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ODESA NATIONAL MEDICAL UNIVERSITY

Faculty medical

Department of Philosophy, Bioethics and Foreign Languages

CONFIRM

Vice-Rector for scientific and pedagogical work
_____ **Eduard BURYACHKIVSKY**

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Methodical recommendations

FOR LECTURES

Faculty, year of study medical, 1

Educational discipline: Philosophy and academic integrity

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Head of the department



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Lecture № 1

Topic:

Philosophy as a worldview. Specifics of the philosophical knowledge

Relevance: Humanitarian education is one of the most important components of university education in general. It has not lost its relevance today, because knowledge of foreign languages, sufficient general erudition, ability to think critically are the characteristic features of the intellectuals at all times. Philosophy as a way of thinking on the most important, fundamental issues will be relevant as long as humanity is, and philosophy as a discipline - as long as society will require creative people with open-minded and deep thinking. It is not a secret that students mostly plunge into the world of philosophy for the first time, in addition, many of them have the biased attitude on this field of knowledge (philosophy is something unnecessary, because no one understands it). So introductory lecture is relevant not only from a position of acquaintance with the subject and functions of the discipline, but as the first step in overcoming the initial psychological rejection of students.

Purpose: formulation of the subject matter of philosophy in relation to the subject matters of different sciences. Delineation of the basic branches of philosophy and its function in culture.

Main concepts: object of study, subject matter, agent-subject, natural sciences, social sciences, humanities, formal sciences, ontology, epistemology, logic, methodology, axiology ethics, critical function, cognitive function, worldview function, dialogical function.

Plan and structure of the lecture:

Preparatory stage

Defining educational objectives.

Providing positive motivation.

Main Stage

Presentation of lectures. Plan: The concept of ideology Historical types of structure and outlook Life outlook Mythological worldview, its basic characteristics. Religious worldview. Analysis of comparative mythology and religion. Philosophy as the system of philosophical knowledge about the world and man. The place of philosophy in the culture. The scientific outlook. Connection of philosophy and science. The subject of philosophy. Philosophy as an academic discipline.

Final stage

The summary of lecture, general conclusions The answers of the lecturer to probable questions

The tasks for the students' self-preparation

Content of the lecture:

World outlook is a necessary component of human consciousness and cognition. It's not just one element in a number of others, but it's their complex interaction. Diverse knowledge, beliefs, thoughts, feelings, aspirations, hopes, Conjoining in outlook, they are represented as more or less complete understanding of the human world and themselves. Outlook is an integrated education. It consists of generalized knowledge, which are daily or life-practical, professional, scientific and they play an important role in it. The more solid stock of knowledge is in one or another age, in one or another nation or an individual personality, the more serious resistance can appropriate outlook receive. Naive, ignorant minds not possess by sufficient means for a clear, coherent, rational justification of their views, often referring to the fantastic flames and customs.

The degree of cognitive saturation, validity, well-thought, the internal consistency of this or that ideology may be different. Knowledge never fills the whole field of vision. In addition to knowledge about the world (including peace and human) outlook comprehends also the whole structure of human life, expressed some system of values (an idea of good and evil, etc.), arranged "images" of the past and "projects" of the future, obtain the approval (conviction) these or other lifestyle behaviors. Software life, action-oriented actions are under the two "pillars": the knowledge and values. Knowledge driven by the desire for truth - objectively comprehensible real peace. Value consciousness stuff: it embodies a special relevance to people that everything happens according to their goals, needs, interests, or that another understanding of the meaning of life. In value consciousness emerging ethical, aesthetic (and in general outlook) ideals. The most important concepts with which ever contacted the value consciousness, were the notion of good and evil, beauty and ugliness. In relation to the norms, ideals are evaluating - determining the value of what is happening. The system of values plays a very important role in individual and group, social outlook. For all their diversity of values and cognitive development of ways of peace in human minds, lives, actions must somehow be balanced, aligned in accord. Be achieved also strained the unity of the other components, aspects, levels of vision: feelings and mind, understanding and action, faith and doubt, the theoretical and practical experience of people understanding the past and vision for the future. Their ratio, the combination, synthesis is a difficult and painful spiritual and practical work, designed to provide connection and integration of the human experience, the whole system of orientations.

