internal contradictions (unity and struggle of opposites), appears at the same time internally integral, but variably manifested. As a result, Hegel's philosophy is characterized as *dialectical*, and Hegel himself - as an outstanding theorist of *dialectic(s)*. He not only argued that the world was mobile and changing through the struggle of opposites, but also for the first time revealed the content and significance of the opposite definitions of reality, created *the doctrine of contradictions or dialectics as a theory*.

According to Hegel, the Absolute Idea passes in its life cycle through the stages of *identity*, *difference* (opposite) and internal *synthesis* (let us recall the cycle of activity by J. G. Fichte). *Identity of the idea manifests itself in logic*, because logic implies that thought recognizes its own forms as true or correct. The accumulation of differences, according to Hegel, is a state of *the natural being*. However, the spontaneous changes in nature is not chaos, since it is based on logic, and therefore, through all the differences in natural processes, there is a movement towards a higher, that is, to a more complete self-disclosure of the content of the Absolute Idea. On this evolutionary path, the natural processes *pass through the stages of the mechanical, physical, chemical, biological movement*, until they reach the step where *the human mind* appears as something opposite to matter, to the nature. The mind in the process of cognition passes all the same stages of evolution, until at last it does not find the original spiritual content behind all layers of natural processes. The whole grandiose process of the Absolute Idea movement finds an inner consummation in *absolute knowledge*, that is, in the synthetic identity of the idea itself, but with the inclusion in the final content of all that was acquired in the path of evolution. Here, at the last stage of the evolution of the Absolute Idea, also took place the identification of human knowledge with the internal content of the Absolute Idea.

In such a movement, according to Hegel, the Absolute Idea completely deploys all its possible definitions, passing through the evolution of nature, human history and cognition. Therefore, the whole movement ends with absolute

knowledge. The experience of self-determination can accumulate later on also therefore development proceeds through the negation, and negation of the previous negation, that is, *spirally*. Everything seems to be justified, however, in works of Hegel, the infinite accumulation of triads has obtrusive and often - an artificial character, when for the sake of the abstract scheme to the reality it is attributed something that isn't characteristic to it.

The given scheme of deployment of Hegelian philosophical reflections demonstrates *the synthetic and systemic* character of Hegel's philosophy.

This system consists of a number of works.

- *"Phenomenology of the Spirit"* describes the life cycle of the Absolute Idea in general; also there are works that describe the stages of development of the Absolute Idea:
- *nature* - "Philosophy of Nature";
- *the history of society and person* - "Philosophy of History", "Philosophy of Law";
- *spirit (consciousness)* - "Philosophy of Spirit", "Science of Logic", "History of Philosophy", "Philosophy of Religion", "Aesthetics".

If the sources of the Hegelian philosophical system are contained in the "Phenomenology of the Spirit", then the core of it is in the *"Science of Logic"*. **Hegel created a fundamentally new, compared to Aristotle, logic – the dialectical logic, the logic of contradictions.** Its contents include *three parts: being, essence and notion*. In each of its parts, the content and evolution of thought were carried out through the contradictory relation between categories according to the laws of *the triad* (for example, in the section "Being": quality - quantity - measure). Hegel regarded his logic as the logic of mind, and not reason, that is, it was a logic capable to carry out the movement of thought from the standpoint of "second reflection" and in the outlines of the whole, and not partial, without avoiding from contradictions, but not conserving them in the form of antinomies (as it's done by Kant).

From the standpoint of such understanding of development, Hegel approached the consideration of *the history of world philosophy*. According to Hegel, every doctrine has opened and developed a certain particular category, and in general they constitute exhaustive definitions of the content of the Absolute Idea. Therefore Hegel believed that his logic, as the logic of synthesis of all categories, was adequate reveal of the Absolute Idea, was the complete knowledge. In the future, only the manifestations of this content may change, but not itself content.

Through the dialectical method of thinking Hegel outlined the evolution of nature, history and person as a single, but diverse process, in which freedom and necessity, good and evil, the One and the Many, essence and phenomena appear not as separate realities, but as elements of world

integrity. Here more advanced forms absorbed in the previous ones, but subject them to new laws, and, consequently, it is formed not only a system of coexistence, but also of subordination, i.e. a hierarchy. Hence the Hegelian demand followed: to consider every phenomenon historically, in development, and through its internal contradictions.

Hegel was one of the first philosophers in the world who analyzed all the main areas of human individual and social life activity, laying in philosophical thinking the idea that for a holistic understanding of the world nothing is insignificant. He began to emphasize the important role of law, state, economics in social processes and became an innovator in assessing *the role and significance of human labor* both – in the relations between man and the world, and in the formation of the person himself.

Although Hegel made significant contributions to almost all fields of cognition, that were worthy of recognition and attention, the shortcomings of his teaching were quite obvious: *panlogism*, that is, the domination of logical constructions over all sorts of content of reality; the attempt to *subordinate the single to the general*, *teleologism*, that is, the consideration of history as such that goes to completion through the fulfillment of its intended aim.

Hegel's philosophy has been and continues to be the object of controversy and radically different assessments. If Marx considered himself a disciple of Hegel, if M. Heidegger called him an unsurpassed thinker, then, for example, A. Schopenhauer simply mocked at his philosophy, and a number of English philosophers of the XX century generally advise not to read his works. In the XX century, the idea of an ideological connection between Hegel's philosophy and totalitarianism (K. Popper) appeared, although the question about the responsibility of certain thinkers for the turning of their ideas and teachings against human and humanism remains controversial and ambiguous.

In spite of all the philosophy of Hegel strikes with its grandeur, harmony, the richness of content and skill of fulfillment. As a life deed of Hegel can be regarded the realization of what almost all the previous philosophers dreamed about: he created a single, all-encompassing and holistic philosophical doctrine. Hegel's philosophy was and remains not only a school of thought, but also a product of European thought, from which until our days stretches a large network of connections and living currents.

7.4. Feuerbach's anthropological principle in philosophy

Ludwig Andreas Feuerbach (1804-1872) was a disciple of Hegel. For some time he was a teacher of philosophical disciplines, but after his criticism of religion, he was forced to leave teaching.

Feuerbach quite substantially departed from the main line of thought of his predecessors. Having studied the philosophy of Hegel in details, he saw in it a

"theology built on the basis of logic": in his opinion, the life cycle of the Absolute Idea in essential moments coincides with the acts of God – Creator of the world. Feuerbach arose the question: why even prominent thinkers couldn't avoid the influence of religious imaginations? Feuerbach came to the conclusion that religion embodies the eternal human dreams and ideals, depicts a perfect world and serves as a *compensation* for human worthlessness, imperfection, and suffering. Hence, the conclusion of the philosopher: the essence of religion expresses the essence of man. A man creates religion and gods, and not vice versa; religion appears fixed in the images raised above the man, the most important dreams and desires of man. A man seems to give to these images what he wants most. It follows from this that as the higher are the qualities of God, so the lesser are the qualities of man; the product of man absorbs him.

According to Feuerbach, it is necessary to return to a man all the fullness of his life; to exalt, to glorify a man. And for this purpose, first of all, we must recognize the necessary and imperative manifestations of man. Religion and classical philosophy were valued above all the human mind and spirit but humbled the body and the natural properties of man. Therefore, it is necessary to turn to nature, and first of all to the nature of man: true philosophy can only be a philosophy that is based on "anthropological principle", that is, while solving all important items, it must be oriented at a real man. If we return to the real man the true dialectic becomes "not a monologue of a separate thinker with himself; this is the dialogue between "I" and "Thou".

Feuerbach calls to put love to a man at the place of love to God; the faith of man in himself – at the place of faith in God, the religion of love – at the place of the religion of revelation. The only God for human must be only the human. Feuerbach, one of the first in the history of European philosophy, launched a series of thoughts about the importance and value of human communication: communication creates a man, enriches him with the experience of other people's lives, especially when a man is opened to another man, opened to communication. And this is possible if communication takes place in the form of the relationship between I and Thou, and not I and It; in the latter variant, another man becomes a thing or a mean. In the XX century philosopher began to be evaluated as the founder of dialogical philosophy.

Among all types of communication the most valuable for a human is communication between a man and a woman, since it is in this communication it takes place (or doesn't take place) a deepest perception of a person like a person. The criterion for the degree of social development is the position of a woman in this society.

Thus, Feuerbach was almost the first philosopher who noticed *the exhaustion of the ideological potential of classical philosophy*. He realized that after the all European philosophy, and first of all German classical philosophy, had highlighted the spiritual reality, there was only one necessary thing: to turn it back to the earth, to the man. It should be noted that the emphasis on the fundamentally *dialogic nature of man*, the role of human feelings, particularly of love, has found an interested resonance of many thinkers of the 19th-20th and 21st centuries.

Summary

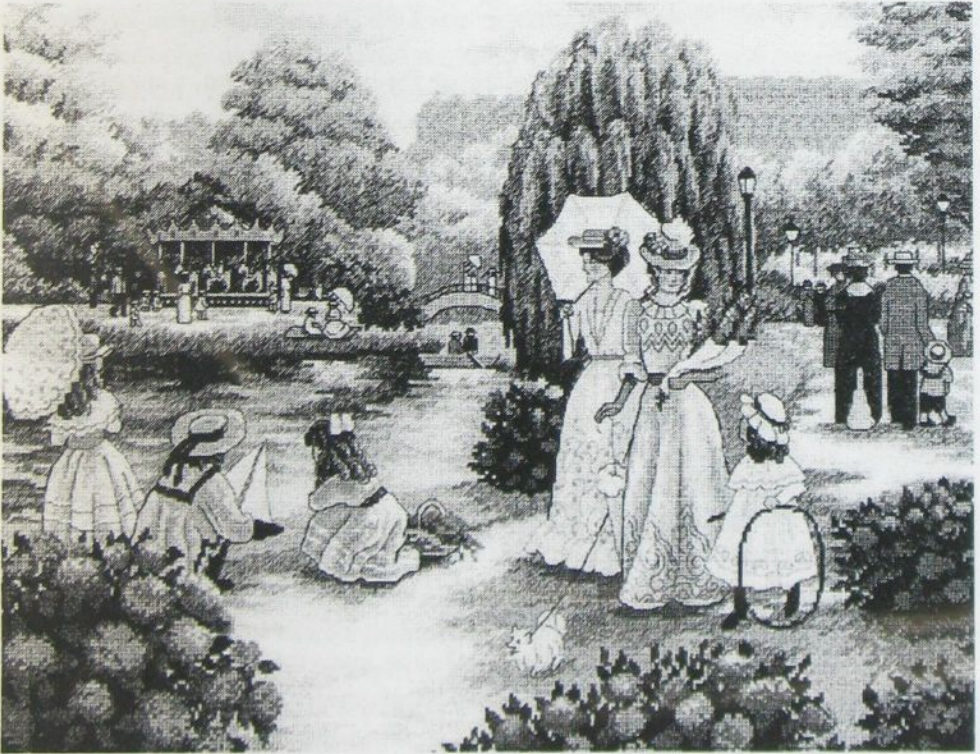
German classical philosophy emerged as a higher and extremely fruitful stage in the development of all previous European philosophy, as the concentration of problems, ideas, and achievements of the classical type of philosophizing. It enriched science with a number of productive ideas that were developed with extraordinary depth, scope, and skill. At the same time, German classical philosophy exhausted the ideological and methodological potential of classical philosophy and, on the one hand, was an unsurpassed model of the culture of thought, and on the other hand, was the eve of the emergence of a fundamentally new philosophy.

Test yourself

1. Explain why the German classical philosophy is distinguished in a separate period of development of the Modern European philosophy?
2. Expand the meaning and significance of Kant's "Copernican revolution" in philosophy.
3. What is the difference between the reason and mind in I. Kant's philosophy?
4. What is the object and "thing-in-itself" in I. Kant's philosophy? How do they relate?
5. In what direction did Fichte and Schelling develop their philosophical ideas?
6. Outline the main aspects of understanding of the substance by Hegel.
7. Explain Hegel's understanding of the life cycle of the Absolute Idea, the sources of its movement and development.
8. Name and describe the components of Hegel's philosophical system.
9. Outline the main features of the philosophical position of Feuerbach.

THEME 8. PHILOSOPHICAL PROCESS IN EUROPE IN XIX CENTURY: TRANSITION FROM CLASSICAL PHILOSOPHY TO NON-CLASSICAL ONE

In the middle of the XIX century in Europe it began the process of a rather radical change in the way of philosophizing and in culture as a whole. The result of it was the emergence of non-classical philosophy. Its formation proceeded in several directions, but all of them, with rare exceptions, were related to the refusal of the priority of reason in human affairs, the recognition of the leading role of irrational factors in human actions and human behavior.



Material lay-out (logic of explanation):

- 8.1. Changing of the philosophical paradigm in the end of XIX century - at the beginning of XX century
- 8.2. Initial ideas of Schopenhauer and Kierkegaard as the founders of non-classical philosophy.
- 8.3. Ideas of the "scientific philosophy" in the European philosophy of the XIX century.
- 8.4. Nietzsche as the founder of the "philosophy of life".

Key terms and notions

THE EXISTENTIAL DESPAIR is, according to Kierkegaard, a state to which a person may come as a result of true self-knowledge and self-absorption: seeking for his vital roots and not finding them anywhere, a person feels an absolute loneliness and alienation from everything; this feeling is despair, but it can lead a person to understanding of his "absolute relation to the absolute", that is, to God, in whom our individuality owns a justification.

WILL is an inexplicable, irrational desire for self-realization, a simple aspiration to being, which, according to Schopenhauer and Nietzsche, is present in the basis of any existence.

EXISTENCE (derived from the Latin "existentia"); this notion was interpreted by Kierkegaard in its original meaning - "going beyond the boundaries of established, stable" - to denote the leading feature of human existence: unconstitutionality, the lack of reliable, single-valued roots of being.

LIFE, according to Nietzsche, is the only efficient reality, which is an internal aspiration to the realization in any way; it appears as an endless struggle for existence; everything in the world appears only as different manifestations of life; the basis of life is the desire to show the will itself and the ability to change.

DIALECTICAL AND HISTORICAL MATERIALISM – the titles of the main philosophical components of the Marxist doctrine, which aspired to be a system of statements about the world, that in its basis is material, isn't created by anyone, but dynamic and mobile; social history was interpreted as a kind of material process, therefore, its foundations were determined by the processes of production. Consciousness and thinking were considered as the result of spontaneous crossings of natural interactions, as a form of reflection of some material processes by the others; accordingly, consciousness could not have its own ontological status: being was understood as the primary, and consciousness - as secondary (reflection of being).

IRRATIONAL – something that is not understandable; can't have rational explanation and interpretation.

POSITIVE - the basic notion of philosophical reasoning of Comte: clear, real, observable, useful, constructive - that what must study science, rejecting from the ghostly, uncertain, unnecessary to man and society.

8.1. Changing of the philosophical paradigm of end of XIX - at the beginning of XX century.

In the 20-30's of the XIX century the philosophy of Hegel was widespread in Europe has gained the great authority. But on the verge of recognition Hegel suddenly died (November 14, 1831), and in European philosophical life for some time swayed the confusion: it was unclear in what direction and in which way must continue the development of philosophy. After all, the Hegelian philosophy acquired a systemically completed character, absorbing in itself the most valuable achievements of the previous European philosophy, as well as the results of the philosophical comprehension of the basic directions of human life. It seemed that the task of philosophy now is reduced to some small additions and details of what is already obtained. *European philosophers put at that time a question that Marx formulated in the preparatory notebooks for his doctoral dissertation: how is it possible philosophy after Hegel?* When Schelling, Hegel's friend of his student times, announced that he intended to read lectures on philosophy that will be fundamentally different from Hegel's, a number of listeners, including prominent persons, gathered at his first lecture. But Schelling's lectures did not satisfy the listeners.

Later on, it became clear that the beginnings of a truly new philosophy have appeared in Europe during the life of Hegel. In 1819 the first volume of the work by Schopenhauer "The World as Will and Representation" was published, and it is considered as the first work of a new philosophy. Gradually, the process of forming the foundations of a new philosophy began to gain strength and certainty: *a non-classical philosophy* arose, and its peculiarities finally emerged at the beginning of the XX century.

The non-classical manifestations also appeared in other spheres of life, such as art, science, culture. The first manifestations of the new worldview were the literature and ideology of *romanticism*, which appeared and spread in Europe since the end of the eighteenth century. Representatives of *romanticism* were indifferent to external phenomena, believing that the most important thing is what is happening in the depths of the human soul. But they considered these depths as indescribable, unpredictable, the unreasonable. Therefore, a man was presented as being irrational, full of unclear aspirations and strivings. *In the painting*, the canons of the academic

style were quite violently broken up by *Pre-Raphaelites in England and the impressionists in France*. At the first third of the XIX century *Lobachevski* first formulated in mathematics the thesis of non-Euclidean geometry, and already in the 60's of XIX century the Austrian physicist *E. Mach* introduced in physics the position according to which there are no privileged frameworks in nature. The politics, the economics, and other spheres of science were not left aside.

What distinguished a new, non-classical philosophy, from the classical one?

The classical philosophy in its arguments came from the next statements:

- 1) *being is a true reality;*
- 2) *the mind is the highest and most valuable part of the human psyche and the highest human ability;*
- 3) *the mind is able to make the psyche more intelligent;*
- 4) with the help of reason, a person is able to *organize properly his life* and relationships with being.

Non-classical philosophy contrasted to these theses of philosophical classics the quite opposite assertions:

- 1) it is senseless to speak about being irrelevant to human perception and imaginations; *we can judge only about something what has entered into the context of our perceptions and knowledge;*
- 2) to the fore in the human psyche and behavior comes *the unreasonable or non-reasonable factors* that exceed the mind in their scale and force;
- 3) as the unreasonable factors of the psyche are more powerful, so *the mind is incapable* of mastering them;
- 4) the mind *does not contribute to the harmonization of human life*, and sometimes even hinders to it.

It can be added that the classical philosophy in most of its works appeared as academic, written in a special language with rather complicated terminology. The new non-classical philosophy resolutely departed from academicism; its works were written in more or less clear language, and it addressed to the individual human experience.

As we see, in the original directions of thought the non-classical philosophy fundamentally differs from the classical, which gives grounds to assert that at the time of the emergence of non-classical philosophy there was a radical *change in the paradigm* (norm, pattern) of philosophical thinking. Most scholars believe that the failure of the ideas of the Enlightenment in Europe has led to the establishment of non-classical processes in European culture. Polish philosopher *W. Tatarkiewicz*, comparing classics and non-classics, used the notion of *maximalism* and *minimalism*: the classics wanted to reach the absolute (maximalism), and non-classics turned away

from the absolutes and were satisfied with the relative, achievable for the ordinary experience.

8.2. Initial ideas of the philosophy of Schopenhauer and Kierkegaard as the founders of non-classical philosophy.

In 1819 *Arthur Schopenhauer (1788-1860)* published his main philosophical work "The World as Will and Representation" (I volume). The book was not in demand, but due to its release Schopenhauer received a position of assistant professor at the University of Berlin. His intentions to compete with Hegel in engaging listeners at the lecture ended sadly: as there weren't wishful to listen to the course of his lectures, Schopenhauer had to leave his teaching activities. Only in the 50s of the XIX century, his ideas began to be interested in and widespread. What were these ideas?

First, Schopenhauer argued that the world can't be understood as something that exists outside of our consciousness: we must be realists, he wrote, and recognize that we call "the world" what we perceive. So, *the world is nothing more than our representations of the reality*. Human representations are changing and are different for different people, but we put in the idea of the world somewhat stable. According to Schopenhauer, our representations of the world are in a state of stability because *the world at the same time appears as a will*. The will can't be explained by the reason; it's just a blind passion, a force that seeks to establish itself in being. As everything is saturated with the will, the world is a merciless struggle for existence: **"In the life the threads of good and evil are so interwoven with each other, that if at least one of them should be pulled out, the whole pattern of life will be destroyed"**. As for man, the will is comprehended, but it does not become reasonable. However, reasonableness gives to a person two opportunities to avoid engaging in this general and fierce war of various wills: this is the ability to dismissed contemplation (1) and compassion (2). Therefore, a person can exhaust his desire to be at any cost thanks to *compassion* and *contemplation*.

Schopenhauer believed that in cognition a person always has to deal with phenomena, but the essence is revealed to man only in self-observation. For example, when I see a certain thing, I can never say that my perception is absolutely true and coincides with the very thing, but I cannot doubt that I am in a position of contemplation, that my actions coincide with my perceptions. Therefore, only in self-observation, we can hope to justify our representations. Schopenhauer had also interesting the ideas of about music, which he characterized as exclusively the play of will, the transition from weak impulses of will to stronger ones.

Another founder of the ideas of non-classical philosophy was the Danish philosopher *Soren Kierkegaard (1813-1855)*, who graduated from the Theological

Faculty of the University and then devoted himself to literary activity. Kierkegaard spent the whole his legacy on the publication of his own works, but during the life of the philosopher, his works were almost unknown. And only in the XX century, Kierkegaard became one of the most popular authors, the creator of non-classical philosophy, to a large extent due to the peculiarities of the expressive style of his works.

An important event influenced Kierkegaard's life: in his youth, he fell in love with the beautiful girl Regina Olsen, who returned his love. However, Kierkegaard suddenly told to the bride about a complete break of relations. Having hardly experienced this event, Regina eventually married successfully, had a big and happy family, and Kierkegaard during all his life turned back to her in his diaries, trying to convince himself that such a sudden break of the relationship was the only way to save love, leave it as bright and not destroyed by everyday life. With such paradoxes were transfixed the life and the works of the philosopher.

Kierkegaard strongly opposed academic philosophy and science, believing that it produces common truths common for all. The philosopher accentuated that *the first and only subject worthy to the attention of philosophy can be only a man*. But it is impossible to cognate a man by means of science, since each person is *unique and unrepeated*, and science studies through the bringing of phenomena to the general laws. A man can comprehend himself only through inner emotional experience and self-deepening.

In this way, he can go through three stages of self-cognition and self-assertion. At the aesthetic stage, a person is full of impressions, he wants to see and experience everything. The embodiment of this stage is *Don Juan*, who was in love with all women without being properly joined to anyone. At this stage, according to the opinion of Kierkegaard, a person can't implement himself because it is plunged into the external. **Life at this stage looks like an endless journey over the various impressions, none of which can bring a person complete vitality and pleasure.**

Feeling the vanity of such a life, a person in search for a more reliable basis can go to **the ethical stage** of self-realization, the embodiment of which is *Socrates*. At this stage he tries to rely on unshakable ethical norms and principles, stabilize his life and enjoy the fact that it will bring benefit to the people. However, ethical standards are the same for all people, and because of this the most important thing for a man - his own uniqueness - remains unimplemented.

Both of these stages of human self-consciousness are characterized by a sense of human loss of groundwork, his position of one who is thrown in this world, a sense of loneliness. Sincerely experiencing these feelings, a person can fall into a state of total *despair* - helplessness, hopelessness. However, according to Kierkegaard, this total despair can tell a man his deep truth: **he is truly completely**

lonely, but this means that its loneliness, its absolute uniqueness have absolute grounds. Of course, the only absolute ground for anything is God. Hence, the thesis of Kierkegaard comes: **"Human individuality is in the absolute relation to the absolute"**. This means that only the presence of God as the Absolute can justify the absoluteness of human uniqueness. Hence, Kierkegaard concludes: since a man in his uniqueness comes to direct contact with God, then it receives a sanction for the absolute freedom of self-implementation. According to Kierkegaard, the personification of this stage of self-cognition is prophet *Abraham* from the Old Testament, this "knight of faith", who, having a direct connection with God, was ready to sacrifice his only son, Isaac. Kierkegaard put the question radically: either Abraham was inspired by something higher, and then he is a knight of faith, or he is simply a criminal person. In any case, a man for Kierkegaard is endowed with freedom, which can lead to the situation when a man feels his unfoundation, that he is left alone with himself, but at least he can rise up to the realizing and realization of his absolute uniqueness.

Kierkegaard used the term "existential" for the first time to denote the peculiarities of human existence. The word "existential" is derived from Latin "existence", and in the original meaning (Lat.: ex-sistere) it indicates the output beyond the boards of stability. Kierkegaard used this word himself in this meaning, therefore, he was recognized the ideological predecessor of existentialism, the influential philosophical trend of the XX century. In the philosophical arguments of Schopenhauer and Kierkegaard, the features of the non-classical type of philosophizing can be seen quite clearly.

The positions of Schopenhauer and Kierkegaard are denoted as *irrationalism*, and they are defined as the founders of modern irrationalism. It must be admitted that in their writings the man and the realities of his life appear more paradoxical, unexpected, versatile and contradictory than in classical philosophy. In addition, the language of their works is figurative, close to conversational, and therefore more understandable.

8.3. Ideas of "scientific philosophy" in the European philosophy of the XIX century.

Another direction of non-classical philosophy, somewhat different from man-centered irrationalism, was connected with the options for the development of **"scientific philosophy"**.

Representatives of this direction believed that science in the first half of the XIX century has acquired such a development and reached such a level of knowledge that has become *capable to draw a complete and harmonious picture of the universe* in its main components and divisions.

Hence, it was concluded that under those conditions *the need for philosophy* as a discipline, outlining the general concept of the universe, *falls away*. The only spiritual and ideological mentor of man becomes science. Philosophy should also become *a science among other sciences*, to the extent that it could still be useful (for example, as epistemology).

The first such statements were proclaimed by positivism, whose founder was *Auguste Comte (1798-1857)*.

The basic notion of his philosophy - the notion "positive" - according to Comte, has the following meaning: *positive* is (1) *observable*; (2) *real*; (3) *useful*; (4) *trustworthy*; (5) *exact, clear*; (6) *constructive*. Any science should focus on this notion. Comte substantiated the "*law of three stages*" in the development of human cognition that historically comes in the following order: *religious* – cognition seeks absolute knowledge about the phenomena considered as products of the action of supernatural forces; *metaphysical* – the world is based on abstract universal entities; *positive* (or scientific) is based on the elimination of the laws of observed phenomena.

The emphasis on the fact that only a positive can be a true and justifiable subject of scientific knowledge focuses science almost exclusively on *empirical knowledge*: something that is not fixed at the sensory level can't be exactly and clearly described, and therefore can't be useful for science.

Consequently, on the one hand, Comte continues to reinforce the ideas of Bacon and Descartes about the value for the cognition of exclusively scientific knowledge, but on the other hand, by such statements, he doesn't only significantly reduces the role of theoretical knowledge, but also excludes from the sphere of the science moral norms, law, aesthetics, etc. *In the XIX century such ideas were often understood in the context of the liberation of science from any external influences, that is, from the influence of religion, ideology, and others. However, from the general perspective, they look somewhat doubtful.*

Positive science, according to Comte, no longer tries to answer the questions about being, but only aspires to fix facts. Modern science poses the question "how?" instead of the question "why?" In connection with this direction of his thoughts, Comte put forward the slogan "*Science is a philosophy for itself*" and believed that the philosophy retains the functions of *systematization* of knowledge, logical explanation of *the language of science*, the generalization of cognitive mechanisms. From philosophy should be removed everything that goes beyond the boards of abilities of scientific observation.

As we see, Comte did not see in theoretical knowledge anything qualitatively specific and did not respond to the infinite depth that is inherent to human spirituality. At the same time, the ideas of Comte assisted to the increasing of the science's authority, to purification it from truly chimerical constructions. Comte was a founder

of the new science called "*sociology*", which must be based on scientific principles and which he called "social physics". The task of sociology he limited as the collection and fixation of social facts and the discovery of the laws of social dynamics.

The significant contribution to the development of the ideas of positivism in the XIX century was made by the Englishmen *J.-S. Mill (1806-1873)* and *H. Spencer (1820-1903)*. Mill was a supporter of logical cognition, making an exclusive emphasis on induction. *H. Spencer*, discussing the most important philosophical and worldview notions such as world, matter, time, finiteness and infinitude, emphasized the impossibility of their rational interpretation. Hence, the philosopher concluded that *science in cognition is limited only to the sphere of phenomena and experience*, although he was ready to recognize that the ultimate cause of the phenomena is very deep, but not accessible to us. Different sciences produce only *partial knowledge*, and the task of philosophy is to combine them with generalizations and the discovery of *the general laws of cognitive experience*. He defined evolution as the process of *integration* (the transition from non-connected to the combined statement), of *the diversity* and the *growth of good order*. Spencer considered in detail the manifestations of evolution in nature and in the historical development of society, likening society to a living organism.

Another variant of scientific philosophy was *Marxism* (founded by *Karl Marx (1813-1883)*, and the contribution to it was made by *Friedrich Engels (1820-1896)*). **Marx, like Comte, believed that in the XIX century science itself is able to answer the most important questions of human being.** Man, social history and spiritual processes should be considered as the result of the evolution of matter that exists eternally, is not created by anyone, and does not disappear anywhere. The source of the matter's development is its internal contradictions; at this point of their theory, Marx and Engels supported Hegel, insisting on the necessity of transforming Hegelian dialectics from the dialectics of the spirit into the dialectics of the material world. This concept of the world created by Marx was called "*dialectical materialism*". **Marx considered that the task of such a new philosophy is the study of the general laws of the development of nature, society and human thinking based on the achievements of science.** The main task of philosophy was to synthesize the achievements of science and to promote dialectical theory as the most justifiable view at the world; **according to Marx, from the whole previous philosophy, only logic and dialectics preserved their significance.**

Marx considered that his merit was a creation of a materialist conception of history, according to which the development of *history is predetermined by economical relations* and it does not depend on the consciousness of people. Only

after the satisfaction of the very first vital needs, people can devote themselves to art, science, spiritual searches. Social life isn't determined by social consciousness, but social being determines the state and dynamics of consciousness. This view over society was called *historical materialism*, on the basis of which *the theory of class struggle* was developed. This theory argued that *the working class*, due to its position in society (it is involved in mass production, included in the collective way of being and deprived of private property), is called to eliminate private ownership of means of production (tools, factories, and so forth) and exploitation of one human by another. On the basis of collective cooperation and solidarity, the working class is able to build a society of higher social justice - *communism*. In an alliance with the poor peasantry, workers must carry out *a violent proletarian revolution*, remove parasitic classes from power and property, and build a classless society (socialism and communism).

The Marxist doctrine included philosophical, economic, and socio-political components. In this doctrine, it was given less attention to philosophy than to economics and politics. Therefore, in our time, Marx is often presented as an outstanding economist, a very influential political scientist. In the XIX and XX centuries the processes of social and national-liberation struggle, based on these ideas, took place in a number of countries of the world, but the real life was not always consistent with these ideas. Finally, the ideas of the class struggle generated in XX century violence and totalitarianism at such a scale that was unknown to previous humanity. And this again raised the question whether theorists should be responsible for the results of the expansion and apprehending of content of their ideas. In our time, Marxism is not forbidden, but many people regard it as dangerous, conflict and immoral. It can be asserted that Marxism was characterized by a simplified interpretation of some aspects of human being, of the processes of social history, human spirituality; that it has elements of utopianism and creation of social myths.

Another direction of "scientific philosophy" in the XIX century was "natural materialism": *Ludwig Büchner (1824-1899)*, *Jacob Moleshott (1822-1893)*, *Karl Vogt (1817-1895)*. In their writings, they, basing on the data of different sciences, tried to outline the entire world process (natural and social) as entirely explained by the discoveries and statements of science.

Consequently, the different directions of "scientific philosophy" in the XIX century, on the one hand, undoubtedly raised the authority of science and tried to bring philosophy closer to science, to make its position scientifically trustworthy. On the other hand, thanks to the first, they showed some insensitivity to questions of

human subjectivity and spirituality, and sometimes they depicted the history of humankind as a kind of natural process. To a certain extent, they also caused distrust to philosophy, spreading the idea of expediency of its subordination to the needs of scientific cognition.

Scientific philosophy refers to non-classical philosophy on the next grounds: it set the mind (consciousness) in dependence of unconscious or non-conscious factors and refused from the fundamental notions of classical philosophy.

8.4. Friedrich Nietzsche's ideas of the "Philosophy of Life".

The figure of *Friedrich Nietzsche (1844-1900)* and his ideas belong to some of the most influential and debatable in the XX century and in our time. *His works are figurative and aphoristic, and therefore they are not subject to unequivocal reading and interpretation.* The task to follow the basic philosophical and worldview ideas of Nietzsche and to make connections between them appears rather difficult but this is not a hopeless thing.

Nietzsche supported the opinion of Schopenhauer about the will as the starting basis of the being, emphasizing that will is "*the will to will*" - that is, the burst of self-expression in any way. Will manifests itself through the *life*. For Nietzsche, life appears as the first and only reality and the universal notion. **Everything is an element or a manifestation of life.** Since life is driven by the expression of will, it has domination of a struggle for survival. Thanks to the victory of the stronger life is strengthened. If for some reason, the winners are weak, life is exhausted and degraded. Hence, the thesis Nietzsche: "*push the falling*". Weak people should not be sympathized or receive any help because the support of the weak leads to the exhaustion and degeneration of life.

Nietzsche opposed cultural norms to the strength of life, believing that human weakness and insecurity led to the **emergence of culture as a system of artificial means of survival.** Moral, in his opinion, is a means of fighting of the weak against the strong. Life is not subject to moral evaluations because it is only that what it can be. Nietzsche called to listen to the "*voice of blood*", to respond to the call of the soil and these are irrational, deep and unsophisticated phenomena.

All achievements of culture, knowledge, spiritual life Nietzsche regarded as varieties of *values*; for example, he presented the truth as a value for a certain type of living creatures, which contributes to their better survival. Making fun of human claims for attempts to clarify his life situation through the cognition of nature and cosmos, he marked the man as a "*pompous insect*".

Nietzsche denotes his position not as "amoralism" (non-morality), but as "immorality" (out of morality), trying to convince him that he and his

arguments are "at the other side of good and evil». According to Nietzsche, morality holds on authority and intimidation, in particular, in appeals to God. But "God is dead" because He does not interfere in life. Those relied on God, support weakness and degeneration. If a person feels the "voice of blood" in his Self, he should not pay attention to morality, to stand "at the other side of good and evil" and raise him to the level of "superhuman". At the same time, in certain arguments and statements of F. Nietzsche there is a motive of protest against the false and hypocritical values of traditional European culture, especially in those cases when, under beautiful slogans, they tried to hide completely rude and prosaic aspirations.

Denying the statements of Nietzsche, it should be said that human being is not reduced to the life of the human body; in the social life and in the spiritual world there act other laws than in the material-physical ones. If the laws of mass and strength prevail in the material world, then in the spiritual world prevails the desire for self-perfection and the adoption of anything through the participation of reason, that is, through understanding. It is also easy to understand why certain ideas of Nietzsche were accepted positively by fascism. At the same time, in the valuation of human individuality, we can also see the humanistic accents of Nietzsche's philosophy.

Therefore, there are different kinds of supporters among the followers of Nietzsche (nietzscheans): the *radical nietzscheans*, highlighting the idea of the superiority of the life forces, the right to violence, the superhuman, going beyond the limits of morality; *humanistic nietzscheans* who believed that Nietzsche was primarily against any limitations of human, called on him to rely on his own will, to be unshakable in fulfilling of his life purpose. It is interesting to note that among the representatives of the humanist nietzscheans were well-known writers *Thomas Mann*, *Knut Hamsun*, at some time *Maxim Gorky*.

The ideas of the "*philosophy of life*" were taken by the French philosopher *Henri Bergson*, who emphasized the continuity and uninterrupted character of life, the main feature of which as he believed is continuance. Therefore, in his opinion, it is unrecognizable to the mind, which, carries separate fragments from the continuous flow of life and combines separate thoughts among themselves. Life is irrational and subject only to intuitive comprehension (on the basis of these thoughts later on it appeared a flow of *intuitionism*). In Germany, the "philosophy of life" was interpreted by *Wilhelm Dilthey*: in his opinion, all the phenomena of reality are "locked up" on a man and his direct life experiences. Therefore, in the basis of human relationships should be "ability to put yourself in a place of another" and compassion.

Entering to the public philosophical life of several trends, which looked like the most recent philosophical doctrines, but at the same time tried to remove or limit the philosophy in its traditional inspiration to the search for eternal truths, gave rise to the reciprocal reaction from those who wished to leave philosophy in the status of special

knowledge. There were such trends as *Neo-Kantianism* (Otto Liebmann, Friedrich Lange), *Neo-Hegelianism* (James Stirling, Francis Bradley, Jean Wahl, Jean Hippolite, Alexandre Kojève).

Summary

In the XIX century took place the fundamental changes in European philosophy, associated with the introduction of the paradigm (model, mode) of the non-classical type of philosophizing. Non-classical philosophy highlighted the non-rational factors of human behavior, drew attention to those aspects of human life that were not considered by the classics, but at the same time sometimes over-emphasized them.

Non-classical philosophy was closer to the realities and contradictions of human life, refused from academicism and unnecessary complications of terminology. Developing in several rather different directions, non-classical philosophy has endorsed the emphasis in worldview issues on the internal, subjective factors of human being, confessing the positions of epistemology and minimalism, that is, the rejection of absoluteness.

Non-classical philosophy emerged as an ideological premise of the philosophy of the XX century.

Test yourself

1. Expand the content of the main changes in the paradigm of philosophical thinking connected with the transition from classical philosophy to non-classical.
2. Compare the processes of the formation of non-classical philosophy with the processes of manifestations and the establishment of non-classicality in other spheres of public life in Europe in the nineteenth century. What was social and excellent here?
3. Compare the philosophical positions of Schopenhauer and Kierkegaard, to identify the common and different in these positions.
4. Describe the main directions of development of "scientific philosophy" in the XIX century. Why "scientific philosophy" is considered as a variant of non-classical philosophy?
5. Illustrate with concrete examples the manifestations of the internal contradictions of F. Nietzsche's philosophical ideas.

THEME 9. FOREIGN PHILOSOPHY OF THE XX-XXI CENTURIES

The philosophy of the XX-XXI centuries unlike the previous periods in the development of European philosophy activates and widely uses not only the latest, newest concepts and achievements, but also the entire previous history of philosophy. It is extremely diverse, variegated, with almost infinite fields of issues. Using mainly the paradigm of non-classical philosophy, it somehow imposes this paradigm on all philosophical trends and concepts, and as a result the latter often acquire the character of the renewed ones (neo-positivism, neo-Thomism, neo-Kantianism, etc.). In general, modern philosophy brightly and clearly outlines the painful problems of contemporary mankind, demonstrating the ability to combine classical ideals with a pluralistic approach to reality.



Material lay-out (the logic of explanation):

- 9.1. General features of spiritual processes and the development of philosophy in the XX - XXI century
- 9.2. Scientist trends in modern foreign philosophy.
- 9.3 The main trends of anthropological direction.
- 9.4. Philosophy of history and cultural trends in the philosophy of the XX century.
- 9.5. Religious philosophy of the XX - XXI centuries.
- 9.6. The leading tendencies in the development of modern world philosophy.

Key terms and notions

VERIFICATION is the notion proposed by representatives of logical positivism, the procedure for checking of scientific knowledge for truth: with the help of the apparatus of mathematical logic, it was necessary to reduce the position of science to "atomic judgments", and latter on – to compare with "atomic facts".

THE UNCONSCIOUS is the hidden deep layer of the human psyche, the result of manifestations of its actions of the deepest instincts of life (and according to some researchers – also of skills of cultural behavior, acquired by previous generations); the unconscious significantly affects the processes of consciousness, especially - on creativity, the ideas about values, life choices, motivations of actions.

"APERTURE IN BEING" is a characteristic of a man in the fundamental ontology of Heidegger: only through man the being manifests itself, because, only a man understands himself in his relation to reality; from the mentioned human characteristic also follow: "near-being-staying", "guard of being," "here-being."

PARADIGM (derived from the Ancient Greek and means "the model") is in the philosophy and epistemology of the XX century ascertained model (standard) of thinking or scientifically justified considerations that should lead to trustworthy results in scientific research.

PROJECT – in the philosophy of existentialism (Sartre), the way of realization by a man his freedom: the constant and inevitable pursuit of choice, which eventually appears not only as a choice of actions, but also as a choice of one's own destiny.

SCIENTISM is a world-view position, according to which only scientific knowledge appears to be the most justifiable, valuable for the model for any knowledge.

PHENOMENON is the basic notion of Husserl's phenomenology: the only thing that is given to us in the experience of consciousness; that what really appears to us; is the only form of revealing reality in the consciousness and for the consciousness; from here - reality is the world of phenomena, the flow of phenomena.

9.1. General features of spiritual processes and the development of philosophy in the XX - XXI century.

Philosophers, historians and scientists that study culture recognize that the XX century is a peculiar stage in the development of modern society.

This society is distinguished by the dynamics in all spheres of social life, the intensification of social processes, and the unprecedented acceleration of social changes. In the XX century humankind has gone through two world wars, the terrible number of its victims, several revolutions (also often with destroying results), the collapse of the colonial system, first way-out beyond the boundaries of the earth's space, penetrated into the subatomic world, invented the unimpressive means of operating with information, learned to transplant organs of the human body, deciphered the genetic code of a person, etc.

*In the XX century every person appears in one way or another attached to the world history, lives not only by his own personal life but also to the certain extent by the life of all mankind. The separately taken person can be lost thanks to a colossal increase in the scale of human manifestations and human life activity, but this is only one side of the change in his position. The other, on the contrary, confirms the tremendous growth of the opportunities of an individual, since today one person can communicate (through the Internet) with anyone, he can spread his influence and his thoughts almost infinitely. From the standpoint of achieved military power, one person can today destroy thousands of people. The marked features and tendencies of social life are only amplified when mankind enters the XXI century. Modern life is extremely variegated in ethnic sphere: globalization processes unfolded on the basis of economic expansion but spread to almost all spheres of life. If we shall sum up the above, it can be argued that *modern social life is extremely variegated, intense and large, diverse and contradictory.**

All this also affected the development of philosophy. *Philosophy in our time went far beyond the limits of academic audiences, became quite integrated into the education system, was widely disseminated through various kinds of publications, public lectures, symposiums and seminars, through the creation and operation of various kinds of philosophical societies, through virtual space.*

Contemporary philosophy is distinguished by such leading features.

☑ **First**, modern philosophy in its main manifestations is the *non-classical one*.

☑ **Secondly**, the language of philosophy has changed considerably, largely continuing the tendencies of the non-classical philosophy of the XIX century: it is addressed mainly to the common public; it *began to speak with every person*, sometimes even in *everyday language*.

☑ **Thirdly**, its content and subject orientations have also changed: *for contemporary philosophy, there are no prohibited themes or zones*; it penetrates everywhere and tries to propose its intellectual reflections to everything. Hence, the following - the *fourth* feature of modern philosophy, as its enormous *variety, variegated, saturated varieties and variants*.