World vision is a comprehensive form of consciousness, which covers most different "layers" of human experience it can extend the narrow framework of everyday life, a specific place and time to match this person with other people, including those that were still live then. In the worldview of accumulated experience determine the semantic foundations of human life, all the new generation of people involved in the spiritual world ancestors, grandparents, parents, contemporaries, something, cherish, from something resolutely refusing. Thus, world outlook is a set of opinions, evaluations, the principles that define the broadest vision, understanding of the world. The life of people in society has a historical character. Then slowly, or accelerated, intensively change in time, all components of the socio-historical process: the technical means and the nature of labor relations between the people and most people, their thoughts, feelings and interests. Vision of human communities, social groups, people also tend to historic changes. It actively catches big and small, obvious and hidden processes of social change. Speaking of the outlook in the big social-historical scale, with a view prevailing in this or that stage of history extremely common belief, the knowledge of the principles, ideals and norms of life, that distinguishes the general features of the intellectual, emotional, spiritual mood of a particular era. In reality the outlook is formed in the minds of individuals and used by persons and social groups as determinants of life, the general belief. It means that, besides the typical, total features, the outlook of each era lives and acts in many group and individual options.

Strictly speaking, every individual or social group singled out for this or that criterion (for example, class origin, social status, educational level, profession, commitment to any religion, and others). Everybody has its own, not at all coincident with other and sometimes very broadest view of the world that much different from them, and vital program. Vision - is tough, synthetic, integral formation of social and individual consciousness. Essential for its characteristics is proportional to the presence of different components - knowledge, beliefs, attitudes, aspirations, hopes, values, norms, ideals, etc.

The structure of ideology can be distinguished four main components:

- 1) educational component. Based on generalized knowledge - everyday, professional, scientific, etc. It represents a concrete scientific picture of the universal world, the system and sum of the results of individual and social knowledge, styles of thinking of this or that community, nation or era.
- 2) the value-standard components. Includes values, ideals, convictions, beliefs, norms, policy actions, etc. One of the primary purposes of ideology is not only that a person is based on some

technical knowledge but also its possibility to follow certain social controls. Value is a property of any object, phenomenon to satisfy needs, desires of people. The system of property rights are an idea of good and evil, happiness and misery, the purpose and meaning of life. For example: life - the main value of rights, human security - is also a great value, etc. Value related to the human world and himself formed a hierarchy of values, which are located on top of some kind of absolute values recorded in different social ideals. The result of sustained human evaluation of their relations with others, are social norms: moral, religious, legal, etc. governing daily life as an individual and the whole society. They have to a greater extent than the values are present as an order, the requirement of act a certain way. Standards is the tool that brings together values of man with his practical conduct.

3) emotional and volitional components. In order to implement knowledge, values and norms in practical deeds and actions it's necessary a volitional-emotional development, transformation of personal views, convictions, beliefs, and develop a mental attitude on readiness to act. The formation of this installation is an emotional and volitional component of the philosophical outlook.

4) practical component. Vision - is not just a generalization of the knowledge, values, belief systems, as a real commitment to a particular type of human behavior in specific circumstances. Without the practical component of the outlook would get an extremely abstract, diverting nature. Even if the outlook directs a person not to participate in life, not effective, but the contemplative position, it designs and promotes a certain type of behavior.

Based on the foregoing, the outlook can be defined as a set of opinions, evaluations, norms and attitudes that determine the relation of man to the world and serve as landmarks and drive his behavior. The nature of the formation and functioning of the method can provide vital practical and theoretical-practical level of outlook. This level is spontaneous and based on common sense, and extensive everyday experience. This level of vision is sometimes called life philosophy. This is the most important field operation of outlook. Since it is at this level it is included in the social and individual interaction vast majority of people. Vital practical outlook extremely patchy, because of heterogeneous nature of education and upbringing of his medium. In forming this level outlook significant impact do national and religious traditions, level of education of intellectual and spiritual culture, the nature of professional activities and much more.

Life-outlook includes practical skills, customs and traditions passed down from generation to generation, and known experience of each particular individual. It helps a person to navigate in difficult circumstances, however, it should be noted that this level of vision is different deep thoughtfulness, systematic, validity. In it are often internal contradictions, prejudices resistant.

These deficiencies overcome on another, higher level of outlook, which is theoretical in nature. This level of resolve the outlook problem is not only scientific but philosophical one. Unlike all other forms and types of outlooks, philosophy claims the validity of theoretical content, ways to achieve generalized knowledge about the reality and the norms, values and ideals that define the goals, means and character of people. Philosopher, in a literal sense, is not only the creator of philosophical systems. He sees his task to make the subject of theoretical analysis of ideology the subject of special study. The ratio of life-practical and theoretical levels of vision to a certain extent can be built and in historical sequence. In this case, we can say that the vital and practical outlook finds its generalized expression in mythology and religion. This means that the mythology and religion can be seen as forerunners of philosophy.

Historically, the first form of outlook was mythology. It occurs at an early stage of social development. At that time mankind in the form of myths, stories ie, transfer, attempted to respond to such global issues as the origin of the universe as a whole, the most important phenomena of nature, animals and people. Much of cosmological myths were devoted to the devices of the nature. However, much attention was paid to myths in different stages of life, the mystery of birth and death, all kinds of tests that lie in wait for someone in his life. A special

place is occupied by myths about reaching people: taking of fire, invention of crafts, of agriculture, domestication of wild animals. Renowned British ethnographer Boris Malinovsky pointed out that the myth as it existed in the primitive community, which is in its primitive form of living - is not a history that is told and the reality in which they live. This is not intellectual exercises or artistic creativity and practical guide to action of the original team. Objectives of the myth is not to give the man some knowledge or explanation. The myth serves to justify certain social settings, to authorize a certain type of beliefs and behavior. During the rule of mythological thinking there have not yet encountered the need to obtain special knowledge.

Thus, the myth - is not the primary form of knowledge, but a special kind of outlook, a specific figure syncretic understanding of phenomena and collective life. Myth as the earliest form of human culture united the rudiments of knowledge, religious beliefs, ethical, aesthetic and emotional rating situation. If you can talk about the myth of knowledge, the word "knowledge" here is not the traditional sense of getting knowledge, and world-view, feeling the flesh (so we use this term in terms of the "heart is evident", "to know the woman," and so Dr.). For primitive man as it was impossible to explain the difference between knowledge and ignorance. Here knowledge there was not something objective different from inner world. In the initial consciousness thought should coincide with experienced, with what has done. In mythology, a man dissolves in nature, merges with it as its integral parts. The basic principle of decision of outlook questions in mythology was genetic one. Explanation on the fundamental principle of world, the origin of natural and social phenomena was limited by stories about who gave birth to whom.

Myth usually combines two aspects - Diachronic (the story of the past) and synchronic (explaining the present and future). Thus, through myth the past was linked with the future, and it provided a spiritual link of generations. The content of myth of primitive man is very real and deserves absolute trust. Mythology plays a huge role in people's lives in the early stages of their development. Myths endorsed adopted in this society value system, supported and sanctioned certain standards of conduct. In this sense they were an important stabilizer of social life. This is not limited to the stabilizing role of mythology. The main significance of the myths is that they establish peace and harmony between man, nature and society, society and individuals and thus ensure the internal agreement of human life. At the early stage of human history, mythology was not only ideological form. In the same period and there was religion.