☑ **Fifthly**, the peculiarity of modern philosophy is the fact that it *actualizes the entire previous history of philosophy*. Equally, to the latest philosophical inventions, there were and there are historically previous trends, sometimes obtaining an additional prefix "neo-": neo-positivism, neo-scholasticism, neo-Thomism, and others.

☑ **Sixth**, in modern philosophy, there was a certain, sometimes quite radical, *revaluation of previous ideas, representations, and values*. In the XX century in philosophy continued to increase the tendencies of *minimalism*, that is, the abandonment of the absolutes, the focusing of attention on the available for perception and cognition. Philosophy highlighted the subjective reality, the philosophical positions and conclusions were more directed not in search of finished or final conclusions, but on intellectual development and problem outline of the most important items of human reality. At the turn of the XX - XXI centuries in philosophy took place discussions about the ideas of philosophical *postmodernism*, which largely radicalized the tendencies in the development of non-classical philosophy and gave rise to the belief that modern philosophy is the *post-classical one*.

☑ **Seventh**, in the XX century and in our time gradually began to erode the lines between philosophical writings and genres of the fields of intellectual activity close to it. The genre of philosophical literature, the genre of philosophical essays, conceptual painting and graphics, philosophical cinema, etc., has arisen. Consequently, modern philosophy appears to us as a phenomenon complex, diverse, active acting and organically fitted into contemporary cultural-historical processes.

9.2. Scientific trends in contemporary philosophy

In the XX century science quickly and confidently turned into one of the leading factors in social life. *A number of trends in philosophy considered itself a necessary addition to specific scientific research.* These directions in every way emphasize the positive aspects of scientific progress, advocate for the development of science, and therefore they are called "*scientism*" (derived from the English word "science") or scientific directions. At the beginning of the XX century the most of these trends shared the Early-Modern European convictions that *true knowledge can be only scientific*; accordingly, philosophy also can be worth something, only if it also becomes a scientific one. But for this, you need to change both the subject and the methods of philosophy. Its subject must be a doctrine that clearly defines the essence of science, consciously develops *the methodology of scientific cognition*, and the methods of the philosophy themselves must be sharp.

The task to *clearly separate science from all other, incorrect types of knowledge* in the philosophy of the XX century tried to fulfill the representatives of "logical positivism" or neo-positivism. In the XX century, they acted:

- in Vienna (*Moritz Schlick (1882-1936)*);
- in England (*Ludwig Wittgenstein (1889-1951) and Bertrand Russell (1872-1970)*);
- in Lviv (*Kasimir Twardowski (1866-1938)*).

Schlick formulated the general philosophical principles of the procedure called "*verification*" - a test of truth: in order to make science more exact and distinguish it from doubtful varieties of knowledge, it must be checked up (verified) through the comparison with the facts. This position was based on the assertion that *any scientific theory is re-formulated facts*. It was assumed that the establishment of the correspondence of judgments with the facts would confirm the truth of the certain statements, the finding of inconsistencies - their falsity, and the lack of facts for comparison will be the basis for assessing certain statements as nonsensical. Proceeding from the idea and content of verification, neo-positivists in advance announced moral norms and judgments as senseless ones, as well as certain statements of philosophy, since they were not connected with the existence of relevant facts.

However, it appeared the idea that science can't be reduced to the connection between the theory and the facts, that it represents a much more complicated formation. Neo-positivism tried to defend its position by introducing the idea of *slackened verification, falsification, conventionality*. The *slackened verification* assumed that only scientific statements of empirical origin should be subjected to verification. The idea of *falsification* (Karl Popper) proposed to believe that scientific knowledge is on principle incomplete, and therefore it can be subjected to refutation, which will be an

impetus for its improvement. *Conventionalists* believed that the initial statements of science are established when they are accepted by the overwhelming majority of scientists (the "convention" means "agreement").

Consequently, the overall result of the activity of neo-positivism *was both negative and positive*.

- ☑ *First*, its representatives made a significant contribution to the development of mathematical logic and improvement of the language of science.
- ☑ *Secondly*, under the influence of ideas and activities of neo-positivists it became clear that science includes in its content such elements that can't be identified with the facts.

Today's understanding of science considers it as a set of intellectual means called to optimize our relationship with reality, but not a picture or image of reality.

Traditions of neo-positivism were further developed within the so-called *analytic philosophy* (*Gilbert Ryle, Willard Van Orman Quine, Hilary Putnam*, etc.), which exists till our days. Its main feature is the focus on the *analysis of the language and the logic of science*; recently they speak more about *the logical analysis of the language of science*.

In the early 70's of the XX century it emerged the trend of philosophy, called *post-positivism* ("after positivism" or "late positivism"). Representatives of post-positivism, considering science as a complex phenomenon, began to argue that it is historically evolving, that it is influenced by social history, culture, personality of scientists, changes in the worldview (**Thomas Kuhn, Imre Lakatos, Mihály Polanyi, Paul Feyerabend**). *Kuhn* in his work "*Structure of the Scientific Revolution*" presented science as a historically changing phenomenon in which the periods of gradual development (evolution) were interrupted from time to time by scientific revolutions. This happened when changed *the scientific paradigm* - a set of norms, principles and rules of scientific and cognitive activity, recognized by the scientific community and obligatory for those researchers who claim to create scientific knowledge. *Polanyi* in the work "*Personal Knowledge*" demonstrated quite convincingly those elements of scientific knowledge, in which are significantly fixed the influences of personality on science. *Feyerabend* is presented as the author of the concept of "*methodological anarchism*", since he put forward the slogan "*Everything will be useful!*" and argued that it is no strict and precise boundary between science and other forms of knowledge: what today for us is science can later emerge as mythology.

A peculiar form of scientific philosophy of the XX century is *phenomenology* (or phenomenological philosophy) of *Edmund Husserl (1859-1938)*. In the first half

of the XX century phenomenology was a rather widespread and even fashionable philosophy. The phenomenological philosophical position assumed that separately exist neither consciousness nor reality, but it exists only something what appears in the field of our consciousness. We always deal with the *phenomenon*, that is, with what we have been given, that appeared before us. Reality is a "*flow of phenomena*", and consciousness is a *general way of manifestation of phenomena*. Consciousness is characterized by the orientation to certain content (*intention*). Since acts of consciousness are transparent to itself, it can capture those very first acts that formed the image and the inner sense of the subject. If we shall carry out the procedure of purifying the primary actions of consciousness from all that was brought into the phenomenon, we shall obtain the very first, not obscured content of the subject (hence the thesis: "*Back to things themselves*"). Husserl called this procedure "*phenomenological reduction*". According to Husserl, it provides an opportunity to solve a range of scientific problems, and, most importantly, to turn philosophy into a true science.

Husserl's followers began to apply phenomenology to various fields of human activity; for example, to the field of art, because art certainly deals primarily with phenomena (*Roman Ingarden*); phenomenology has been widely used in cultural studies, sociology and political studies (*Alfred Schutz*); in particular, in the latter its methods are used to create a political image for various kinds of political figures.

Consequently, the scientific philosophy of the XX century had a clear tendency to transform philosophy into an intellectual sphere that served to the development of science. A rather large number of contemporary philosophers believe that scientific philosophy unjustifiably narrowed the philosophical perspective, almost completely deviated from the important and traditional problems of the philosophy.

9.3 The main trends of anthropological direction.

The important trend of philosophy of the XX - XXI century there was a *philosophical interpretation of man*. The problem of man in this century has become particularly acute because of two world wars, numerous social and national-liberation revolutions, the intensification of international contacts, manifestations of the phenomenon of globalization, the struggle for human rights, etc. According to Max Scheler, the founder of *philosophical anthropology*, in the XX century, a man *finally lost himself*, ceased to understand himself and to be confident at least at some of his necessary qualities. So in the XX century in philosophy there was a certain rethinking of the human problem in the attempt to find out who, in fact, is a human being.

Existentialism as an influential trend in anthropological philosophy of the XX century was formed under the significant influence of Husserl's *phenomenology*.

Representatives and founders of existentialism interpreted the phenomenon differently than Husserl: if the phenomenon is the only thing that is given to us as a reality, then the true meaning of the phenomenon should involve all the colors and incomprehensibility of human subjectivity and seek not so much to clean the phenomenon as to accept it in all its richness and uniqueness. The greatest development and extension of the ideas of existentialism were gained in Germany, France, Italy, and partly - in Spain and Japan, they had supporters among Russian philosophers.

The notion "existentialism" was established by Karl Jaspers, and the founder of the philosophy of existentialism is the German philosopher Martin Heidegger (1889-1976).

Heidegger attended a fundamentally important moment for existentialism: *to consider a man not from the outside, not as an object of observation and study, but from his inner phenomenal world.*

According to Heidegger:

- ☑ a man is being, in the very position of which always there is a question of his own being, or his being always appears as a question;
- ☑ a man is an "aperture in being" in the sense that only for him is opened being itself, only he can raise the question of being and non-being, only through him being emerges into appearance.

All human relations presuppose being, because everything that comes before us, is fixed first of all as something that is. However, being itself does not stand in front of man as a separate entity, but it is only an open *horizon of human objectivity*. Being is revealed to us as a movement in time and as a permanent opportunity (the main work of Heidegger is called "**Being and Time**"). Heidegger calls the human way of being with notion *existence* (hence the name of the trend). Planning ahead his actions, the man finally sees in front of him *only one final possibility – death*. Death is the natural and logical end of being and only it gives to the human being the completion, and, consequently, the sense. However, death frightens people, because in the absence of new opportunities they see only emptiness. Under the pressure of the fear of death, a man enters the "disturbing" attitude towards everything, turning from an individual ("I" or "Thou") to "It" - somewhat average, because he seeks to "live like everybody": The fear of death leads a man to betray of his uniqueness. According to Heidegger, only *right thinking* can oppose to the pressure of everyday life. Therefore, to think is to be in dialogue with being and this is the life task of man, and he should not neglect it.

*Jean-Paul Sartre (1905-1980), French existentialist philosopher, was focused exclusively on the inner self-feelings of man. According to Sartre, man brings nothingness into the world (the main work of Sartre is called "**Being and Nothingness**"). Outside of man, in nature, one being always turns into another, but for man there are both being and non-being. This means that a man does not live*

only by the given, he can negate it; **it means that the original feature of man is freedom.** *The existence of a man precedes his essence*, because a man first comes into this world, and then creates and chooses with each step of his own life what will form his essence. So, *a man is opened to being*, he is a *project*, not a certain quality or a certain state.

According to Sartre, there is no force that would coerce a man to act (or live) only in a certain way: so in any situation the man chooses what to accept or to reject, what direction he will go further in his life.

However, people evade from freedom. There are two reasons for this:

- 1) the fear of death forces a man to hide from the death, living "as everyone";
- 2) freedom demands responsibility, because when you act from yourself, and not by instructions, or not as everyone lives, you need to have the courage to take responsibility for all the possible consequences of your actions.

J.P. Sartre, in addition to being a philosopher, was an active public figure and famous writer - the Nobel Prize winner (from which he, however, refused thanks to political reasons).

Another French existentialist philosopher and famous writer *Albert Camus (1913-1960)* created his version of philosophical comprehension of the man's feelings, connected with experience of his being, called "***the philosophy of absurd***".

The reason for the absurdity was the situation of self-perception of a man in modern civilization. This man has betrayed the *absolutes*, is disappointed in everything and nowhere finds a reliable support for himself. God, as it is well known, also does not become an undisputed authority for a modern person, since it was proclaimed that "God is dead". Camus writes that the discovery among the changing forms of existence of a single law that would explain reality and human thinking, would lead mankind to complete bliss.

But there is no such law, and *in the relative world everything is losing measure*, here *absurdity* reigns. But in the situation of the absurd, there is still somewhat relatively stable - it's the man himself. A man in this world has nothing to hope for except himself - so the philosophy of Camus from pessimistic absurdity comes into *tragic optimism*. Man has nothing to hope for, but in himself he can find strength to resist to absurdity, relativity, hopelessness. **In his essay on Sisyphus**, the philosopher writes that the only and the very first question of philosophy can be just a question of suicide, which he formulates as follows: *is the life worth to be alive?* This question can be solved by everyone only alone. In the famous novel "The Plague" Camus describes a number of heroes who, without knowing where and why the plague came to the city, not knowing if they can overcome it and to survive, act in spite of hopelessness, relying solely on their inner decision and feeling of life.

The outlined ideas of the main representatives of existentialism had a great influence over the public opinion of the middle and second half of the XX century, on art, even on politics. This philosophy really put people in front of the very first issues of life, making the inner world of man the only starting point for the understanding of all aspects of life. Ultimately, this philosophy called for people to be worthy of their own qualities, to fight for their dignity and to preserve their individuality. Therefore, it is not surprising that the ideas of existentialism inspired many people during the Second World War.

Another trend in this direction was *the philosophical anthropology*, founded by *Max Scheler (1874-1928)*, and later acquired many adherents, among which well-known *Arnold Gehlen (1904-1976)*, *Erich Rothacker (1888-1965)*, *Helmuth Plessner (1892-1985)*. Representatives of anthropology insisted that the very first object of philosophical research should be a man, but a man should be viewed and studied integrally, in all his manifestations and characteristics. We must involve for his understanding the results of many sciences. Scheler (his main book is "*The Human Place in Cosmos*") believed that the **man is related to all phenomena of the world, but differs from them because he is capable for a "great rejection" in the sense that he isn't finally identified with anything.** As a result, he *is incorporated to being as such*; is capable to evaluate any separate phenomena.

Man is primarily the bearer of values, what means that his primary attitude is a positive attitude. The latter manifests itself in such a feeling as love, because love is a unique meeting with another, equal to your being, and the coming into consonance (symphony) with him\her. The highest love is love to God because only in it takes place the full manifestation of the uniqueness of man, his relation to being and his value groundwork. However, in real life, higher human values often manifest themselves as helpless, but from this situation follows the main task of human life - to combine spiritual aspirations with the strength of life.

Gehlen (his main book is "*Man, His Nature and His Place in the World*") came to the conclusion that the initial feature of the man is *his insufficiency and incompleteness*, his non-accommodation to survival on the basis of only biological abilities. This non-accommodation of the man countervails by the creation of *culture*: it helps a man to compensate natural limitations and achieve an opening of the world to him. But historically, culture tends to rationalization, which leads to the loss of human unity with the world. Hence, the task: to return to the roots of culture, where dominate unconsciously-living powers. *Plessner* called a man the greatest mystery of being because the man nowhere finds his completion and strives to go beyond all and every possible limit. *Rothacker*, sharing many of the ideas of his associates, insisted

on the fact that the decisive factor in the existence of man as a person is the *development of culture*. He considered culture as a human *answer to the challenge of nature*. In his opinion, culture is the layer that a person distinguishes from the world as a "spiritual landscape", because in the basis of culture is the human emotional experience of his life and language.

To the unconditional acquisitions of philosophical anthropology of the XX century it should be included the emphasis on the exceptional significance of the problem of man for modern society and philosophy (including a convincing demonstration of the loss by human of the XX century the reliable guides for self-realization), as well as attempts to include in the comprehension of man all his properties, abilities and manifestations, all spheres of human life activities. Philosophical anthropology exists in our time, occupying a prominent place among the fields of philosophy.

Personalism, as a trend of anthropological direction, has its beginning in the American and French philosophies of the XIX century. In contrast to anthropology, it insisted that the decisive item for a man is that he is a *person* (derived from the Latin word "persona"), more precisely – *personality*. Brilliant personalities were the French philosopher *Emmanuel Mounier (1905-1950)* and the Russian philosopher *Nikolai Berdyaev (1874-1948)*. Mounier believed that the personality is a manifestation of a higher, absolute spiritual essence in man. As a personality, a man does not know any boundaries and is in a constant creative becoming, which is a kind of attraction to the being. Mounier called for the renewal of society through *the revival of the personality*. Everything that contributes to the development of personality was acceptable to personalism. He called for a kind of cultivation of a multi-faceted approach to manifestations of personality. He wrote that it is important to consider the personality in unity with human corporeity, which allows a personality to perceive itself as an existing, real. ***However, as a personality the man is boundless, but as reality appears in the world through the real bounds.*** To overcome such opposition in the real being of the personality are able either holy persons or heroes. *M. Berdyaev* declared that only a personality can explain to us what a man is, and not vice versa. Personality is absolute, that is, the divine spiritual unit, and therefore it appears in its original quality as absolute freedom, that is, freedom from everything, including from God, because, in relation to God, the person has the opportunity to define by herself. To feel the personality in ourselves, to understand and appreciate it - all this means to enter into a special, creative mode of being. However, the material mostly conceals a man, therefore, according to Berdyaev, materialism, and realism is the most dangerous and hostile positions for human personality. ***The spirit is a complete or an absolute freedom, but it, going out of its own limits, takes on an outer appearance.*** It takes place an objectification of the spirit that leads to its numbness, materialization. In those cases when the spirit

begins to carp at the material, seeing in its constancy of spiritual, freedom becomes slavery. Considering in this context the relationship between culture and civilization, Berdyaev emphasized the hostility of civilization to culture: in the cultural creative activity a person incarnates in the material his spiritual impulses, and civilization seeks to turn them into useful, profitable, and comfortable.

An important role in the formation of the modern view of man in the XX century played *Freudianism*. Its founder was the Austrian psychiatrist *Sigmund Freud (1856-1939)*. **Freud's merit is not the discovery, but the detailed interpretation of the phenomenon of the unconscious in the human psyche.** Studying different kinds of neuroses, Freud came to the conclusion that they are caused by the action of a rather powerful *layer of the human psyche* that is invisible and hidden. This layer of the psyche he called *the unconscious*.

☑ In classical Freudianism it is believed that the human psyche in its structure resembles an iceberg:

☑ the largest, hidden, but also the most powerful part of it is **the unconscious**; in content, it is *manifestations in the human psyche of the very first and most powerful instincts of life*. These instincts are rooted in pre-psyche processes, so they are the unconscious and can't have in the mind an adequate detection.

The visible peak of the iceberg consists of two parts:

☑ it is *the conscious mind* that is perceived and controlled by the state of a cheerful psyche, and

☑ *over-conscious* – that is brought into the human consciousness by meaningful cultural rules and norms of social life. The unconscious Freud calls "It", because its action is impersonal, anonymous; the conscious mind – "Ego", and above the consciousness – "Super-Ego".

The unconscious appears in the concept of Freud the most powerful and decisive factor in the human psyche because its content was formed during billions of years, while the conscious part of the psyche was formed only during few tens of thousands of years. The content of the unconscious, according to S. Freud, includes, first of all, two most powerful instincts: "*Libido*" is a sexual instinct, and "*Thanatos*" is an instinct of death and destruction. Everything that is alive aspires to the self-production and to the destruction of the existing. However, these first instincts contradict the culture, which is a system of certain prohibitions ("taboo"). According to Freud's terminology, the psyche works in the mode of collision between pleasures and sufferings: it seeks to implement in any way principle of satisfaction and to avoid dissatisfaction. Ego finds himself in a difficult situation: on the one hand, they are crushed by instincts, and on the other hand - socially cultivated rules and norms. When the human psyche does not withstand such stress, there appear mental diseases (neurosis, stress, etc.). Internal tension is capable to destroy the human personality, so we must find

ways to "relief" the psyche. For this aim, on the one hand, society has always assumed the existence of some "permissible forms of forbidden"; on the other hand, there are some forms of "*sublimation*" - indirect release of energy of the unconscious, for example, drawing of nude bodies, writing of crime novels, etc. However, when a man can't cope with mental stress by himself, the procedure of *psychotherapy* (or psychoanalysis) must be applied - through questioning, conversations, free associations it is necessary to find a way to free, to legalize blocked force, at least, for example, in words.

The doctrine of Freud unquestionably proves: a man and his behavior can't be reduced to mental calculations; in general, a man appears much more complicated than it seemed to the classical culture. At the same time, it should be noted that the excessive accentuation in the content of the unconscious on sexual instinct has caused a negative assessment from a lot of scholars and thinkers. Followers of Freud, in particular, *Carl Gustav Jung (1875-1961)*, *Alfred Adler (1870-1937)* and *Erich Fromm (1900-1980)* did not agree with such accentuation and gave their interpretation of the essence of the unconscious. Jung, based on the thesis that the unconscious characterizes the roots of the human psyche, which reach the foundations of the entity in general, considered it the very first manifestation of the creation of forms in symbolization. The human ability to create symbols, to give them immeasurable depths, as well as to understand them, he directly reduced to the acts of the unconscious. This ability Jung gave not to the individual psyche, but to the collective mental life, therefore, introduced into the scientific sphere the concept of the "*collective unconscious*"; the latter produces a number of such *stable mental structures*, which then transfix almost all forms of a certain culture. Thus, the key for the understanding of a certain culture lies in its original symbols, in which the researcher must identify the stable form-forming structures that Jung called "archetypes" (the primary, initial images; the term was already met in works of Augustine). Accordingly, for the understanding of the unconscious, it is worth to analyze those formations of the collective psyche that determine the functioning of the individual psyche of individuals, showing both a positive and a negative influence on them of archetypes that have historically developed in certain cultures. Jung called his doctrine of the collective unconscious *analytic psychology*. Adler believed that the leading motive of the unconscious is an irresistible aspiration for self-affirmation (as a result of human natural insufficiency). Consequently, the main item in the unconscious is *will to the power*, and the latter is already finding its various manifestations: either in the form of creation of culture; in the form of a desire to seize a woman (or a man); in desire of political leadership, etc. Fromm tried to link the activity of the unconscious, as well as the entire human psyche in general, with social life and social relations: here a man acquires human qualities and strives for self-strengthening. However, due to the existence of an irresistible contradiction

between reason and instincts, a man always feels his incompleteness, which appears to be the leading motive of his unconscious actions and aspirations.

Thus, it can be stated that classical Freudianism and the doctrine of neo-Freudianism outlined both nature and the main spheres of manifestations of the unconscious, linking it with human rootedness to the underlying groundings of being and also with human individual and social relations. In the unconscious is manifested the energy of being, which introduces man into complex variants of his self-awareness and relationships with other people.

In general, the philosophical trends of the anthropological direction deeply and clearly outlined the peculiarities of the situation in which man appeared in the XX century. And although in the second half of the XX century and at the beginning of the XXI century, the paradigm of philosophical anthropological research has undergone some changes, it can be clearly stated that the above-mentioned doctrines and ideas remain important for today's understanding of man. In the ideas of anthropological directions of philosophy in the XX century human has become much more complex, ambiguous and unpredictable as compared with its classical interpretations. We can say that these directions firmly asserted the idea that a man is not exposed to some particular measure, does not fit into the standards of the due, but appears rather unfinished and opened towards his actual state and to his future.

9.4. Philosophy of history and cultural trends in the philosophy of the XX century.

In the philosophy of the XX - XXI century, *the social philosophical ideas acquire a dominant character*. The ideas of *social philosophy and philosophy of history* were interwoven here with a deep interest in the culture, which for most philosophers has always been understood as a leading factor in the formation of man. However, at the end of the XIX century - at the beginning of the XX century, *with the breaking away from Eurocentrism* (which considered the European culture is highly developed and standard), humanity for the first time encountered the fact that the achievements of culture (knowledge, science, technology) *turned against man*. Together with the spread of non-classical phenomena in various spheres of social life, a so-called *mass culture* arose. It was largely different from the classical one in many aspects, and this item also forced scholars and philosophers to think about the question of the essence of culture. *Finally, the question of culture emerged as extremely acute and dramatic*.

At the beginning of the XX century, it was published the book by the German philosopher *Oswald Spengler "Decline of the West"*, under the tangible influence of which the European social thought is still remains. In this book, Spengler outlined his own *conception of culture and the course of history*.

He believed that the history of humankind is a set of co-existing or *local* cultures that are separated from each other. Each culture is created by the spirit of a certain people, which is embodied in all phenomena of culture. This meant that the entire culture was characterized by on principle internal unity. In order to realize and trace this unity, it is necessary to open the "pre-phenomenon" (the very first formulation), which will become the key to a deep understanding of any phenomena of any culture under study. Due to this course of thinking, the cultural teaching of Spengler was called "*the morphology of culture*", that is, the doctrine of the very first forms and form-forming of culture, their nature and manifestations in the phenomena of culture. It must be said that the idea that culture is a holistic, internally unified entity that it represents a kind of universe of the human spirit has entered the thinking of the XX century rather firm and convincing.

According to Spengler, each culture passes through *four periods* of its life: spring, summer, autumn, and winter, that is, it reaches the summit, begins to decline. Spengler argued that culture begins to decline when it passes into the stage of *civilization*. In European history two cultures had the greatest importance: the ancient culture with its "*Apolonic (harmonious) spirit*", which exhausted its internal possibilities during the times of the Hellenism, and a new type of culture, imbued with the spirit of mysticism, a feeling of endless space and time, a feeling of active life energy; it is a Christian world-outlook. However, from the time of the Renaissance in Europe begins to dominate the so-called "*Faustian spirit*" - the spirit of the desire for higher, greater, more effective. This spirit, according to Spengler, will lead Europe to decline and destruction, as any civilization is characterized by exhaustion of the creative potential of culture and the transfer of its gains on the sphere of benefits and profits. Symptoms of the decline of culture are crowds of people in the cities, the transition to mass standardized production, the emergence of mass culture. Spengler believed that Europe could be saved if at the forefront of its development will come the peoples who had not yet realized their creative potential. This mission can be fulfilled by Prussia, however, according to Spengler, also Slavic peoples have a good cultural potential. The work of O. Spengler had a great resonance; we can say that after him the idea of the crisis situation of European culture becomes perhaps the most discussed.

Certain corrections to the understanding of the cultural and historical processes have been made by English historian Arnold Toynbee (1889-1975). In the multi-volume books "*The Study of History*" he insisted that history appears as the unity of the 21 civilizations. What is civilization? According to Toynbee, the history of humankind is not a combination of facts, but a manifestation of the continuity of the life processes, which acquires concrete forms of *responses to challenges* of the conditions and circumstances in which it is carried out; such concrete forms of

manifestations of social life are civilizations. Their groundwork and, more precisely, their core form certain senses and values produced the best part of society. These values and meanings are most closely concentrated in a certain type of *religion*; the type of civilization and religion are interconnected.

Accordingly, unlike Spengler, Toynbee believed that civilizations are among themselves in more tight bonds, which may appear not only in the form of historical coexistence (although this type of connection is dominant), but also in the form historical succession, that is, history at the same time is continuous, uninterrupted, but has qualitatively different forms. Toynbee also believes that civilizations can exhaust their creative potential, and this happens when *the spiritual elite* in them degrades, and the business elite comes to the forefront; in this situation, religion loses its spiritual aspirations and is included in secular business relations. According to Toynbee, European civilization is experiencing crisis phenomena, but in order to overcome them, it is necessary to return to the very first spiritual values, that is, it is necessary to restore religion to a proper place in social life through the creation of a single world religion.

In the 40th years of the XX century analyzing the symptoms of the crisis state of the Western civilization, Toynbee, was one of the first historians, who drew attention to the phenomenon of *postmodernism* and evaluated its cultural-historical role negatively because considered the postmodernism as the manifestation of social degradation.

In the XX century there appeared a variety concepts of *technical determinism*, that is, the concepts according to which the course of social history is determined by the development of science, technique and technology. In philosophical considerations on this topic, the interpretation of the role of technology and technological progress could be as *positive* (then such a position was denoted as *technocratic* - the power of technology) and *negative* (*technophobia* - fear of technique). Representatives of the technocratic approach (*W. Rostow (1916 – 2003)*, *J. Galbraith (1908 – 2006)*, *Daniel Bell (1919 – 2011)*, etc.) argued that nobody could ever stop the victorious movement of technological progress, and that technology as a whole played a positive role in the development of society. Of course, there are also its negative manifestations, but only it can overcome them or neutralize them ("the technique is a two-sided sword").

At the end of the XX century the most prominent representative of the technocratic direction was the American sociologist Alvin *Toffler*, who developed the concept of the so-called "*third wave*". The history of mankind went through the agricultural revolution (first wave), the industrial revolution (second wave), and in

the 60's of the XX century has entered the period of the third wave - a technological revolution, the consequence of which will be the emergence of *the post-industrial society*. This society will be characterized by the new social relations and standards based on a new type of production. Thanks to technical innovations, such production will provide for a fundamentally different relationship with nature than in industrial society, since through the introduction of the latest gene and information technologies, human production will no longer act through external interference with natural and cosmic processes, but will be carried out in the form of their internal direction and stimulation. This type of production activity involves the transformation of information processes into the very first means of human activity, will open new opportunities for intellectual activity, etc.

Representatives of *technophobia* (Lewis Mumford, Theodor Adorno, to a certain extent, Martin Heidegger, etc.) insisted that technological progress would lead mankind to doom either by something like an ecological catastrophe or because by spiritual degradation. In their view, every step forward in the development of technology leads to much more complex problems that eventually destroy humanity. Between the definite positions in their altercation, there is an unstable balance, and that is why the prospect for the future remains *open*, that is, it depends on the choice that humanity will make, and on *the will and desire of many people* to make this choice in favor of a positive development of events.

In directions of cultural study in the XX century also can be included various versions of philosophical *structuralism*, the founder and recognized classics of which is the French scientist *Claude Levi-Strauss (1908 – 2004)*. Representatives of structuralism believed that in the basis of all conscious acts of man there are certain stable structures that determine not the content, but *the internal construction* both of the actions of consciousness and of their results (first of all – of the culture). The cognition of these structures opens the way to the understanding of the foundations of a certain culture. Levi-Strauss focused on the study of mythological consciousness, rightly believing that it, as the original, contains in its basis the output for any human consciousness structural formations, which in the further development of history do not disappear, but only transformed and supplemented by others.

Levi-Strauss came to the conclusion that in the basis of mythological consciousness lies *the mechanism of mediation*. Human consciousness, first of all, captures the most striking and contrasting elements in its perception of reality, however, being unable to link them and organically combine, it tries through a number of mediations bring them to such opposition pairs, which are more understandable and usual for it. With this approach, the entire culture is reduced to a series of forms that bear the character of the symbolic substitution of the incomprehensible reality, and its separate forms become

meaningful through the analysis of the primary structures of the consciousness activity. The studies of Levi-Strauss allowed to understand better the nature of a great number of cultural symbols, and also proposed the explanation of the essence of the logical operations characteristic for human thinking.

One of his most famous followers, *Michel Foucault (192 – 1984)*, focused on the study of the basic mental structures on which the knowledge and thinking of the Modern time were based. Later he devoted a number of works to the study of those structural mental constructions that most influence over the relations between people in society, in the state, in European culture. These studies allowed outline better the foundations of Europeanism as a phenomenon of world civilization. Another representative of structuralism, *Fernand Braudel (1902-1985)*, wrote several fundamental works devoted to the study of *the structures of everyday human behavior* on the material connected with the development of civilization processes in Europe during the Modern time. He demonstrated that certain structural constants of human ideas about time, about the essence of economic exchange, about the just division of labor and remuneration for it, essentially determined not only the human behavior but also the organization of economic life and social relations. A little later, *J. Derrida*, who is the representative of *post-structuralism*, proposed the conception of "*deconstruction*", the essence of which is a kind of "dismantling" of linguistic and textual formations of culture in order to get to their very first components. The further compilation of studied components of the basis for the analysis formations allows, according to Derrida, give the opportunity to see and understand the whole construction more transparently and expressively.

It should be noted that structuralism had a great influence on cultural studies and art studies of the XX century. The peak of such influence can be considered the 70s of the XX century when the ideas of structuralism were used in sociology, cultural studies, art studies, linguistics and even neurophysiology. To a certain extent, this influence exists also now; at least today, the structurally-functional method of analysis is recognized and used by scientists in various directions of the sciences.

9.5 Religious philosophy of the XX - XXI centuries.

In contemporary philosophy, a significant place belongs to *religious philosophy*. Interest towards the religious philosophy in the XX century can be explained both by the events of this century and by the fact that, thanks to the colossal acceleration of social dynamics, a separate human personality and his/her livelihood are increasingly problematic. Also, many factors of life have shown that man can't be reduced to a natural evolutionary process, and he, according to certain characteristics, appears to be a unique phenomenon of reality. In this regard, human views unwittingly turned to religion, since the religious vision of reality with its

transcendentalism drove a person beyond the mere interaction of the natural-space process, allowing to see him incorporated in the particular, first and basic principles of being.

The most widespread and authoritative in the XX century was a philosophical concept of *Neo-Thomism* - the renewed philosophy of Thomas Aquinas, which *in 1879 in the Encyclical of the Pope was proclaimed as an official philosophical doctrine of the Catholic Church*. Recognized representatives of neo-Thomism are the French philosophers *Jacques Maritain (1882 – 1973)*, *Étienne Gilson (1884 – 1978)* and the American philosopher *Józef Maria Bocheński (1902 – 1995)*, German philosopher and Lutheran theologian *Rudolf Bultmann (1884 – 1976)*. All of them assumed themselves as the followers of the original ideas of St. Thomas philosophy and tried to interpret and further develop it. Representatives of Neo-Thomism insisted that their philosophy is a position of *consistent realism*: the world of things is given to us realistically; it can't be something like phenomena, since God did not try to put the man into fallacy. This world can be mastered practically, in the experience of life, can be understood by science, but these types of its assimilation focus on the question "How to know and describe reality?" leaving without answer the main question "What is the world, what is reality, what is being?" The inability of the sciences to answer the most important for a man questions determines the need to address the authority of the Holy Scriptures and the divine revelation. Because of this, according to the ideas of representatives of Neo-Thomism, the concept of *the symphony of mind and faith* of St. Thomas remains an actual one. Gilson asserted the primacy of faith in this symphony: in his view, if one put faith in dependence of knowledge, then with every change of knowledge, a person would be endangered by the loss of faith. *Symphony is possible only when a person is led by the faith*. The believer is already in the place where the philosopher wants to come, but can't do it in a proper way: the mind can prove the existence of God, but the idea of the existence of God can be obtained only through Revelation; God of philosophers is not God of revelation. *Gilson emphasizes that theology does not require philosophy, but it refers to it when its own problems require it*.

Maritain argued that the superiority of religion over philosophy is next one: philosophy operates with notions, and therefore in philosophy subjectivity is cognized as an object, and subjectivity in it remains unknowable. Religion introduces a person in the relation of the subject to the subject. According to *Maritain*, the transformation of all that is cognized into the object is a huge mistake in science, since the world is alive, dynamic and multicolored. Only by the recognition that, because of man's relation to God, one can calm down on the fact that he is a subject and perceived by Him as a subject, and this gives to a human a true relation to himself and to reality. Therefore, philosophy only then reaches fullness and completeness, when it seeks to go beyond the lines of what the natural mind can do.

Man is able to cognate the world with the help of science, but it must also comprehend this as God's gift. If we turn to the texts of the Scriptures and to the most recent scientific theories, then, according to the Neo-Thomism, one can see as the obvious their mutual concordance: *the modern theory of the "Big Bang" only clarifies and interprets the language that is useful for human understanding that God has given Moses in a few significant words, full of the highest sense.* In the understanding of man Neo-Thomism also adhere to the initial theses of St. Thomas, that is, they insist on the unity in man's soul and body, believing that knowledge begins with senses, with the real contact of man with reality, but these contacts must eventually activate our mind, which the potency of the cognitive act put into reality. Rather active Neo-Thomism's philosophers appeared in political activity: they step forward with slogans of social and church reforms, supported the struggle for peace, and promoted the spread of philanthropy.

The authoritative direction of religious philosophy was and remains the Protestant theology, which was called a negative (or dialectical), since it emphasized the fundamental incommensurability between God and the world, and therefore the impossibility of the mental comprehension of God. German philosopher *Karl Bart (1886 – 1968)* is the founder of "negative (or dialectic) theology". The starting point of his philosophy is that God appears to be fundamentally unattainable to the world and beyond His will there can't be any dialogue between man and Him. The only evidence of the existence of God, - proclaimed Bart, - is His apparent absence, that is, non-commensurability with anything existing among the forms of existence. God reveals himself to man and to the world when He considers it as appropriate. The same basic theses are present in the philosophy of *Paul Tillich (1886 – 1965)*, which, while developing them, came to the conclusion that in the world of man there is a fundamental *breakdown between essence and existence* because their unity appears only as a characteristic of God. It follows from this that the fundamental human characteristic is the care about the essence of being; a feeling of such care and its conscious realization makes a person a religious one. Tillich believed that man expresses in the creation of culture his attitude to the very first, groundless and non-analytic Being. *Bultmann* gave the ideas of the Protestant theology of existentialist interpretation: in his opinion, existence is the first level of living, and it can be real or unreal. A man can be raised over this level only by the *faith*, which is an intimate-individual phenomenon, that can't be defined or investigated, and can be only experienced.

Among the philosophical religious trends it should be also mentioned *Theosophy (Helena Blavatsky, Henry Steel Olcott, etc), Anthroposophy (Rudolf Steiner), Agni Yoga (Nicholas and Helena Roerich)* and the *Russian religious philosophy (Vladimir Solovyov, Nicolay Lossky, Semyon Frank, Nicolai Berdyaev, Pavel Florensky, etc.)*, the ideas of which had and have a significant influence and spread till the present time. Representatives of Theosophy ("Theos" means "God", "Sophia" – wisdom)

based their assertions on the thesis that religions of the whole world are talking about the same thing - the discovery of manifestations of the divine to man, but they differ in languages, images, completeness and the degree of internal linking. If we shall understand them properly, we can come closer to the understanding the essence of the divinity. The doctrine of Agni Yoga was based on predominantly ethical theses of ancient Indian philosophical and religious trends.

Russian religious philosophy of the late XIX and early XX century (or the philosophy of the Russian religious Renaissance) most widely deployed its activities at the beginning of the XX century. It included in the field of problems all the major problems of the world philosophy but subordinated their understanding and decision to the religious outlook associated with the Orthodox Church tradition. Putting the man at the center of its reflections, this philosophy deduced human qualities from the special place of the man that he had in the creation of the world by God; with the basic function of man, associated with the collection of the scattered in the world primary energy of positive divine creation. On the basis of this approach to the world and man were decided the problems of freedom of the will, creativity, social life; took place numerous studies in the areas of personalism, anthropology, epistemology, aesthetics, and others. The special role the representatives of this philosophy devoted to so-called "Sophia essence" of the world - the divine wisdom that is embodied in the creation and deeds of Christ. Many philosophers of this direction were sent outside of the Soviet state and continued their activities abroad (in the Czech Republic, Yugoslavia, France), while some died during the Stalinist repressions.

9.6. The leading tendencies in the development of modern world philosophy

In the late 60's of the XX century a real wave of radicalization of tendencies in the non-classical philosophy took place. This trend was associated with appeals to end rationality and logic in order to reach new horizons of creativity. This radical philosophy (which personified itself a *philosophical avant-garde*) was the very first subject of debates and philosophical discussions of the end of the XX century. Its beginning is connected with the ideas of the "new left" during the explosion of youth rebel movements in France on May 1968, when student youth strongly opposed the dominance of bureaucracy, the tendencies of Western society to lose its mobility, to immerse it in luxury and comfort. From the side of the ideologues of the "**new left**" (*Bernard-Henri Lévy, André Glucksmann, Jean-Marie Jules Benoist, C.Jambes, Maurice Clavel, etc.*), attacks on power, ideology, state, and science were intensified. They argued that *the union of power and science* leads to a new type of slavery; that in modern society man more and more becomes a simple social function, being a sum of social roles and structures.

Hence, follows the thesis that the industrial society is a *new form of slavery* and internal impoverishment of man. Representatives of this "*new philosophical wave*" (a name established in research literature) called for a

rigorous break with all previous philosophical tradition, since, in their opinion, it led to the cult of rationality – of mind and efficiency - which reigned in Europe. The rupture with tradition was justified by the need to return to the very first "sources" of humanity, to the state of "pre-logos", where there is no alternative between theory and practice, and where the person spoke with a voice of the heart and a sincere feeling. Representatives of the "new philosophical wave" believed that feeling was always more justified than logical considerations, and called for the freedom to display the instincts of life, to create a "*new sensibility*" that revolutionizes man.

Some of these ideas have merged into the so-called "*philosophical postmodernism*". According to postmodernists, in the history of culture, everything has been already said about human life and human manifestations. Therefore, *the ground for today's philosophizing is the world of the previous culture*, and not some primary realities. To philosophize today - this means not to open something new, but to conduct an open, endless dialogue with the cultural layers of all times and peoples, reading them as it is possible. From the position of many representatives of postmodernism, the traditional reality (the world of things and their relations) has been long replaced and superseded by signs and texts that do not have a certain substantive content; so logic, the difference of values and genres are meaningless, so everything can be mixed with everything.

On the whole, in postmodernism, the following principles (or positions) came to the fore:

- ☑ *anti-logism* (or anti-panlogism) - a protest against any logical norms of thought or intellectual activity;
- ☑ *anti-demarcationism* - a protest against any sharp delimitation of the directions of activity, that is, the principled insistence that science, art, myth, fantasy should be merged in the real living human self-declaration, and not opposed to one another;
- ☑ *secondary assimilation* - activity based on those phenomena that have already been identified in the history of culture;
- ☑ *free hermeneutic discourse* - the rejection from any norms in the conduct of conversation – of dialogue with the phenomena of culture, man and human life.

For representatives of postmodernism, the most important are not the results of intellectual actions, but these actions or acts themselves. Only they can testify what is able and can be human, on the one hand, and also the very fact of his participation in intellectual self-certification. The main representatives of the post-modern of the end of the XX century are considered the French philosophers *Jacque Derrida* and *Gilles Deleuze*, the German philosopher *Peter Sloterdijk*, the American philosopher *Richard Rorty*.

Both ideas and activities of philosophical postmodernists are evaluated predominantly critically. But it must be recognized that they had not just a desire to say something "different" but made attempts to explain the modern cultural situation of mankind with the help of some ultimate elements.

Philosophy has entered the new millennium enriched by the experience of the XX century. It appears now more freely internally and more wise, more tolerant of unusual ideas and attitudes, more balanced. There is undoubtedly that in the XXI century philosophy will also remain extremely variegated and diverse, capable of giving new breath to all historical forms of its manifestations. In short, philosophy must be as rich in manifestations as human life but must go, perhaps, half a step ahead of life, inspire a man to the courageous confrontation with all kinds of challenges of destiny and circumstances of life.

Summary

Modern philosophy includes a wide range of approaches to solving various problems of human existence. But the central among them is the problem of understanding of the trends in the development of modern social life, human being, the principles of his existence and his capabilities. And although that in general somebody can be not accepted with each separate philosophical approach to the problems of modern life (because there are certain one-sidedness in their interpretation of life problems), but the undeniable is fact of the active creative life of modern philosophy, of fruitful dialogue of different currents and schools around painful problems of contemporary era.

At the end of XX century took place a certain spread of philosophical postmodernism, which rebelled against any limitations of the philosophical intellectual experiment. However, the entering of philosophy in the XXI century is also accompanied by a certain return to metaphysics, absolutes, and more direct interference in the painful problems of human self-determination.

Test yourself

1. Outline the peculiarities and the leading tendencies of the development of philosophy in the XX - XXI century.
2. Name the main directions of the philosophy of the XX century, and briefly describe them.
3. Compare the ideas of neo-positivism and post-positivism; find in their ideas common and different items.
4. Explain what was common in the ideas of various trends of scientist philosophy. Name the main trends of this philosophical trend.

5. Expand the content and significance of the ideas of phenomenology by E. Husserl. What are its characteristics, which are close to scientist philosophy, and what - to the anthropological?

6. Describe the leading ideas of Freudianism and Neo-Freudianism. Give an assessment to them.

7. Briefly outline and characterize the ideas of the main representatives of the existentialist philosophy.

8. Outline the significance of the ideas of philosophical anthropology and personalism for the cognition and understanding of the nature and essence of man in the philosophy of the XX-XXI century.

9. Describe the main directions of religious philosophy in the XX century. Explain why, under the conditions when science and education spread widely, religious philosophy does not endure its position in our time.

10. What is philosophical postmodernism? What tendencies of the philosophy development are manifested in its ideas?

THEME 10. THE HISTORY OF UKRAINIAN PHILOSOPHY: BRIEF SKETH

Historically, Ukrainian philosophy has not gained world recognition, but it has a number of features that make it original, unique and unrepeated. Being mainly an internal phenomenon of Ukrainian culture, it was not isolated from world philosophical processes and it in a concentrated way expressed its intellectual essence in every age of the Ukrainian history. In our time, Ukrainian philosophy has acquired the possibility of independent development on the rich historical ground that presents itself as a real heritage.



Material layout (the logic of explanation):

10.1. Ukrainian philosophy as a component of Ukrainian spiritual culture. General features of Ukrainian philosophy.

10.2 Leading philosophical sources and philosophical ideas of the times of Kievan Rus and the era of the Renaissance. The appearance of professional philosophy in Ukraine.

10.3 Philosophy in Kyiv-Mohyla Academy. Life and philosophical activity of Gregory Skovoroda.

10.4 Philosophical ideas in Ukraine of the XIX century.

10.5 Peculiarities of the development of Ukrainian philosophy in the XX - beginning of the XXI century.

Key terms and notions

ANTAISM (derived from the name of mythological hero Antaeus – Gaia's Son, Mother Earth Goddess) is one of the characteristic features of the Ukrainian mentality, which is manifested in the respect to the Earth, in the aspiration for care and careful handling of it.

BRATHERHOOD'S (FRATERNITY) SCHOOLS were created in Ukraine by the Orthodox Church's fraternities in the time of Polish rule; there for the first time philosophy entered into the curriculum and professional philosophy was established.

CORDOCENTRISM (derived from the Latin "cordis", the heart) is the feature of Ukrainian philosophy, which manifests itself in giving superiority to the heart over the head, feelings over the mind.

NATURA (Latin) is one of the basic notions of Skovoroda's philosophy that defines the foundation of the world.

NOOSPHERE (the term that literally means "the intellectual sphere", derived from Ancient Greek "noos" – reason, thought, spirit) is a main notion of V. Vernadsky's conception of the transformation of science into world-historical planetary power. According to this scientist and thinker, the noosphere, which is the result of transformative human activity, forms a significant part of the biosphere, which will be further expanded; since it should be based on scientific achievements, its growth should lead to harmonization both of human-nature relations and of international relations.

FARM-HOUSE PHILOSOPHY (KHUTIR PHILOSOPHY) is the main direction of philosophical ideas proposed by the writer and public figure P. Kulish.

According to his views, industrial production and bourgeois relations do not lead Ukrainians to a better lifestyle; therefore, it is better for them to have traditional forms of life: farms or khutirs, which provide closeness to the ground (the Earth) and the development of the natural economy.

10.1. Ukrainian philosophy as a component of Ukrainian culture. General features of Ukrainian philosophy.

Philosophy is an all-human phenomenon. Ukrainian philosophy is an integral part of the world philosophical process, more precisely, the part of the process of the European philosophy's development. And although *there are no such philosophical ideas, systems or theories, created by Ukrainian philosophers, that received recognition, acceptance and spreading as phenomena of world culture*. In the history of civilized Ukraine there are no periods in which philosophy would not be present. From this, we can conclude that *Ukrainian philosophy is an internal phenomenon of Ukrainian culture, that means it expressed, concentrated, brought to the level of comprehension some important features of the national character and world perception of Ukrainians*.

On the basis of numerous studies and comprehensions, it can be argued that there are such *main features of the Ukrainian national character: emotionality, aestheticism, sentimentality, psychological mobility, respect to individual freedom, religion and a peculiar cult of the Earth as well as a feeling of closeness to the nature*. The mentioned features of the national character and the peculiarities of the world feeling of Ukrainians determined *the peculiarities of Ukrainian philosophy*.

Ukrainian philosophy has never shown inclinations to the formation of the abstract-rational systemic constructions; it always showed the above-mentioned *emotionality and aestheticism (cordocentrism)*. Philosophy has come to Kyivan Rus from Byzantine already in a very developed state. It follows from this that it *is strongly connected with Christian religion, strives to the higher spiritual values, always showed a tendency to moral guidance and life precept*. The special studies showed that it was quite reversed in the direction of historical and historiosophical interpretations of the peculiarities of the Ukrainian people's fate as well as Slavs' fate in general.

Due to these general features, Ukrainian philosophy has always been sufficiently integrated into Christianity, literature, socio-political thought, cultural-historical projects and considerations.

10.2. The main philosophical sources and ideas at the times of Kyivan Rus and the Era of Renaissance. The appearance of professional philosophy in Ukraine.

Philosophy as a special area of intellectual activity appeared on the territory of Ukraine at the times of the Kyivan Rus. It had Christian origin and came from Byzantium in the form of religious philosophy. And since Byzantium was a direct inheritor of Ancient Greece, then in its philosophy were actively present classical works of Ancient Greek philosophers. Together with Christianity and wisdom given in books, they became an element of the spiritual culture of Kyivan Rus, where at length was formed the cult of book wisdom. Consequently, *in Kyivan Rus education, enlightenment, and wisdom became acknowledged and spread*. The influences of Byzantium combined with the ancient traditions, determined the following peculiarities of the functioning of philosophical ideas in Kyivan Rus:

- From the very beginning, Christian philosophical thought arose in Kyivan Rus *in the unity with Ancient Greek philosophy*; in particular, Pythagoras, Heraclitus, Socrates, Plato, Aristotle, Seneca were well-known.
- Philosophy and wisdom were understood mainly *as guidelines for individual self-cognition, self-perfection and the search for holiness*; this understanding of philosophy was called "*philosophizing in Christ*": higher spiritual values are inseparable from life.
- On the foreground of the Old Ukrainian philosophy there was inclined to *moral precept and pretends on the life guidance*.

In the *Chronicle "The Tale of Past Years"*, the main content of Bible is recited: comparisons of the beliefs of different countries and peoples are conducted. It also contains interesting messages about how Prince Volodymyr the Great choose the state religion: the decisive argument was the beauty of the Byzantine Church Worship. Although the events, which were described by the chronicle, do not quite accurately convey real events, the very fact of attention to the argument of beauty was evidenced by the ancient roots of Ukrainian aestheticism, united with religiosity.

In the collection of texts "*Svyatoslav's Izbornik 1073*" contains a statement of the work by Aristotle's "*Categories*" with a commentary of the Neoplatonist Porphyry, which testifies the respect towards book (philosophical) wisdom, because with this collection of texts the prince not only spent his leisure time, but also went to military campaigns.

The book "*The Word about Law and Grace*" of Kyiv Metropolitan Illarion (1030-1050) refers to the statement of the apostle Paul that the world history passes through two stages: Law and Grace. At the first stage, God instructed and punished people through the Law (the Old Testament) and on the second one gave to mankind the feat of Christ's crucifixion, that is, the Grace. Now, a man is being exhorted by faith and love to his own choice. The book inscribes the history of Kyiv state in the general world process.

Volodymyr Monomakh's "Precept" (the end of the XI century) describes the beauty and harmony of the universe, where everything, first, has its place and purpose, and, secondly, it arises as individual and unique. From here follows the direction for children: to build their lives in harmony with the world, that is, to seek harmony and unison without losing one's unique essence.

In *"The Message of Nikephoros, Metropolitan of Kyiv, to Prince Volodymyr Monomakh"* (XII century.), we meet with an effort to comprehend the nature of a man: the main thing in a man is the soul that consists of reason, feelings and will. The most valuable in the soul is the mind, because thanks to it a man differs from the animals. But mind rules a man through feeling and will (desire); that is, the rational nature, feelings, and will are asserted here.

In *"The Message to the Presbyter Thomas"* by *Klym Smoliatych*, the idea of the possibility to use philosophy for a better understanding of the Holy Scripture is defended. It is stated that philosophy is first of all necessary for the explanation of divine truths to ordinary people. Therefore, the true good is not connected with richness and the power but it means "accumulation of wisdom". In the essay *"The Life of Cyril the Philosopher"* a short but interesting definition of philosophy is given: on the question of the Byzantine emperor: "Philosopher, I would like to know what is philosophy?" Cyril replies: "The understanding of God's and human things, how much man can get closer to God...".

It should be noted that *the philosophical thought of the times of Kyivan Rus was predominantly light, optimistic, focused on ethical, cultural and socio-historical issues.*

At the end of the XIV and in XV centuries after the Tatar invasion, the old Ukrainian cities fell into decay, industrial activity and internal social communication decreased. Principality lost its independence: at first most of their territories were part of the Grand Duchy of Lithuania, and somewhat later - of Rzeczpospolita (Polish-Lithuanian Commonwealth) – the Union of Polish and Lithuanian states. This situation had some positive sides: internal life in Ukraine was somewhat stabilized (Kyivan Rus suffered greatly from wars between princes); opportunities for more intensive relations with the countries of Western Europe were opened. In the XIV-XV centuries in Ukraine there became popular home schools in which children of rich citizens received knowledge.

Pupils readily learnt the Latin language in order to become the students of European universities, the network of which grew rapidly from the XI century. Students from Ukraine appeared in European universities almost immediately after their foundation. *Universities in Bologna, Padua, Rome, Königsberg, and Paris were very popular among Ukrainians. Returning to their homeland, Ukrainians brought to their native land not only knowledge but also the ideas of European humanism,*

which became the main elements of the Renaissance worldview. *Yuriy Koteriak* from Drohobych (Yury Drohobych) (1450-1494), who gained a doctorate in philosophy (1478) and a doctor of medicine at University of Bologna (1482), **became the most famous Ukrainian scientist of the Renaissance**. He wrote that taking up the scientific work of the author did not encourage the desire for material wealth, not the desire for glory, not other similar vanities, but only the desire to know the truth and serve people. *Pavlo Rusyn of Crosno* (? -1517), who studied in European universities, wrote in "*The Praise to Poetry*": "Never close the scholars' books, with pure heart drink those high samples, and, believe me, you will see that was yesterday was hidden from you". The bright figure of the Ukrainian Renaissance was *S. Orychovsky-Roksolan* (1513-1566). Having received a solid education and got acquainted with the prominent figures of the European Renaissance and the Reformation, the thinker wrote a number of works that became quite widely known in Ukraine and Central Europe.

S. Orychovsky-Roksolan was one of the first founders of the "*theory of social contract*", believing that the state is a result of the agreement between the citizens and king, which allows to delegate the part of citizens' rights to king in favor of social harmony and order. He also promoted the "*theory of natural law*", insisting that the rights of citizens have primacy in relation to the power of statesmen.

At the end of the XV - in the XVI century significant changes in social and political life have taken place in Ukraine. Due to the increasing pressure of Catholicism on the Orthodox destabilization of the life of the Orthodox communities took place, and *the influence of Protestant Reformation became evident: church communities began to take over the management of church life and pay great attention to cultural and educational activities*. An important role in the socio-political, cultural, religious and spiritual life of that time was played by church *Orthodox brotherhoods*, which became independent units of the organization of church life. According to historical sources, in 1542 brotherhood charter of the Dormition (Uspenska) Church was approved, and in 1544 – the brotherhood charter of St. Nicholas Church in Lviv; these were the first known church brotherhoods. *Brotherhoods established their schools*, the first of which began to work in 1586 as the organic part of the Orthodox Dormition Church in Lviv.

The activities of fraternal Orthodox schools caused the appearance of professional philosophy in Ukraine because it was the compulsory school discipline.

The first enlighteners in Ukraine consider the members of the scientific and educational circle, which was formed *in the city of Ostroh* in the last third of the XVI century on the basis of the *Ostroh brotherhood school*, in the future - the Academy (the first higher educational institution in the territory of Eastern Europe). It was headed by *the rector of Ostroh Academy H. Smotrytsky*. The members of this circle were well-known polemic writers *H. Filalete, S. Zizaniy, V. Surazky, Klirik Ostrozky, Z. Kopystensky, M. Smotrytsky*, first printer of Ukraine *I. Fedoroy* and other persons. Mentally belonged to this circle *I. Vyshensky* who studied in the Ostroh Academy and was the central figure in Ukrainian culture of the late XVI - early XVII centuries. In the Ostroh Academy were taught sufficiently solid philosophical courses, written by *Yan Lyatos*. In the writings of the Ostroh poleemics, aimed at confronting Catholic expansion, it was clearly outlined an ideological doctrine, the content of which was to protect the Ukrainian people as an ethnic community.

The West-European reformist ideas, transformed in the traditions of Eastern Christianity, were the world-view reference point for the Ostroh enlighteners. The Ostroh polemicists were characterized by orientation towards the inner, spiritual life of a person, and that was consistent with the philosophical and ideological influences of Byzantium, which were very powerful in Ukraine of that time.

Thus, in the late XVI - early XVII centuries, humanistic, reformational and educational tendencies and processes appeared in Ukraine in the situation of complex socio-political and spiritual processes; in these circumstances *the interest towards the human life reality, ethnic and cultural self-identity*, and, consequently, interest in humanitarian studies was also intensified. On the basis of fraternal schools there appeared a professional philosophy, and later - higher educational institutions.

10.3 Activity of the Mohyla Academy in Kyiv. Life and philosophical activity of G. Skovoroda.

The influential higher educational institution of Eastern Europe was the Kyiv-Mohyla Academy, which was founded in 1632 by connection of two Kyivan schools: the Brotherhood School at Podol and the Pechersk Monastic School.

The Kyiv-Mohyla Academy became an all-Slavonic center of education, science and spirituality: young people came here not only from all over Ukraine, but also from Belarus, Moldova, Russia, Bulgaria, Romania, Serbia and other countries.

The Academy introduced a divided study of philosophy and theology. Thanks to this, in the Kyiv-Mohyla Academy, *philosophical courses introduced scientific and philosophical innovations*, although *philosophical studies contained typical for Western Europe courses of late scholastic philosophy*. The course of philosophy included three components: *logic, physics and metaphysics; also taught geometry and astronomy*. In the highest class (theology) studied the system of Thomas Aquinas (Thomism) in detail.

In the interpretation given by the professors of the Kyiv-Mohyla Academy, *philosophy was defined as a holistic system of knowledge which in its unity allows us to find the way to the truth*, and therefore - to understand the causes of the appearance and the essence of these or other phenomena.

Truth was associated with God, had the most important basis in it. It was believed that through the rational analysis of *nature* as God's creation (that is, speaking the language of modern science – of existing reality) one can comprehend the laws that underlie the world of things. As the mean of world's cognition it was recognized the logic that studied forms and methods of right thinking. Philosophical courses at the Academy were taught by leading thinkers of that time, enlighteners who had a powerful influence on their contemporaries. Previously, they studied at the prestigious universities of Europe, where they received degrees of philosophy doctors, and sometimes also - the doctors of theology. Due to this, the philosophy teaching was conducted on a professional level.

The peculiar system of philosophical and poetic worldview was developed by the most famous pupil of the Mohyla Academy *Gregory Skovoroda (1722 - 1794)*.

Skovoroda was a person who reached the consistency of his philosophical system and his own behavioral life. The evaluation of Skovoroda's philosophy is complicated by the fact that considered separately, the ideas of the philosopher appear not very original. However, *several important points* are decisive ones.

- ☑ *Firstly*, almost to all of his leading ideas Skovoroda inserts some innovations, which, at the end, are important in their ultimate meaning.
- ☑ *Secondly*, the philosophy of Skovoroda is an organically coherent system, transfixed with unique themes, moods and ideas. Skovoroda departed from the rationalist tendencies of the professors of the Kyiv-Mohyla Academy and, to a certain extent, revived the spiritual traditions of the times of Kyivan Rus.

The most important thing for Skovoroda was the question of human *self-knowledge* (the favorite slogan of the philosopher is "Cognize yourself!"). In a man, as in *a small world*, are concentrated the all properties of *the big world*. If we do not know ourselves, then we have nothing to measure the world. Man contains *two*

world's natures: the visible, but not the first; and the invisible, spiritual, eternal, and true basis of everything (God). However, Skovoroda insists on the fact that **the two natures are co-eternal and, therefore, none of them can be neglected**. Because of this, the two co-eternal natures enter into intense co-being: the visible nature demonstrates the invisible, but it does not show the spirit adequately. Therefore, Skovoroda appeals to people not to accept only the visual, not to undergo to delusional sensual forms – the shadows of true entity.

Because of this, the whole philosophy of Skovoroda is penetrated by the pathos of a sharp struggle with the obtrusive but false visibility of the world, the struggle for true joining to the spiritual. In the philosophy of Skovoroda emphasized the skill to inspire the natural through the force of spiritual asceticism.

Skovoroda considered *the Bible* as a special world that exists between the great world (space, cosmos) and the small (human) one. It is a window that gives an opportunity to see the phenomena of the invisible world, *the form of transition from the visible, the sensual to the spiritual*. It is also known that among the other forms of the expression of the spiritual nature Skovoroda especially appreciated *poetry and music*: language and music are the most distant from material and physical concreteness, and *their association (singing)* gives even more effect.

In a man himself, the spiritual world is most adequately represented in the movements of the human *heart*. The voice of the heart directly manifests a human essence (human nature). But what a heart speaks, a man can testify in deeds, in building up his life in accordance with his nature, that is, through *the work that is related to given man*. According to Skovoroda, labor is a prerequisite both of a person's self-realization, and of his happiness because a man cognizes himself in his work, acquires what he creates himself and finally overcomes in a certain way the power of material, bringing into the world and his life meaning (sense), inner mental harmony.

10.4 University philosophy in Ukraine of the XIX century. Philosophical ideas in Ukrainian literature and socio-political movements.

In the second half of the XVIII century Ukraine finally lost the rest of its state autonomy. Its territory was divided into separate parts. *However, the loss of opportunities to exhibit external activity led to a certain degree to interest in internal deepening, including interest in own history, culture, clarification of the historical situation of Ukraine and its ethnic self-identities*. At this time, the main regions of cultural life are Kyiv, Lviv, Kharkiv, Poltava, Mykholayiv, Odessa, and Chernivtsi. In a worldview issue, it was a period of development and

deepening of the ideas of enlightenment and romanticism, acquaintance with the new teachings of Western philosophy. In the XVIII-XIX centuries the teachers of the Kiev Theological Academy and, later, the universities that were founded on the territory of Ukraine worked in the area of classical philosophy: in 1805 Kharkiv University began its activity, in 1834 - St. Volodymyr's University of Kyiv.

Orest Novitsky (1806 – 1884) was a professor of philosophy at Kyiv University. Relying on the teachings of Hegel, he considered that the task of the philosophy is cognition of reality in the form of ideas. In philosophy, according to O. Novitsky, human consciousness first appeals to itself, and from here it comes the possibility to consider philosophical knowledge as cultivation of spirituality. O. Novitsky argued that philosophy is developing from the discovery of truth in the sphere of self-conscious thought to its embodiment in the practice of life. Similar opinions were expressed by *Sylvester Gogotsky (1813 – 1889)*, a professor of philosophy at the Kiev University: he considered the history of philosophy as the only possible system of logically coordinated knowledge which was gained through the intensive dialogue of two alternative positions, one of which considers the thinking spirit as the priority, while the other - being in all its real diversity. *Pamfil Yurkevich (1826 – 1874)* taught philosophy at the Kiev Theological Academy and from 1863 - at the Moscow University. He considered the philosophical ideas of Plato and Kant as the most productive in the history of philosophy, and highly appreciated Hegel's philosophy, not taking his dialectics. At the same time, he criticized materialism and idealism as one-sided extreme philosophical positions: idealism - for neglect of reality, materialism - for humiliation of significance of the spiritual. *P. Yurkevich continued the line of "cordocentrism" (from the Latin "corde" - the heart), begun by the works of G. Skovoroda.* P. Yurkevich's theoretical heritage is often defined as "*the philosophy of the heart*".

In the XIX century it took place the increase of the interest to the own history, culture, and ethnic identity. In this period philosophical and world-view ideas of Ukraine found their expression and manifestations in the literature and programs of social movements. The first very famous Ukrainian writer with original world-view ideas was *Mykhola Gogol* (the real family name was *Yanovsky*, 1809 - 1852). About Ukraine, its life forms, its natural and everyday coloring as the whole Russia and Europe were learned precisely because of acquaintance with the works of M. Gogol. In addition to writing, Gogol taught the history of world literature at the St. Petersburg University.

The world-view ideas M. Gogol expounded in the form of "*the theory of unnoticeable evil*". Gogol believed that since man is the first and best creation of God, then his life's task is comprehension and embodiment of his mission. The problem of life choices for a man is complicated by the fact that behind each person is *the angel* standing on the right side and *the*

devil who is standing at the left, and they carry on the violent struggle for his soul. The most dangerous thing for a person is "unnoticeable evil", that is, evil which is insignificant, for example, a little lie. This evil is dangerous because man does not consider him to be a real evil and does not fight with him, but the devil gathers the manifestations of such evil. A human unnoticeable for himself sells his soul to the devil, and it may happen that during a man's life, being biologically alive, in fact, he becomes already dead. This way the insignificant infinitely small deviations from the good appear to be as a result the great evil.

Another majestic figure and Ukrainian literature, which significantly influenced the culture and worldview of Ukraine, is *T. Shevchenko (1814-1861)*.

Among the main world-view ideas of T. Shevchenko usually are distinguished the following:

- ☑ The idea of deep *affinity between a man and the nature*.
- ☑ The idea of *the people as the sole sovereign of their history and their life destiny*.
- ☑ The idea of *faith in the just God*; the poet distinguishes God from being drawn in the churches, with whose name landlords accomplish the violence over the poor, from *true God*, as the guarantor of the implementation of higher justice.
- ☑ The idea of a *forcible people's revolution*; this idea was very widespread in the XIX century; such calls came from many people's leaders and representatives of peoples democracy.
- ☑ In the works of Shevchenko, the idea of an important role in public life and history of *the progress of knowledge, science, and education* has been represented quite clearly.
- ☑ Finally in the entire poetry of Shevchenko there is a peculiar *cult of woman-the mother*: for the poet, she appears to be the personification of strength of life, and of its charming beauty. The woman's cult was organically combined in the work of the poet with a kind of cult of native home, a garden next to it, well-groomed and decorated land.

All this suggests that in the works of Shevchenko (poetry, prose writings, and in diaries) certain *archetypes of Ukrainian national consciousness* have been manifested.

Ivan Franko (1856-1916), an outstanding poet, writer, public figure, publicist. He was also a talented scientist, *doctor of philosophy*. Franko paid some attention to an acquaintance with the ideas of Marxism; but in the end he expressed rather skeptically about the Marxist outlook. The thinker saw the totalitarian essence of the communist movement: in his opinion, *the "program of state socialism"*, with all its possible variants, "too often smells of state despotism and uniformity, which if it will be really carried out in life, could be a major brake for the further development or can become the source of new revolutions". In contrast to Marxism, Ivan Franko set the

man in the center of his thoughts and saw in it a huge variety of possible manifestations. In his writings, he presented man as being on the path to finding his mission - on a path to a tragic, full of great breakthroughs and terrible falls.

I. Franko was a passionate supporter of education and science; it was in the progress of science and technology that he saw the leading factor in the future historical developments, including the shift in production and social life. However, he did not consider the inevitable destruction of the peasantry and its transformation into proletarians: in his view, the village could better preserve its traditions, applying cooperative forms of life.

Philosophical ideas were also present in the works of *Lesia Ukrainka (1871-1913)*, *M. Kotsubynsky*.

Peculiar world-view ideas were in the XIX century formulated in the programmatic works of the representatives of the *Cyril-Methodius Community (Brotherhood)* (1846-1847), organized in Kyiv by the university intelligentsia. It consisted of professors, students and staff of Kyiv University, among them: *M. Kostomarov*, *V. Belozersky*, *P. Kulish*, *T. Shevchenko* and others. In the work "*The God's Law (The Book of Being of the Ukrainian People)*" (1846), *M. Kostomarov* argued that the historical purpose of Ukraine is to unite the Slavic ethnos (since Kyiv historically arose in the center of the Slavic area).

The ability to perform such a mission was supported by Kostomarov's considerations concerning the most important features of the national character of Ukrainians: they are, according to the historian, tolerant, human, not-inclined to tyranny and dictatorship, turned to God and morality. Consequently, they can have confidence from other Slavic peoples.

Another representative of the community, *Panteleimon Kylish (1819-1897)*, romanticized the past of Ukraine in his views, accused of urbanization (building of cities) in destroying the primordial morality of the people, developing a so-called "*farm-house philosophy*" (*Khytorian philosophy*) calling for a return to proximity to nature and simple forms of life. **Western progress does not improve a man and does not make him happy.** Ukraine, in opinion of Kylish, has not yet undergone the final destruction of traditional forms of life, and therefore should not go to the West: living in small farms in the circle of a traditional family, running a natural economy - this is an authentic lifestyle for Ukrainians.

The activities of Cyril-Methodius were qualified by the authorities as dangerous for the existing state system. All members of the community appeared before the court and received strict sentences. The most severe punishment received *T. Shevchenko* - the exile as soldier for twenty years to the Kazakh steppes with a strict prohibition of writing poetry and drawing pictures.

10.5 Features of the development of Ukrainian philosophy of the XX - beginning of the XXI century.

At the beginning of the XX century Ukrainian culture as well as the culture of the Russian Empire as a whole, was in a state of development and renewal. In Ukraine, the ideas of the most recent *Western philosophical concepts (neo-Kantianism, phenomenology)* were widespread, new directions of humanitarian thought were developed. However, as it is known, this process was interrupted by the October revolution. The establishment of Soviet power in Ukraine broke the process of forming a national statehood and the spiritual processes that were appropriate to it. *Much of the Ukrainian intelligentsia was forced to emigrate.* Thus, in the XX century Ukrainian philosophical thought, after experiencing a short period of uprising, was further developed by *three streams*: in Ukraine (Soviet and Western) and in the diaspora - outside of Ukraine. In general, outside of Ukraine, Ukrainians created 46 educational and scientific institutions.

Among thinkers, whose thoughts had a significant effect on the state of philosophical thought in Ukraine, first of all, should be called *V. Zenkovsky (1891-1962)*, who read the courses of psychology and logic at Kyiv University (in 1919 he went to Yugoslavia), *G. Florovsky (1893-1979)*, a well-known historian of the Church and a religious outlook (also went abroad); the well-known philosopher of Kyiv's birth, *L. Shestov (1866-1938)*, *O. Gilyarov (1855-1938)* - at some time a professor at the Kyiv University, a prominent historian of ancient philosophy, a historian of Western philosophy.

The ideas of *Volodymyr Vernadsky (1863-1945)*, an outstanding scientist, academician, and the first president of the Ukrainian Academy of Sciences in 1919-1921, were of worldwide importance. **Vernadsky created the doctrine of the biosphere, which he defined as "an organized cover of the earth's crust, inextricably linked with life".** In the XIX and XX centuries mankind has become a general-planetary force, the action of which is commensurate with the action of the geological planetary forces. The activities of socially organized intelligent beings led to the formation of a new system - **the "noosphere"** (derived from the Greek word "noos" – reason, thought, spirit), the central element of which is the man endowed with reason. It appeared the problem of preservation of biosphere processes, which are the main condition for the preservation of life on the Earth. As a possible solution to this problem, the scientist saw the development of mechanisms for artificial execution in the short terms of those geochemical processes, for which nature spends thousands of years (recent views of the scientist have become real only today). Particular significance in modern conditions has received the question of moral responsibility of a scientist for the consequences of his scientific activity.

In Soviet Ukraine, philosophy, like other humanities, was under the special control of the party organs and was transformed into a means of substantiating ideological dogmas. The studies in the sphere of classical philosophical problems became impossible. *Philosophy was declared "class science", the theoretical and methodological basis of Marxism.* Everything that did not fit into the Marxist system of ideological coordinates was persecuted and exterminated. Philosophical quest has enlivened after the Institute of Philosophy and Natural History was created in 1927 (existed until 1936). However, the fate of most scholars of this Institute arose as tragically one: they were repressed, as in fact, the entire Ukrainian intelligentsia.

In the Western Ukrainian territories Vyacheslav Lipinsky (1882-1931) created his historiosophical conception during the interwar period. According to him, the elite aristocratic social groups may be and always were the main state-creating factor. The thinker believed that the optimum state for Ukraine will be *a monarchy* that would inherit the traditions of the princely of Kyivan Rus and noble principles of the times of the Cossacks. At the same time, he highly appreciated the spiritual potential of the peasantry, understanding it as the bearer of a national idea, an uncompromising social force which is the basis for the future revival of Ukraine. The prominent historian was Yuri Lypa (1900-1944), who was perished in Lviv region at the end of the II World War. The central notion in his theoretical constructs was the notion of "race", which he understood as a certain psychological type of man, at last - as the spiritual groundwork of man. The author warned against adapting to the Ukrainian reality the foreign (outlandish) ideological doctrines.

In the interwar period, the Marxist sociological doctrine was actively promoted in the West Ukrainian lands. Its supporters were S. Tudor, V. Bobinsky, P. Kozlanyuk, A. Krushelnytsky, V. Levinsky and other ideologists of the Communist Party of Western Ukraine (CPWU).

A number of talented scholars working in the field of philosophical thought worked *outside Ukraine*. Among them, D. Chyzhevsky, I. Lysyak-Rudnitsky, and O. Kulchytsky are to be named. Dmitro Dontsov (1883-1973) had significant influence on the national socio-humanitarian thought. The thinker wrote a number of works; *some of them became the ideological principles of Ukrainian nationalism.* In philosophy D. Dontsov professed *the position of voluntarism*, leaning towards the recognition of the decisive role of the human person in the historical process. **He regarded the irrational will as the main force of the individual and society, opposed it to mind and to knowledge, as that eroding the primary principles of the national.** However, in the nation itself the decisive role belongs to the elite whose task is by its fanaticism and willpower to make the people resolute and indestructible.

In the post-war period in the field of philosophical researches in Ukraine there were positive changes. *In 1944 philosophical faculty of the Kiev*

University started to work. In 1946 the Institute of Philosophy in the Ukrainian Academy of Sciences restored its activity. Due to this, several generations of specialists were brought up in Ukraine, which gave (and now give) a thorough philosophical education to students of all higher educational establishments. The situation improved significantly in the 1960s during Khrushchev's "thaw" and activity of the "*generation of sixties*". The philosophers for the first time were given the opportunity to speak on issues that were previously subject to party prohibition or regulation.

In the 70's and 80's, philosophical thought in Ukraine began to be developed by a new generation of scholars (*V. Shinkaryk, V. Ivanov, V. Yevdokymenko, A. Yatsenko, V. Bosenko, I. Bychko, M. Popovich, S. Krymsky, O. Lysenko*). They actively explored worldview issues, spreading them to the processes of cognition, thinking and various spheres of intellectual activity, involving to such studies achievements of foreign philosophy.

After gaining independence (1991), the bulk of professional philosophers joined the theoretical groundings for the processes of Ukrainian state-building. However, in the conditions of economic decline, caused by the need for profound transformations in the very foundations of the economic life of Ukrainian society, took place also certain, negative for the development of philosophical thought tendencies. In situation when the problems of interpersonal relations emerging in the social processes comes to the first place, when the human factor of life becomes very important, the role of philosophy in society's life is underestimated, and this threatens us with a certain spiritual degradation. In addition, in the issue of the formation of scientific personnel, a bureaucratic approach prevailed, when in a situation of economic troubles scientists are not supported, but, on the contrary, they have complicated path to scientific achievements, to rise of professional level.

However, Ukrainian philosophy only goes to the path of its own autonomous development; before it is a good historical perspective, and it is wanted to believe that it will be able to use it and replenish the native spiritual culture with achievements that will be worthy to the history of world philosophy.

Summary

Ukrainian philosophy, although its theories in their majority have not gained world recognition and spreading, is organically inscribed in the history of the Ukrainian people and their spiritual culture. It was present at all major stages of Ukrainian history and played an important role in development of public opinion, in understanding of the world-view orientations and values of the Ukrainian people.

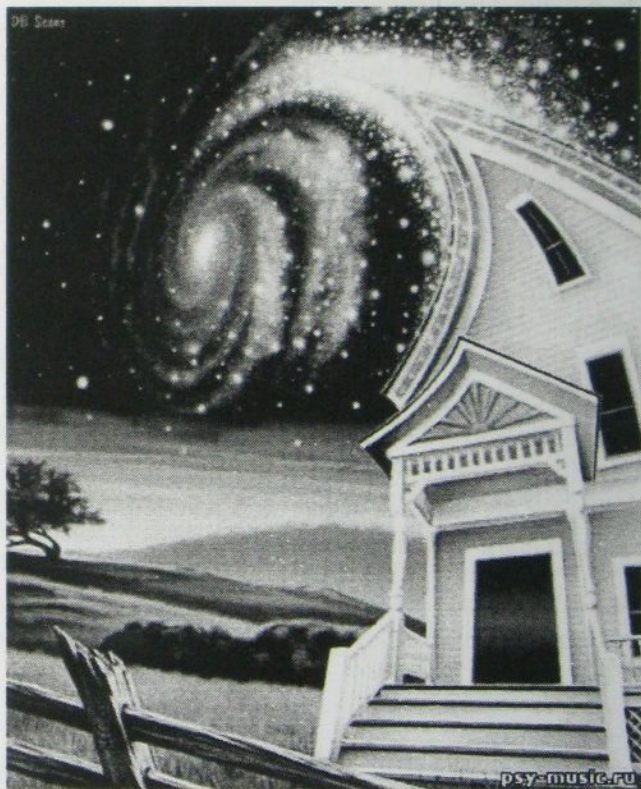
Being predominantly an internal cultural phenomenon, Ukrainian philosophy has turned out to be a concentrated mental form expressing the peculiarities of the national character and worldview of Ukrainians, their contradictory eternal aspirations, their self-consciousness and value orientations. As a result, the Ukrainian philosophy has a number of peculiarities that, beginning to manifest themselves in the times of Kyivan Rus, keep their significance until today. In the presence of an independent Ukrainian state, Ukraine's new philosophical thinking opens up new and unprecedented prospects, and only the future will show whether the Ukrainian intellectual elite can use them properly.

Test yourself

1. Outline the characteristic features and leading topics of Ukrainian philosophy.
2. Explain the peculiarities of the emergence of Ukrainian philosophy. How these features have affected its content?
3. What are the characteristics of Ukrainian philosophy manifested in the philosophical thought of Kyivan Rus? Answer the question basing on the reference to the philosophical sources of that period.
4. Explain how professional philosophy appeared in Ukraine.
5. By outlining the main components of the Skovoroda's philosophy, try to explain how and in which way the original character of his philosophical doctrine manifested itself.
7. Describe the general features of the development of Ukrainian philosophy in the XIX century. Why at that time philosophical ideas were present not only in works of professional philosophers?
8. Describe the ideas of the main representatives of university philosophy in Ukraine of the XIX century.
9. Outline the significance of V. Vernadsky's ideas for the development of philosophy of the XX - beginning of the XXI century.
10. Describe the peculiarities of the Ukrainian philosophy's development during the XX century and mark its achievements.

THEME 11. THE PROBLEM OF BEING IN PHILOSOPHY

The notion of being is the starting point for philosophy. First, it has the widest degree of generalization and therefore appears as a cornerstone of worldview. Second, in the human worldview, it performs the function of sense-creation. Third, in the XX century, when humankind felt the possibility of self-destruction, being appears as the supreme value and the measure of moral responsibility of man for his actions. In real life being appears to man in the context of the question about death and immortality. In solving of the problem of being, philosophy cooperates with modern science, using its achievements for philosophical groundings.



Material layout (the logic of explanation):

11.1. The fundamental significance of the problem of being for philosophy. The problem of being reflected in its human dimensions.

11.2 The problem of being in the history of philosophy. Categorical definitions of being.

11.3 Modern science about the levels and forms of being manifestations (philosophical outline).

Key terms and notions

ANTHROPIC PRINCIPLE is the assumption that without taking into account the existence of a man in the world natural processes can't be understood in their unity and leading characteristics, and the scientific picture of the world can't acquire a logical and meaningful completion; space is one that assumes human existence.

BEING-NOTHINGNESS is the broad limit of the philosophical generalization; the correlation through which being is defined. This kind of limit points to such qualities of entity, the loss of which is equal to the loss of the very entity. This limit also indicates the ultimate sincerity of human thought, its ability to be kept in its own acts of being, and not lead to nothingness.

EXISTENCE is the category of ontology and metaphysics, which fixes the fact of manifestations of anything through the ties with other phenomena of reality.

METAPHYSICS AND ONTOLOGY, according to the established tradition of philosophy of the XX century, are the basic philosophical fields, investigating the problem of being. Metaphysics considers the very first, supernatural and super-physical foundations of being, and ontology explores the types, levels, forms of being's manifestations. Metaphysics in the study of being tends to solve the questions "What?" and "Why?" ("What is being?" "Why is being?"). Ontology tries to find the answer to the question "How?" ("How does life manifest itself?", "What does being look like?").

REALITY (derived from lat. res – thing, lat. realis – real) is the category of ontology and metaphysics, which fix the ability of all things to influence other entities and react to influences from them. On the base of this feature, the real can be distinguished from the unreal.

ENTITY is the notion (category), which denotes the concrete, the given and observable manifestation of being.

10.1 The fundamental significance of the problem of being for philosophy. The problem of being reflected in its human dimensions.

The problem of being is one of the oldest themes of philosophical reflection and research. "Why is there something rather than nothing?" is the question of Heidegger, one of the most authoritative philosophers of the XX century. After Leibniz and Schelling, he considered it as the main question of metaphysics as a philosophic science about the fundamental foundations of the world.

From the time of Ancient Greek philosophy, the term "being" was introduced into philosophical considerations, and the field of philosophical knowledge associated with the study of being, was called "physics" and in this sense physics and metaphysics figured in science and philosophy for a rather long time. But at the end of the XVI century appeared the notion "ontology" (from the ancient Greek "ontos" – being, entity), and in the XVIII century it is ultimately legitimized in the classification of sciences. In modern philosophy, *metaphysics* and *ontology* often differ in the following way: *ontology examines manifestations of being*, in what way it appears to a man, and *metaphysics seeks the effluence of being*. *Ontology* puts the question "**How and in which way is being?**", and *metaphysics* – "**Why and what is being?**"

In the very *notion of being is hidden a certain paradox*: on the one hand, it is old and therefore very widely used notion, but on the other hand, it almost defies to embrace and comprehension. However, we often ask the question. "What is this?", "Did it really take place?", "Is this possible?" In such simple questions, it can be seen that our attitude to reality in terms of its authenticity, our hopes on it and our understanding of it can't avoid from resorting to the notion of being.

However, in the history of philosophy, this notion was treated as questionable in the expediency of its using and even there were attempts *to remove it from science and philosophy*. This happened in the XIX century from the side of scientist directions of philosophy (positivism, Marxism, natural materialism, Neo-Kantianism). Representatives of these directions argued that *the notion of being does not have certain content, and, therefore, it is not a justifiable notion*. Another argument referred to the logical law of the relation between the content and the scope of the notion. According to this law, the wider is the scope of a notion, the poorer is its content. The richest content has a separate individual thing, and when we generalize it, reducing, for example, to the body, then not all qualities and properties

of this thing are taken into account. Going further with this logic, we can conclude that the notion that applies to all without exception is *devoid of any real content*. On the basis of such and similar considerations, it was concluded that being can't be the subject of research and comprehension.

But in the XX century philosophers began to argue strongly in favor of this notion, on its important and irreplaceable role in philosophy, cognition, and thought. What role does the notion of being has in human relation to the world, why can't we get rid of this notion?

The notion of being is important for philosophy primarily due to the fact that philosophy fulfills the function of human world orientation, and notion of being is the broadest philosophical one: therefore *it appears as the limiting, purposeful, strategic landmark for a man in its relation to reality*. All of our knowledge and representations may be related to the fact that *all of them are*, so the notion of being connects our mental constructions as something one, unified. Moreover, it provides the internal continuity of our thinking processes, because the introduction into the thought movement of something, that does not exist, instantly devalues thinking, turning it into a lie.

In connection with the last item we draw attention also to the fact that *the quality of our knowledge*, its importance is also *determined by its relationship to being*. If it is discovered that some of our knowledge does not mark anything and does not correspond to anything, we understand that this is no longer any knowledge, but mistake or error. Therefore, only the relation to being makes any knowledge justifiable and weighty. At the same time, this notion remains "open" in the sense that it covers all the known, but it is not covered by anything and is suitable for the inclusion in the field of its content new phenomena and objects. Since the notion of being is universal; it also appears to be a fundamental landmark for a man.

These characteristics of the notion of being make it also the factor of *sense-creation* in the human consciousness. This notion covers and concentrates all aspects of a human knowledge and experience, and therefore gives it *an ultimate definite point and meaning to all in unified universe of human perception of the world, which appears for consciousness in the status of obtaining a certain meaning and sense*. According to Hartmann, who created in the XX century authoritative conception of "critical ontology", being is the last you can ask about, that being is the last in all our attitudes and assertions, with the disappearance of which lose the meaning and the basis these statements as well as all our actions and deeds.

In this connection, *human dimensions* of the problem of life are revealed: the being appears not only as a landmark but also as a universal *value*. The mentioned aspect of the problem of being quite

clearly appears within the sphere of religious consciousness and theology. In most developed religions, the main aim of a human's life is to attain a higher being. In the XX century, the notion of being acquired a somewhat unexpected manifestation: the threatening ecological situation, which became a consequence of scientific and technological progress, brought humanity closer to doom and an understanding of the new measure of human responsibility for the consequences of its activities - responsibility for the state of being in general. A man is now forced to treat towards being not only as to an abstraction but as to a real component of his or her life.

Finally, the landmarks of our life-affirmation must fix certain dimensions, manifestations or characteristics of the world in which we are. That is, *the notion of being must fix certain characteristics of the world*, as well as certain indications by which we can distinguish being from non-being. In this aspect, on the one hand, we rely on the data of the modern science about the universe, on the other – on its historical experience, which testifies a certain relativity of our ideas about the states and forms of manifestations of being. In addition, in the question about the indications of being, we are forced to exit beyond the boundaries of science, because it is this question which depends on the understanding and interpretation of the sources of life. This is explained by the fact that the notion of being can't be reduced to any particular reality, or even to the totality of all realities, because being includes something that isn't already present or given, and something that only has yet to become.

Such an exit (beyond the boundaries of science) is carried out in *philosophy, metaphysics, and theology*. In order to definite being, it would be necessary to find its not relative, but *absolute limits*. With such limits, concrete sciences never face at least because *for them the very notion of being is not the subject of research*. When philosophy poses *the question of the absolute limits of being*, it tries to bring to the level of human understanding *that is not an object or element of practical and cognitive experience*. Therefore, here begins the branch of knowledge and cognition, which was called *the metaphysics*, that is, the branch of knowledge that surpasses physics, is "above physics".

The term "*metaphysics*" was first applied to one of the works of *Aristotle*, which he considered as an explanation of such issues that surpassed physics and pass beyond its limits. Initially, this term was used bibliographically, but finally was

introduced into the science by *Andronicus of Rhodes* in 1st century B.C., when he ordered the code of Aristotle's works. Heidegger, commenting some of Aristotle's reasoning, defined metaphysics as a science about "*entity in the very entity*," and philosophy as an interpretation of "the last entity", as the harmonization of such an interpretation with the whole complex of our knowledge and representations. In this approach, philosophy is *a kind of theory that combines knowledge about the real and the transcendent, the partial and the universal*. Thus, we can say that the *philosopher is the one who brings every separate thing to the level of its consideration from the standpoint of the whole world or from the point of comparison of being and non-being*.

For a man, the question of being is organically combined with *the question of death*. A person really faces with a non-existence thanks to the fact of death. The body of a dead man enters the world circulation of matter and energy. But a human being, as already noted, is not reduced to the life of an organism. Where disappear all those things, which are the focus of the human beginning of being? Is there anything left by a human being after the end of his or her physical existence? The fact of death, its awareness made people in ancient times to think about the problems of being and non-being and to understand these problems as such, beyond which it is impossible the conscious regulation of one's life activity.

It should be noted that these problems are so important and fundamental that some cultural studies consider, that the beginning of cultural activity is the establishment of special burials of a man. In this regard, *culture appears as concentration of human ways of affirmation in being*, because, on the one hand, human achievements accumulate in the culture, and on the other hand, because culture exists as some continuous duration in the development of history as a certain sphere that allows overcome the time and the variability of entity.

Thus, the problem of being is, first of all, a problem that arises and is disclosed to us in the outline of the Hamlet question: *to be or not to be?* What does it mean to be and how can one keep in being in conditions of the variability and transience of any forms of entity? Can a human consider himself as something exclusive about these processes, can he avoid the collapse and disappearance in world metamorphoses? All these questions are from a number of eternal and fundamental.

Why there are two fields of philosophy (*ontology and metaphysics*) that are aimed at being? The main reason for this state of affairs is the double manifestation of the very phenomenon of being. On the one hand, we consider being as that what is fixed by us as present, entity. But, on the other hand, we can't say about any phenomenon that it is being, since the notion of being extends to other phenomena, and then to others, which are always supposed to be beyond the limits of the present and really given to us. Consequently, in the second manifestation of being appears as something beyond the boundary, transcendental (that goes beyond all limits). Being does not coincide with any entity or phenomenon, but without the attribution of the status of being to real entities or phenomena, we can't be sure that they actually exist. Being is the only field that carries on its wave all that can be revealed and presented as available. In order to indicate this peculiarity of being's manifestation philosophers began to use the designation of it as "*the horizon of being*". *Ontology examines the manifestations of being (things, the relations between things, entities, the given, etc.) and metaphysics tries to pose the questions of the roots, causes, and sources of being, to identify and designate the essence of the things.* Being appears before us in two projections: in the projection on the entity and in the projection on the transcendent.

Thus, the fundamental significance of the problem of being for philosophy is that:

- ☑ This problem outlines the limit and specificity of the philosophical generalization and the general (substantive) consideration of any phenomena of reality.
- ☑ As the very broad one notion of being forms a universal and unique field, which collects into the whole - in the whole of a unified universe - all incomplete and partial human knowledge and ideas; at the same time, it appears as a condition for the correctness and continuity of the processes of human thinking.
- ☑ Understanding and solving the entire range of philosophical problems depends on solving the problem of being.
- ☑ Posing as the most possible reference point for human self-realization and philosophizing, the problem of being becomes the factor of sense-creation and basic human value.
- ☑ The problem of being concentrates the most important aspects and factors of human self-affirmation and conscious regulation of human life.

10.2 The problem of being in the history of philosophy. Categorical definitions of being.

Already in ancient philosophy, there were different attempts to define the content of the notion "being". The fact that this notion goes beyond the bounds of any concrete entities, things, and phenomena; that it does not coincide with any of them, and even with all of them together, led to the identification of being with nonentity (emptiness) *in the ancient Eastern philosophy*. Being, as something that does not coincide with any kind of real entity, is nothing, emptiness. Accordingly, any real was understood as having an underlying emptiness, and therefore it appears to be something ghostly. Unlike such an understanding, *in the philosophy of Ancient Greece*, the being from the very beginning was seen as somewhat positive, even if it was not subjected to a clear definition, such as, for example, the Anaximander's notion of Apeiron (the Indefinite or the Boundless). Gradually with the notion of being they began to link such qualities as absolute homogeneity, simplicity, and immutability (since the being exists everywhere, it has no possibility to turn into something another; it passes only into itself, and therefore remains unchanged), indestructibility, continuity, eternity etc.

Hence, being emerged as a kind of universal and all-embracing space that is capable to generate anything from itself, but with not to be identified with anything.

So, it appeared the assertion about the two kinds of being: created and non-created. Created being has once arisen, therefore, it is changeable (it was not originally, then it arose), but if there would be only created being, then the world could be disappeared long ago; consequently, there must exist an uncreated being, which guarantees the existence of the world. Just this being, by its above-described characteristics, appears as identical to the absolute. **The understanding of being in one way or another was oriented to the real and observable entity and to awareness of it through the initial for every entity basis, which does not coincide with anything concrete. These two understandings of the basic aspects of the being could be coincided, but they could also be opposed each other.**

All these accents and nuances of understanding of being were gained during the history of philosophy. The historical-philosophical process determines the movement of thought in the direction towards deepening the understanding of certain phenomena, their clearer and more detailed outline and fuller coverage. All this movement of thought is fixed in the categorical definitions of being. Categories are the logical points in the movement of thought in the way of comprehension of the phenomenon of being.

The very first condition for understanding of being is the formation of the category "everything" ("all"). Under category "everything" common people understand the sum of things, persons, and artifacts that surround them. General dictums of the ancient Greek wise men were formulated using this category: "All that is mine I carry with me", "Everything consider in advance". But *the Ancient Greek* philosophy of nature went further in the development of these terms, putting forward the concept of "the beginning of everything" ("arche"). It was evident that in everything has already been distinguished something *still*, unchanging, unlike unstable, changing. The still was identified with being as such, and the change was considered as its manifestations. This kind of interpretation of being is found in the judgments of **Parmenides, whose merit is the introduction of the concept "being" into the philosophical and scientific circulation.**

According to theses of the philosopher, being is absolutely self-sufficient for itself and unchangeable. Greek philosophers reasoned precisely in this way because, in their opinion, the internal instability of being would cause the disappearance of the world or the emergence of something from nothing. In both cases, according to the Greeks, such an understanding of being (as only unstill appearance) would have *negative moral consequences*, since then good and evil would be relative. A human could have assumed that he or she can live in any way, and his life would never receive the proper evaluation, and this means that there are neither reward nor punishment, since eventually everything can disappear without a trace.

The most developed concepts of being were created by Plato and Aristotle. According to Plato, all things and phenomena of the sensual world exist only insofar as they are concerned in the eternal world of ideas (the One). Therefore, *being* itself is an ideal and eternal essence, and any entity to be able to be, must be in relation to being as such. According to Aristotle, *the thing and idea (the One) are identical*. Therefore, the understanding of essence, according to Aristotle, requires the *study of the structure of things, the ascertaining of their causes and functions*. To be the real, for Aristotle, is the same to consist of something and act in a certain way. The Aristotelian position is more appropriate for sciences than Platonic one.

Further ancient philosophy properly assessed the ideas of predecessors. In particular, Seneca (Roman Stoic) wrote about the notion of being: "This is the first and most ancient of the genus, most so to speak, universal ... General genus - "something that is" - does not have anything higher than itself. It is the beginning of things, everything is in it". Seneca lists the six basic meanings of the notion

of being, where both the One and "what exists in general" are present. In this classification was made an attempt to combine being, as eternal and unchangeable, with what is really disclosed to us in contacts with reality.

In the Middle Ages the conception of being appears in the outline of Absolute. God as an absolute being is opposed to the world and to the nature; in his qualities He is eternal, unchanging, and fullest Being; He is also a guarantee that being is immortal. Being is divided into self-sufficient (not created) and born (created), and the whole world appears in the outline of the hierarchical system, where everything existing has a certain measure of being. It is also important that the medieval idea of being acquires *anthropometric and valuable aspects*. A man in this epoch becomes the center of the world already because it combines spirit and body, true being and created being. If the energy of creation is directed from God to a man, then the energy of the renewal of the world has an opposite direction: from man to God. The guaranty of the last action it is precisely the fact that there is a "spark of God" in a man – a particle of the very first and true being.

Understanding being as a system-procedural, energy-efficient beginning was a precondition and a basis for the scientific study of the world; it has come to a completion in *the period of the Modern Time*. At the forefront of the understanding of being here is the notion of *substance*, which was fruitfully and quite intensively developed by *Descartes, Spinoza, Leibniz and representatives of the German classical philosophy*.

Substance was considered not only as the very beginning and the foundation of the appearance but also as one that explains all the diversity of the changeable forms of reality. This was achieved by the correlation of notions "substance - attributes – accidents - modes". In the German classical philosophy the attributes of the world's substance are activity, movement, individualization, and development.

In general, the development of the notion of "substance" in the XVIII-XIX centuries came nearer to the scientific picture of the world. Therefore, at that time, there were many points of contact between philosophy and science. *Being-substance appeared as a multilevel, hierarchically and systematically organized reality, which exists due to the organic bond of internal and external, necessary and random, essential and secondary, connection that accomplishes the world evolutionary process.*

At the same time, the understanding of the substance (especially in the XIX century) came across an undecided conflict: two lines appeared in the interpretation of the original nature of the substance. **Proponents of the same line insisted that the basis of the world, that is, substance, may be only *spiritual (ideal)*. This line was called *idealism*.**

Proponents of the second line considered the substance a sensuous entity, or *matter*. This line was called *materialism*. Both lines argued with one another in a rather sharp way, but it was particularly aggravated when the philosophical discussion was combined with political conflicts (for example, in the teaching of Marxism in the middle of the XIX century). At the same time, there appeared philosophers who began to understand the lack of perspective of the opposition between the above-mentioned positions in substantialism.

Non-classical philosophy drew attention to the fact that any talk about being is meaningful only within the comprehending of reality. Hence, the fundamentally new thesis was formulated: *being is nothing more than the intention of consciousness*, that is, its *direction* to any content. *Being in non-classical philosophy is the first and necessary condition for any human awareness, and of any relation to anything.* Consciousness is always an awareness of something, and therefore the first certainty of any acts of consciousness is the fixation of this "something" in the status of being, and only in this status consciousness can work with anything. Therefore, beyond consciousness (beyond our awareness) there isn't any being; at least we do not know about it. *Being is an internal condition for self-realization of human intellect in acts.* Consciousness fundamentally can't function in relation to nothing; you can't think without having any subject of thought; the emptiness of thought turns it into absurd. Hence, *being is the duration, continuity, the orientation of the Self to the content and to the content relationship; the being is appeared as the internal condition of consciousness to be in relation to something, to build up its content.* However, another perspective of the non-classical interpretation of being is revealed here: only that thought justifies itself, which, outlining the boundary between being and non-being, is able to withstand the length of formation but not disappearance. **Such a course of thought Heidegger calls the "*correct thinking*".**

Consequently, *the history of categorical definitions of being is aimed:*

- at the concretization and detailing of this notion, at filling it with more accurate content and rich content;
- at the convergence of philosophical definitions of being with the interpretations of manifestations of being by science;

- at the gradual transformation of the notion of being from the designation of something external for conscious to the internal condition of meaningful self-realization of consciousness and thinking.

Summing up the historical and philosophical excursion carried out, it is possible to construct a set of categories defining different levels and **stages in comprehension of the being: everything - nothingness - the primary beginning; stable - changeable, the One-the Many; the root of essence - the structure of things; absolute - complicity - hierarchy; substance-attributes-accidents-modes; intention-the given - existence; length - time - right thinking.** In this approach to being it will be outlined for us in the form of a process that appears first as a process in which consciousness is determined by reality, and then, on the contrary, as a process in which being is determined by consciousness.

Consequently, *this is the only process in which there take place the self-deepening of consciousness and self-expression of being.* In such an understanding of being neither a human nor his or her consciousness is no longer regarded as something isolated from the world and being; on the contrary, now man, his intellect and thinking are the fundamental conditions for the discovery of being as such.

10.3 Modern science about the levels and forms of identifying being (philosophical outline).

When we want to ascertain with certainty that something is or is not, we turn to science. Information possessed by modern science is almost limitless; therefore, there is an intermediate cognitive link between the specific sciences and philosophy - *the scientific picture of the world (SPW).* *It is an integral generalization of the achievements of many sciences on the basis of some fundamental correlations, quantities or first (grounding) objective definitions of entity (within the limits of separate sciences or within the limits of science in general).* Quite often the role of the basis for the integration of scientific knowledge is played by evolutionary or systemic approaches.

The decisive role in designing the scientific picture of the world is played by physics, astronomy, chemistry, biology, anthropology, science studies, and philosophy. Let us turn to the most important aspects of representing being in the modern scientific picture of the world.

- ☑ **Firstly**, in present-day scientific ideas, the being is represented mainly as a *dynamic* rather than a static form. From the point of view of modern science, order and harmony are more likely appear not as a norm, but as a partial case in possible states of the world. Consequently, according to modern science, *world and being are procedural*, according to their main

tendency; they are unstable, unexpected, those that combine order and chaos, necessity and chance, orderly movement with fluctuations, etc.

- ☑ *Secondly*, being appears as a *system* that is as connection of "everything with everything".
- ☑ *Thirdly*, the modern scientific picture of the world includes a level-hierarchical structure of being's manifestations, in which micro, macro, and mega-processes are distinguished. Micro-processes are the processes at subatomic levels; macro-processes are at the level of individual cosmic bodies and of the things and processes present on them, and mega-processes are at the level of galactic processes. At all levels, there are their special laws, trends, qualitative characteristics. Modern physics tries to create a theory of the so-called "great unification" that would give the ability to link all these levels by the common laws, but at present, there is no such theory.
- ☑ *Fourthly*, the multi-levelness of the being's manifestations demonstrates itself also *in an evolutionary way* that borders on with valuation approaches. Modern science has reason to assert that the lower forms of world processes, on the one hand, appear to be the ground for the higher, and on the other, they are included to the higher than their constituent elements. Consequently, *the evolutionary process moves towards the manifestations of the deep characteristics of being*. In this aspect, more advanced forms of the entity are more demonstrative, more multiplied to identify forms of being than lower ones.

Finally, in connection with all mentioned, being in the modern scientific picture of the world acquires the characteristics of the contradictory *unity of the processes of entropy (chaos, disorder) and self-organization*. On the one hand, any system tends to ruin, to increasing of its own disorder, on the other, due to disorder and variability, there is a movement toward more flexible and more complex forms of self-organization. Both of these processes inevitably lead us to the idea of the existence of a *common information field of the Universe*: the interaction and the mutual transition of all processes and phenomena of the Universe, known to modern science, makes it possible to assume their original unity. And this is possible only with the assumption that any actions will be reflected not only in the immediate conditions but also will change the state of the whole world.

Hence, *being is a complex, hierarchically constructed and energetically self-centered system that manifests itself as a*

phenomenon of the world. The contradictory character of this system manifests itself in the fact that it is single and multiple, interrupted and uninterrupted, finite and infinite, such that in its appearances obtains forms of space-time relationships.

Philosophical research and generalization complete the whole structure of the scientific picture of the world. Among them is the very important fixing of **two well-known for us and fundamentally different statuses of the being processes: material (or material-sensual) and spiritual being.** *Material being* is characterized by plurality, divisibility, spatiality, the presence of mass, material resistance and force interactions. *Spiritual being* is extra-spatial, self-centered, reflexive (that is open to itself), ideal, holistic, and dynamic. But in spite of all differences between the material and the spiritual (ideal) processes, the being appears as one and interconnected. We see the real unity of material and spiritual in a human and his or her activity.

Philosophy has long ago aware the human nature as a unity of material and spiritual. So, at least in a human activity, we see the fundamental affinity of matter and spirit, ideas and deeds, theory and practice. The system of human life activity consists of the interaction of these types of being, from the interaction, in which to each of these types belong its place, its special features, which perform certain special functions. Among the spheres of human life activity, in which is clearly manifested the unity of material and spiritual, the most important are cognition, cultural development, development of social life and civilization, which we will consider in the following chapters.

Concluding from the considered question, we will denote those philosophical positions that were formed on the basis of understanding of the initial characteristics of being:

- **monism** is position that considers being the single and one;
- **dualism** is position that recognizes two roots of being, i.e. material and spiritual, as an equal and independent;
- **pluralism** is position that understands the bases of being as plural ones;
- **substantialism** is position that recognizes the fact that behind the surface of all phenomena and processes of reality lies their single deep essence or basis, which is denoted by the notion of substance;
- **reism** is position that recognizes only things as a true being, and relations, interactions between them as derivative and secondary ones;

- **conductionism** is position which is opposite to the reism, since it affirms the relations as the primary power of the world, and things acquire the features and appearances already depending on the relations with each other;
- **dynamism** (dialecticism) is position that looks at the world as mobile, variable, and its separate phenomena or states are understood as relative and temporal;
- **statically understanding of the world** - a position according to which the world is comprehended as unchanged, identical, homogeneous in its essence.

This outlined range of concepts, positions, and aspects of being leads us, in the end, to the clearing up of the content, described by the main categories of ontology and metaphysics. These are: 1) **Reality** (derived from the Latin "realis") is all that is able to act, perceive or change an activity. Reality characterizes both physical and mental processes and the latter to the extent that they are able to manifest themselves in influences on the already present and visual reality. 2) **Actuality** (derived from the Latin "actualis" that means "actual", "practical", from the notion of action, act) this category represents *the actual reality*, that is, what works here and now. However, we can speak about the former reality, but just about that which was a reality and has lost its actuality, has now become inefficacious. The category of actuality is often opposed to *the possibility* as having certain principles for the transition to reality but still remains only in relation to the latter. 3) **Existence** is category that fixes effusion of certain phenomena and processes of reality through a combination of their relationships with other phenomena and processes. The verb "to exist" means to be in connections with the phenomena, conditions, principles of being. 4) **Entity** is category that represents being in its concrete, present appearances. 5) **Essence** is that which makes an entity integral, different from another thing or phenomenon, it is a stable characteristic of a certain entity that preserves itself in the process of changes; because of the essence the phenomena appear as the need for being, that is, as certain units of holistic being.

Summary

In our time, the notion of being is quite deeply developed, flexible, internally differentiated. It gives us important reference points for cognition and practical activities. At the same time, the reason for the complexity of this notion becomes clear: it covers the very foundations of the subject-object relation and at the same time inserts a man into the structure of the universe, making a human, and especially

his or her consciousness, the fundamental condition for the identification of the forms of being. So, humans are always in relation to being, and on the other hand, being is always as if behind us, behind our backs, it is a priori given to us as a total quality, which we find in everything (because it is in us) and into which we invest all that we deal with.

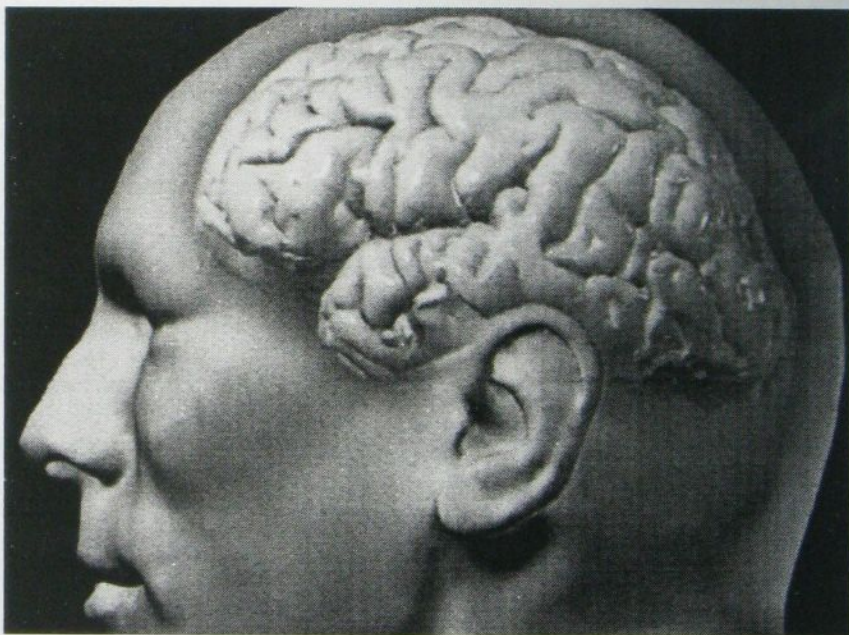
Being is our universal scale for cognition and action, and our cognition and activities are becoming a real measure of the using of this scale.

Test yourself

1. Explain the main aspects that are connected with the significance of the problem of being in philosophy.
2. Outline and explain the manifestations of human dimensions of the problem of being in philosophy.
3. Give examples of common understanding of being and its attributes in the history of philosophy.
4. Outline the categories that determine being in the Ancient Greek philosophy and in the medieval philosophy.
5. Give categorical definitions of being in the philosophy of the Modern time and in the German classical philosophy.
6. Highlight the peculiarities of understanding and determining of being in non-classical philosophy.
7. Explain the significance of the "scientific picture of the world" for cognition of the world.
8. Outline the definitions of being in modern science.
9. List the main philosophical positions that are related to understanding of the foundations of being.

THEME 12. ORIGIN, NATURE AND STRUCTURE OF CONSCIOUSNESS

The nature of consciousness is the most complicated philosophical problem. Its comprehension determines the understanding of the essence of the man's inner world, the nature of knowledge, ideas, hopes and feelings. Philosophy defines consciousness as feature of a man that provides his or her expedient activity and a special, objectively determined way of orientation in the world. Thanks to the ability to self-reflection, consciousness acquires the ability to operate with the generalized, abstract-theoretical characteristics of things and processes of the world. Because of this, consciousness, which is always personal and unique in its forms of representation, gives the person an opportunity to act in a universal way, to live not only in accordance with the given world, but also to implement its hidden possibilities, to create a new world – the world of culture.



Material layout (the logic of explanation)

- 12.1. The problem of the ontological status of consciousness. The essential features of consciousness.
- 12.2. The origin of consciousness.
- 12.3. The ideal status of consciousness. Consciousness and language.
- 12.4. Structure and functions of consciousness.

Key terms and notions

IDEALITY is the characteristic of the ontological status of consciousness, which is understood in two main versions: a) the ideal is the transfer of the features and properties of reality into the forms of psychical activity. The last are not identical to things, just as words are not like things; therefore in consciousness there is no material composition of the phenomena of reality. It is recorded here in the form of psychical acts; b) the ability of consciousness in mastering reality to prove the parameters of any entity to the limit of possible, that is, the ideal, absolute measurement (see the term "Absolutization").

MENTAL is what is connected with the not observable processes of activity of the human intellect, that is mental is internal in comparison with the external manifestations of human. Since such processes have some order of thoughts, the mental also is understood as a certain accentuation or direction of such processes; that is the reason to talk about the mentality of a nation or people, including its individual manifestations.

THINKING is the process of intellectual operation with the objective content of mind, that is, an ordered and comprehended movement of thoughts through a series of fixed points to the result justified by the content of this motion; in content and in essence, this is a deduction in the field of intellectual contemplation of the fundamental characteristics of being.

LANGUAGE (AND SPEECH) is the leading form of the expression of the objective content of human consciousness, that is, the form of transmission of that what can't be indicated directly, naturalistic (for example, the reference points of thinking). There is a whole range of languages: the language of the arts, the language of science, the language of the gestures - among which human speech is the most flexible and operative form for the expression of the consciousness content.

ONTOLOGICAL STATUS OF CONSCIOUSNESS is the issue of whether consciousness has the real features that distinguish it from everything else and give it an autonomous mode of being. The recognition of fact that consciousness is reality implies the ability of the human consciousness to have in its content something that without consciousness or out of consciousness does not exist and can't exist; these are first of all, ideation, objectivity, purposefulness, self-reflection.

OB-JECTIVITY is the ability of the human consciousness to build its content, based on the ideal system of definitions (or reading), as a result, this content does not coincide with the demonstratively observed. Due to this ability, one can see in the things of the world not only sensuously given, but hidden, potential, due; in general: ob-jectivity - is the perception of the human consciousness of reality in the dimensions of human intellectual and material activity.

EXPEDIENCE is a characteristic of human consciousness, associated with its ability to build up mentally certain images and procedures for future actions, the ability to focus further the human efforts on their implementation.

INTENTIONALITY is the ability of conscious mental states to be directed towards objects or states of affairs.

12.1. The problem of the ontological status of consciousness. The essential features of consciousness.

One of the mysterious phenomena, faced by a man, is his *spiritual world*, full of hopes, sensations, emotions, unexpected illumination, and so on. From the period of Modern Time these special spiritual world was denoted with the term *consciousness*, so the question of the nature of consciousness, its origin and opportunities for centuries excited many scientists and philosophers, inspired their search and creative upsurges. We are well aware of the complexity and inexhaustibility of the manifestations of the nature and space, but human consciousness is able to compete with them, because in a mysterious way it is able to accept in its content anything that is desired, even that what doesn't exist and can't be in real life. It is capable to overcome mentally the spatial and time distances, to reproduce the past, boldly eliminate something fantastic and impossible, etc. All this can't be reduced to sensually present and observed through sensation.

Consciousness is a special universe with its content and its laws, which in many aspects remain mysterious for us.

The first ideas about consciousness arose in Antiquity when people came to the conclusion that *the processes that occur in their heads are different from the processes of nature (for example, images of dreams)*. Extraordinary manifestations of inner spiritual processes attributed *the soul* as a peculiar essence of supernatural origin. Nowadays, human consciousness and its manifestations *are studied by neurophysiology, medicine, psychology, cybernetics, informatics, a whole range of cognitive studies, cultural studies, religious studies, etc.*, but we can't say that the secrets of consciousness are clear.

Why does consciousness manifest itself as evasive and hidden in its essence?

The very first complexity of understanding and studying of consciousness is largely connected with the fact that *we can't observe the consciousness sensually*, as an external object in front of us, we can't measure them, explore with the help of various devices. For example, the famous American neurophysiologist *Karl Pribram* wrote that in today's scientific research of the human brain we cannot fix anything like the thought in spite of the fact that the brain can't be investigated without the assumption that it is an organ of thought and consciousness. In connection with the impossibility of physical fixation of consciousness, sometimes are advanced radical assertions *that consciousness as a special entity does not exist at all*, that it can be reduced either to *the functions and processes of the human body* (behaviorism in psychology, philosophical currents of the naturalistic direction), or special systems of regulation of human life actions (Ryle, radical constructivism, etc.).

Consciousness is not subjected to external observation and fixations in its particular essence, but it is endowed with such a unique property as *reflection*: the ability not only to perceive and absorb something from the outside, but also to reflect its own acts, **observe itself from the inside (in psychology this unique ability is called introspection)**. However, *in internal self-observation, consciousness appears extremely mobile and unstable*. Consciousness is always beyond the bounds of what it has just seized as its own manifestations at least because seizure already involves the staying outside of what is grasped. Hence, the characteristic of consciousness as that what always is not equal to itself: there is a serious problem of prolonged concentration of consciousness on something concrete. **In addition, in the internal self-observation of consciousness we can't escape from the essential element of subjectivity**, the desire to highlight and strengthen something, and to hide something or to substitute it unnoticeable. *Self-reports of consciousness are rather unreliable, engaging, modified, subjective.*

The interpretation of consciousness as a special form of *reflection of reality* (Enlightenment, Marxism) was rather common (and remains it in our time). But in this case, consciousness is deprived of its *ontological status*, since it is believed that consciousness does not bring into reality anything that would not have been beyond it; at best it is recognized the ability of consciousness to make new combinations with elements of reality. Consciousness as a form of reality's reflection is given the ability to *reproduce and recombine* the given forms of being. It must be admitted that for some sciences (biology, psychology) the theory of reflection has proved to be heuristic and productive.

But in applying to clarifying the nature of human consciousness, it raises many serious questions, for example, such as:

- ❖ If consciousness is just a comprehended being, that is being, transferred to the human head and transformed into it, then due to what properties of consciousness there is possible awareness?
- ❖ From which special position can consciousness evaluate, measure reality, if it is only a separate case of reflection of some material processes into others?

- ❖ Why the arguments of consciousness (its ideas, principles) can sometimes be stronger than factors and circumstances of physical reality?
- ❖ What needs for reflection can be explained by the fact that, according to its information capabilities, the human brain can accommodate all information available in the Universe?
- ❖ Where from appeared the ability of consciousness not to reflect, not to combine, but to think the reality, that is, to introduce in acts of consciousness something that nobody has ever seen and in principle can't see (for example, the content of the concept of being, substance, ideal circle, etc.)?
- ❖ Finally, if consciousness arose as a result of evolution (both organisms and forms of reflection), what enforced the evolution move in the direction of consciousness, and not, for example, to forms of viruses that survive much better than human beings?

All these questions can't be ignored in the philosophical study of consciousness. Let's ask the question: *according to what indications can we confidently say that consciousness really exists?*

- The very first indication according to which we can confidently say about consciousness is *a special, non-biological type of a human behavior*. Man acts not only under the pressure of life's needs and vital stimuli, not only in the direction of finding ways to implement them. He acts not according to the "stimulus-reaction" scheme, but quite often contrary to biological expedience and self-preservation (for example, in cases of self-sacrifice, suicide, the dedication of his life to scientific research or social affairs, etc.).

We can also observe that sometimes man does not respond at all to some stimulus, sometimes he reacts inadequately, or even directly opposite to the content of the stimulus, and sometimes - that may be very interesting - the reaction to a certain stimulus that was at the beginning of life appears at the end of life. In the situations with animals the scheme "stimulus ► reaction" almost works always and unambiguous.

- An important indication of consciousness is its *universality*, the ability to include in its content everything, beginning with atoms and distant galaxies and ending with the delusions of thick imagination. Human senses, as we know, have limitations, but we do not know any limits for consciousness. Moreover, it produces such entities that go far beyond the limits of the physically given and possible. No one organism can be endowed with such ability because of one simple reason: it can react only to the vitally important factors, to what contributes to self-preservation. We do not know any creature, except a human being, who can devote his life to something that isn't at all necessary for the surviving, for example, studying of an insect or searching for the remnants of long-lost animals. The universality of consciousness allows us to assert confidently that it is

not tied to the service of bio-physiological needs and functions of the organism, that consciousness has the cosmic and transcendental vectors of their directions and manifestations.

Quite often consciousness is associated with the ability to create images of future (needed) results of human actions and, in the future, direct its actions to what does not exist in the finished form. Human expedient activity is distinguished precisely by the fact that in the process of its implementation, a man submits his actions to the idea, mental project. To say the truth, all living organisms are acting expediently, and developed animals also hold in the representations certain images of what, for example, they are looking for. However, when we talk about the expediency that is provided with the participation of human consciousness, we are speaking not about things, that aren't exist here and now, but about something not existing in general, that is, it refers to the ability of a man to strive for something, which isn't. The most striking moment is the fact that sometimes man subordinates his actions and even life to something that can't be, for example, when it is guided by ideal that never can be reached. It follows from this that the as the law of human activity arises its stipulation not by what acts on a man from the outside, but by what is produced in his consciousness. Therefore, when evaluating human activity it is important to consider not only its result, but also the intentions, goals, methods of implementation. Under the influence of such ideals, a man can put his life's task to change himself, which is fundamentally impossible in the animal world. Consequently, facts of man's activity can't be explained without mediating of the man's actions and intentions with mental formations produced by consciousness.

- About non-biological type of a human behavior affirms both the direction and the content of human actions: they are carried out *on the basis of socio-cultural processes using artificial tools and means of life activity* that were created by a human being. All of these tools become the new environment of his life activity, they seem to extend and reinforce his natural organs. A man does not inherit in a genetic way approaches to the use of things of culture, because they are not part of the body, so the entrance of a man into the process of making and use of cultural things would be impossible in the absence of human consciousness.

Related to this is *objectivity* as another important characteristic of consciousness: with the help of mind *man is able to see in reality what in the physically observable form does not exist*. For example, the stone-cutter sees in the stone the future manufactured object, a blacksmith in metal – the future thing. The functioning of consciousness is connected with the special objective content of reality, which isn't sensuously given but is opening through the experience of human activity (including intellectual activity). Objectivity is the characteristics of reality, which are stipulated by the experience of human transformative and purposeful activity.

- To the contents of consciousness should be attributed its ability *to produce idealized entities*, which in reality do not exist and can't exist: in the material world is impossible a straight line or an absolute zero of

temperature, however, without the possession of such entities, created by mind, it wouldn't be unable to evaluate the phenomenon of reality. If reality will be revealed to a man only in sensuous forms, it would rise as variables and relative, devoid of certain and fixed definitions. Creating in the consciousness the ideal measures of reality, which reduce the parameters of real things to the maximum possible dimensions, a human would get something stable, even eternal, and therefore he can rely on such certainty, rely on them while evaluating reality and orient in it.

So consciousness as result of these features has ontology status, i.e., it brings into the world something that does not exist outside of it and what can't be seen as existing physically.

The question arises: how can we assure the presence in consciousness of something what physically does not exist? *First of all*, it can be done by real actions, real creation of new things: when the master teaches the apprentice, he quite often doesn't tell him much a "theory" of his own actions, but just attracted him to activities, demonstrates his experience with acts. However, this can be done only in the case of relatively simple processes of activity; in other cases it is necessary to have special means for expressing of the subjective content of consciousness to what can't be applied visual methods. Different *signs* become such means (or, more broadly, a *sign-symbolic activity*), and the most important role here belongs to *language* (especially to *speech*). *Language* is the first and the most obvious characteristic of consciousness; it is on the basis of language the ancient people distinguished man from animal, and "our" people from "their" ones - for us dumb, because their language is not understandable. The need for language is to fix the content that you can't pass by a simple demonstration of things. Language operates with not obvious, visual content, and therefore it is the main carrier of historical experience of human activity (certain person, certain people, certain culture).

The unique ability of the mind to fix itself is called *the self-consciousness* or *self-reflection* of human consciousness. Speaking about the self-consciousness, it is important to emphasize its unity with the consciousness: we are not only comprehend something, think about something, but fix those acts, that is, we know, that we are comprehend and think. Outside of this ability consciousness really could be a secret to us without any fixed manifestations.

Therefore consciousness has unique properties that determine the impossibility of direct study and measurement; however, the initial features of consciousness allow confirm its real existence; that it has a special ontological status. On the basis of mentioned, special manifestations the

consciousness can be defined as follows: *consciousness is the ability of a man, that is included in the totality of socio-cultural historical ties, on the basis on the mechanisms of the psyche to create intellectual models and constructions, his own internal universe, which is endowed with ideal content and essences, meaning and value reference points; and which allows man to perceive, to comprehend, to cognize the reality and creatively generate models of his own behavior.*

12.2. The origin of consciousness.

Philosophical comprehending of consciousness includes the problem of its origin; we often turn to the question of the origin when we try to understand something. Modern philosophy (and science) can't give the last and unambiguous solution to *the problem of the consciousness origin*, but the authoritative today conceptions about it help us to highlight this problem and to understand it better. These conceptions are next: *theological (religious), dualistic, evolutionary, labor, single information field and substantive*. Let's consider their main theses, while pointing out the advantages and disadvantages of each conception.

☑ *The religious conception* affirms that while creating man, God "immersed in him a live spirit", thus giving a man a bit of the divine spirit. An unconditional *positive moment* of the theological concept is that it presents human consciousness in the dimensions of transcendental, absolute, does not limit it with aspects of human existence and his survival. However, it leaves out the consideration the relationship of consciousness with the human body, social history, information. In addition, in fact, it explains *not the origin of consciousness, but only why it is inherent to man*. Science can't stop at this decision in explaining the consciousness, because for the science it can be reliable only what can be subjected to experimental tests, and it is obviously that this method can't be applied to the creation of man by God.

☑ *The dualistic conception* is based on fixation of the radical distinction between consciousness and the material-sensual reality that is opened to man, and hence it concludes about the *initial existence in the world of two kinds of phenomena (or two substances) - material and ideal*. They exist in the close interlacement with each other, and all phenomena of reality appear only as different measures of their unity. The dualistic conception allows us to understand clearly the fundamental differences between the material and spiritual phenomena. However, it also does not explain why only the man is empowered by the consciousness and how these different beginnings of the world interact. That is, it sharply separates spirit and matter, but leaves out of the consideration their common features. It should be noted that a certain reason for the emergence and existence of a dualistic conception is that we do not know the mechanisms of the connections between consciousness and the neurophysiologic apparatus of man. This fact is fixed in science as a psycho-

physiological problem. For example, *Descartes* believed that the human body is a machine, and for the understanding of its actions we do not need at all to address to the phenomena of the soul, but in our time scientific studies indicate the influence of consciousness on the processes occurring in the human body. The psycho-physiological problem can be explained with the help of such an alternative: beyond the normal state of the nervous system any mental processes and consciousness are impossible, but the phenomena of consciousness are radically different from the phenomena of neurophysiology.

☑ *The conception of a single information field* is based on the thesis that all processes of the world are accompanied by the exchange of information. Therefore, it is logical to assume that there is a single information field of all world processes and phenomena, and therefore the known *laws of preservation* are applied to information: it does not arise from nothing, can't be destroyed, but only changes the forms of manifestations. Human consciousness is one of the direct manifestations of information processes. Proponents of this concept interpret human consciousness as the ability to separate information from its material carriers and operate with it "in its pure form". This concept in its own way convincingly, with reference to the latest data of science, explains the relationship between consciousness and the human brain. It argues that the human brain can be likened to a complex radio set: its details required to receive radio waves are given to a man from birth, but they have nothing to do with the content of "messages". The social environment and social activity fulfill the functions of "tuning" the brain to the necessary parameters of functioning, so beyond them, consciousness does not arise (neurophysiologists *K. Pribram* and *J. Eccles*). This concept is justified by its references to the data of modern science, but it is not able to explain the complexities and nuances of the unity of consciousness and human feelings, experiences, aspirations to higher and better, the information remains neutral in relation to human suffering, human destiny, human awareness of his mortality, etc.

☑ *The conception of evolution* can be represented in different variants. In the version of the *Darwinian Theory*, it is argued that as a result of the struggle for existence and of adaptation to the environmental conditions, it takes a place an improvement in the types of living organisms, and the psyche and human consciousness appear. But modern genetics denies the very possibility of the emergence of new species of living organisms through adaptation; these changes must be conditioned by the effect of genetic programs. In addition, the concept of adaptation is not suitable for a man, because the man not so much adapts to the external natural conditions, but change them. Finally, the study of the evolution of living organisms does not explain the informational abilities of the human brain and the direction of the very evolution in the direction towards man, thinking, and knowledge. It would be unwarranted to deny the connection of the human body with the processes of life in the broader sense, and connection of the human consciousness - with certain peculiarities of the structure of the human body, for example, with the existence of a man in two

sexes, with the peculiarities of the age-old development of man, etc. In this concept either is ignored the fundamental difference between the consciousness and the animal psyche, or it is presented as a random deviation from the channel of evolution.

☑ Archeology and anthropology agree with *the labor conception or conception of the origin of consciousness as result of the development of labor*, and it has numerous confirmations from them: based on the thesis "labor created a man," this conception focuses on the search for stages of the development of the activity of man's ancestors with labor tools. But "labor theory" does not explain why in the presence of "labor with tools" (1,5 million years ago), the historical process of the formation of consciousness was either absent at all or preserved for a very long time. It is true the remark, according to which the fabrication of tools required a sufficiently developed intellect. On the other hand, it is obvious the connection of thinking and cognition with the technologies of human labor. So, there is a connection, but is the labor determinative for to the functioning of consciousness? Probably, it is more complicated, multifactorial and ambiguous. All attempts to unit the developed animals to stable operations with elementary artificial tools haven't yielded positive results. The main point is that animals do not form an objective perception of reality. This testifies that for the situation, when the operation with tools leads to the formation of a developed consciousness and the cultural-historical process, it is necessary to have enough highly developed intelligence, or, at least, the nuclei of consciousness.

☑ Finally, *the substantive conception* tries to submit consciousness as a concrete, human-level identification of the starting ground of the world – the spirit, or idea, or world intellect (intelligence). This concept explains, for example, the orientation of evolutionary processes as a movement to the most complete detection of the qualities of the world substance; to a certain extent it explains the dynamism of the processes of being (since spirit is movement, energy), and certain characteristics of consciousness (self-reflection, transcendent). However, it also gives us a series of complex issues; for example, mass consciousness is not very similar to the manifestation of the world substance. If consciousness initially is ideal, why for its manifestations is required imperfect material reality? What role in the substantive process is devoted to human suffering and hopes for immortality?

Consequently, the review of the basic conceptions devoted to the origin of consciousness suggests that *none of them can explain all the complexities of consciousness as the phenomena of human being, but each of them highlights and emphasizes the very important features of consciousness*, and therefore we must take into consideration all of them, understanding and evaluating them as peculiar fragments of a single mosaic picture.

On the basis of these concepts, the following *leading factors of the emergence and functioning of consciousness* are outlined:

❖ *space factor*, which confirms the principle affinity of consciousness processes with all the richness of cosmic phenomena and processes. The stability of the Earth as a planet for hundreds of thousands years, the chemical processes that occurred in its soils, the relatively stable composition and state of the earth's atmosphere, oceans, rivers, etc., all these created unique conditions for the development of socio-cultural and cognitive processes. On the other hand, this factor manifests itself in the ability of our consciousness to accept in its content and understand everything that is happening in space;

❖ *transcendental factor*, which can be attributed both to the connection of human consciousness with the absolute beginnings of the world, and to manifestations in it of signs of substantiality. This factor manifests itself in the ability of consciousness to produce absolute, standard dimensions of the entity, and also in its certain self-commanding, self-reflexivity, in the ability to go beyond all possible limits, to include any content in its capacity;

❖ *informational factor* - human consciousness can "take off" from the entity its internal and external forms, transmitting it into the mental space; human consciousness is organically connected with the information processes and, according to some philosophers, appears as the ability to master information and operate with it (separated from its material-substrate basis);

❖ *natural-biological factor* indicates that the consciousness is connected with the psyche, and the latter - with the general conditions and peculiarities of the development of life on our planet;

❖ *psychological factor* allows comprehending consciousness both in the aspect of internal self-regulation by a person of his life actions, and in its unity with human corporality, neurophysiology and life energetic;

❖ *social-active* (or, separately, social and active) *factor* is connected with the fact that human consciousness is inscribed in the historical experience of mankind. In its elementary manifestation, consciousness appears as the ability of a man to properly act with the things of culture, to be able to use them and, at least, to reproduce. This factor also allows one to notice a very important point: although consciousness really exists as a characteristic and ability of an individual, in its essence it appears to be a social phenomenon, and, therefore, the humankind's one;

❖ *cultural-historical factor* testifies to the principle connection of consciousness with senses, their creation and functioning;

❖ *anthropological factor* allows one to see consciousness in specifically human dimensions and outlines, for example, in the outlines of ergonomics (the real size of a person, the structure of his organism, the power of his actions, endurance, etc.), in his gender manifestations, in the outline of human feelings, suffering and life aspiration, human health and illness, norms and pathologies in the psyche, mystical self-deepens, visions and dreams, etc.;

❖ *the individual-personalistic factor* of formation of consciousness fixes its unity with the life and biography of the concrete person, with the events of his life, individual peculiarities and characteristics of the given person, his capacities, advantages and disadvantages, etc.,

❖ *the mental (or intellectual) factor* - it implies both comprehension and consideration of how mental processes occur, how the characteristics of intellect affects the manifestations of consciousness, reflection, logical operations, how in the activity of consciousness are included imagination, fantasy, memory, will etc.

Only taking into account all these factors can allow us to avoid from one-sided and simplified approaches to understanding, assessment, interpretations of consciousness. Consciousness appears as a kind of crossroads, where combine forces and trends of separate forms of life, and the world as the whole. Hence, follows the initial contradiction of human consciousness: it is the consciousness of every individual person, but at the same time goes far beyond the maintenance of individual human life, reaching, for example, the level of such issues as the beginning of the world, the sense of life.

Human consciousness absorbs socio-historical achievements, not only individual life experiences. *Feuerbach* emphasized that a person lives not only by his individual life, but also by the life of the humankind; this becomes especially noticeable thanks to the wide spreading of modern information technologies. Just as a man is not purely a biological being, his consciousness can't be reduced to its natural prerequisites - the psyche of animals.

In the formation of consciousness decisive role was played not by biological evolution (although human genetic advances play an extremely important role), but by human activity as a social being. Therefore, consciousness can't be regarded as a perfect instinct.

With the appearance of consciousness, it appears a fundamentally new motivation and regulation of activity. And this means that consciousness is connected with the principle stopping of the arbitrary flow of mental acts, with the emergence in the psyche of new systems of assessments of reality, from which the new system of orientations in reality is built up. All this becomes possible if we are not in a state of sensory perception of things, but in the state of the movement of thinking from some initial purely intellectual formations to the result.

Historically, human comprehended being begins with the implementation of special burials of man: such an attitude to the dead relatives testified that people began to associate with the physical being of a man something more than physical, something that can save the being outside of the lines of the physical existence. In mythology, the absolute reference point is represented by different ideas about the origin of the world. In logic, we always try in speculations about certain thing to find from which point this thing begins, without what it is impossible. Consequently, *consciousness as an ob-jective, meaningful consciousness is the operation with notions, and the latter need intellectual design from a certain starting point.*

Therefore, in a person's individual development, the counting of his life story, as a rule, begins from the moment when a man realized himself, that is, he recorded something as initial (as usual, in the form of "I"), and then began to add to the beginning the event by event, not mechanically, but selectively, with certain estimates and meanings.

Consequently, consciousness is a self-creating process of recording individual events, phenomena, impressions, sensations in a total (single, all-embracing) field of intellectual object design. Consciousness is always a possibility of greater consciousness. In the process of thinking about consciousness, we must hold a conversation about manifesting in its functioning, at the same time, of the deep potencies of life, of the cosmos, and of the unique moments of human individual history, and not just about the vital processes of adaptation or survival. In this sense, separate persons think in a universal way, although they are thinking about the circumstances of their unique life. On this basis, human communication is also carried out as the cross of identifying and differentiating processes between the people, as mutual exchanges between their entities.

12.3. The ideal status of consciousness. Consciousness and language

The fact that consciousness is not liable to direct sensory observation, that it isn't fixed with the help of devices or indicators, is noticed as its *ideal character (the ideality)*. The ideality, as we already know from historical and philosophical doctrines, is opposed to real: the real has spatial-temporal characteristics, and the ideal, as perfect, goes beyond space and time. The general understanding of consciousness to great extent depends on how we interpret the ideal, since the *being (ontological) status of consciousness is manifested and expresses in its ideal character*. If ideality is a lack of real, then consciousness is beyond the bounds of real and at best can be defined as the reflection of some real things in the others. If ideality is treated as a *special reality*, then it requires a certain explanation.

Finally, there is a possible option where the ideality is fixed as "the unity of being and not-being," as somewhat intermediate between substantial reality and its special reproduction in the human psyche. In this case, the psychical processes are recognized as real (they can be fixed physically), and mental is not a special reality, but only physical phenomena transformed into psychical acts. For example, the nerve signals transmitted by the human brain's neurons can be fixed by devices, and they encode the features and properties of things, not in physical form, but in the form of mental processes and reactions.

Consequently, consciousness and knowledge arises as the sphere (or process) of the ideal mastering of the world. The ideality of consciousness in modern philosophical studies is understood mainly *in two main meanings*:

- the reproduction in the consciousness not simply a visual image of a thing, but a set of its essential features, functions, internal connections; at

the same time, it is considered that the characteristics of things are fixed in the nerve processes using system of signals (1);

- creation of ideal ob-jective constructions through bringing of the parameters of things or relations between them to model, maximum possible measurements (2).

If we understand the ideal as the transcription of the characteristics of real things into nerve signals, then it can only appear as a kind of universal interconnection that occurs in all natural processes (for example, in minerals in modified forms are fixed the characteristics of those processes, in the presence of which these minerals were formed). The animal's psyche is also able to reproduce certain things and phenomena with the help of nerve signals. Therefore, the understanding of the ideality as a special transformation of reality in the human psyche characterizes human consciousness as a kind of natural interactions and, eventually, as an advanced instinct.

While considering the ideality in the second meaning, it is difficult to understand that power, creativity and the preferences of human consciousness are precisely related to its ability to create something that doesn't and can't exist in real physical being. When we say "straight line", then under the notion of the straight line, we always understand the completeness of the straightness, the perfect straight line, which we can construct only in our consciousness. It is also important that the ideal dimensions of reality, precisely because the completeness of certain qualities is inherent to them, appear constant, unchanged; consequently, thanks to the presence of such mental constructions, a person is no longer in an infinite stream of observed reality, but has in his mind a trusty basis for the perception and evaluation of reality.

The ability to create ideal objects in the field of intellectual contemplation is essentially that new item that brings consciousness to the real being. Ideality is the feature thanks to which consciousness is fundamentally different from the real since it extends beyond the space and time, as the final and completed.

In its ideality consciousness acquires a true status of being, that is, it appears to be something peculiar, such that can't be reduced to anything another. Any real can get its exact dimension in relation to the ideality, as to the reliable and unchanging model. Ideality in this meaning is the starting point for the constructive creative activity of consciousness. On the other hand, ideality as fixation of the perfect and faultless state of affairs is a powerful impetus for human aspirations to change the reality, to develop and to improve it.

The content of the ideality gives the opportunity to *operate mentally with a class of things*, separating it from other existing analogous classes. For example, the notion of "tree" points not only to the essential features of a certain class of things but also separates it from other analogous classes or species, such as, for example, grass. The operation with the features of classes of real phenomena in obvious manifestations is inherent only to human consciousness, which not only guides the person among a plurality of things, but also makes it possible to classify

reality according to subjective fields and spheres, that is, to distinguish in reality, for example, bodies, organic and inorganic processes, etc.

Consequently, the *ideality* of consciousness is manifested in the fact that the content, present in the inner world of man, does not have spatial-temporal definitions and can't be directly affiliated with the organs of the sensation of another person. This content appears as *timeless and extra-spatial*, as reaching the *absolute* (maximum) dimensions of the entity. It is precisely for this reason that it is customary to say that human thought is the fastest, the richest, etc.

Recognition of the ideal essence of consciousness requires the separation from various attempts to simplify it or to reduce it to material processes. To these attempts can be referred the identification of consciousness with the physiological processes occurring in the brain. In this case thought loses its own properties, such as necessity, universality, abstraction and ideality.

To these point of view can also be attributed attempts to reduce the human mind to the peculiarities of electromagnetic oscillations, which are emitted by the brain. But measurements of electromagnetic oscillations, which accompany the active work of thought, do not indicate that thinking is a kind of electromagnetic field, because electromagnetic oscillations do not reproduce the content of thought.

Another simplified understanding of consciousness arose as a result of the success of cybernetics and computer technology. It is associated with the attribution to machines human properties of feelings and thinking. In fact, computers are machines that significantly increase the capabilities of human thinking, have the property of self-regulation, as well as the preservation and transformation of information. *However, the analogy between the operations carried out by the machines, and those that occur in the human brain, does not give grounds for recognizing the ability of machines to think.*

Human consciousness, as the previous statement shows, is caused by the deep potential of being; it is capable to produce objective definitions and ideal models of processes and phenomena of reality that are not physically observed. The human consciousness created them and laid in the information programs. The objective content of these programs is opened only to human intellect, as well as the meaning of the letters of certain language.

In addition, in the functioning of human consciousness are manifested not only rational-logical components and factors, but also intuition, unconsciousness, sensation, emotions. In this regard, consciousness can't be reduced to information, while computers and electronic machines work only on the basis of processing information. Within the limits of information processes, as evidenced by the so-called "*theorem of Gödel*", the complete and final formalization of any knowledge is impossible. Since electronic machines work only with formalized information, they can't be identified with actions of consciousness in spite of the fact of undeniable advantages in the field of operational capabilities.

Consciousness constantly strives to find its proper testifying, to materialize, to appear even for itself as somewhat testified and convincing. The form of existence of thought, which combines the possibilities of things and the changes desired by man, is the aim. The presence of the imaginary shape of the final result of activity (aim), which is formed ideally before the beginning of action and defines it, acts, as was noted, as one of the essential characteristics of the human way of life activity. The process of purposeful production of new things is the *materialization* process of the ideal content of thought in natural material, when a man changes the form, structure of the natural thing and thus *gives it new outline, new limits of being and a new way of functioning*. Consequently, due to labor, the content of human consciousness comes from the ideal form of existence to material one, in the capacity of the sensual-object thing to carry in itself human meaning, to be the object of culture and a real testimony of human creative possibilities. The functional purpose (that is, the answer to the question "what for?") is important for cultural objects. Because of this, a man, entering into a social life, must muster purely human intentions, embodied in artificial objects of culture and means of social life in the form of purpose of the cultural things; learn the methods of their production, get free from their material their goals and meanings which were put into them. Understanding of the ideal meaning of cultural objects is called *dematerialization* - it is the transfer of internal, ideal, essential characteristics of things from a sub-ject-objective form of existence into an ideal or subjective. *Dematerialization as the ability to comprehend the mental content that was laid in the objects of culture, is confirmed by the human ability to use artifacts according to their purpose. In this context, human life is understood as the infinite number of conscious materialization and dematerialization.*

A very important form of materialization of human consciousness content is a *human behavior*. A man in choosing the mode of his own actions is a being sufficiently free. Of course, he has certain vital needs and is simply forced to satisfy them, but the ways of such satisfaction may be different.

In addition, a man also has social, spiritual, existential needs that can go rather far from direct life needs.

In questions of spiritual search, the definition of his life destiny, the definition of his life purpose, a man is rather uncertain, free in his choice, and the latter, of course, depends on consciousness, understanding, and awareness. Even the way a person moves, where he usually goes, why he is cultivating sports, dance, ballet - all this is nothing more than a variety of forms that materialize the content of consciousness, the forms of its intervention in the spontaneous processes of life.

Materialization of consciousness content in the things of material culture, that is, the embodiment into the matter the ideas of man necessarily has sensual-objective nature that is inadequate to the essence of the ideality. As it was noted, the real processes never acquire the ideal content, and therefore in the process of materialization there is a contradiction between the intentions of man and the results of their realization; the awareness of this contradiction appears as one of the motives of a person's desire for perfection. The most direct and most adequate form of

materialization of the consciousness content is the *language*. Language is not only one of the possible forms of objectification of consciousness, but also a way of organization and expression of thought. In other words, consciousness and language are inextricably linked. In fact, a person's thought always (even when thoughts aren't expressed) tends to flow into the corresponding linguistic form.

Language is the direct and most sophisticated way of manifestation of consciousness. It fulfills many functions, namely:

- ☑ denotes an object, phenomenon, or action, allotted by man from the totality of being;
- ☑ is a mean of thinking, a mean of constructing and expressing the objective content of knowledge;
- ☑ objectifies the ideal in its way of existence consciousness;
- ☑ is a mean of communication between people, exchange of experiences and feelings;
- ☑ keeps and transfers information for future generations, thus assisting to social and historical development;
- ☑ is a mean of managing both human behavior and collective action.

Language performs not only a sign function but also includes in its system certain mechanisms for the allocation of certain phenomena from the continuity of being, establishes their relations with other (potentially with all) objects and phenomena. Therefore, the linguistic units or elements can't be considered in isolation from others, one can't set the task precisely to determine the content of separate linguistic expressions outside of the entire set of linguistic practice (although artificial languages sometimes assume this). *Finally, the language can't be removed from the overall context of socio-cultural practices, because people sometimes deliberately say not what literally proclaim, but their interlocutors understand it perfectly. Conceptually speaking, in the language is present not only what the person wants to say, but also what he either does not want to say or hides.*

At the same time, we must not identify thought, consciousness and language. It is clear that the language not only transmits the substantive content of consciousness but also affects the consciousness and its content, as well as, for example, the material influences the intentions of the sculptor, the quality of the colors - on the intentions of the painter, etc. The object matter of consciousness and human thought can never fully fit into any material-physical form.

The modern science still doesn't know the language's nature but we must realize that there are no identities or even similarities between the signs (sounds) of the language and the real things and phenomena, as well as between their objective content: words are not like things, just like they are not similar to the intellectual acts, which are embodied in them. The words are not like things, and therefore there is a fundamental opportunity to call anything by any word, so sometimes it happens.

However, at last, the language is formed as a certain systemic integrity. Internally it is structured in a certain way, and in its structures in one or another way is fixed the structures of human social life activity, as well as in the structures of language - the internal structure of mental acts and formations. However, as already mentioned, there is no identity and there is no exact coincidence; otherwise, the language in general would not be capable of development, not capable of fixing something original, different from the typical one. By fixing and expressing the structures of human life activity in its certain type and certain types of mentality, the language appears for its carriers as a somewhat habitual, organic for their life and psyche. Therefore, it is perceived as somewhat related to the soul. However, in our time, we are observing rather rapid and noticeable renovation of the linguistic dictionary in various languages, but such changes are not perceived as an awful, because they are seen as a continuation of language traditions. It is appropriate to recall the words of **Bernard Shaw**: how many languages you know, so many times you are a man, because different languages, structuring the world in a somehow different way, give us the opportunity to make a much richer understanding of reality than a single language that is formed on the basis of a certain separate structure of the world.

Consequently, we state that consciousness does not include any reality in its natural forms; in the best case, the character of more or less naturalistic imprints has sensory impressions. Those shapes on the basis of which a man enters into a special relationship with the world, are constructed by man through his mental acts. Such a constructing involves assigning anything to the ob-jective spheres and classifications that are formed in such a way that qualitative characteristics of reality are idealized, acquiring the features of ideal and perfect model contents or landmarks. *That is why consciousness needs an expression of its ob-jective content, the forms of which are represented by the materialization of the mental contents into the objects of culture (artifacts), in special human behavior and in language (more broadly, in sign-symbolic activity).*

12.4 Structure and functions of consciousness

Consciousness as the inner world of a man has a complex structure, which is traditionally studied by philosophy and psychology. In XX - XXI centuries *the structure of consciousness is studied by such philosophical and scientific directions as phenomenology, psychoanalysis, structuralism, hermeneutics, cognitive psychology, and others.* Taking into account the results of recent achievements, it should be noted that the difficulties in fixing of structural units of consciousness is connected with the need to differentiate its functional and structural properties, which in the real process of conscious human life are in an inseparable unity. For example, memory is the ability to actualize the past (the function of consciousness), and, at the same time, it is the presence in the consciousness of certain shapes, notions and experiences (structural units or forms of consciousness). It can be argued that the structure of consciousness is nothing more than the unity of its functional properties and derivatives from them (structural) forms of its manifestations.

Taking this into consideration, the structure of consciousness can be presented in its next components.

- *According to the levels* the consciousness functions as a unity of self-consciousness and conscious.
- *According to the components* consciousness appears as thinking, emotions, feelings and will.
- *According to basis grounding* there are distinguished the individual, collective and social consciousness.

Such a structure of consciousness testifies that consciousness is not identical to the psyche. The notion of "human psyche" is wider than the notion of consciousness. *The human psyche* includes conscious, unconscious and subconscious. That is, a certain part of human reactions, actions, etc. occurs on the instinctive or automatic level, does not become the subject of awareness, isn't illuminated by the rays of the mind, though the conscious and the unconscious are in constant interaction. Psychological processes also become the subject of a conscious relationship of man, and in this sense it can be argued that each person faces the task of acquiring the experience of relationships with his psyche, for example, learning to check himself, extinguish instant intuitive reactions, cultivate his own will, and train memory.

Similarly, there is a need for a conscious attitude to the consciousness itself, since it would be a mistake to assume that it is completely subordinated to a person: a man does not create his consciousness, is not its full authority, he can't arbitrarily manipulate it. A person notices actions of consciousness (for example, logical attentiveness, ability to concentrate, etc.) only in the process of intellectual formation. In its turn, a large number of conscious actions of a person thanks to the multiple repetition acquires the automatic character, became a habit that does not require the intervention of consciousness. Such actions provide the functioning of subconscious in the psyche, therefore the *subconscious* refers to such psychic actions that are formed first with the participation of consciousness, but then acquire the character of automatic actions.

The highest level of consciousness is *self-consciousness*. Self-consciousness is the ability of a person to make his own consciousness an object of consideration. At the level of self-consciousness, a person can fix what is happening in his consciousness, accomplishes self-rating and self-control, conducts an analysis of his knowledge, thoughts, ideals, motives, actions. Self-consciousness is a compulsory element of consciousness; without it a man would not be able to understand himself and even guess that he has consciousness. In other words, self-consciousness is the activity of the human soul, its focus on its inner essence, the Self's dialogue with himself or herself.

By resorting to considerable simplification, the whole unified world of human consciousness can be presented in the form of *three great spheres: thinking, emotions, feelings, and will.*

The core of consciousness is *thinking* - the operation with the ob-jective content, which consciousness has in the form of knowledge or acquired through the dematerialization of things and phenomena that he faced. The ob-jective content of consciousness as already was mentioned means that we always see in things much more than what gives us perceptions. The form of representation of the ob-jective content of reality in human consciousness is *knowledge*, because it is in knowledge that reality appears to man as a set of units of being.

As a result, the interaction of human consciousness with reality can be expressed as follows: consciousness - knowledge - reality.

Knowledge is a form of representation of being for consciousness. Without knowledge consciousness does not exist, because it is in knowledge that the ideal status of its being is manifested. To certain extend, consciousness and knowledge are the same. However, the notion of consciousness is somewhat wider, because it includes not only the reflection on reality (knowledge), but also the reflection on the results of the first reflection, that is, certain actions with knowledge, certain use of them, as well as volitional acts and senses. Specificity of thinking is in the operation of the ob-jective content of consciousness, that is, thinking is knowledge in action; the leading form of thinking are the general notions.

Feelings and senses accompany all processes of consciousness, but it is necessary to distinguish between the senses as basic organic abilities of a man and the senses as psychological reactions of a man at the ob-jective content with which deals the consciousness in a certain actual state. The basic senses are that sensual sphere, which is caused by the functioning of the body and of human sense organs. They have specialized character: visual, acoustic, taste, tactile, etc. The sensations of the higher order appear to be sensory reactions to certain ob-jective contents, for example, on the solved intellectual task, the sense of sympathy to someone.

The sphere of human emotions is a process of experiencing the vital significance of phenomena and situations, the internal state that manifests the person's attitude to external events. In psychology, emotions are defined as integral reactions of a person to certain phenomena or events. Unlike senses, emotions do not have specializations and special organs that produce them. So, positive emotions (joy, pleasure), as a result of useful or pleasant influences, are aimed at achievement or preservation of these influences, and negative (hatred, horror) - stimulate escape from these influences or weakening of their actions. **A higher level of emotions** manifests itself in *spiritual feelings* (for example, feelings of love) that are formed as a result of awareness of the person's connections with the most significant social and existential values. Emotions and feelings are characterized by ob-jective content, stability, considerable independence from the present situation. The emotional sphere has a significant influence on all manifestations of human consciousness, fulfilling the function of combining the knowledge and ideas of man with reality.

Another important component of the spiritual world of man is the will. It manifests itself in the ability of a person to mobilize and concentrate all spiritual and physical forces on the achievement of an aim that does not have direct biological

significance (in the latter case, instincts or natural inclinations can act). The feature of strong will is the ability to damp down the immediate life impulses, although strong-willed acts can be stimulated not only by reason or knowledge, but also by emotions, valued intentions. In any case, human will is connected with the objectivity, the content of which is accessible only to consciousness.

Actual abilities of consciousness are manifested in its functions, the unity of which eventually provides to a man a special way of life. In a shortened, but focused option, there are *three basic functions of consciousness: cognitive, self-conscious and creative*. All the main components and capabilities of consciousness find in them their manifestation. *In detail, they are following: cognitive, informative, the function of orientation, control and regulation, evaluative, goal-setting, forecasting, organizational-volitional, social-adaptive, and creative*. Their content and their names appear quite understandable: consciousness informs us about the state and circumstances of our lives, allows us to control and direct our actions and statements, to focus on external factors of life or on internal processes, to respond consciously to them and, if possible, to change them. The higher functions of consciousness include the functions of sense-creation, the producing of ideals and beliefs, self-education and self-socialization. We have already considered their content.

Summary

Human consciousness is a unique phenomenon of reality. Being an internal factor of human life activity, according to its content and capabilities, it goes far beyond the vital needs of man and of the human body. Due to consciousness, a man builds in his knowledge a whole universe that has an internal system of connections and subordination. Consciousness is connected with the producing of comprehensive, model, universal reference systems, and objective orientations, thanks to which a man creates notions, principles, ideas; that is, such forms of knowledge and thinking, which are of a general and necessary nature.

The ontological status of consciousness is ideal (as opposed to physical, sensory-material). This means that it forms the completed, finite and standard objective characteristics of reality, acquiring the ability to measure and evaluate anything. On the other hand, this means that the consciousness does not have spatial-temporal measurements and does not contain phenomena of reality in their natural forms.

The power and uniqueness of consciousness are clearly revealed in its complex structure and in the diversity of its functions.

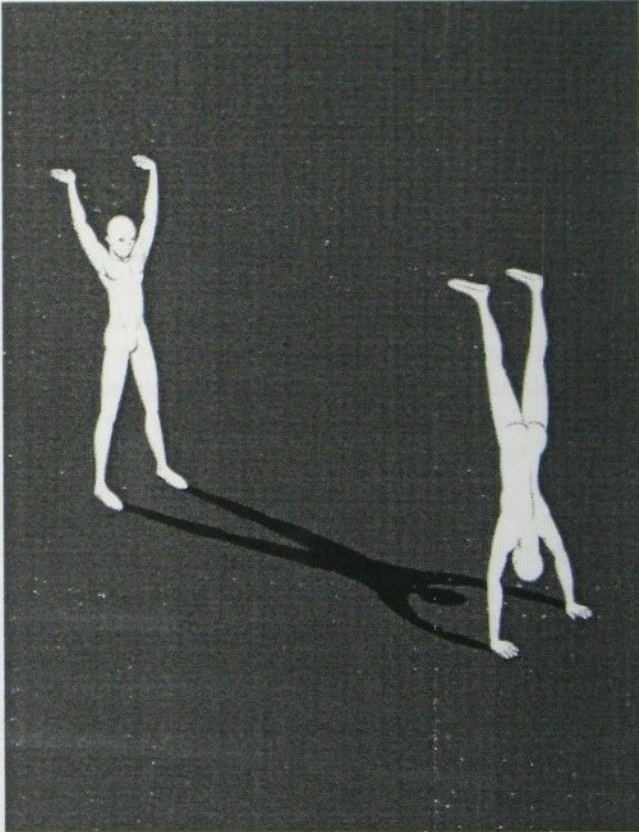
Test yourself

1. Explain the main complexities that accompany the study of consciousness.
2. Provide arguments that prove the real existence of consciousness.

3. Reveal the content of the most important indications of the real existence of consciousness (using the concrete examples).
4. Outline the content, advantages and disadvantages of the main conceptions about the origin of consciousness.
5. Reveal your understanding of notion "ontological status of consciousness".
6. Highlight the main meanings of the notion "ideality". Why can't we accept the only interpretation given by the theory of reflection?
7. Explain what significance has human ability to make ideal, standard dimensions of reality for a man and for understanding of consciousness.
8. Outline what are the levels of consciousness functioning. How consciousness differs from the psyche?
9. What is included in the structure of consciousness? How do its main elements correlate with each other?
10. Try to explain why consciousness is impossible without self-consciousness.

THEME 13. A HUMAN AND HIS BEING AS A SUBJECT OF PHILOSOPHICAL ANALYSIS

A human appears for himself/herself as the very first subject of interest and comprehension. Everything that a human knows, with what he is connected practically, vitally or imaginary, all of this, in the end, turns to him as to a real subject and a center of a special universe. At the same time, the very existence of human arises, on the one hand, inconceivably diverse in its manifestations, on the other - problematic in the sense that it is not guaranteed in its quality and final justification. Therefore, philosophy considers a man in the outlines of freedom and self-realization, of the search and affirmation of life's sense (meaning).



Material layout (the logic of explanation):

13.1. Problematic character of a human being. Life, being, and existence as human characteristics. Correlation between the notions a human being- individual - person-personality-individuality.

13.2. Activity as the base of a human being. The structure of a human activity and the essential forces of a man

13.3. The problem of the origin of man: the controversy between evolutionism and creationism.

13.4. Correlation between natural, social, personal and transcendental in man.

13.5. The problem of death, immortality and the meaning (sense) of a human life in a philosophical and a world-view outlines.

Key terms and notions

OPENNESS is the fundamental characteristic of a human, his/her ability to change, to be unfinished, and to be opened to different dimensions of the cultural-historical process and areas of human activity.

CTION (DEED) is a special mode of a human being that concentrates in itself the main events of his life and arises as the form of solving the very first life human alternatives: life and death, freedom and responsibility, desire and calculation, feeling and mind, etc.

ACTIVITY is a term that in philosophy denotes a special, inherent only to a man the form of manifestation of his life activity; activity involves creativity, meaningful and purposeful organization of actions.

EVOLUTION (EVOLUTIONISM) is conception according to which it takes place gradual emergence of certain qualities or phenomena under the influence of partial factors and conditions. Evolutionism involves a theoretical position, which argues the possibility of complex phenomena of reality (life, consciousness, and human) to appear from the previous, simpler, by the gradual complication of their complexity or the uncovering of their latent properties.

INDIVIDUATION is a unique human property while belonging to the human race, to embody it in himself in a unique way, that is, the ability of a man to be a person, the Self, to have a unique universe of his life self-realization.

REATIONISM is a position according to which the cause of higher qualities of reality (world order, harmony, beauty) can be only the creative act, which is produced

by higher intelligence, spirit or God; from the standpoint of creationism, the higher qualities can't arise from simple through the spontaneous processes.

13.1. Problematic character of a human being. Life, being and existence as human characteristics. Correlations between the notions a human being-individual-person-personality-individuality.

Biological non-specialization of a man, his connections with processes of cultural development and social history concentrate in such a phenomenon, which is reflected in philosophy as a *problematic character of a human being*. On *the one hand*, human qualities do not appear in a concrete person in a natural way (for example, as it grows his hair) that is, by the very fact of human birth, his status of being isn't yet guaranteed. On *the other hand*, the problematic character of human being is also caused by the fact that a person can change, and sometimes - quite essentially: in certain sense, *a man always is not equal to himself*, what means that his being, at least when a man lives, arise *opened and uncompleted*.

Because of this, it is quite difficult to clearly define norms and requirements that could be applied to a man in order to establish the "measure of humanity".

But, in spite of everything, we can quite accurately outline the range of necessary and sufficient conditions for a man to be eventuated (or be formed) human quality. We are well aware that there is no other way to be human, except *being born as human being*, have a human body, deprived of any pathology, as there are some such deviations from the normal state of the human body, which may make it impossible the further normal development. To have a human body is a necessary condition for human being and, eventually, an initial one, but still insufficient.

- ☑ It is necessary *to include a man in socio-cultural processes*, where a kind of regulation of human actions will take place, and as a result of which some spontaneous manifestations of man will be limited, and some will be given a principal other direction.
- ☑ A man has simply to *master human ways of activities*, ranging from the simplest, such as eating and drinking from the plates and dishes to the most complicated ones, such as creative attitude to reality, the use of language and the conscious observance of the norms of social life. Outside of all mentioned a man can exist physically, but still not be human.
- ☑ In our time, the role of *communication* in the processes of human formation and his adaptation to the social and cultural-social environment is rather well understood in philosophy and social and humanitarian sciences. In this case, it is the distinguished difference between *deep and external (or formal) communication*. It is proved that in the absence of deep communication, mutual acceptance and understanding by people of

each other, a man feels internal limitation, discomfort, psychological tension. In the modern dialogical philosophy, there is advanced the thesis that communion is the very first environment for the being and formation of man.

- ☑ Speaking about the importance of communication and socialization in order to acquire a human way of being, it's necessary pay attention to the difference between the notions of "*socialization*" and "*enculturation*". Socialization is more focused on the human learning of social behavior norms and rules, the introduction of a man in certain social roles, while enculturation involves the assimilation and adoption of cultural values, traditions, spiritual achievements of humankind through the entrance into a certain culture.
- ☑ For including a man in socio-cultural processes are necessary, of course, *consciousness and comprehending*, the ability to master intellectually the phenomena and events of reality, comprehend and evaluate the situations of life, the ability to combine these assessments with the experience of society and his own experience, correlate them with certain socio-cultural norms and principles. Without such skills, a man can't not only act adequately to the circumstances of life but also correctly orientate what is happening. Consciousness, as the ability to independently evaluate and to regulate his own actions, is also an integral part of what we call "to be a human".

In considering of this aspect of man's entering into the human way of life, we are faced with the question of who produces all those norms, principles, values that a man, later on, should be able to use. Society and individuals sometimes find it profitable to deal with people who will unthinking and obediently perform certain social orders, but society itself, culture and creativity can neither develop nor function normally with this type of human activity. It is not enough to realize reality, relying on already existing forms and norms, but we need to incorporate our understanding of reality into a certain integrity, which we commonly call the human spiritual universe.

- ☑ This means that we must be *able to create ourselves the principles, ideals, meanings, beliefs*, on the basis of which our awareness of reality becomes an integral one. Only in such conditions a man can appear as self-active individual and a subject of his own life. When we, outlining the phenomenon of human being, reach the last point - the withdrawal of human thinking to the level of *meaningful creation of the spiritual universe*, only then we begin to understand that it is last point that appears decisive for introducing man into the human way of being, because beyond it there are impossible the consciously assessments. Therefore, it is impossible the truly socialization and leading of a man beyond the limits of biological or spontaneous social existence.

Now, *the problematic character of a human being* may appear to us from somewhat another side: it is possible to live calmly and act in a society without ending the ascent to the human mode of being, but only by gaining its simplest features. Such cases threaten the society with significant troubles because in this case the externally correct boundaries of social action of a man are caused not by human qualities, but by the spontaneous factors. Therefore, *to be human, be in the human way of being* - it means *to fight for it, to win the territory of such a way of being from the natural elements.*

Considering the complex, hierarchically constructed system of elements of the human life way, we can now clarify in what sense the notions of *life* and *existence* are used in regard to a man. The being of man, as we have found, can't be reduced to life in a purely biological sense. This does not mean that we must humiliate the biological nature of the human body. In the application to a man, *the notion of life* can be used in at least two means: *in the narrow one - as the ability to be a living organism* with all its necessary functions, and *in the broad - as a content filling with certain doings and actions of that time, that is given to us by the biological properties of our organism.* Quite often, the notion of life is taken away from the limits of living beings; then it appears as a holistic, not divided into isolated particles stream, which includes everything that happens to its members or agents; in this sense, we say "social life", "spiritual life". In certain cultures and in certain historical epochs, there was a belief that *the entire cosmos is alive*, the planets and celestial bodies also are alive; in such a conviction there was a desire to emphasize the organic unity of all processes of the world, to comprehend them as internally active, mobile, self-directed. Consequently, *life in the widest meaning is understood as a certain being energy and activity.* The notion of *existence* (see theme 11) denotes the ability of something to manifest itself in the characteristics of the real entity through relationships with other entities, phenomena, and processes. In content of existence, we can talk, for example, about by what are predetermined forms of our body, why we need air for life, and so on. Therefore, ***for a man to exist - it means to be present through the certain connections with the environment, phenomena and processes of the world.***

So let's emphasize again: a human being is problematic; we do not get our human qualities and the necessary content filling of our lives spontaneously, automatically. Therefore, either sooner or later we begin to realize this and fight for the human status of being, or we do not find a way to carry out the abilities that we receive when we come to this world. That is *the question of a man, whoever he will and maybe, always remains open.*

Acquaintance with the complex hierarchical nature of the human way of life allows us to turn to the notions that capture *the basic manifestations of man*. This is the notions "a human being – individual – person – personality – individuality". Their sequence is not coincidental, since, on the one hand, each subsequent notion becomes more concrete and richer in content than the previous ones, that is, they are considered on a "from abstract to specific" principle. On the other hand, they point out the focus of human development and self-improvement: who is born as a man has a task to grow up to individuality.

- The broadest **notion is a human**; it is used in two main meanings: denotes a special kind of living beings "(Homo sapiens) (1), and - a unique intelligent being (2).
- **The notion of an individual** refers to the separate representation of the human genus, and therefore the individual subjects to the dialectic of the individual and the general: the individual is the bearer of generic attributes, but in him, they are represented in particular occurrences and dimensions. Because of this, it is not possible to transfer the features of one individual to the genus, as well as to other individuals. Of course, the generic characteristics can't automatically be attributed to the individual, since no individual can absorb all the features of the genus. So the genus is a collection of individuals; each of them has the similarity to his kinsmen but also appears unique.
- **The notion of a person** fixes certain properties of the individual, namely: 1) his ability to be *the subject and the object of social relations*. An individual becomes a person if he can initiate the establishment of certain social relations, and is able to respond to the actions of other people; 2) the presence in the individual of *the inner world* - the world of consciousness with its diverse content: experiences, ideas, knowledge, erudition, ideals. An individual will not be able to act as a subject of social relations if he is denied the opportunity to realize reality and plan his own actions. In accordance with the above characteristics distinguish *active person and passive person, interesting and average, outstanding and ordinary*, etc.
- On the ground of a person is formed a **human personality**, which is characterized, firstly, by the integrity of the inner world of a man, the presence in it of a peculiar center, which in philosophy and psychology is called the special term "*the Self*" (Self, Selbst). The latter often manifests itself as a set of life principles and ideals, beliefs, the very first and most important values. Personality is also characterized by a high degree of self-awareness and the ability to make creative changes and self-improvement. There are quite a lot of personality characteristics: creative personality, prominent personality, erudite personality, and spiritual personality, personality of the state (or) national scale, and others. Not every person is able to grow up to the level and status of the personality.

The notion "personality" involves the activation of the spiritual center of the inner world of man, bringing to the forefront of spiritual aspirations and beliefs.

- Finally, *individuality* is a person who realizes his uniqueness, that is, he realizes that he is in some way unlike any of the personalities that have already been and can be, and therefore, realizes that there is something in this world and in this life that can be implemented only by him. Individuality is a higher state of development of a human person. All the creators of culture and history, art and religion, of course, were bright individualities. Individuality is a goal and a person's life ideal.

Hence, to be a human means not only to exist in the human organic status but also to acquire a number of features and characteristics that should introduce a person into a complex system of social and existential relationships, it means to fight for human status, to affirm it with own life efforts. The ambiguity, complex structure of the human way of being is evidenced by the fact that in the very first and most expressive of its manifestations a man arises to us to be extremely complex, versatile, sometimes unexpected and inconceivable.

13.2. Activity as the base of a human being. The structure of a human activity and the essential forces of a man

The essential base of a human being is the *activity* as a specific manifestation of human acts. A fundamental peculiarity of human activity is that with its help a man *transfixes the properties, parameters, qualities of natural-cosmic processes into components of his own life activity*, and vice versa - human needs, intentions, and dimensions - into real physical things and processes. The activity appears as a universal environment that unites man with the world, including - with his special life universe. As a result, the human activity itself appears as a kind of transformed cosmic process, in which a man, on the basis of cognition, directs a part of nature (means) on its own, obtaining from it results that are necessary to him. In its turn, natural processes, passing through the human activity, for the first time reveal their qualities and properties, acquire distinct outlines in their objective characteristics. For example, a large variety of chemical elements and compounds man could discover not by simple observation of nature, but by drawing natural processes into the sphere of his own activities.

There are *three types of human activity* that are usually distinguished:

1. *Material (practical)*, which is associated with the transformation of nature, with overcoming the resistance of the natural material, with the action with objects; this type of activity not only provides humanity with the conditions and means of life but also appears as an indicator of its capabilities and achievements.
2. *Spiritual*, connected with awareness, knowledge, thinking, the creation of notions, ideas, various kinds of intellectual models of reality. Spiritual activity has

ideal character: it is carried out in the conditional space of intellectual contemplation and produces the forms that act as models and reference systems for human orientation in reality and for assessment of its various phenomena.

3. *Spiritually-practical* - is connected with the creation of symbolic forms that fix the higher meanings and values of man (philosophy, religion, art). The peculiarity of spiritually-practical activity is that its objects outside its sphere lose their ontological status: that is, a piece of textile that appears for a certain religion as a sanctuary one, outside of this religion is completely unsuitable for anything; for a person who is far from the art, any unfinished drawings can only be a spoiled paper, and for a knowing person - a brilliant sketch, and so on.

All mentioned forms of human activity perform in human life and in the social history an extremely important role: material activity provides satisfaction of basic human needs (in food, warmth, energy), and introduces into the sphere of human living space new natural phenomena and processes that are later cognized and used by mankind for its development. Cognition and creative transformation of natural phenomena are mediated by spiritual activity and without it are simply impossible, and the sphere of spiritually-practical activity, besides the testifying of the level and forms of human self-expression and self-reflection, produces such strategic guidelines for the world of human being, that direct in this or that way all human actions. Therefore, the given forms of human activity make a certain internal unity, mutually complementing and stimulating each other.

To all these forms are inherent the *fundamental characteristics that outline human activity*:

- ✓ a human activity has predominantly *transformative*, but not the adaptive character; a man, creating a culture, changes the nature; it is possible in a certain sense to say that human adaptation exists in the form of transformation;
- ✓ a human activity is *aimed at a certain purpose* (purposeful), and therefore it gives to its products certain functions, certain purpose: about natural and cosmic phenomena we quite often can't pose the question "What for?" (What for is the Moon? What for are the rocks?), but the products of human activity require precisely such questions;
- ✓ a human activity is *ob-jective*, that is, it removes from natural cosmic integrity things, properties, qualities, involving them in the content of activity and human cognition;
- ✓ human activity is mainly the activity with *using of artificial means of labor*, artificially developed and invented technologies, cultural artifacts; artificial means of activity in unprecedented measure increase human capabilities, allow a man to penetrate there, where it is impossible for him to get it in a natural way (for example, under water, in space), transmit energy of human action over long distances, etc.,
- ✓ human activity is *adequate to man*, that is, the scale of a man lies on its processes, content, characteristics, his interests, needs, knowledge; in this

sense, activity appears as a "visiting card" of mankind for a certain level of development and a certain culture;

- ✓ human activity is *socially organized*, that is, it involves human associations, communication, division of labor, knowledge and skills exchange, historical relay; outside the organization of human social cooperation it is simply impossible to preserve and convey the experience of human activity;
- ✓ human activity is *conscious*, that is spiritually predetermined; beyond consciousness cognition is impossible; it is impossible such organizing of human interactions, which allows developing and widely spreading both experience of activity and its results;
- ✓ human activity takes on the developed form when it *overgrows into self-activity*, that is, conscious cultivation of the forms of the activity itself.

As long as a person acts in response to the pressure of external factors, activity remains largely accidental, unsystematic, and therefore not humanly. Only when a man realizes his activity as his power, advantage, as the basis of the content fullness of his life and begins to *specifically develop and improve it*, the activity becomes human itself. It is an *activity like self-activity*, that is, activity aimed at its own development and improvement. In this sense, the aim of a man can be the improvement of certain activities for their own sake, and not for a pragmatic result. Hence, appears the *human need (and life value) in self-expression through certain activities*.

On the base of activity establishes the human relationships with the world. *The processes of human activity are the moving center that causes the dynamism of the main components of human social life: culture, science, politics, spiritual life, public administration*. It is in the sphere of such phenomena and processes a man acquires his special qualities and reaches a certain level of self-awareness, which, as it is easy to understand, involves revealing of what a person differs from everything else.

In general, the situation of man in the world can be conditionally defined as *being at the crossroads of two kinds of endlessness*: on one side lies the endlessness of the cosmos, the universe, and, on the other, the endlessness of its cultural development and its manifestations, and man transmits the one endlessness into another. The world seems to be focused on a man, but at the same time, it is transforming into human history, where the hidden forces and properties of nature acquire their brightness, diversity, and manifestations.

Man exists at the cross-way of the eternal world or *existential alternatives*: of spirit and body, heaven and earth, unity and universality, freedom and necessity. Incompatibility of these alternatives forms a kind of "force field" of human existence, giving it inner tension. But at the same time, they put a man in a state of eternal controversy with himself: one would like to be in

indisputable completeness and integrity, that is, to have at the same time both earthly and heavenly, and transient and eternal, but this is impossible, that is, it is impossible to combine it in some simple way. Yet the history of every human life gives us the variant of solving these contradictions and a certain combination of these alternatives. When a man organizes his life in an intelligent way, he can't bypass these alternatives but tries to make real steps for certain combination of them. Such actions of a man which are aimed at *combining the very first alternatives of human life in a certain way* are usually called *life actions (deeds)*. Therefore, deeds are not actions of any kind, but only those that put people in a situation of cardinal life choices, in the very focus of human life, posing in it as peculiar "knot points".

In the *structure of a human activity* usually distinguish:

- ✓ *operations* aimed at solution of certain partial problems;
- ✓ *acts* aimed at a concrete purpose, and
- ✓ activity itself that is connected with motives or senses.

Man's doings appear to be peculiar "atoms" of human activity because they "lock" his actions on the very first life senses. *The life task of man is his self-creation, self-realization, self-expression through the development of forms of activity, culture, social relations, etc.* In this process, of course, a man uses his qualities, abilities, and dispositions, which **Feuerbach**, a representative of the German classical philosophy, identified as "*the essential powers of man*". The essential powers of a man are usually understood as *powers and abilities, based on which a man can affirm in the world in a specifically human way.*

These include

- the power of understanding,
- the power of senses and
- the power of will.

In the modern outline, the essential powers of man look somewhat wider, because the powers fixed by **Feuerbach** are also added human *corporality, language and communication*. Human *corporeality* has extraordinary plasticity, a high degree of self-regulation, and others. Human *feelings*, as the special researches show today, are always ob-jactively loaded and to some extent intellectualized. Human *reasonability* is raise a man over all things, allowing him to judge, evaluate, mentally transform, penetrate into the inferior laws of the world. *Will* gives a man unique in the world of living ability to focus his forces, energy, intentions on a particular purpose, on certain actions that may not have direct vital (life) significance, and can also be located at a great spatial and temporal distance from a man. *Language and communication* are inseparable from one another. Language, as already was mentioned, appears to be a unique and universal way of man joining in a relationship with the world, with being. Communication is the implementation of language, but also a form of ensuring the unity of man with all the components of his life activity.

All these forces bring people to the level of the world process, where it takes place self-disclosure and self-production of world forces and new socio-cultural entities. Because of this, the depths of the world are revealed in man and through man. It follows from this that the value of a man can't be understood in a limited way neither as his social functions, nor even as his thoughts and ideals: this is the leading edge of the world metamorphosis (the process of change and the generation of new forms).

13.3 The problem of the man's origin: the controversy of evolutionism and creationism.

From the all previous outlines of manifestations and characteristics of a human it follows that a man is so different from everything else in the surrounding world that arises a question about *the origin of man*. It is justified to judge that such a question arose in people a long time ago, because it is already clearly recorded in the oldest myths known to us. A man has long ago understood his uniqueness and because of this he perceived himself no other way than something that came into this world by a special occurrence. In our time, humankind also does not stop asking questions: *where, how and why does a man have such unique and contrasting features? Where did a man come from and where does he go?* – It is quite obvious that these or other answers to these questions can greatly influence the organization of our lives, our behavior, on social, political and legal decisions.

Among the versions of human origin, the most well-known are:

- a) the emergence of man through the evolution of life forms (*evolutionary conception*);
- b) the bringing of man (and life) to Earth from other worlds or planets (*space version*);
- c) the creation of man by God (the gods) or some other higher forces (*the conception of creationism*);
- d) the appearance of a man as a result of the implementation of a fundamental space program (*the version of the anthropic principle in the structure of the universe*);
- e) the emergence of man as a result of a fatal error in development of natural-space processes (*the concept of man as a dead end of the evolution*).

With all the differences in these concepts, they tend either to evolutionism, or to creationism with some or other nuances.

The space version a few explains about the origin of man, since it pushes the question of the man's roots in an uncertain distance: somewhere and once were formed intelligent beings, and then they colonized the universe. In the best case, if we join to this version, we can hope that our "space parents" will come to us for aid

in some fatal human situations. But, it seems that history, in which there has been a series of terrible events and catastrophes, does not give us grounds for such hopes.

The version of action in the universe of the anthropic principle is formulated as follows: "Life is not a random flash in nature, but a cosmic phenomenon; the mind and the matter arose on a general basis, they are only different aspects of a single reality. Everything in the world is planned so that a man can appear. He arises to be a necessary and essential addition to nature ... Since there is a man the universe possesses the properties that it possesses. The anthropic principle was formulated in 1974 for the first time by **B. Carter**. The essence of this principle is the fundamental refusal to recognize man as an accidental phenomenon of the universal process of the world: everything in space, in its components, structure, relations is oriented to man; man and universe are somewhat organically unique. It should be noted that the anthropic principle has a good scientific grounds, but the results of scientific research appear incomplete. Moreover, the adoption of the anthropic principle in itself does not clarify the situation of human presence in the world: perhaps a man exists in this world not by chance, but why does he exist in it? In which way does he appear on Earth? What is the sense of such existence? What can be a human appointment in this case? – There aren't justifiable answers to these questions in the context of the anthropic principle, but there is no doubt that this principle should be taken seriously.

The concept of the origin of man as a result of a fatal mistake in the course of natural processes is based on the psychological feeling of dissatisfaction with the man, his actions and the results of such actions. This is accompanied by an intuitive belief in the fact that in nature harmony prevails, and in the human community - discord and destruction. It is concluded that a man exists on the base of a deviation from the due. **F. Nietzsche** believed that a man from nature does not possess reliable means for self-defense, and therefore he creates such means artificially, because of what he removes from nature and even opposes to it. To arguments of such a plan should be answered, *firstly*, that in fact a man is quite well adapted to purely biological survival, as evidenced by examples from the life of some archaic human communities. *Secondly*, the lack from the birth of ready-made human skills in connection with the aspects that were already considered (human non-specificity, universality and freedom) should be regarded as an important positive factor of human existence, and not negative. *Finally*, the most important disadvantage of this position lies in the fact that it focuses on why a person is not an ordinary animal, but can't say anything about what makes human a man. After all, the deviation from the general line of evolution does not necessarily lead to masterpieces of art, examples of human love and self-sacrifice.

Let's consider, at last, the most common and competing concepts of *evolutionism and creationism*.

Evolutionary theory is based on a certain factual material, so it can't be disregarded. Many scholars share the basic ideas of Charles Darwin that man appears as a branch of the evolution of species (of living beings). Quite a large number of testimonies in favor of evolutionary theory has gathered archeology. The flora and world of animals evolved also. *Certain facts of evolutionary changes are observed now*. In particular, the bright evidence of evolution is the results of mutations, the results of selection human activity. Evolution is also evidenced by the changes taking place in human society during the known historical epochs. At the same time, *evolutionary theory can't give satisfactory answers to a number of important issues*. If the evolution of the life forms is driven by the struggle for survival and adaptation to the environment (**Charles Darwin**), then why this process took place *in the direction to the man*, because there are forms of life that are much better adapted to survival than human beings? Further, *in the world of living organisms there is a law of the correspondence of organs and functions, which for some reason no longer acts in man, just as the genetic program doesn't act in him unambiguously*. Finally, from the standpoint of genetics in a living organism, no changes will be made without changes in the genetic code, but the latter does not change in the process of organisms adapting to changes in the environment. In addition, modern science almost does not have strong evidence in favor of the assumption of the emergence of new species. Modern genetics, that deciphered the genetic code of a man (it happened in the summer of 2000), argues that such a complex information structure couldn't in any case occur accidentally or as a result of a natural process. Consequently, **the theory of evolution**, especially *in its Darwinian (simplified) version*, does not answer a number of questions about a man. It should be said that this does not mean automatic rejection of this theory. In our time there are quite complex theories of evolution (symbiotic, integral), which present the evolutionary process much more complicated, taking into account the modern data of various sciences. Yet, the answers to the main questions for philosophical anthropology: what are the very first roots of man, what is the need and justification of his stay in this world, which laws of nature eventually led to the appearance of man on Earth - these theories also do not give.

The variant of the theory of evolution can be considered a **Marxist labor conception of the human origin**, according to which the natural process brings the remote ancestor of man to the line from which this living being begins to live and act not according to the instincts and genetic programs, but thanks to *the production and using of tools*. Such productive activity changes the human body, transforming, for example, the paw of an animal into a human hand. In the future, the progress of man and society is predetermined, on the one hand, by the development of artificial means of human life activity, and, on the other hand, by human intellectual achievements and inventions. Labor conception is actively used by modern

archeology, since the presence of artificial tools of labor is considered here as one of the most important signs for the approaching of certain creatures to man. However, as already mentioned, modern genetics does not involve the possibility of changes in the body through training and adaptation, for example, to fulfill labor operations. Labor conception does not provide any convincing explanations of the very fact of the human presence in the world. We also note such an interesting fact: modern archaeologists have shown that artificial stone tools of man's hypothetical ancestors began to be manufactured about a million years ago, but more or less obvious and expressive signs of a new way of life date from hundreds of thousands of years. It turns out that labor creates a man, but does not affect the way of life of man's archaic ancestors almost for a million years!

Creationism, as a position in the question of the origin of man, on the contrary, focuses attention on solving questions about *the meaning, significance and effects of human presence in the world*. The basis of creationism is the belief that human characteristics can't be logically and reasonably deduced from the processes of life or its conditions and circumstances: in a man there is something more principled above and fundamentally different from such conditions. From the standpoint of creationism, the human mind, human personality, the ability to love, suffer, sympathize, rejoice in beauty can hardly be reduced to the properties of material or biological processes. Man is created either *by God, or by the higher powers of being, by the world mind or by the world spirit*. By the act of creation can be explained human feelings, intelligence, personality; because God is a total personality, and he places these qualities in a man. *In man there is an element of spiritual totality, but it is placed in the body, limited by space and time; that is why man evolves, gaining experience of self-examination and conscious movement towards unity with his sacred (saint) cause.*

Since in certain versions of creationism a man is created as the latter one (after the other beings), *it absorbs the potency of previous life forms, but qualitatively surpasses them, subjecting the material to the spiritual*. Since man is created from the excess of love and goodness, its purpose is to be in communication, in dialogue with God, drawing from Him the highest feelings of unity with the fullness of being, with the highest beauty and harmony of being, with the fillings of love and freedom. Consequently, according to creationism, the human situation is a situation of existential choice, testing, and struggling for the right to join the highest and the most sacred.

As we see, the conception of creationism is largely thought-over and attractive. It is generally coordinated with the historical experience of mankind. However, *it has no factual evidence* (except a Pentateuch Moses): its supporters believe that the main evidence in favor of this position should be searched for in the depths of their hearts and feelings, in

the inner feeling and experience of life, in the comprehension of the situation of human existence. The conception of creationism is also not agreed with the data of modern geology and archeology; it does not interpret the information about the repeated disasters on Earth, which led to radical changes in the fauna and flora of the Earth. It is also difficult for her supporters to explain how sacred love of God is reconciled to a man with numerous human victims during natural disasters, wars, epidemics, etc. To some extent it is questionable (in some versions of creationism) what was the purpose of man's creation: God (the gods) creates (make) people in order to console themselves; sometimes - to be sure of their own abilities.

It should be said that the presence of rival approaches in explaining the origin of a man stimulates the activity of intellectual search, careful selection and verification of arguments. From the standpoint of the content, most likely, *there is a need for a certain combination of evolutionism and creationism*, that is, in accepting of position according to which man appears as an organic component of the general-space process, but this process itself should be understood and viewed as the realization of total, fundamental potentialities of being, of space.

Summing up the content of the subject section, we note the complexity and multidimensionality of a man, his unique ability to penetrate into all pores of being, to translate all dimensions of natural-cosmic being into elements of his interest, his creative inspiration, cognition, intellectual constructing. No wonder that *G. Bataille*, a well-known French philosopher of the XX century called the man "*a scout of all forms of entity*". We do not know for sure where and why a man appeared on Earth, but we can say for certain that he is at the forefront of cosmic transformations, as if inheriting the creative potential of the world and bringing it to new bounds.

13.4 Correlation in a man of natural, social, personal and transcendental issues. The initial values of human being.

Consideration of all previous content leads us to clarifying of the issue, connected with correlation of natural and over-natural in man. The above arguing of evolutionism and creationism is based on a different interpretation of this relation. In most of the educational editions it is a question of *the relation of the natural and the social in a human*. The attention to this relationship has its own reasons and justifications. The natural and the social appear to be opposites: the social limits the natural, through transformation puts it into a new order, regulation; and the latter is carried out with the participation of consciousness. Hence comes the theses, which are characteristic for the considerations of *Nietzsche*, *Freud* and *Camus*:

- a) the natural and the social incompatible, they are in eternal antagonism;

b) the social limits, even destroys the natural, but natural with its infinity and spontaneity, appears to be the only and inexhaustible source of any content and innovations in the social sphere.

The natural is the only living and mobile root of the existing, and social imposes on the natural prohibitions, restrictions, regulations. On the other hand, if a man will be remained in the bosom of untouched nature, his needs would be only vital, and therefore he would not have the desire to cognize, to create, to improve. The social leads a man to a new level of interests and self-expression, not simply regulates and restricts the natural, but directs it to the manifestations and identification of his hidden forces and properties. Thanks to the social, a man acquires the ability to go beyond his individual boundaries, to comprehend the various phenomena of the world, and to accumulate, store, transfer all these to other people and other generations. A man acquire such abilities due to the social – to the artificially produced means of social activity, which materially fix and express the content of human life activity in its historical development and heritage. The human is impossible beyond the limits of the social, as it is impossible also without the given by nature man's organism. Therefore, it can be confidently asserted that the relation of the natural and the social appears to be an internal problem of the human way of being, since only on the social level of life activity a man is faced with a conflict between them. And only at the social level reveal and become clear that properties of the natural, which are in conflict with some characteristics of the social.

Accordingly, the confrontation between the natural and the social is a social phenomenon, and the conflict between spontaneous and regulated manifests itself as a conflict between the various components of the process of social human life activity. There doesn't exist the just natural for man, but there is a socialized or socially discovered natural, as there is no pure social, and there is a social on the basis of natural.

Within the limits of the social it is manifested and other extremely important aspects of human essence, in particular - *the human personality* and the attachment of man to the transcendental. Human personality is an individualized human integrity that manifests itself through the ability of a man to be self-active, to produce his life activity exclusively from his inner spiritual center. *In the biological aspect a man does not remain the same in the process of his life: according to medicine, the absolute majority of cells in our body in seven years are replaced by new ones*; the most stable in us are the genetic program and nerve cells. However, from a certain moment of internal self-understanding throughout the whole life, we carry awareness of our own *personal self-identity*, that is, the constant identity of our I.

Personality is our spiritual visage, a special monad in the endless being. What does it hold on? Why does exist this continuous self-

identity? – These questions remain debatable, but there is a long tradition of connecting human personality with its *attachment to the transcendental*, that is, something that is beyond the bounds of material-natural and has another - the spiritual - essence. In most cases, personality is associated with the ideal, absolute, integral, essentially unchanging and eternal.

It is easy to see in human personality the manifestations of such characteristics of transcendentality. For example, the fact that we are able to pass on our knowledge, feelings and experiences to other people points to our exit from boundaries of the partial. Our ability to cognize anything without any given and insurmountable boundaries, to master any kind of activity, to change the objective world of our socio-cultural life - all this testifies *the attachment of man to the transcendental*. It is clear that both personality and attachment to the transcendental appear first of all as the properties of our spirituality, our consciousness.

The personality (center of the Self) arises as an individualization of the transcendental, and the latter - as ontological root of personality. It is believed that beyond the feeling of our attachment to the transcendental we are not able to feel in ourselves the content and essence of personality.

The relation to the transcendental implies a deep feeling of the fact that man has not created himself with all his unique qualities, that he performs a certain mission in this world. How is it possible to interpret this feeling? Sometimes they say that this is a feeling of sacred, religious sensation; sometimes – that this is a sensation of our deep rooting in the very first principles of being. Sometimes – that this is the ability to have something in the human intellect that do not exist and can't exist in the form of empirical existence: for example, the imaginations about ideal, absolute, perfect, completed.

For the implementation of the potential, which is given to a man by his or her personality, *value reference points* have great importance. They arise precisely on the base of the human incorporation into the transcendentality.

The notion of value denotes not the states or properties of things in themselves, but their manifestations in relation to man and human relationships. Value is the significance of something for a man.

The notion of value in a certain aspects is opposite to the notion of knowledge: knowledge tends to express the real state of things, and values - the way in which this state of affairs is seen by a man. In values it appears something that is organically acceptable for a certain person, and therefore the values appear as *an integral motive of activity and the characteristic of human actions*: a doing of certain man points out to his true values. In conversations about values it is extremely important to draw attention to the fact that no one will be able to force a man to appreciate something, if it contradicts to his inner inclinations and life

experience. Therefore, values are a kind of "territory of freedom" for the Self: a man can be enforced to fulfill certain social rules (for example, traffic rules), but it is impossible to be forced to love certain kind of music.

Although values have an individualized character, there are collective and social values that are shared by the whole community. In our time, the issue of *common to humankind values* is often and actively discussed. It is believed that those countries and cultures, that do not profess them, can't be regarded as civilized.

To the most important human values are regarded next ones.

- The highest value is *a human life itself*. The recognition of human life as the highest value appears to be the starting point of *modern humanism* (man is always a goal, not a mean). With this measure – the measure of the highest human value – all the components and aspects of human being are denoted in our time, that is, the preservation of the human organism's life, the creation of decent and proper conditions for his life, the creation of opportunities for the gradual entering of man into the human way of being;
- From this recognition, organically follows the right of a man *to choose a life mission*. Life is given to a concrete man: this means that the first right to dispose of life belongs to the man himself; but at the same time the man must remember that all other people are in the same status, that he also can't give himself the right to dispose of as he like the lives of other people;
- The next value for a man is *freedom*, since only if a man has freedom he can dispose of his life and be responsible for his actions. But the freedom of a man must not deny, restrict or destroy the freedom of the others. *Freedom is the lifelong aspiration of a man*. Can a person be self-governing in her or his actions, or is he just a mechanical doll that is ruled by someone else? From the answer to this question depends our livelihood opportunities. If man is ruled by somebody, then not this man, but his ruler should be responsible for the results of his actions.

In the history of philosophy, there were different definitions of freedom. The well-known and widespread one is formulation of *Hobbes*: freedom exists where there are no obstacles to action. This definition can be considered *an abstract understanding of freedom*, since it abstracts from the conditions of our actions. At first glance, freedom is a lack of resistance to human actions, lack of restrictions. But in reality, such a definition of freedom can't satisfy us because the absence of any restrictions is unrealistic in this world. The absence of restrictions would be a complete uncertainty and impossibility of any assessment of our actions, including an assessment of the degree of freedom itself. In such an abstract understanding, freedom is outlined in its *negative manifestations* – as "*freedom from something*". It is opposed to "*freedom for something*", that is freedom as an opportunity to act in the direction of achieving a certain result. Such an understanding appears as *concrete*

understanding of freedom, because it draws attention to the real possibilities of realization of human actions. Thus *Spinoza* understood the freedom: *freedom is a cognized necessity*. However, it is hardly possible to agree with this understanding of freedom: if I am in prison and at the same time I realize that I deserve it, then I hardly will be able to consider myself free. Freedom is the *overcoming of borders*, the expansion of the limits of my justified actions, and not their absence. Freedom does not turn out necessity, but to cognize and even to recognize a certain necessity does not mean to gain freedom.

Therefore, freedom doesn't exist out of necessity, but staying within the limits of necessity also does not give us freedom. Freedom provides the possibility of changing the necessity, to use it differently or to direct the necessary course of events in another way.

The actions of a man who does not pay attention to necessity become not freedom, but *self-will*, which, in the end, can have disastrous consequences for a man, a society, a culture. In this sense, freedom resists the blind disordered movement. So freedom is where there is a possibility to change one need for another, and in the end it appears as that necessity which expresses the existential peculiarities of a man - his desire to go beyond any limits.

The considered aspects of freedom give an opportunity to look through the main positions in approaches to it:

- ☑ *voluntarism* - insistence on unlimited possibilities of human actions, on their dependence solely on desire and will;
- ☑ *atalism* - the denial of any freedom, the belief that everything in human life is foretold and unambiguously defined;
- ☑ *determinism* - recognition of the internal connection of freedom with necessity, recognition that successful actions can't be blind and arbitrary;
- ☑ *occasionalism* - the denial from the possibility of the existence of the real ties between our free will and the circumstances of life, the recognition of such connections exclusively as random, that is, a man acts from himself as he likes, but eventually something unpredictable occurs.

In considerations about freedom, it is important to differentiate it according to certain *types and manifestations*. Usually distinguish next types of freedom.

- **External freedom:** is the ability to change the circumstances of life practically, really, in the man's relationship with what is beyond.
- **Inner freedom:** is the ability to be unchained and keep the courage of thought in all circumstances of life, even when the man is deprived of external freedom.
- **Freedom of action:** when the man is not physically blocked in his actions.
- **Free will:** the recognition of the fact that an internal decision is the starting point in the inner attitude to anything; and that man is able to develop such an attitude, to choose it, govern it.

- *Negative understanding of freedom*: is "freedom from something" (from the supervision, restrictions, direction, coercion, etc.).
- *The probable character of freedom* implies the possibility to choose the method and course of action from a certain set of variants. In this sense it is sometimes said that freedom is where there is a choice. However, not every choice, even if it is really possible, gives us freedom; the probable freedom contains only the moment of freedom – the opportunity to carry out a particular action – the action of choice. The probable freedom does not necessarily increase (or generates) freedom.
- Such a possibility opens to us **the positive creative nature of freedom**: that is, the ability to assess the situation, to understand its inner necessities, to find keys to its decision and change it. Therefore, we can conclude that freedom is not something given to man directly and in finished form, but that man acquires by his thought, will and action. History of culture shows that freedom is so highly valued and is still value by people that sometimes they would rather lose life than lose freedom. The demand for freedom has often been the slogans of revolutionary historical events.

Besides these described human values there are also *moral values* (goodness, scruple, courage, loyalty, honesty); *aesthetic values* (beauty, harmony, elegance, perfection), *social and cultural values* etc.

13.5. The problem of death, immortality and the meaning (sense) of human life in the philosophical and world-view outline

One of the most powerful and nearly absolute limits for a man is a death. It scares a man, it seems unconquerable, but, as in the question of freedom, it is important to understand that only the bounds of life give it a certain content and certainty. A man intuitively would prefer eternal life, but it is hard to imagine what could stimulate his life aspirations and impulses, if he would know that nothing forces him to some actions and results; that all is equally possible and impossible, necessary and unnecessary. **Only when you try to understand death not only in negative terms, and it is outlined the secret of immortality.** The finiteness gives meaning (sense) to human existence, because it makes human life a definite, completed one. If we would be immortal, we would be able to postpone every our action for unlimited time. If we were not attached to immortality, we would either know nothing about death (because it would be nothing to compare with), or reminder a human, doomed to death. The man is in certain relation both to death and to immortality. Before the death as the inevitable end of physical life, we must not miss any opportunities to fill life with meaning and content.

The question of the relationship between the meaning of life and death can lead to the conclusion that life is meaningless. Indeed, if a man is inevitably mortal regardless of whether he has done good or evil then death as a transition to non-being

is the same result of both moral and immoral life. Involuntarily the question arises: what is the sense of life? It would have been possible to see it when life's actions, their moral principles and results somehow would influence the general course of life and life's final results.

The fact that people all the time turn to the notion of the sense of life indicates the need for it, but at the same time - that the sense of life is not a ready thing: it must be extracted and actively used to assess life and various life situations.

If it would be given to life in advance, the question about the life's aspirations would get rid of their acuteness and personal significance. In the sense of life concentrates the very first human values and aspirations. Thanks to the sense of life the human life appears to be holistic because when we ask about the sense of human life, we seek to find out whether it has any final aim or ultimate justification. For example, the belief in the posthumous reward to a man for his life's actions obviously implies the meaning burden of human life. That is why the simplest answer to the question of what the sense of life is, maybe next one: *what for are you willing to give your life away.*

Death and immortality arise as the real motives and the factor of human life. This means that *human life receives completeness and meaning (sense) through death*, but this completeness implies that limited life goes beyond its own limits, with a certain continuity and duration of a higher and wider kind. In other words, the separate life becomes significant only because there are other lives, that humanity does not disappear with the death of an individual, and in case if it is also doomed - it does not disappear that line of world connections within which life became possible and was implemented.

This reasoning leads us to consider death and immortality in organic unity and, moreover, to consider them in different manifestations.

- *First*, it should be taken to consideration that death does not arise as the external to life phenomenon, which as it sometimes seems, suddenly and externally breaks into life; only what is living can die, and therefore *all human life is accompanied by moments of irreversibility and dying*. For example, we can't return those events that have already happened and have departed from us in time; you can't also turn your age-olds and impressions, the unique moments of certain discoveries and insights. Biologically our life also is accompanied by the birth of new cells of the body and the dying of the old ones. In this regard, death arises as a cessation of all cessations, as a final cessation of our life in certain qualities.
- *Second*, even *biologically*, we face not only death but also some *moments of immortality*, because we are almost immortal genetically, partially immortal in our children, and partially - in general in every living, organic process. However, we are well aware that this kind of immortality can't

please us a lot, because we are not so much interested in the question of living as such, but - in our own personal, individual life. For us the question of immortality sounds in the version of *L. Tolstoy's* question: "And will there be anything in the world after the cessation of my physical existence?"

- Therefore, *third*, the question of death and immortality turns to us into the question about the existence in our essence of something that exceeds the physical. That is, the question is about to *the immortality of the soul*. The talking about the soul refers to a concrete man, and the salvation of the soul in this case, arises exactly as the salvation of the individual man. Atheism, materialism, and naturalism, as a rule, did not recognize neither the soul nor the possibility of its existence beyond a particular body. Different religions, on the contrary, insist on the immortality of the soul and the inevitability of particular reward for intentions and actions of man after the cessation of the physical existence of a certain man. As many public opinion polls show, most people in developed, civilized countries believe that the soul does not die with the body, and therefore they believe that everything accomplished in earthly life will affect its further fate. It must be said that the conception of the immortality of the soul and the post-mortem rebirth of man are not so much fantastic; at least today, when genetic engineering closely approached to the implementation of the cloning of living organisms, this concept gets new outlines. Informatics already today has the ability to store the informational equivalent of a certain person for an indefinitely long time. Who knows, maybe this is one of the prospects for the real achievement of personal immortality? Perhaps, later, this informational equivalent of a person can be "inoculated" to concrete people (especially - to descendants).
- *Fourth*, incomparably more complete individual existence is immortalized in the *creations of culture*, where the creator manifests himself with all the peculiarities of his thinking, feelings, worldview, temperament, the interweaving of the conscious and unconscious, and others. Today, especially the cultural and historical process of human development is able to bring a man beyond its individual and concrete-historical existence and include him in dialogue with the personalities of the past, to transfer the baton to people of the future. But it should be remembered that here immortality takes place only in alliance with the mortal, that is, culture requires a proper attitude, careful keeping, and, in addition, it actually preserves only what is worth to the history. Not rare in the history of culture are the cases when the outstanding persons of the certain societies that were honored during their life, in further development either disappeared from the horizon of the cultural-historical process or remained on it as examples of pseudo-culture.

Besides mentioned, there are following manifestations of immortality:

- *historical*, which (as a result of the irreversibility of the past) makes a unique one the place that every person takes in the historical process of life;
- *social*, which appears as the real influence of a man's life on the thoughts and actions of his contemporaries and future generations.

Consequently, man is the unity of eternal and mortal, finite and infinite. As a living being, man can't be not afraid of death, not to feel fear in front of it, but real comprehending of the phenomenon of man allows to assert that death does not appear to man as a phenomenon exclusively negative. Death gives human actions and aspirations a definite end, and, therefore, a real measure; it, further, appears to be a catalyst (accelerator) for human self-realization; it reduces human responsibility to the level of decisive life factor; it, comprehended in unity with immortality, becomes the basis of human morality.

At the end of the XX century, the problem of human death has also manifested itself through the problem of "*euthanasia*" ("happy death"). "*Euthanasia*" is connected with the question of whether it is possible to help a person who is suffering from pain, undoubtedly attaining the last days, get away from life painlessly. As it turned out, there is not the only possible correct answer to this question. On the one hand, if "euthanasia" will be legalized, it is unlikely that anyone will give a guarantee that it will not be used with criminal intentions; on the other hand, in the case of its legalization will disappear incentives to seek other ways to combat dying human suffering. At the same time, it is impossible to turn those who suffer into the prisoners of progress. Some countries today are inclined to legalize "euthanasia," but others strongly insist on its prohibition. From a philosophical point, we can make conclusion that if we recognize the human right to dispose of our own lives, then we must certainly recognize human right to make decision about the "euthanasia". Everything else – the question of the social, moral, religious and family consequences of such a solution – must be decided by society, depending on its condition and level of development.

Summary

A being of human is so complex, diverse, varied that this makes us possible to consider it as a microcosm, as a kind of concentration, focusing on the world's potentials; as bringing these potentials to the discovery and outline with the greatest completeness and expressiveness.

The above characteristics of a man are connected with his biological non-specialization, and hence – with the universality as a result of which a man appears as the subject of the historical process.

The basis of a specifically a human way of self-affirmation in the world arises human activity, aimed at creating of the sphere of socio-cultural processes. In this

activity, a man acquires strictly human qualities, while exhibiting at the same time his essential powers and the multilevel complexity of his nature.

Human personality is the inner spiritual concentration of a man, where his natural, social and transcendental characteristics are crossed and manifested distinctly.

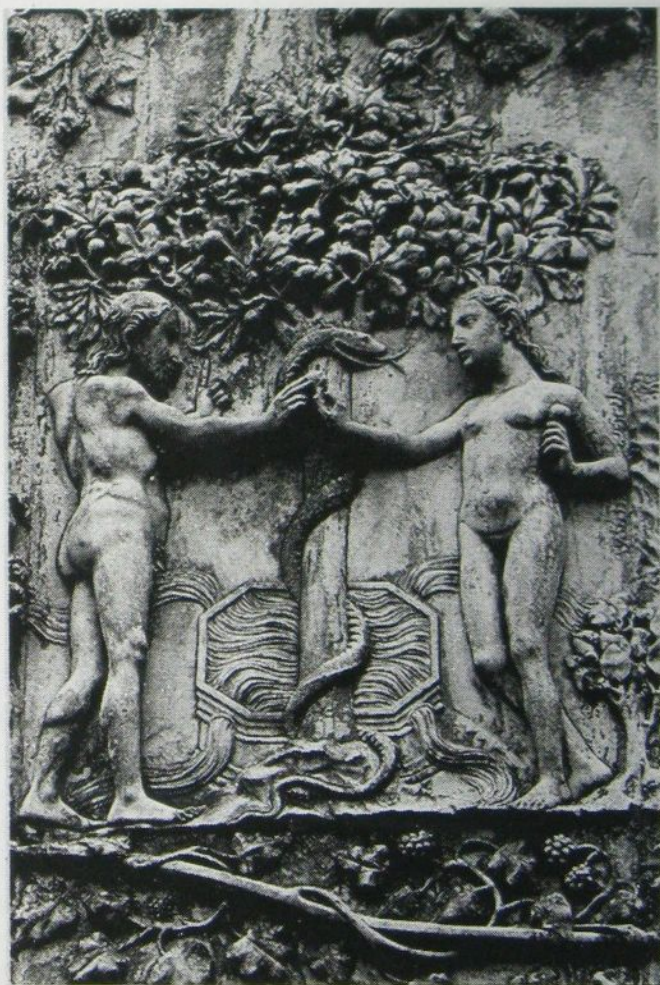
The functioning of the personality involves a certain orientation in the values of human being, a serious attitude to the question of death, immortality and the meaning (sense) of life.

Test yourself

1. Expand the meaning of the notions "life", "existence" and "being" of a man; show their identity and the difference between them.
2. Explain your understanding of the problem character of human being. Does such a problem indicate the absence of an ontological status of a man?
3. Explain the differences between the basic notions that represent the essential manifestations of man - between the notions "man", "individual", "person", "personality" and "individuality."
4. While comparing the basic conceptions of human origin, explain the advantages and disadvantages of each conception, and explain their relationship.
5. Why the controversy between evolutionism and creationism was the most important in the discussions about the man's origin?
6. What are the most important general characteristics of human activity?
7. Explain what are the existentials of human being and try to outline the content of the existential that you consider to be most important or the most interesting.
8. Explain in what sense death and immortality are present in the processes of human life.
9. What are the values? What is the difference between values and knowledge?
10. Try to explain the content and meaning of the main variants of freedom.

THEME 14. THE QUESTION OF COGNITION IN PHILOSOPHY: NATURE, STRUCTURE AND FUNCTIONS

The questions of the nature and essence of human knowledge were organic part of philosophy throughout the whole its history. Without certain solutions of the cognitive problems, there are impossible justifiable, grounded philosophical doctrines and studies. Even more important is the fact, that the ability of knowledge is decisive for the human way of life: a man does not merge with reality, and it means that he must master it both physically and intellectually. In addition, the philosophical interpretations of cognition servè as guides for scientific research.



Material layout (the logic of explanation):

14.1. Philosophy about the notion of cognition. Types of cognition and correlation between them

14.2. How is possible cognition? The levels and forms of cognition.

14.3. The problem of verity and truth in cognition¹. Verity and qualitative characteristics of knowledge

Key terms and notions

GNOSEOLOGY (Theory of Cognition) is one of the oldest fields of philosophical knowledge related to the awareness of the importance of cognition and its results for a man.

EPISTEMOLOGY (Theory of Knowledge). Since many philosophers and scientists consider science to be the only justified true knowledge, epistemology in a number of countries has the status "the theory of scientific knowledge" (or just the theory of science). Interest to epistemology was stipulated by the transition to a non-classical philosophy, when a certain part of the philosophers began to adhere to the idea that only a certain man's knowledge is directly accessible to him in his interior contemplation.

KNOWLEDGE is the main form of representing the objective content of reality in human consciousness, the middle link between consciousness and reality, which implies the unity of processes of cognition and awareness of truth.

TRUTH is one of the fundamental notions of philosophy, of the theory of cognition, of worldview. In our time, the notion of truth is considered in most cases as justifying, directing and stimulating human cognition. Truth as a notion implies a complete and adequate transition of reality into knowledge, but since this is impossible, it appears as an ideal and a landmark of cognition, and real knowledge has only a degree of approximation to the truth.

OBJECT OF KNOWLEDGE is the part of any reality, which is distinguished by the cognitive activity of the subject of a unified being and to which the cognitive

¹ There is the difference between the verity and the truth in the Eastern-European culture, philosophy and especially in epistemology. The term "verity" is connected with the subjective understanding of the state of affairs. This subjective meaning of the verity is reflected in the everyday sentences and expressions: "everyone has own verity", "bitter verity", "there are a lot of verities" etc. The verity is the opposite of the lie. In the Eastern-European epistemology, the truth has higher status than the verity. The truth is considered as some ideal result of a human cognition, because the truth is only one. In logic, the truth is the opposite of the falsehood.

activity of the subject is directed; the object is attributed ontological independence, self-sufficiency, autonomy within its ties with the subject.

OB-JECT OF KNOWLEDGE is the part of the cognized object, its certain projection or its properties, at which are directed the cognitive efforts of the subject of cognition; the same object of cognition can be different subjects of various sciences.

COGNITION is a specific way of human interaction with the world, which involves the man's mastering of the world on the base of creation in human consciousness shapes, models, and symbolic constructions of reality, which allow people to orientate in it and to transform it.

SUBJECT OF COGNITION is a socialized and cultured human being as an initial point and source of cognitive activity; since cognition can be carried out by groups of people, associated by the division of labor and co-operation, there are distinguished a separate, collective and integrated subject of cognition.

14.1. Philosophy about the notion of cognition, its subject and object. Types of knowledge and correlation between them

The problems of cognition are explored by the philosophical science called "*gnoseology*" (derived from Ancient Greek "gnosis" - knowledge, "logos" - doctrine, science). Sometimes this field of philosophy is called "*epistemology*" (derived from Ancient Greek "epistema" - knowledge, science, "logos" - doctrine), but mostly epistemology is considered either as *a theory of knowledge*, or as a study of *only scientific knowledge*. Gnoseology was more characteristic for classical philosophy, where cognition was seen from the outside as a kind of real processes. It was believed that one can comprehend cognition by observing its process.

According to the contemporary American philosopher **R. Rorty**, *in the development of cognitive issues took place the transition from the standpoint of **ontologism** (we cognize reality correctly, adequately) through the position of **criticism** (shifting the emphasis from the object of cognition to the analysis of internal human cognitive abilities) to **epistemologism**; the latter position insists that a man has no direct access to reality, the first reality given to him in contemplation is his own knowledge, and everything else becomes accessible to a human only when it has acquired a form of knowledge.*

Consequently, in the understanding of cognition *took place a shift of attention from the external reality to the internal statement of man*. Epistemology is, to a greater extent, the phenomenon of non-classical philosophy. It builds the

theory of knowledge from the middle of the cognitive relation and insists that knowledge can't be understood and explored from the outside. However, in modern approaches to cognition, one can't simply neglect gnoseology, since it was within its bounds there were developed the important notions for comprehending of cognition, the cognitive abilities of a person were singled out and the main positions regarding the comprehension of cognition were defined.

The first issue of gnoseology is the definition of the *nature of cognition*: what is the cognition, what does push a man to the cognition of the world? In the broadest sense, cognition arises as a process of interaction between consciousness and reality. But the results of such interaction can be quite different: it can be feelings, emotions and psychological states (for example, confidence). And although they also can be elements of the cognitive process, we still *associate with cognition such an interaction of consciousness and reality, which results in the formation of images, intellectual models and constructions that allow a man to improve his relationships with reality, to make his actions optimal, effective.*

In our time, in the English-mode philosophy, *the instrumental-technological* approach to cognition prevails: it is presented as a constructing of sign-symbolic structures, varieties of subjective beliefs that must be fixed in a formalized language. To cognize and understand in this case means transfer text A into text B. As such transference in our time machines can do better than a man, so cognition is defined as a process of obtaining information, and knowledge - as a certain set of information. With such a vision, cognition is separated from man and even sometimes is opposed to him. Meanwhile, computing machines, like any other auxiliary and useful devices, do not have any need for cognition. To cognize is the destiny of man.

Cognition is primarily stipulated by the fact that a man acts in the world not on the base of genetic (inborn) programs, but with involvement of artificial objects (artifacts) in his life activity and in his relationships with the world.

Any information about them is absent in the genetic code of a man. It follows from here that a man must organize his relationship with the world on the basis of some other items (besides instincts). Exactly the human cognition emerges as this way of entering into the new, actually human relations with the world; cognition is a link that connects man and society with any kind of reality. It is clear that for this aim man activates all his abilities, advances, all his rooting into the world. It is obvious that neither animals nor machines can cognize in a similar way. A man is prepared for the universal inclusion in a cognitive relation with the world by all his abilities, his sensuality, intelligence, ability to social life. Machines do not have any proper ontological roots for this kind of relation, no deep contact with the beginnings of this world. Cognition is a human destiny and a human business. It is the form and condition of human dialogue with the world. It can be affirmed: to the extent that

a man is involved in the actual human, socio-historical process of the realization of his life, he is doomed to cognition. Therefore, the notion of cognition can't be reduced to the production of information.

Taking into account anthropological and social aspects of cognition, the four key components can be distinguished in cognition:

- ☑ *The process of cognition*, creation of images, models, theories of reality (this is an *informative* aspect of cognition in relation to which the question "What?" can be raised).
- ☑ *The desire to master the reality*, to penetrate into its hidden foundations, to master it (this is an active-efficient or volitional aspect of cognition, to which you can ask the question "How?" - how the cognized can be measured, how knowledge can be used and mastered).
- ☑ *The desire to achieve the most important knowledge* and state of man's life. In ancient times and now the man isn't leaved by the feeling that the ability to cognize was given to him not accidentally, that he can with the help of cognition find answers to the questions that are the most important for himself (this is a *meaning* aspect of knowledge that answers the question "What for?");
- ☑ Finally, the status of the real phenomenon is given to knowledge and cognition by *sign-symbolic forms*, and in the simplest variant - the language and the written language; it is thanks to the linguistic forms of expression the knowledge acquires the characteristics "to be the entity among the other entities".

Cognitive activity of man is traditionally revealed in philosophy through the notions of **object and subject**, which appear to be the initial notions of gnoseology. **The subject of cognition** is a person as a source of life and cognitive activity. Man as a subject of cognition acquires knowledge, constructs theories and conceptions, preserves and passes them on to new generations. The quality of the subject man acquires only in society, mustering the human way of activity and life, therefore the subject of cognition should be considered a socialized person, a person as a representative of a certain type of society.

The object of cognition is a part of any reality (natural, social, subjective, mental, etc.), which does not coincide with the cognitive intellect; it is a fragment of reality to which the cognitive activity of the subject is directed. An object acquires its characteristics only in relation to a particular subject, and the latter manifests himself only through an action directed on a certain object. Modern gnoseology (and especially - epistemology) considers them as inseparable in general. Only that thing can become an object that manifests itself as a separate special reality in the field of activity of the subject. In this sense, the object appears as a derivative of the subject (what will be the object of a certain historical epoch, depends on the development of society) and even as his element. On the other hand, one can consider

the subject himself as an element of an object: nature is the unified object, and man as a part of nature is an element of an object.

Usually, in the philosophical assessment of knowledge, there are the following *gnoseological positions*:

- **gnoseological optimism** (human cognition does not have any boundaries and is able to produce solid, trustworthy knowledge, able to help a person to solve the basic issues of his life);
- **agnosticism** (the fundamental negation of man's possibility to have justified trustworthy knowledge);
- **skepticism** (the doubting both in the positive possibilities of cognition, and in its complete failure) - the refraining from single-valued assessments of knowledge.

If we shall understand the knowledge solely as the production of knowledge and information, then we can't avoid from skepticism, because reality presents itself as endless both in volume and in depth. Therefore, any knowledge in the comparison with inexhaustibility appears to be insignificant. But we must recognize that knowledge and cognition truly increase the human's potential in his interaction with the world, greatly enrich the spheres and directions of human activity, and increase the degrees of human freedom. A man of our day knows much more about himself than in the previous historical periods. Consequently, cognition can't be considered one-sided; in the real manifestation cognition is an organic element of human life that moves from ignorance to knowledge, from incomplete and uncertain knowledge to more complete and more reliable, from the darkened - to the enlightened. In general, cognition arises as part of the human way of establishing in the world. From this understanding of cognition, it follows that cognition is a fundamental human need and that precisely human needs and interests are the main factor of the cognitive process.

In *gnoseology* and *epistemology* are distinguished the spontaneous and understanding stages of the occurrence of man into cognition.

When a person after the birth is included in socio-cultural connections and relationships, is attached to purely human ways of life, his cognitive abilities are acquired almost *automatically*. But the knowledge of essential, knowledge that is necessary to expand the horizons of the implementation of human freedom does not arise spontaneously.

Therefore, in the social and individual development of cognition there are distinguished the *two main stages*:

- ☑ *spontaneous*, when a person does not comprehend the basis of his relationship with the world, how and from what his intellectual processes are built; this stage is rather conservative, situational, not properly understood;

- ☑ *understanding (conscious)*, active and effective, which is conscious, consciously organized and aimed at the special production of knowledge. It is supposed not only comprehension of cognition, but also its critical analysis, selection of means and ways of formation and verification of knowledge.

The complexity of the phenomenon of cognition finds its manifestation in different *types of cognition*, among which, first of all, are the following:

- ✓ *life-experienced (common) cognition* is the process of knowledge formation during the man's life. Here, knowledge is formed in spontaneous way and it appears as not differential in content. Life-experience knowledge and cognition are situational in nature, are uncritical, are rather conservative, and there are no justifiable differences between essential and secondary, individualized and general. Despite of these shortcomings, life-experience knowledge is basic to all other forms of cognition and it connects the results gained in other forms of cognition with life;
- ✓ *scientific cognition* appears when awareness of the role and importance of knowledge; it is specialized and specially organized, controls its course, trying to reach the maximum degree of credibility of knowledge; scientific knowledge is always aimed at a certain reality, it is differentiated by objects and directions, is also systematized and ordered in comparison with other forms of cognition. It is also characterized by the desire to explain the reality and predict the possible course of its processes. In our time, scientific cognition appears to be the most authoritative and significant for practical activity of society and industry;
- ✓ *artistic cognition* transmits reality through human feelings and experience. Unlike scientific knowledge, artistic mustering of reality takes place in the form of images, where emotions, feelings, impressions, inspirations, imaginations are present. By content, it is conventional, that is, it does not document reality, but transforms it by producing images, gives space to manifestations of imagination, fantasy, subjective inclinations of a person. Due to this artistic knowledge, without restraining imagination, sometimes outstrips the course of events, outlines them more versatile and colorful; real life situations do not coincide with the depictions; art creates a life-style rather than gives the person means of life arrangement. In spite of everything, we get a lot of our ideas about the world from the works of art;
- ✓ *religious-mystical cognition* takes its content from the divine revelation, exclusive enlightenment, and divine bliss. Although these sources remain largely mysterious and inaccessible to us (for control or for conscious use), it makes no sense to deny the great significance for a person of that what is given in sacred texts and religious teachings; the history of mankind convincingly proves that certain existential situations, human relationships, socio-historical experience, and even information about being in sacred texts are presented with such subtleties and depth that we do not find in other sources;

✓ *extrasensory (over-sensory) cognition*, interest to which particularly grew in the late XX century, is also largely unclear to us. The nature of such cognition is unknown to us, as it is unknown to those who are its bearers; we can only state that the so-called extra-sensuals, contactors, that is, certain special people have the opportunity to receive information from some unusual and inaccessible for most people sources of information. This kind of cognition is used in society, but its nature for science is still unclear.

As we can see, each type of cognition has both its advantages and its limitations; it is important to note that none of them can be recompensed by some other, and therefore the types of cognition that are specified complement each other, creating a single and complex panorama of the cognitive process.

All these types of cognition fulfill certain life functions for a person; existed in the history of mankind attempts to squeeze out a certain kind of human cognitive relation in favor of others have always been failures, indicating the kinship of the main types of cognition with the essential aspects and components of human being.

Consequently, we can conclude that cognition in its reality arises as a multi-faceted and complex process, in which the discovery of both the spiritual abilities of man and his most important life interests are found.

14.2. How is possible cognition? The levels and forms of cognition

We learn to orientate in reality, justifiably plan your actions and predictably get the desired results, hoping that cognition will lead us to discover the very first truths and clarify the secrets of life. However, gnoseology and epistemology, as well as certain other sciences, face more fundamental questions: is it possible to cognate in general? Is not it an illusion? *Plato* in the well-known Allegory of the Cave depicted a human cognition as the ability to perceive only the shadows, weak and inaccurate likeness of things. *Descartes* thought that if people would be led by a demon of evil who would have inserted them into delusions, then nobody could even suspect that they are dealing with delusion, but not with the real state of affairs.

Schelling, one of the prominent representatives of the German classical philosophy, believed that reality is the result of the activity of the world intellect (mind), which testifies the reality of his actions by their materialization, and therefore the whole world is a "still intellect". A man is able to cognate the world only because his mind is by nature the same as the world mind, more precisely - it is part of the world mind. In the process of cognition, a man makes free from the material world of things those intellectual forms on the basis of which they arose. Thus, cognition appears as an achievement of identity between acts of the world's intellect and the actions of the human mind. Out of the achievement of such an identity, cognition will be impossible, and the man will be in the world of mistakes and illusions. Similar ideas were also present in the philosophy of *Hegel*, where the content of the Absolute

idea as the beginning of the world passed into the content of human socio-historical cognition.

From the ideas of *Kant*, it begins the approach to cognition, which insists on distinguishing between the perception of external things and the self-deepening of the mind: in the perception of external things people always deal with the phenomena that arise from the synthesis of intellectual forms and the material of the senses. The adequacy of the essence of these phenomena to the things is excluded, since knowledge and cognition are constructed by consciousness, but in internal self-perception and self-deepening, consciousness finds in itself the "pure" spiritual essences. In their various manifestations they arise as the foundations for cognition, that is, they orient the cognitive direction and serve as models for assessing the results. That is, cognition is more an inner need of mind than the identification of the ideas with reality.

The trend of non-classical philosophy, called intuitionism, tried to argue the idea that being is immanently present in consciousness. Consequently, being and consciousness are identical according to their nature, and therefore the beginnings of cognition are that contents or essences that consciousness finds intuitively in itself.

In general, in the question of how is possible cognition, there are several approaches and conceptions, and their common idea is a *necessary recognition of the need to identify the internal processes of the brain with the factors, properties, and influences of the outside world.*

If there is no such identification, there is a gap between processes of consciousness and reality, and it is impossible to speak about cognition. The study of the cognition processes, all the details, and complexity of the relationship between consciousness and reality in the XX century has forced scholars to pay attention to the fact that socio-cultural conditions and peculiarities in a certain way affect the perception of reality. *Socio-cultural factors work on the ground and in combination with the basic natural characteristics of a man.* The indicated object directions of human perception are conditioned by the ways of human activity, the experience of such activity and, the very human socio-cultural activity appears a kind of transformer of the natural mechanism of a sense into an objectually defined human perception and acceptance of reality. Cognition and production of knowledge are the internal organic component of human life. Only the movement the life can testify, to what extent our mental constructs can become nearer to the conditions, circumstances, factors of a human being. A justifiable understanding of cognition involves not simple and abstract comparison of the consciousness constructions and physical and material reality, but the study of how the effects of such reality come in the relationship with the abilities of the human organism, with the conditions and factors of socio-cultural activity in order to ensure not only human orientation in the world but also regulation of human actions in the socio-cultural environment. Hence,

the need arises for philosophical analysis of the process of knowledge formation, the identification of sources and elements of such formation.

According to the old established tradition, philosophy distinguishes *two main sources of knowledge* and cognitive process: *senses and thinking*. But their interaction in the process of cognition turns out to be rather complicated. In particular, it is recognized that human senses are imbued with reasoning and thinking. That is, a man does not have a simple bio-psychic sense, it is defined objectively, valuable and intellectually. Human feelings are "senses-theorists", because, looking at things, we immediately see in them much more than what can give us the sense physiology.

Thus, the first level of cognition beyond which the formation of knowledge is impossible is *sensory knowledge* (today the term "perceptual experience" is used more often): it is *the fixation of certain properties and signs of things* by the human sense organs according to their capabilities.

Sensitive level of cognition does not yet create knowledge (therefore, for example, to see a thing does not mean to know or understand it), but beyond it cognition is impossible: *the senses appear the only channel of communication between higher intellectual activity of a man and - factors and influences of the external world*. The sensory level is considered at least as an impetus for cognition, as a necessary condition for the awakening of intellectual cognitive activity.

Sensitive cognition is accomplished in *the forms of*:

- ✓ *sensation* (fixation of separate properties of things);
- ✓ *perception* (a combination of sensations and the creation of a certain images of things)
- ✓ and *representation* (reproduction in the imagination of thing's images without indirect contact with them).

Already at the sensational level, the mental operations intervene in the activity of senses because we can connect elements of the sensation into the perception in a different way. When we deal with representations, the reality in it is reproduced in the shape that is far from complete one, but somewhat altered in accordance with the significance for us of the certain elements of reality, the meaning and objective orientations of our perception.

Sensitive knowledge can't satisfy a man because it has a number of obvious shortcomings:

- *sensations have their boundaries*, that is, we can't see everything, feel everything and so on;
- *sensations are changing*, unstable, relative, situational;
- *sensations do not give us a reliable criterion* for distinguishing between the essential and the non-essential into anything, that came into the field of our perception.

These disadvantages are overcome by rational-logical (or *abstract*) thinking. In the transition to abstract thinking (rational cognition), there is a **change of the cognition object**: *if the sensory knowledge fixes certain features and properties of objects, then abstract thinking is directed at the identification and study of connections, functions, and relations between things (or within separate things).*

Forms of abstract thinking quite clearly express its features:

- *notion* is the form of thinking (represented as words or terms) that capture the essential characteristics of the certain class of things (but sometimes – an individual things too);
- *judgment* is the form of thinking (represented as sentences), which connects the notions so that the course of thinking in significant moments coincides with the processes of reality;
- *inference* is the form of thinking, which consists of set of judgments (premises and conclusions), related to each other by the laws of logical derivation.

Logic examines *two main types of inferences*: *inductive* (the movement of thoughts from partial to general) and *deductive* (the movement of thoughts from general to partial).

Due to the fact that abstract thinking separates the features of things from the things themselves and treats them separately; due to the fact that the study of connections, functions and relationships become at the forefront, abstract thinking captures the essential (stable) characteristics and features of the whole classes of objects. Therefore, abstract thinking goes beyond the limits of both individual objects and certain sensory organs. Moving with the awareness of its own acts, abstract thinking is stable, ordered, it is capable of separating the essential and necessary from the accidental.

But it also has disadvantages: the position of abstract thinking can't be directly applied to real things, events and phenomena. When we, for example, say "table", "tree", we point out not to any specific tables or trees, but to the "tables" and "trees" as such; that is, these notions capture something inherent to any tables and trees (including those we have never seen before). Therefore, when considering the features of rational-logical cognition, there is *a problem of the use of notions and theories in the sphere of reality; for example, one thing is to study the theory of medicine, and another - to treat real patients.*

Consequently, the examination of the first two levels of cognition testifies: each of them is necessary, but insufficient for cognition in general; each has its advantages but has also shortcomings. The task is to combine them, that is, to combine the notions and theories with the visual data, with what is given to us in the senses. ☑ **Hence, the synthesizing level of cognition, on which the inferences, notions, and**

conceptions of abstract thinking are embodied in reality, and acquire not only intellectual, but also real status.

Peculiarities of the third level of cognition are clearly manifested in its forms, which carry out the synthesis of sensory impressions with the provisions of rational-logical thinking:

- *experience* - a conscious accumulation of conditions and circumstances coincidence and no coincidence of mental construction with the real course of things and processes, conscious fixation of various variants of relations between them;
- *experiment* - research of certain, specially selected properties, parameters and characteristics of things in specially organized conditions;
- *practice* - a conscious experience of applying theories, teachings, conceptions in the real historical life of certain social groups, societies, civilizations, etc.

On the synthesizing level of cognition the knowledge becomes *integral, complete, and therefore adds to the senses and mental constructing the sensual (meaning) integrity of knowledge*. From this it becomes clear why a person agrees to accept only the knowledge that acquires for him meaningful value.

Applying to the synthesizing level allows us to understand cognition as a process: in experience, experiment, practice, we not only bring together sensory impressions and mental constructs but also get new sensory impressions.

From them we turn to new notions and generalizations, and, therefore, again to synthesis, and so on. Consequently, cognition develops from the senses to the abstract thinking and to their synthesis, in the process of which a person again receives sensory impressions, passes to new considerations, etc. That is, cognition develops spirally, it evolves, grows, with a certain internal rhythm.

It should be distinguished "know-what", "know-how" and "know-for what", that is, informative knowledge, active-technological, and strategic-meaning ones.

It should also be remembered that the real character is given the knowledge by one or another of its existential forms: language, sign-symbolic formations, forms of its encoding and fixations in the indirect form (engineering construction, techniques, devices, etc.). Therefore in these forms that knowledge is open and accessible for perception, understanding, and activity with them.

The multilevel character of cognition often acquires a simplified, one-sided interpretation. Thus, due to the excessive emphasis on the role of senses and feelings,

► the *sensualist position* is formed, which is outlined by *John Locke's* famous statement: "*There is nothing in the intellect, which would not be in sensation*". Excessive accentuation of the role of abstract thinking leads to

► the *position of rationalism*, the essence of which *R. Descartes* expressed the thesis: "*The whole our cognition depends only on the activity of the mind*".

► Finally, the exaggeration of the role of experience can lead to a *position of empiricism* ("*Only the knowledge which is based on our experience is justified*"),

► and of the role of practice - to *pragmatism* ("*Only the useful knowledge is considered as justifiable*").

But each of these aspects of cognition justifies itself only when it enters into a holistic cognitive process, fulfilling its special functions.

Consequently, the multi-level character of cognition allows one to see how in its process are involved the essential forces of man and his various intellectual abilities. Because of this knowledge appears as a complex formation, which implies a direct perception of reality, and intellectual design, and bringing their components into meaning integrity.

14.3. The problem of verity and truth in cognition. Verity and qualitative characteristics of knowledge

From the very beginning of the awareness of cognitive problems it appeared the question about the extent to *which we can be sure in the reliability of our knowledge?* This question arises in gnoseology as a question of the truth of knowledge. *The notion of truth* received a very important place already in the early philosophical considerations: for example, Plato reduced the idea of truth to the rank of the very first groundwork of being.

The most widespread is the interpretation of truth as *the correspondence of knowledge and representations of reality*, traditionally associated with the name of Aristotle. In the medieval philosophy of the XII century finally affirms and introduces the provision that verity is "*adequate representation of thing*". Such an understanding of the verity was called the *correspondent*: it was and remains quite common and, in general, the most comprehensible for the majority.

But such an interpretation of truth, connected with the idea of correspondence, can't withstand serious criticism. The human intellect in the process of cognition creates so-called "ideal objects" ("ideal circle" in geometry, "ideal gas" in physics, etc.), but there is nothing ideal in reality, that is, these objects do not correspond to anything in reality. Next: by cognizing the object, we divide it into topics of various sciences and directions of cognition, but the object is really the only one. To what do our object's "cuts" of a certain object correspond? The convincing answer to this

question in the context of understanding of the verity as the correspondence of knowledge to reality is hardly possible.

Finally, our representations of reality include not only elements of reality, but also numerous ob-jective connections between them, ob-jective definitions and units, such as, for example, meter, century, parsec, etc.; they are also rather conditional, invented by people, and not given to us in the process of cognition by the things themselves. So they do not express things, but certain cognitive human interests.

A *coherent* conception of truth appeared as an attempt to overcome these difficulties. It assumed that knowledge, especially scientific, appeared not so much as a result of the reflection of reality, but *rather as its certain construction*. Reality is reflected by the human sense organs, but knowledge appears only when the result of the senses begins to be formed by the human intellect. The first of such forms are mathematical constructions: proportions, magnitudes, relations, and others. On their basis later on are built more complex theoretical constructs. Therefore, knowledge depends solely on the success and justification of such constructions, and the criterion in this case will be not senses, but their internal concordance and non-contradiction. Consequently, the coherent conception of truth has the concept of coherence and non-contradiction of the constructive component of knowledge. However, such an understanding of truth could not receive support of many scholars: *false representations also can be well-built*.

The only internal consistency of intellectual constructions of knowledge is not sufficient to recognize it as truth one, although the existence of contradictions can be a real testament to errors or delusions.

The *conventional* conception of truth appears quite prevalent: the truth is a judgment, idea, conception that most people agree to admit as true one (in science or in everyday life). Such an attitude to the truth is clearly demonstrated in science: often the controversial issues are recognized as verifiable because of the fact that most scholars find it proven or justified. A sign of greater justification of certain scientific approaches or ideas is also the so-called index of quotations: if the publications of a certain author are often quoted by colleagues, they are perceived as quite trustworthiness.

These views are supplemented by *pragmatic* interpretation of the truth as the degree of usefulness, practical justification of knowledge. The pragmatic conception of truth involves a hierarchical structure of knowledge, that is, the presence of more important and somehow derivative components in it. According to pragmatists, the very first reference points of knowledge are based on some primary beliefs, which either are confirmed by experience, when they bring the desired result, or refute it. On the basis of the pragmatic concept, one can see that in gnoseology and epistemology also is discussed a question about *the criterion (or criteria) of truth*.

☑ It is easy to notice that all conceptions of truth have their own rather noticeable shortcomings.

It is obvious that the question of truth can't be solved by the majority of votes given for it (even given by experts), as well as by the confirmed usefulness of one or another knowledge, since false representations may sometimes be quite acceptable in practice. Internally well coordinated knowledge is not capable of witnessing reality or the unreality of a phenomenon. Therefore, in today's gnoseology, the search for persuasive interpretations and comprehensions continues.

The *regulatory* conception of truth, according to which knowledge is considered as such intellectual means, tools, models, providing the optimality of our interactions with the world, is a quite authoritative. We take into account that in order to ensure our optimal relationships with the natural, social and intellectual realities, we need both sensation and abstract, ideal constructions, as well as experience, experiments, and practice. In such a case, the truth emerges as an intellectual multilevel activity, and as a result of this activity we obtain reliable intellectual resources and tools of our life self-realization.

Consequently, truth arises as the direction of the intellectual component of socio-historical life towards the development of the most justified ways of human interaction with the world. But thinking about *the truth*, we must remember that it is a question of *the notion of truth*, and not about the real state of knowledge: ☑ the notion of verity, like any notion, has idealized, model character, that is, fixes the boundary possible statement of a certain quality. However, in real knowledge is not present all the completeness and perfection of the reality's content, but is present only one or another degree of approach to such its fullness or of distance from it.

Consequently, *in relation to any real knowledge, the truth is the standard of knowledge*: if we would not have any notion of truth, we would not have been able to measure the quality of knowledge, the degree of its trustworthiness or untrustworthiness. *As a notion which fix completed knowledge, the truth also fulfills the role of the ideal of cognition and of cognitive and life value.*

It is the notion of truth that sets us to the need of appreciating of every step in knowledge's improvement, which arises in the cognitive process as a movement towards the truth itself. In this process are present sensory, rational-logical and experience-practical components. Therefore, the indications of truth at different levels of its functioning can be different: *sense* (and only it!) testifies to us the factual *existence or non-existence* of anything; *thinking* fixes the *essential and necessary connections*, characteristics, features of reality; *practice* and *experience* outline the *conditions and limits* of the use of mental constructions in our real interactions with the world.

The need to distinguish the idealized meaning of the notion "truth" from the real state of knowledge in the philosophy of *Hegel* and the subsequent European philosophy was defined as the difference between *absolute* and *relative* truth. *The absolute truth* means exact correspondence to *the notion of truth*, certain immutable and final data of cognition. Reasonable knowledge, which is organically bound to certain limited conditions of their receipt, appears to be relative truths, and those elements of relative truths that are not refuted, but confirmed by the development of cognition, are elements of absolute truth. ☑ If we shall imagine endless process of cognition, then it can arise as a movement from a series of relative truths to absolute one. If we do not take into account the limits of the justification of the relative truths or if we do not know them and try to apply them beyond such limits, our relative truths automatically become false. From this nature of relative truth follows the Hegelian thesis that abstract, torn from the conditions of cognition verities do not exist: the truth is always concrete.

Truth as a many-sided intellectual process is not easy to comprehend in its entirety therefore one-sided approaches take place often and can result:

- in **the position of *dogmatism*** - the exaggeration of the significance of a stable, unchanging element in cognition, the desire to regard the acquired knowledge as absolute verity;
- in **the position of *relativism*** - an exaggeration of the significance of the variability of knowledge, their dependence on the conditions, means and circumstances of cognition and the proclamation of all knowledge as relative;
- in **the position of *utilitarianism*** - the reduction to the rank of the verity of the knowledge which at the given moment are proved to be justified and useful;
- in **the position of *normative attitude to the verity*** - the verity is unattainable, but one should allocate in the cognition that is the most justified and accept it as the verity.

Depending on the concrete state knowledge is characterized qualitatively as evident, probable, trustworthy, true, correct and veritable; in the latter case, it concerns primarily to scientific knowledge.

The above definitions of knowledge arise as its *qualitative characteristics* and appear as different *measures of the approach* of concrete knowledge to the truth.

► *Obviousness* characterizes the maximum full coincidence of mental means and constructions with that what come in human perception or understanding. They distinguish sensory-visual obviousness, logical and meaning. As a rule, obviousness is accompanied by the absence of the slightest doubt about the accuracy of knowledge.

► *Trustworthiness* fixes the presence in certain knowledge of certain features of verity (sensory, logical, meaning, objective or subjective). It is believed that trustworthiness can be complete or partial: full trustworthiness is identical to the verity of knowledge and partial appears as probability.

► *Probability* concerns assessment of knowledge according to measure of their justification, when there is no exact evidence of their mistakes or trustworthiness.

► *Correct* knowledge is knowledge that corresponds to established norms or rules of their construction and use. The correctness concerns not only the relation of knowledge to reality, but also terminology, logic and grammar, the rules of which we can perform, and can also violate.

► *Truth*, as a characteristic of knowledge, is described below.

In *negative terms*, the quality of knowledge is evaluated through the notions of:

☑ a) *falsehood*, when knowledge is violated as trustworthy, although having such degree of incompleteness, which actually removes them beyond the trustworthiness;

☑ b) *errors (mistakes)*, when the correctness in the content, form or functioning of knowledge is violated;

☑ c) *lie*, when knowledge is knowingly distorted, but presented as verity or trustworthy (though, in logic, there is a special, more specific criterion for the error of knowledge).

Taking into account both positive and negative manifestations of cognition leads to the idea that it can't be separated from the entirety of the person who cognizes. Knowledge can have a purely informative character, the nature of external erudition and not affect the deep human interests. Such knowledge is easily transformed into a tool of activity and even a commodity. But, besides it, knowledge can be organic to the depths of the human person, internally, immanently understandable because of the fact that it is obtained through the "sweat and blood". In this case, knowledge appears as related to human attempt to reach through the knowledge the most important items of life: self-knowledge, higher living senses, life happiness and mental equilibrium. Such knowledge can't be opposed neither to a man, nor to the continuity of being. Because of this with the notion of truth in the assessment of cognition is used also the notion of *verity*. By definition, the verity is the truth, combined with human life's position, personal search, experience, life's achievements and losses. If truth as an ideal of science involves a remote, objective outline of what it is and how it is, then the verity is synthetic, always someone's, not an abstract one.

Verity can't be removed from the realities of life, from the whole range of human feelings, aspirations, sufferings and expectations. Therefore, we do not appreciate artistic cognition, as well as creativity in general, by the notion of truth, but through the verity, because reality here

appears in the outline of the human attitude towards it. Consequently, the verity characterizes knowledge and cognition as a human, holistic, personal position to the world and being.

Summary

Cognitive issues are an organic element of any philosophical research. Philosophy examines cognition in the context of the fundamental peculiarities of human attitude towards the world and understands it as an intellectual component of human life activity. Cognition appears to be diverse both in the initial content accents and in means and results; consequently, it manifests itself in different types of cognition, which together give an opportunity to see that all the powers and abilities of a person (feelings, emotions, intelligence, intuition, insight, etc.) are involved in cognitive activity.

Cognition has procedural character, appears as a multilevel process of building knowledge from sensory impressions to meaning and experiential forms, but the decisive role in it is fulfilled by the mental activity of a man, that is manifested in the constructing of images, models, notions, theories by which a person optimizes his relationships with the world and enlarges the degree of his freedom.

As at the early stages of comprehension of cognitive issues in modern epistemology, the notion of verity plays an important role. Beyond the notion of truth it is impossible to qualitatively evaluate the state of knowledge: the truth arises in the form of a process in which a man, using the components of knowledge and cognition, creates justified, sustainable intellectual tools and means of his life activities. Since the real knowledge never covers the entire content of the phenomena of reality, in modern philosophical studies of cognition various forms for determining the quality of knowledge and the degree of its approximation to the truth are considered and appeared.

Test yourself

1. Expand the main content components of the notion of cognition.
2. Provide arguments that can affirm the possibility of cognition, that is, the possibility of achieving the identity between thinking and being.
3. Explain the differences between gnoseology and epistemology (on the basis of the historical trajectory in the development of cognitive issues).
4. Compare the main types of knowledge reveal the advantages and disadvantages of each of them; explain their correlation.
5. What is the role of sensory knowledge (perceptual experience) in the formation of human knowledge? Why sensory perception is not enough for the emergence of knowledge?

6. What is the object of rational cognition and what are its advantages and disadvantages if to compare it with sensory cognition?

7. What significance for the formation of knowledge have forms of synthesizing level of cognition - experience, experiment and practice?

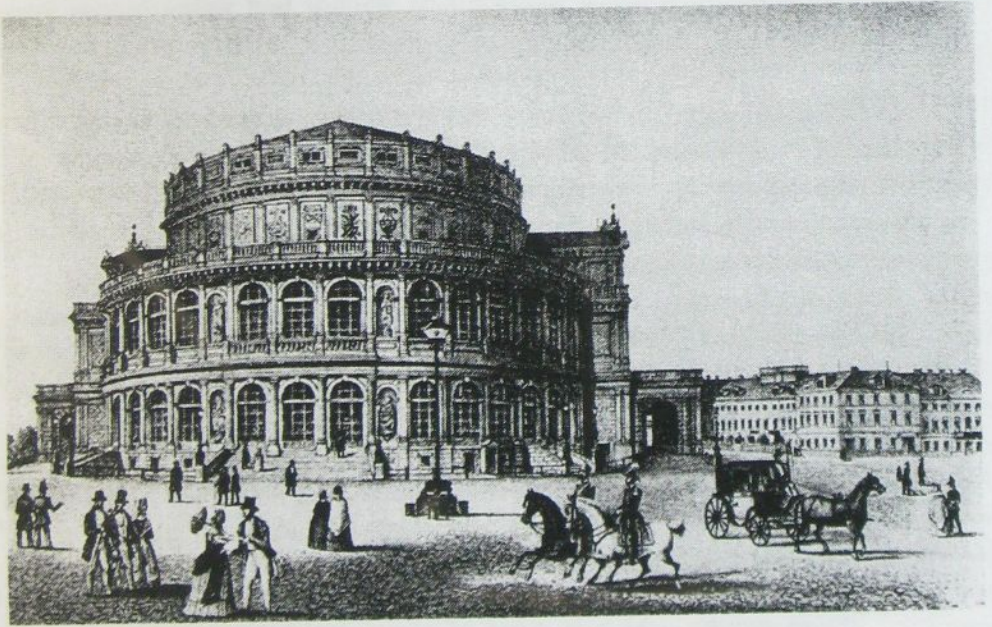
8. Why no cognition can occur without reference to the notion of verity? What functions does the notion of verity fulfill in the contemporary cognitive process?

9. Which of the existing conceptions of truth seems to you the most justified?

10. Try to explain the meaning and significance of the basic qualitative characteristics of knowledge according to its approaching to truth.

THEME 15: SOCIAL PHILOSOPHY AND PHILOSOPHY OF HISTORY

Social philosophy is called to give a human some referent points for his or her life in society and in relationships with other people. Social phenomena and processes have peculiar qualities that can't be reduced to natural, biological or psychological. While entering into the social system of connections, natural things and processes acquire a new type of ordering and functioning: they now have a purpose-oriented role, and in general by their way of social functioning outline the existing in a certain society system of norms of action, purpose and meaning orientations, and motives of behavior. A human that is born and is entering into a social life also passes through the process of socialization and acquires social qualities, what leads to the necessity of comprehending of the social processes' essence. Social changes in time are characterized as a process of social history.



Material layout (the logic of explanation):

15.1. Ontology of the social. Notion and content of social qualities.

15.2. The notion of society. The main spheres of social life and their interconnection.

15.3. A human and society: the main aspects of the relationship.

15.4. The main problems of the philosophy of history.

Key terms and notions

SPIRITUAL LIFE OF SOCIETY is a set of processes, states and levels of intellectual activity in a certain society that satisfies the spiritual needs of people.

IDEOLOGY is a component of the theoretical level of the society's spiritual life; it has practical orientation, is called to create programs of social action and to organize their implementation. Ideology is developed by theoreticians-ideologues, political associations and social and political figures, and exists in the form of conceptions, programs, declarations, appeals, slogans, etc.

NATURE is, in the primary sense, the self-governing basis of any phenomena and processes, possessing the ability to arbitrarily grow and determine of the processes derived from it; in social philosophy, it is the course of real processes, that occurs spontaneously, through a direct combination of causes and consequences, and without pre-planned results.

SOCIAL QUALITIES are the qualities of the natural things, which they acquire, passing through the transforming human activity and thanks to which natural things get their intended purpose and ability to function within a certain society.

SOCIUM is a term denoting a special type of processes of reality, based on a certain order of human relationships, the creation of social structures and institutions.

SOCIAL PSYCHOLOGY is the pre-theoretical level of functioning of the spiritual life in society, which is a set of social feelings, spontaneously formed standards of everyday thinking, norms of expression of spiritual states, emotions, spiritual traditions, etc.

15.1. Ontology of the social. Notion and content of social qualities.

Any considerations about a man are organically connected with questions about his relationship with other people, but this is not just the relationship between separate individuals: *people have realized already that the collective form of life, in*

which they enter, isn't by no means equal to the interactions of a certain number of them. In fact, social life grows as a special sphere of reality, which has its own features and characteristics. From the early years of life, every person feels pressure from society, certain demands to oneself, which he can't always be able to like. What is society? Why man can't acquire human qualities outside of society? What kind of relationships between a man and a society is correct and justified? – All these questions were raised and somehow solved already in ancient philosophy. In our time, there are a number of different sciences that are called to explore society, social phenomena and processes: history, ethnography, sociology, economic geography, social philosophy, and others. *Sociology*, which was created in the XIX century by *Comte*, from the very beginning, was regarded as a science of social facts and processes, and therefore, the empirical and descriptive approach to society and social phenomena prevails in it. *Social philosophy* is an integral part of philosophy and considers its first questions of studying next: *questions about the nature of society, the place of man in it, the social characteristics of man and society.* The issues of social cognition, collective consciousness, state and changes in the social structure of society are also often included in its questions.

One of the first tasks of social philosophy is to clear up the essence of social, that is, to clear up that: a) what is it social; b) how it differs from non-social and non-socialized; c) what characteristics are inherent to it and d) how they really work and how they are manifested in general and, in particular, in man, in his life and actions.

The absolute majority of researchers do not doubt that a person, who is not endowed with social qualities remains in the status of a natural-biological being: this happens when little children for some reason "fall out" from the ordinary human environment and communication. Hence, there is widespread desire to give the meaning of the social as a *common*: a man is a social being, that is, one that lives in the human community. The reference to the precondition of social qualities by the common habitation and interaction of large masses of people does not clarify which new qualities arise in a man and under the influence of which factors they arise. Modern sociological and philosophical studies often emphasize the fact that *social qualities can't be seen, sense perceived, measured.* But we can't recognize them as simply not existing in reality. Something, that is not directly observable, can be or not-existed, or it should show its special qualities through the existing, at least indirectly.

The first thing that we can fix reliably and justifiably is that social qualities arise only on the base of natural qualities, properties and processes within the natural-cosmic world. We do not know any other variants of manifestation and action of the social, except its functioning on a natural basis.

A man, society, social history arise on the ground and in the environment of nature; in any variant of the searching of their essence and roots it's clear that outside of natural processes we find no man or history.

However, emerging on the base of natural, social qualities are *the supernatural ones*, that is, they are not generated by nature itself. These special qualities are not inherent to nature, and therefore they *can be defined as social only with the help of consciousness*. Let's put the question: how does appear this fusion of the sensual and the super-sensual that arise as sociality and social qualities? In general, it is clear that it is a human transformational activity that underlies the human way of life.

Social qualities arise as a result of transformation of natural material, as a result of which natural objects, phenomena and processes change, acquire new forms, new structuring and ordering, new ways of action and new functions.

The things, which have gone through the human transformative activity, are recognized by us on the basis of the fact that they are the changed natural phenomena: we fix it clearly and empirically. Consequently, they *cease to function in accordance with natural properties and are included in the cultural and historical cycle of their being*. The things that acquire social qualities enter into a completely another life cycle. It is necessary to draw attention to the fact that all these components - the natural basis, the process of form-creation and the emergence of new functions - takes place not only when we are speaking about the phenomena of the external nature, but *also in relation to the man himself*. Not only in the process of the emergence of society, but during any education or training such changes take place in the human, which allow him/her to live and act in a fundamentally different way, not inherent to his genetic predecessors from the animal world, although they may have anatomical structure like the human. As an example, one can refer to the way a person moves in a supermarket: he is fundamentally different in all important points from the movement of an animal in a forest.

Man enters into a new type of relationships, interactions, ways of satisfaction of his vital needs, and that means that not only the things of the outside world acquires social qualities but the man himself.

Consequently, the study of sociality shows that it's impossible to cognate and to transform the world beyond the inheriting and continuation of the world cosmic evolution; man himself is created by nature. But, on the other hand, man can't accomplish this beyond creating something that within the limits of natural evolution appears impossible: *he deduces objects of activity and cognition on the level of relation to being*, through typological definitions, through meaning and expediency.

In sum, *social* - these are natural processes, which, through the transformation of conscious activity, acquired the ability to enter into a special system of connections and relationships, regulated by fixing by the way of its functioning of the universal boundaries and definitions of being.

For example, chemical elements as such have historically been removed by a man from natural material and used as elements. As for the person himself, certain norms, requirements, rules, which are considered necessary in the interests of the functioning of society as a whole, are developed and fixed. The rules of the road movement, the standards for the manufacture of certain industrial products, the rules for the writing of certain information signs - all this is created by the human order of his life activity and introduces a man in the order of social life. The sociality orientates us in reality in a fundamentally different way, not natural-biological one; therefore, the *social* appears as a system of restrictions, regulations, requirements, and prohibitions, accessible to the being that is capable to apprehend super-physical. Sociality appears when it is an opportunity and desire on the base of constant, universal classifications of being, its varieties, and statuses, to define the limits of the real and expedient functioning of phenomena, things, and processes that get into the sphere of human life. This means that the acquisition of social qualities by things expects their *expedient functioning*, within which we can apply to them the question "What for?" Therefore, any sociality involves the using of technology, ordering and even rituals of human actions: in the latter case, a man simply testifies to his willingness to act in a certain social mode or status.

We argue that:

- 1) social qualities are *transformed natural qualities*;
- 2) social qualities are where the natural processes are *brought within the bounds of general manifestations, definitions, and typologies*;
- 3) social qualities expect the allotment to phenomena and processes of a *new type of regulation and functioning*, therefore, objects that are endowed with social qualities have an *expedient purpose*;
- 4) social quality expect the existence of certain *norms, standards and restrictions* of the natural material (or process) that acquires such qualities;
- 5) social qualities can be *fixed and evaluated only by consciousness*, because they are not inherent to things themselves and do not foresee the availability of special material for their existence;
- 6) social qualities *become reality only in a human, well-organized and regulated activity*.

Sociality is gained from nature human area. We are so interested in the achievements of ancient times and civilizations because they can provide us with samples of some other type of humanity, to open some new possibilities. *Sociality*

involves the production and consolidation of universal models (paradigms) of the human way of being, however, always under certain circumstances, with certain concretely provided natural abilities and conditions, at a certain level of human skills, knowledge, achievements.

It also makes it clear why social processes are always filled with a certain struggle, confrontation, internal tension and conflicts: different people in different ways understand in which way, with what boundaries sociality must function, and moreover, the latter is always in opposition with the natural both from the outside of man, and in the man himself. Human spontaneous aspirations are pushing him to violate certain social norms, while he demands from the others to fulfill them. The social process is in a certain mode regulated the process of human self-actualization and self-expression at a certain level socially, morally and legally.

The essence of social is the identifying and fixing of the boundaries, definitions, and orientations of both the world and man in his individual and collective manifestations. Social are the operating structures that form, regulate and direct the livelihoods of people in such a way that their ontological capabilities manifest themselves, on the one hand, through the active transformation of nature, and, on the other hand, as the universal natural-cosmic abilities that have already been deduced to somehow another level of implementation. In this point – the unity and opposition of the natural and social, – a rather complex system of interactions is bound up: for example, the fact that a man approaches with his standards towards the phenomena of nature, leads to the fact that the natural tries to overthrow social constraints (as the new forms and way of functioning). The cultivated garden that was unwedded eventually loses the order and regulation brought about by man, and spontaneously overgrown with branches and humps. The previously cultivated land is transformed into wild, iron rusts and destroys, and so on. In order to keep something in a social status, a man has to maintain such a status all the time, in a certain way to keep it and to continue.

This is one of the significant moments in clarifying why people and society do not just exist, but exist in the historical process, not only acquire a social status but must confirm it. Therefore, the essential features of sociality listed above should be added that it *is held in human effort and exists only in time.*

15.2. The notion of society. The main spheres of social life and their interconnection.

We became convinced that society can't be reduced to a simple coexistence of a large number of people, since there are also animal forms of collective survival: packs, herds, populations, etc. Society exists only where the joint activity of people is derived beyond the purely adaptive mode of functioning, where it is

oriented in accordance with the general definitions of being. Society appears as a form of affirmation and preservation of the social status of human being, it arises as a certain historical process that accomplishes around the imperatives of human transformation of natural-cosmic phenomena and the inclusion of a man into a special type of regulation and behavior.

This means that a functioning society must necessarily fulfill the three primary functions:

- ▶ 1. Ensuring *the reproduction and preservation of the lives of people* who are members of society.
- ▶ 2. Maintenance of *a stable functioning of the social organization of life* (of institutions and organizations), this is what is called the infrastructure of society.
- ▶ 3. Cultivating of *higher spiritual needs and interests* in order to provide cognitive, value and meaning orientations of both man and society as a whole.

The deformations of any of these social functions not only negatively affect at social life and stability, but also threaten its existence. The decrease of the population, the destruction of social infrastructure significantly affect the stability and success of society, and the lack of attention to the spiritual, intellectual and value components of social life leads to the misbalance of all parts and components of social life.

▶ An analysis of social life allows emphasize on one of its important components: a society can really exist only if a certain territory belongs to it. This important moment of social life is stipulated by its natural basis: for the existence of a society are needed certain environmental conditions and natural resources. Any loss of territory always reduces the real opportunities for the development of a certain society.

Thus, society is a form of common activity of people (a), which is organized on the base of social norms, structures and standards, which provide the functioning of certain social institutions (b) taking into account and in accordance with the spiritual orientations of man (c) in the presence of natural conditions and resources (g).

Sometimes, in order to emphasize the principle of *integrity*, inseparability of mentioned moments from each other, the term "*socium*" is used: this is an understanding of society as a qualitatively special type of processes of reality, which is characterized by the unique system of determination of all phenomena and processes what happens in it.

Notion "society" is used to fix a *form of organization of human life*, and also *concrete manifestations of such forms* (for example, a liberal society, a developed society, a civilized society, etc.). We can speak about the coexistence and interaction of different societies, existing in the same historical epoch (so-called horizontal social interaction). In addition, we call "society" not only the modern

communities of people but also those that have historically taken place, but have now come down from the scene of history (historical types of society that are in a vertical type of succession).

Consequently, the notion of society involves the inclusion in its content of three essential points: 1) society is a socially organized common life activity of the masses of people; 2) society is a certain type of social organization of human life activity; 3) society is a collection of historically implemented societies.

Society functions within the limits of nature and on the base of natural processes. The question of *the relationship between society and nature* today appears as one of the most painful, because in this issue before modern humankind the prospect of ruin is quite real. *Society arises and functions within the natural-space process*, and therefore social phenomena must to co-ordinate with the general laws of nature. *There is a constant process of the exchange of matter, energy and information between society and nature* since nature is the only source of material wealth for humans and, to some extent, a model for ways of creation of things and processes.

Properties of natural phenomena are a fundamental basis for any human activity. However, since there are significant **differences between society and nature**, within the society natural processes largely lose their qualities, can change significantly; change both the character and the directions of their actions. Therefore, the mutual influences of society and nature can be quite diverse. *On the one hand*, the natural conditions can be so favorable that human freedom and initiative will be almost unnecessary, and, on the other hand, natural factors can be quite devastating. In turn, society does not always build the relations between itself and nature with the proper degree of understanding of its foundations and the possible consequences. In an optimal way, social qualities should bring out natural things, phenomena and processes to the point where the characteristics of the latter manifest themselves with completeness and expressiveness. For example, the hardness of metals, the transparency of the glass, the plasticity of the clay, and the strength and heat inertia of the wood must manifest itself in human activity. However, quite often, for the sake of using some of the characteristics of natural things, the latter can be distorted, can be used in such a way that the harm from such use can significantly outweigh the benefits. It should be added that the optimal variant of the relationship between society and nature can in some situations be quite impossible, because people are simply forced to divide all influences of the natural factors (on themselves and society) into favorable and unfavorable: for example, the action of viruses, droughts, earthquakes, etc. In this case, a person will always try to block such negative actions and influences of nature, and, therefore, it will interfere in nature, violate its own internal balance. Therefore, the sociality arises both in harmony and in

disagreement with the natural, and the society is both in harmony and in the conflict with it, that is, the influence of society on nature always has an ambivalent character (double assessment).

In fact, the *meeting of the material and spiritual phenomena* is achieved only at the level of a special kind of biological processes. Therefore, the biological processes become the initial basis and an integral part of social processes, and the very first definition of man is the understanding of him as a bio-social being. The state and features of the biological basis necessarily affects at the concrete content of sociality and the biological basis reveal and attach social qualities.

That is, genetic and gender characteristics, ethnic, local and regional features of social life, culture and moral customs are those phenomena that can't be ignored while deepening in the analysis of social phenomena. Consequently, social - it's the discovery of objective and meaning typologies just of the natural therefore, in situations of natural diversity, social manifestations are also diverse.

The developed society has a certain, more or less established structure. It is based on the need to provide basic living needs and manifestations of man.

The contemporary state of society requires the normal functioning in it at least the following *main elements*:

- the sphere of material and production activities;
- sphere of economic activity;
- sphere of life and family relationships;
- sphere of social relations, social organs and institutions (including the different levels of governing);
- the sphere of the spiritual life of society.

The named set of the elements of social life:

- ☑ ensures satisfaction of all the basic human life needs (material, social, life, creative and spiritual);
- ☑ forms the integrity of the social "organism";
- ☑ creates conditions for the historical process of society;
- ☑ makes possible to find out what items change in social history and in which way they do it.

The *systemic nature of social life* shows us that in the system some elements can't be considered as leading and others as secondary ones. *The system quality* is characterized by the fact that, affecting any element, we affect the whole system. Therefore, all of these elements of social life should be in optimal relations, but each of them must fulfill its function within the system. At the same time, we note that under *certain specific conditions* of social life, certain spheres of life may come to the fore in the functioning of society (economy, state policy, etc.). But during the solution of their problems one can't ignore the very systematic nature of the social life organization otherwise the society will have unwanted deformations.

For social philosophy, as well as for the life of society, an important role belongs to the social relations that form *social groups: strata, classes, layers of the population*. Layers differ in their place in the organization of social life, by type of activity, in relation to the distribution of public wealth, in measures of participation in the management of society or in the exercise of social directives and duties. Among the elements of social relations, attention is also given to *social roles* and *social statuses*. *Social roles* include the mandatory or desirable set of functions that must necessarily be fulfilled by a person, entering into certain social relationships (for example, husband, father, boss, client, passenger, etc.). *Social status* involves determining the social weight of one or another type of activity that certain members of society must perform: for example, the status of a state employee, an intellectual, a leader, an entrepreneur, etc.

From all spheres of social life the most complex, but at the same time, the most important for the existence of social phenomena and processes is the *spiritual life of society*, because here the value guidelines are produced, fixed, improved and passed from generation to generation, from person to person. These value guidelines are necessary for social life, and for the life of an individual.

Spiritual life of society functions as a complex self-regulated system with its internal tendencies and factors. In this complex system there were allocated its main *elements, levels and states*. To the main *elements of spiritual life* are ascribed the whole set of thoughts, norms, ideas that are connected with the functioning of the most important spheres of social life. There are: *economic, legal, moral consciousness, art (wider - aesthetic consciousness), religious consciousness* and *archetypes of the collective unconscious*.

In spiritual life the following *levels* are distinguished: the level of mass consciousness and the level of social ideology; the previously listed elements of the social spiritual life can function on both of these levels. *The level of mass consciousness* – a level of spontaneous formation and functioning in society of certain views, preferences, stereotypes of behavior. Sometimes this level is called *social psychology*. *Social ideology* is the level of production of social ideas, principles, theories and concepts. It is clear that this level is formed and functions consciously and with purposeful actions, and here this element is much greater than in social psychology. Social ideas are usually created by thinkers, intellectuals or by special social groups and departments (for example, military ones). Social ideology can't be free from the influences of social psychology, but it is more exact, detailed, internally linked, reasoned, and therefore more effective. Ideology is often presented in the form of appeals, programs, slogans, stereotypes, social dogmas, etc. Social sciences sometimes make difference *between social ideology and the theoretical level* of the spiritual life of society: ideology is viewed as an interested and

purposeful social thought, and theoretical consciousness as seeking to be balanced, objective study and comprehension of social reality.

The states of the spiritual life of society may include *active state*, *accentuated state* (for example, mass patriotism or military aggression), *passive state* (social apathy or skepticism), and a *balanced state* (which assumes the moments of all possible states without apparent predominance of some sort). Among all the mentioned structural units of spiritual life there are mutual influences and mutual correlations. For example, the successes of science or the great achievements of art can lead to changes in the states of spiritual life, and the latter, in turn, can stimulate the development of certain areas of spiritual processes. Changes taking place in the field of social ideology can in some way change the mass consciousness and public opinion, and the latter can also significantly influence what ideas are propagated, are put forward in the foreground in social processes.

Today the experience of social history testifies that the most favorable for spiritual life are the democratic system of social life and the policy of liberalism (promoting the development of human activity in various spheres of life), combined with constant attention from governing social institutions to the processes of spiritual life, with expert assessments of its states and certain measures of stimulation the development of its certain spheres. The most important condition for such measures is the recognition and adherence of freedom of thought, speech and information. The fulfillment of such conditions allows us to characterize a certain society as "open".

15.4 A man and society: the main aspects of interconnection.

From ancient times, humans understood and comprehended themselves as an organic part of the community: some kind of family, nation, ethnos or people. However, in a human consciousness were fixed not only the moments of the merging of man with the human community but also the moments of their confrontation and even – hostility. A separate individual begins to appear as a self-active unit of his life realization only in the era of the Modern Time - in the era of the formation of so-called bourgeois individualism, although the Renaissance humanists have highlighted the significance and dignity of an individual. The progressive development of this phenomenon eventually led to the fact that it was the individual who began to be regarded as the only real and sovereign social unit, and society, social relations and connections would have to create conditions for his realization, or simply not to hinder him.

It can be outlined the following *main emphases in the relation between man and society*:

- ▶ a) the man is at the foreground, and society is considered as secondary;
- ▶ b) the person and society are evaluated as entities of the same order, given only in different manifestations;

► c) society appears to be the first force and value, and a person is seen as its agent or unit.

Let us consider these possible relationships between man and society in the more detailed way. *Excessive raise of an individual over society* can lead to the cultivation of *individualism and egoism*. If this separate person occupies a special position in society, such a situation threatens to pour out in *super-leadership or cult of the person*. The attempt *completely subordinate a person to society and the social organization of life* leads to the various forms of a *totalitarian society*, that is, a society in which there are common standards for life and behavior that do not take into consideration a person, but try to make him only a part of a social organism. Totalitarianism can be more or less regulated and can become repressive political regime where social terrorism (like fascism or so-called barrack-like communism) is practiced, or different variants of bureaucratic social systems where power clans or a group of plotters actually usurp power by appropriating of certain social functions (some states in Africa, South America, Asia).

Which of the described situations in the relation between a man and society to be considered the most justified? *Man can't be a man outside of society*, because

- 1) only a society can *accumulate, store and transmit* from generation to generation, from person to person what is obtained as a joint, and individual experience of life;
- 2) only in a society can *appear and acquire the general significance of individual characteristics* and abilities of a person, even those that are given by nature;
- 3) only a society is capable of developing *a diverse human activity simultaneously in different directions*;
- 4) only a society can set before the person the goals, tasks, meanings that *exceed* his individual needs and desires;
- 5) only a society can cultivate some of *the over-complex kinds of activities*, such as science, industry, urban development, military affairs, irrigation, the implementation of environmental programs, etc.;
- 6) finally, only in the society are produced means of human *communication*, sign and symbolic forms for the *transfer of intellectual content, norms and standards of human behavior*.

On the other hand, one should not forget that a living man cognizes, suffers, feels, acts, but not some kind of ghostly and impersonal society, and therefore all mentioned have its own meaning only in relation to a man and when there is a man.

The *real bearer of social processes and achievements is a man*, and society performs functions of *a factor of humanity and the human environment*; it is clear that they can't be separated from each other in the same way that it is impossible to tear fish away from the water.

At first glance, it may seem that society is a leading side regarding man, but it is well known that when concrete people do not agree with certain kinds of activity and do not cultivate them, the latter eventually die or become museum relics. Historically, at the early stages of the social development, even with the unconditional significance of outstanding persons, the decisive role in the development of history belonged to the human groups (tribe, ethnic group, etc.), somewhat later - to social infrastructure (state, law institutes, troops, etc.). However, in modern society, everything begins to be locked up and dependent on a person. This is partly due to the fact that the real opportunities of an individual are growing enormously: potentially today one person is able to destroy or save all humanity. It is important not exaggerating or diminishing the role of man in modern society; the question of the relationship between man and society must be studied methodologically justified and concrete-historical.

15.4. The main problems of the philosophy of history.

The development of society in time considers the philosophy of history. Philosophy of history as a special field of philosophical cognition is called to accomplish the general orientation of man in the historical process. The term "philosophy of history" appeared in science in the XVIII century, although the comprehension of history as a special sphere of reality was available at all stages of the development of philosophy.

Therefore, there is a reason to talk about the ancient, medieval, Renaissance philosophy of history, about the ideas of the philosophy of history in the New European Enlightenment, etc., till the XXI century. Throughout this historical period gradually was formed an initial number of problems connected with the philosophy of history.

The very first problem that arises when we try to comprehend history can be formulated as follows: *Does the historical process have its own qualitative peculiarity?* There are three main variants of the solution, proposed by philosophy of history:

► 1). History is a *part of the general natural-space process* (ancient philosophy, the philosophy of the Middle Ages, partially –philosophy of the Renaissance).

► 2). History *has its qualitative specificity*, and in certain aspects is *radically different from natural-cosmic processes* (the Modern time, the German classical philosophy).

► 3). History is *the sphere where reveal human qualities or possibilities of human nature* (partly - the philosophy of the Renaissance, the Modern time and the non-classical philosophy). In non-classical philosophy, the historical process is often observed as a derivative of certain individual qualities of people (Freudianism, in part

- existentialism, cultural studies). In the XX century this position has become almost indisputable.

In our time one of the leading for the philosophy of history remains the theme of nature and of the essential features of history as a real phenomenon: what is history? Is the history of humankind unique or it isn't so?

The second according to its importance is the problem of the direction of history: where does human history go? Does it have an opened or hidden purpose? Does a history have (or should have) a certain beginning, as well as an end? As a partial – in volume, but not in significance - element of this problem arise the question about the progress in history.

In the historical consideration of this problem, it can be distinguished the following variants about the direction of history:

☑ 1. *A locked circle rotation*, that is, the constant return of history to the already traversed paths (ancient philosophy); changes take place in the horizontal plane, that is, without changing the level of what is happening.

☑ 2. *Linear version* - the endless progress of history, but without significant changes in its beginning (partly - Empire Rome, partly – the Modern Time and non-classical philosophy).

☑ 3. *Completed, but purposeful process*: history has a goal, is aimed at its implementation and completion after the achievement of such a goal (Christian Medieval philosophy, Hegel's philosophy of history);

☑ 4. History as a *process that progresses* in variants: a) the movement "according the ascending line" (Bacon, Condorcet); b) in the variant "increase opportunities for development" (Herder, some trends in philosophy of the XX century, for example, technocratic ones).

☑ 5. *Cyclic process*: a) in the version of "upward flights and falls" (Vico); b) in the version of "fluctuations within certain limits", for example, from peace to wars, from objective to subjective, and others ("The theory of catastrophes" by Cuvier, non-classical philosophy - Spengler, etc.).

It is important to note that *Hegel* convincingly proved that *the notions of progress and regress are correlated*, that progress in certain spheres is accompanied by regression in others and vice versa. Moreover, according to *Hegel*, in the real course of history, one can observe the manifestations of almost all the above-mentioned variants of development: that is, somewhat in history progresses, somewhat regresses, somewhat is cyclically changing, etc. Hegel also has shown that every concrete step in the historical process can be considered as a progress since it is a way to reach some new levels of historical manifestation, but at the same time a regression, because at the same time the possibilities of other possible levels and implementations are cut off. Therefore, we can assume that the Hegelian approach to the movement and direction of history is the freest of one-sidedness, although not

entirely justified; for example, not everyone agrees that history serves only self-expansion and the self-recognition of the Absolute Idea and that such self-knowledge is already embodied in the philosophical system of *Hegel* himself.

The question of the direction of history is closely linked to the question of its *meaning (sense) and possible completion*. Does history have an end (the doctrine of the end of the world is called "*eschatology*")? Does it carry out a certain sense? These questions can hardly give a final and convincing answer. For example, it is logical to assume, based on the knowledge and experience of humankind, that everything that has a beginning has its own end. Confidence in the inevitability of the completion of history transfixes the Christian worldview, the Hegelian philosophy of history, reflections of the philosophy of the Russian "religious Renaissance". But this problem can be interpreted in another way: if a person absorbs the deep potential of being, if his appearance in the world is connected with the output of the being processes to the level of self-realized implementation, it is also logically to assume the possibility of the uncertainly long-term progression of human activity from certain levels of self-realization to the other ones.

An intermediate variant in considering of this issue is the understanding of the historical process as the unity of the interrupted and continuous that is, as an *evolutionary* gradual process, interrupted from time to time by sharp *revolutionary* changes. As a result of such changes in history it takes place the transition to new levels and forms of social life; something is over, dies, but appears something fundamentally new. The periods of such qualitative changes in history people often understand as historical catastrophes, because suddenly is destroyed and disappeared all that they are accustomed to.

In our time the increased interest is given to the question about the possibility of interrupting the history by *grandiose catastrophes of different nature*: something cosmic (such as a possible collision of the Earth with a large asteroid), or social (for example, inter-civilization conflict). In general, such a possibility can't be rejected, but its reality is rather problematical. Historical experience testifies to the understanding of history as the unity of the interrupted and continuous, because the civilization history we know was not interrupted, although in its movement a number of ethnic groups, cultures, civilizations have disappeared, and certain peoples and cultures, having experienced the ascension, have fallen and exist at the mediocre level of self-declaration.

The question about the *meaning (sense)* of history is solved almost automatically if we assume its end: the story is over, and the meaning is outlined. But even in the case of endless of history, one can consider it as the creation of meaning and the accumulation of elements of meaningful constructing of human being.

The following problems are also important for the philosophy of history:

- How do a man and history relate to each other? What is the relation between the outstanding person and the history?
- Is it possible to consider the desires and intentions of people to be the main moving factor of history?
- Are there any laws of history?
- Can we reliably cognize the history, or, vice versa, the interest and the preconceived attitude will always be dominant here, excluding any claims to the cognition of the verity?

It is advisable to discuss these problems on practical lessons in the form of discussions on the basis of self-reliant work of students.

Summary

Each person is included in the complex system of relationships with other people and processes of reality; the very first peculiarity of such a system of communications is its social nature. Social processes provide for certain norms, restrictions and non-biological ordering of human actions. As a result, a number of elements, structures, and institutions arise in society. They are called to ensure the proper functioning of social processes.

The society that exists on the basis of sociality: a) ensures the survival of members of society; b) maintains the stable functioning of the social organization of life; c) cultivates higher spiritual needs and interests of the members of society. Since the first condition for the existence of a society is its relationship with nature, the question of the aspects of these relationships was and will always be important and relevant to society.

The social organization of life is a systemic unity of elements that in general are intended to provide the satisfaction of all the basic human needs of life (material, vital, social, spiritual, creative, etc.). Quite important and complicated for a normal life of a society is its relationship with an individual. Unilateral approaches and solutions are unjustified here, but one should take into account: 1) that the relationship between man and society has historically changed; 2) that in a contemporary society, as a result of a significant complication of social processes, it is the individual who appears as a carrier of social qualities and a source of social creativity, and therefore the specific weigh of an individual in contemporary society is increasing.

The nature and essential features of the historical development of society are considered by the philosophy of history.

Test yourself

1. Explain why social qualities are impossible without natural, and why they can't be reduced to natural ones.

2. Outline the very first functions of the society and explain their content with the help of concrete examples.
3. Explain the meaning of the notions of "social", "socium", "society", and explain their relationship.
4. Give characteristics of the main features of social system constructions; how can we understand the notion "society as a system"?
5. Outline the main components of the spiritual life of society, and give concrete examples of them.
6. Explain how social roles and social status affect man, especially during the period when he is formed as an individual.
7. Describe the main points of the relationship between man and society using the examples from works of art or real life events,
8. Outline the content of the philosophy of history.

HEME 16: CULTURE AND CIVILIZATION

At the end of the XIX century - at the beginning XX century the theme of culture has become one of the most controversial among the world social ideas. The philosophy didn't stay apart of these discussions because the culture is considered by philosophers as the first factor in the formation of man. How is culture connected with man? What is the historical destiny of culture? - Such were the very first questions that philosophy is interested in. Also the problem of the relationship between culture and civilization was added, and it became acute thanks to the radical changes experienced by modern society.



Material layout (the logic of explanation):

- 16.1. Reasons for actualization of the culture question in the late XIX and early XX centuries. The essential features of culture.
- 16.2. The main approaches to the definition of civilization. Initial characteristic features of civilization.
- 16.3. The relationship between culture and civilization and the causes of possible conflicts between them.

Key terms and notions

EUROCENTRISM is a position that recognizes European culture as the only model for all countries and peoples of the world; accordingly as closer the person is to this type of culture, so with the greater right he could claim to be a man.

CULTURE AS "SECOND NATURE" is a characteristic of culture, first used by Cicero, and fixes everything that was created by a man.

ENCULTURATION is the notion of modern cultural studies that defines the processes of learning of cultural values and achievements by the person that is in the process of growing and formation; enculturation complements socialization, emphasizing on the internal, deep mastering of culture.

MULTICULTURITY is the notion of contemporary cultural studies for description of the situation connected with the mutual penetration of different cultures and cultural norms within a certain state or a region of modern humankind, their mutual influences and some erosion of the rigid orientation at the traditional models and norms of a single culture.

"MORPHOLOGY OF CULTURE" is the naming of the cultural conception of Spengler. According to it a certain culture, as a result of manifestations of the integral spirit of a certain people, in all its spheres and branches grows out of a certain single "pro forma", and therefore the discovery of such a primary form allows to enter in the meaning center of culture in all its manifestations.

CIVILIZATION is an important characteristic of society, which simultaneously indicates a certain qualitative state and level of society, the historical age in its development, and the type of organization and streamlining of social life processes; civilization is formed on the basis of the previous cultural achievements of a certain society, but has a slightly different direction than culture.

16.1. Reasons for actualization of the culture question in the late XIX and early XX centuries. The essential features of culture.

Historically, *the theme of culture* in the late XIX - early XX century was one of the most discussed. The term *culture* at certain time became one of the most used. Let us note a number of the most important reasons for this state of affairs:

- ❖ In the second half of the XIX century, due to the intensive development of communications, intensification of international relations, and the growth of the dynamics of social life, completely collapsed the *position of "Eurocentrism"*, which insisted on the fact that the European culture is the most advanced, perfect, exemplary, and therefore all other cultures can be recognized as cultures only according to the measure of their resemblance to the European one. It turned out that there are cultures that are not at all similar to the European one, but are very effective in introducing a person into a social way of life (for example, there were no crimes, suicides, bad habits in certain cultural communities).
- ❖ At the beginning of the XX century for the first time humankind faced with a situation where *the best cultural achievements turned against man*; this refers to those terrible means of destruction of people that arose as a result of scientific and technological progress (machine guns, poisonous gases, military aircraft, tanks, advanced radio communication facilities, etc.). *The First World War* struck all the victims and the horrors connected with the mass deaths of people, but even more terrible was *the Second World War*, in which deliberately was set the task of massively destruction of the civilian population. It was also shocking that German officers who were educated in the best European universities sent masses of innocent people to death. Does the culture have any ability to hold a person at the level of human dignity? If culture is a leading factor in the formation of a person, then why it does not fulfill its most important function?
- ❖ At this same time arose a *non-classical or mass culture* that was quite different from classical culture. Mass culture produces and distributes simplified versions of cultural production, and sometimes it is rather vulgar; avant-garde art, which appears to be the center of mass culture, does not require exquisite skills and artistic education. Why and on what grounding does it relate to culture? The phenomenon of mass culture also highlighted the question of what culture is, what should it be, how it can be understood and evaluated?

These were the very first factors that sharpened the question of culture in mentioned period.

The notion "culture" has a Latin origin; in the initial meaning it denoted "cultivation", "improvement"; in the early use it was primarily connected with the cultivation of land. As far as we know today, approximately in the modern sense this notion was first used by the Roman philosopher and speaker *Cicero* who called philosophy the "culture of spirit".

The thinkers of the European Enlightenment used the term "culture" to fix what distinguishes man and human community from the world of nature. In the early 30-ies of the XX century appeared the term "cultural studies", proposed by the American cultural expert *L. White*, and numerous concepts of culture began to spread. There appeared studies that proposed many new definitions of culture, than appeared *classifications of such definitions*. In general, this situation can be considered methodologically justified, since culture is a phenomenon so complex, multi-elemental and multifaceted that it is simply *impossible to cover all of its basic manifestations in any particular definition*. Therefore, it is necessary not only to offer variants of its definitions, but clearly understand the angles and positions in the approaches to it. This is one of the tasks of the philosophical study of culture, which is sometimes carried out within cultural studies, and sometimes –in the philosophy of culture.

The analysis of numerous approaches to understanding of culture gives grounds for making generalized conclusions about *the essence of culture*.

► *Firstly*, it is useless to deny the *decisive role of culture for the development of man and society*.

► *Secondly*, the multifaceted approaches and definitions of culture *show* the extraordinary *complexity* of the phenomenon of *culture*. Culture in human society is omnipresent, universally manifested. As this phenomenon is extremely complicated it should be seen, recorded, viewed from different positions. Only when we are able to assemble and synthesize such positions we shall have a chance to outline the studied phenomenon fully completely and justified.

► *Thirdly*, culture *denotes something* that is essentially *important in man and for man*, it does not exist and can't exist outside of the human, his activity and inspiration; a human becomes a man only in the context of joining a culture, the inclusion in the process of creation and using of culture. The problem remains to understand why culture can't keep people at the level of humanity, why it isn't only created, valued and preserved, but also is destroyed, abolished, and given to it anti-human orientation. This problem was the most painful when the problems of culture were discussed in the second half of the XX century.

Today, as a rule, there are no debates about the definition of culture. It is considered important to *outline its essential features*. Consequently, we will denote the essential features of culture that their contemporary cultural studies point to the foreground.

→ *First* of all, culture appears as something that has gone through human transformative activity, and this sphere is sometimes defined as *the "second nature", created by man*. According to this feature culture is defined as a world of *artifacts* - artificial things and phenomena that withstands to untouched nature. Accordingly, outside of human activity, we are no longer deal with culture. Emphasizing this first feature, we are faced with a complex system of relations between natural and

artificial (consciously changed), natural and social; these relationships as it is known can to be balanced, but can also be quite conflicting, since throughout the whole history mankind can secure its livelihoods through external interference in the arbitrary flow of natural processes.

The first sign of culture is important, but human intervention in nature can be accidental and can be without making the significant changes in natural processes. When such an intervention is purposeful, its results may also be quite different: a man can seek to satisfy his first vital needs and do not think about the ultimate or long-term consequences of such actions. Human intervention in natural processes can be based on the laws of nature, and may, to a certain extent, neglect them. Finally, a man (and society) can take care about binding and preserving the experience of culture creation in the historic changes of generations, but can treat not very carefully and even negatively. Therefore, in the assessment and comprehension of culture it is necessary to consider not only that culture is a changed nature, but also the character of the done changes, their direction and ways of fulfillment.

The first given feature of culture *is not very functional*: it guides us in the study of culture to address such an array of phenomena and processes that we shall never be able to fix because those that the man touched by his actions, appears in fact limitless. Consequently, the first feature of culture is its essential feature, but it is too broad.

→Researchers of culture have come to conclusion that in studying of culture it is not necessary to record all the objects of human activity. It is more important to identify and explore *the ways of their creation (the second feature of culture)* because *technology, methods with the help which cultural phenomena are created*, appear to be the key to better comprehension of them. In addition, when we turn to the ways of cultural activities, we get the opportunity to evaluate the phenomena of culture according to the level of development: for example, in the presence of modern steel casting technologies, its production in primitive melting furnaces is an uncultured phenomenon. The most important significance of this feature is that precisely the modes of human activity allows us to master the processes of cultural creation, to bring people to activity connected with creation of culture, to transmit the cultural achievements from generation to generation, from person to person, from society to society. Therefore, some cultural experts consider that precisely the ways of cultural creation are the decisive feature of culture as a living social-historical process.

But the second feature of culture can't complete the consideration of its essential characteristics: the fact is that the best technologies can be used not only to reveal the internal capabilities of a man and its positive affirmation in the human way of being, but also for destruction both man and culture.

→Therefore, it is necessary to add the following feature of culture: *culture is a combination of human socio-historical and cultural values*. That means culture exists in outlines of that what acquires for man an existential significance, beyond

which a man can't consider himself and his livelihoods as full of meaning and content ones.

The most important thing in this is that cultural phenomena are introducing a person into the world, connected with *spirituality*: in all the works of culture, in everything related to it, there is a gleam of spiritual inspiration, insight, struggle, aspiration. Outside the consciousness, the transformation of nature into culture can't take place; outside of spirituality that what is given to a person in a culture or in nature, can't acquire value content. It is clear that the value aspect of culture is so important that some cultural experts believe that only it allows making a clear distinction between the phenomena of culture and nature. It is on the base of this feature that in society unfolds a struggle between the old and the new, between conservative and innovative trends, between true culture and pseudo-culture, between culture and anti-culture, humanistic culture and human-hatred culture, etc.

→The next feature of culture can be formulated as follows: to culture, to its real achievements can be referred **only that created by people in what the deep qualities and human possibilities were manifested with the maximum degree of completeness, perfection and expressiveness**. It is already a question of the withdrawal of human activity and of man himself to a higher, absolute limit of their capabilities both of intellectual and of material-activity ones. If such features of culture, as the way of cultural creation and a set of values, allow cultural comparisons to be made, then according to this feature, culture is no longer subjected to any comparison and assessment, including in terms of progress or regress. When we are speaking about the maximum full expression of human capabilities, it means that it is impossible to supplement or reduce such completeness. So, if a cultural phenomenon fixes the maximum possible at the given moment and under given circumstances, then all such achievements appear to be as maximum possible and incomparable. In the perspective of this feature, we can understand why no reestablishment or restoration of lost or destroyed cultural monuments can ever compensate for real cultural losses; in the best case, they can contribute to the actualization of cultural-historical memory, to be didactic, however - only models or moulds of actual cultural works.

Representatives of certain cultures may think that producing in their native culture is more advanced and perfect in comparison with other manufactured articles. However, another culture expresses other properties and manifestations of man, and if it expresses them brightly and clearly, perfectly and uniquely, it appears self-sufficient and self-valued.

Completed, perfect character of cultural phenomena has great significance for bringing man to culture and to the processes of cultural development. Something indistinct and mediocre isn't able to awaken a person's creative inspiration, to inspire his desire to create; but extremely bright, perfect works perform such a stimulating

function, as a result of which a person is awoken to cultural life and cultural activities not by external stimuli, but by his own essential forces. Creating masterpieces of culture, a person in a vivid form learns about his own features, characteristics, possibilities.

→Thus, on the base of the essential features of culture, its phenomena and works can be compared, but at the same time they are not subject to comparison, since they perfectly certify certain unique human manifestations. Consequently, in the interactions of different cultures there is something that introduces them in the relation of similarity and something that in all relations remains self-sufficient and absolute. And this is a condition of high-quality communications. The next very important feature of culture is its *communicative* character, its *dialogism*: no culture can either arise or develop without the presence of internal and external links and dialogues. Culture lives only in the networks of living interactions between people, ethnic groups and social institutions.

→Another feature of culture that follows from the previous one is its *sociality*: culture and cultural activities only then have the chance to establish themselves, to survive and to influence the real processes of life when it is socially legalized. Otherwise, culture, at best, will appear as separate acts by some strange persons, originals. If cultural phenomena are not provided with a legalized social status, they can simply be destroyed, degraded and ruined. Therefore, it is necessary to add to the analysis of culture another essential feature: the culture also includes ways of preserving, distribution and using of cultural achievements. It is clear that outside of this a normal cultural-historical process is impossible. The use of culture must also be cultural. But there are many problems in this area in modern society. On the one hand, all of this – the safe keeping, use, distribution of cultural values – appears economically very burdensome, and on the other hand, it is not always possible to determine reliably what exactly of a modern social process is worth to highlight as cultural achievements, to preserve and to use properly. The problem of preservation of cultural values was highlighted by UNESCO (UN humanitarian unit) as one of the global problems of modern civilization.

→Besides all, not only scientists but also common people often understand the culture as *human habits, systems of established norms of ordered human behavior, the special organization of the human way of life*. It is assumed that all this goes beyond simple adaptive reactions to reality in order to preserve life. Consequently, *culture arises in the form of structures or matrices of human behavior*, and this characteristic of culture can also be regarded as its feature. Especially this characteristic of culture must finally show us how cultural norms, values, stereotypes and achievements have received an organic embodiment in the human way of life. Careful following to cultural standards can be formal, deprived of real value, while deviations from standards can carry live and justified pursuits and have cultural value. Cultural behavior is a complex process of establishing rules and regulations, as

well as the departure from them, their violation. It's impossible always justifiably judge what kind of violation it is: the desire to put life above the culture, or arbitrariness, which can't assess the importance of cultural norms. This uncertainty makes the modern process of cultural behavior alive, tense and contradictory.

Significant features of culture derive its analysis to those forms in which values and meanings are represented in culture. In cultural studies it has been concluded that *the main carriers of the cultural content are symbols, ideals, models and archetypal images.*

If we want to get know the certain culture in the first approximation, we would have to get acquainted with its very first symbols, ideals, and life patterns. It is noted that for an outside person they usually do not mean the same thing as for the carrier of a given culture or cultural tradition. That is why culture needs dialogue, intercultural communication, because in culture and through culture are manifested, constituted and receive social fixation the essential characteristics of man. If a person renounces his human status as a result of the pressure from the political forces, then this shows only one thing: that cultural factors, as they are factors of the spiritual character, are much more complex and clearly not violent, can't act so clearly and on such a mass scale, how material and power factors operate.

16.2. The most common approaches to the definition of civilization. Initial characteristic features of civilization.

In the contemporary language, and not only in humanities and sociology, the terms "culture" and "civilization" are among the most used. These terms and the terms derived from them are often used synonymously: we say "cultural", but we can say at the same time "civilized". This situation tells us that these phenomena are very closely connected. Indeed, the likeness of these terms is that they fix the phenomena from the one sphere of reality: both culture and civilization characterize the processes of social life.

But scholars have found that the connection between culture and civilization is quite controversial.

In order to clarify more about the differences between culture and civilization, about why they can enter not only in a coordinated, but also in tense and conflict relations, *we turn to the notion of "civilization".*

Contemporary interpretation of the meaning of the term "civilization" can be reduced to three main ones:

- ☑ 1) civilization is a *qualitatively high status* of the socio-historical process;
- ☑ 2) civilization is a *characteristic of a well-organized social life*;
- ☑ 3) civilization is first and foremost a *technological and pragmatic phenomenon* in contrast to culture as a spiritual and creative phenomenon.

Nowadays, thanks to the entrance of humankind to a new level of international integration, with the spread of tendencies to the globalization of social phenomena

and processes, the question about the essence of civilization, its features, its influence over society and man is particularly urgent. Mankind becomes obviously more and more technologic, actively involves in the informational ways of its life organizing and in the technological revolution. And this means that civilization processes are beginning to dominate in modern society. *What does this turn of history prepare for mankind? Is it possible to predict its most important consequences and, if possible, avoid the most dangerous ones?* - To answer this question it is necessary to turn to the examination of the civilization essential features during the human history.

The term "civitas" has a Latin origin; he was widely used in ancient times. However, the word "civilization" deriving from it became of value only in the XVII and XVIII centuries. Since the publication in 1530 of Erasmus of Rotterdam "On the Decency of Child's Behavior", it has been used to describe the behavior that is appropriate in the cultural human environment. Thus, civilization arose as a certain social quality, stipulated by social development.

Certain theoretical considerations, that were connected precisely with such understanding of civilization, were brought up by American sociologist and cultural scientist **Morgan**.

In his book "Primitive society: the study of the progress of mankind from a wild state to barbaric and from barbaric to civilization" (1877), he wrote: "... The development of human culture was going everywhere almost the in same way ... The beginnings of the very first institutions and technical arts have evolved already at a time when people were still savages. The experience of the following periods of barbarism and civilization was directed at a fairly significant extent to the development of these initial concepts ... The period (of savagery) begins with the state of childhood and ends with the consumption of fish and the use of fire, the invention of bow and pottery art ... The use of pottery art ... is an exact indication for establishing the boundary between savage and barbarism ... Domesticating of wild animals in the eastern hemisphere, cultivation of plants by irrigation in the western, as well as the use of unbuilt bricks and stones for the building of houses – is the middle stage of barbarism ... The processing of iron, the invention of the sound alphabet and the use of the type for literary works - this is the beginning of civilization ...".

Trying to outline the features of civilized life, Morgan noted that *the use of the writing appears to be the very first and most sure sign of civilization.*

To its manifestations he also counted: *the emergence of cities, the widespread use of metals, monogamous families, rather complicated technical achievements (such as shipbuilding, military technology), the legal status of private property, public forms of social ruling (public social*

organs), *mythology, various practical knowledge, complex forms of organization of common people's lives*. It should also be said that Morgan tried to distinguish ancient (first) civilizations from modern civilization, which is based on scientific knowledge and technical achievements, is characterized by a high level of culture, religious freedom, democratic rights and legal regulation of international relations.

Modern science recognizes not all assertions of *Morgan*; according to many modern scholars (especially those who deal with archaeological investigations) *Morgan's* statements are not supported by indisputable facts, but appear to be somewhat simplistic idealizations of real historical processes. At the same time, his *division of ancient history into the periods of savagery, barbarism and civilization*, although with certain critical remarks, is widely used.

☑ Interest to civilization as a phenomenon and to discovering of its content as a notion was especially increased in the XX century. A rather resonant and largely prophetic was *Spengler's* book "The Decline of the West", in which *civilization was viewed as a tragic but inevitable page in the development of any culture*. Having exhausted internal potencies for self-expression and creativity, culture begins to conserve, lose flexibility and dynamism, seek not for self-expression, but for the effect, mass character. All this is manifested as the symptoms of civilization, which, in the end, denotes the decline and the death of culture.

☑ The thesis of *Spengler* about the extremely negative character of civilization sounded unexpectedly and did not receive general recognition. The American cultural anthropologist *Alfred Kroeber* believed that any civilization could be comprehended only as complex systems consisting of *language, art, religion, science, ethics, etc.* Such a research methodology made it possible to apply methods of quantitative assessments to the analysis of civilizations, which, at the end allowed see different characteristics of dynamics, state, etc. in various elements of civilization. *Kroeber's* approach allowed combine *theoretical constructions with empirical research*. Consequently, in the most indicative for the XX century concepts civilization is presented as a socio-historical and cultural entity.

In our opinion, to those *features of civilization* that are not in doubt for most researchers, can be ascribed next:

- civilization is a *certain type of organization and streamlining of social life*, the bearer of which are certain ethnic communities living and operating within certain territories;
- civilization expects the existence of a *sufficiently high level of culture*, the developed specialization of social activities, the existence of a recognized system of value orientations for society's members;
- civilization is based on *complex technologies of productive activity*, provides for the existence of a developed set of super-vital needs, in particular such as spiritual needs, needs for efficiency, leisure, comfort;

- civilization is driven by the need to *increase the efficiency of human activity*, in building up the achievements, in reaching the conveniences and *comfort of life*;
- finally, to civilizations are inherent the justified by experience *forms of preservation, enhancement and transfer of historical experience of social life activity*.

16.3 The relationship between culture and civilization, and the causes of possible conflicts between them.

An analysis of the relationship between culture and civilization includes the question about *the aspects of their identity and non-identity*. There are a number of quite authoritative modern philosophical and cultural study researchers, who seek to prove the identity of culture and civilization.

For example, *S. Huntington* wrote: "... Civilization denotes cultural integrity everywhere except Germany. German thinkers of the XIX century held a clear line between the notions of "civilization", which included technique, technology and material factors, and "culture", which contained in the content values, ideals and higher intellectual, artistic and moral qualities of society. This division is still adopted in Germany, but nowhere else".

However, these notions have a different historical trajectory of manifestations: the term "culture" has somehow been used since the Roman philosophy, and the term "civilization" appears much later and in a slightly different term "culture" meaning. It is hardly possible to deny the significance of the influence of the progress of knowledge and technologies on the processes of cultural development, but hardly anyone can take the courage to assert that they determine the spiritual state of society, its commitment to moral values, the ideals of creative self-denying, the desire for creative self-realization.

At the same time, *civilization undoubtedly involves complex and high technology*, effective methods of production, preservation, and transfer of knowledge, a certain cultivation of conveniences and comfort. Again, let's pay attention to the fact that a certain correlation between the named parts of real human social life is indisputable, but there is no direct identity. In the end, it can be argued that *culture involves the maximal appearance of the spiritual potential of a man* without regard to any predetermined scale.

Creators of culture often appear to be anxious people, ready to risk by themselves, by prestige, and by the efficiency of life. Therefore, it is unlikely that most of them will mark the equality between life comfort, efficiency, and creativity, creative dedication.

Consequently, *culture and civilization are distinguished on the basis of next differences:*

- in the *subjects* of their creating;
- in the *sources and aspirations* of cultural and civilization activities;
- in *relation* of culture and civilization to *knowledge, technology and information*.

Spiritual acquirements, enlightenment, self-revelation, and realization of the transcendent values are the first and indispensable condition for the creation of culture. However, a man lives not only by spiritual interests; he is a real material and physical thing among other things, he is a living organism, has material, physical, living needs, needs for leisure, rest, hygiene, environmental conditions of life, etc. All this is not the direct and first object of the aspirations for the creators of culture, but beyond all this normal human life is impossible, and, therefore, it is unlikely that normal cultural activity also will be possible. *The social space of human life activity is created by civilization processes and creative flashes of the human spirit are embodied in culture.*

Civilized life assisted to the emergence of such needs that far exceeded from the limits of not only individual needs but also the needs of certain genera. These were the needs:

- ▶ 1) in specialization according to types of activity;
- ▶ 2) in the creation of public and state organs and premises;
- ▶ 3) in guaranteeing the security of society;
- ▶ 4) in accumulation, preservation and historical transmission of social knowledge and social experience;
- ▶ 5) in the interest to improvement of all forms of social life;
- ▶ 6) in creation of the forms of social consolidation, etc.

Social forms, norms, standards, maximum provision for the optimal functioning of material-physical, organic and social components of human life - these are the very first directions and historical tasks of the civilization process. Taking to consideration the above-described realities of human existence it is hardly possible to deny that it is the civilized life that is truly worthy for man and that the desire to establish and develop civilized forms of life is one of the first tasks for the social organization of society.

The greatest acuteness to the problem of the correlation between culture and civilization was given by *Spengler*.

Berdyayev interpreted his thoughts in next way: civilization and culture are incompatible and the development of civilization distorts and destroys culture. In particular, he wrote: "In every culture, after blowing, complication and daintiness, the exhaustion of creative forces, the separation and extinction of the creative spirit begins. The whole direction of culture is changing. It is directed to the practical realization of power, to the practical organization of

life in the direction of increasing its expansion along the surface of the earth. The intense will to life itself is born, to the practice of life, to the power of life, to the enjoyment of life, to domination over life. And this over-intense will to life destroys culture, carries the death of culture ... There's a something like opposite between culture and life. All achievements of culture are symbolic, and not realistic. But civilization is trying to effectuate life ... Culture is connected with the cult, it develops from the religious cult, is the result of the differentiation of the cult, the expanding of its content ... Civilization is the transition from culture, from contemplation, from the creation of values to the life itself, to the search for life, to self-giving to rapid flow, to organization of life, to bewitching by life ... ".

It should be noted that these differences *do not doom* culture and civilization to the inevitable conflict, but they do not automatically ensure their harmonization. Finally, the situation depends on the concrete state of affairs, on the peculiarities of the historical development in those or another region. If culture will be evaluated according to the criterion of profitableness, then it will certainly be doomed to serve the needs of civilized life, but not open new horizons of human spirituality and subjectivity. Proceeding from the tasks of civilization, it can be unambiguously asserted: subordination of culture to civilization needs means the subordination of spiritual impulses to material needs for efficiency and comfort.

Thus, *the real differences between culture and civilization cause the ambiguity and complexity of their interaction*. The most justifiable approach to the regulation of such interaction involves taking into account the special essence of both, and also the search for forms and methods for their harmonization, mutual stimulation and maximal exposure of their capabilities in the processes of human life. On the contrary, neglect of their peculiarities threatens with deformations of both cultural and civilization processes. For example, in our time, the great number of the works of the so-called "mass culture" obviously adapt to the primitive tastes of the public, aimed primarily and mainly at profits. The same can be observed in the field of cinema art, drama, literature. Often artists are doomed to exhaustion, devastation, and even early death as a result of the merciless exploitation of their talent. All these are manifestations of the negative impact of civilization on culture.

Of course, it is possible to cite the opposite examples, because precisely thanks to the civilization achievement, cultural masterpieces are better preserved, many people are able to participate in their apprehending and study, the opportunity to engage in the processes of creation of culture.

Summary

From the discussed material, we can draw the following conclusions: in their essence culture and civilization are: a) different manifestations of the output of human social history at a sufficiently high level of its functioning; b) different parts of a single process of historical functioning of social in its nature human life activity; c) the implementation of various important human and social needs. They do not coincide with each other because they have different sources and factors of formation, different subjects of creation, different directions and a different attitude to knowledge, technique, and technology. In their interaction, they are called to stimulate and reinforce each other, but due to their differences, they can enter into rather tangible contradictions and even conflicts between themselves.

Test yourself

1. Outline the most important reasons that caused the question about the essence of culture in the late XIX and early XX centuries.
2. Why it is difficult to give the definition of culture's essence? What ways for overcoming of these complexities are found in modern cultural studies and philosophy of culture?
3. List the essential features of culture, detail their content and meaning for understanding of the phenomenon of culture as a whole.
4. Explain the significance of ways of preserving and distributing cultural achievements for the functioning of culture.
5. Explain why quite often the definition of culture is reduced to denote it as a set of spiritual and material values.
6. Explain how fundamentally civilization differs from culture.
7. Give concrete examples of manifested conflicts between culture and civilization.
8. Try to articulate and ground your understanding of the basic definitions of civilization.
9. Try to argue which variant of the relationship between culture and civilization would be optimal for them.

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