First of all, it should be noted that the idea embodied in the myths are closely interlaced with the rites, served the subject of faith. In primitive society mythology was in close interaction with religion. However, it would be wrong to say unequivocally that they were inseparable. Mythology is separate from religion as separate, relatively independent forms of social consciousness. But in the early stages of development of society mythology and religion were a coherent whole. From the point of view of content mythology and religion are inseparable. We can not say that some myths are "religious" and others - "mythological". But religion has its own specifics. And this specificity is not a special type of outlook structures (such as those in which world prevails separation of natural and supernatural), and no special treatment to these outlook structures (the ratio of the faith). Separation of world on two levels is the characteristic of the mythology of a high stage of development, and attitude of faith as an integral part of the mythological consciousness. The specifics of religion is stipulated that the basic element of religion is a cult system, that system of ritual actions aimed at establishing relationships with certain supernatural. And because every religious myth is the extent to which it is included in the cult system acts as its content side.

Outlook design, included in cult system, acquire the character of dogma. And it adds a special spiritual vision and practical nature. Outlook design is the basis of formal regulation and regulation, improvement and preservation of character, customs and traditions. With ritual religion cultivates a sense of human love, kindness, tolerance, compassion, mercy, justice, etc., giving them special value, associating their presence with a sacred, supernatural.

The main function of religion is to help people overcome the historically changing,

fleeting, the relative aspects of life and to glorify the man to something absolute, eternal. Saying by philosophical language, religion, called "to root" man in the transcendent. In the spiritual and moral sphere, it manifests itself in adding norms, values and ideals of the nature of absolute, consistent, independent of the conditions of space-time coordinates of human existence, social institutions, etc. Thus, religion gives meaning and knowledge, and therefore, stability and human life, helping him cope with life's difficulties.

So, mythical-religious worldview wore spiritual practical nature. Historical features of the outlook associated with low development of human reality, its reliance on unknown force of nature and social development, as well as the insufficient development of its educational system. In these conditions, outlook design entered into the social and individual interaction in the form of images and symbols. As far as human development, the establishment of certain human factors, improving the cognitive apparatus of an opportunity to shape the development of new philosophical problems. This form is not only a spiritual and practical but theoretical. Replace the image and character comes Logos - the mind. Philosophy emerges as an attempt to solve the basic problems of outlook by means of mind, that thinking based on concepts and ideas that communicate with each other on certain laws of logic. Unlike the religious worldview, with its overwhelming focus on issues related to human forces, and superior to his creatures, the philosophy made to the forefront the intellectual aspects of philosophy, reflected in increasing public understanding of the world and people from a position of knowledge.

First, the historical arena of the philosophy was the search of world wisdom. The term "philosophy" is translated from Greek means love of wisdom (phil - love, sophia - wisdom). The word "philosopher" firstly used Greek mathematician and philosopher Pythagoras against people who aspire to the intellectual knowledge and the right way of life. Interpretation and consolidation in the European culture of life "philosophy" associated with the name of Plato. Initial concept of "philosophy" was used in the broad sense. In fact, the term is meant a set of theoretical knowledge accumulated by mankind. It should be noted that the knowledge of ancient people called the philosophy of covering not only the practical observations and conclusions rudiments of science, but reflections of the people of the world and about themselves, about the meaning and purpose of human existence. The value of wisdom was seen in the fact that she allowed to make practical decisions served guidance of human behavior and lifestyle. As we see the emergence of philosophy meant the emergence of special spiritual settings - finding harmony of knowledge about the world with the life experiences of people with their beliefs, ideals, hopes.

Philosophy inherited from the mythology and religion their world-view character, their outlook scheme, and the whole set of questions about the origin of world in general, its structure, the origin of man and his position in the world, etc. It also inherited the entire amount of positive knowledge that humanity has accumulated over the millennia. However, solving outlook problems from different points of view, namely, from the position of a rational evaluation, from the position of reason. Therefore we can say that philosophy is a theoretically formulated worldview. Philosophy is a worldview, a system of general theoretical view of the world as a whole and a person in it, find out different forms of human relationship to the world of man to man. Thus, drifting philosophy to philosophical forms of human culture, we emphasize one of its essential features. Philosophy is a theoretical level outlook. So the outlook in philosophy stands in the form of knowledge and has systematic, ordered nature. And this makes much closer philosophy and science.

Philosophy is the most mature form (type historic) outlook, which is a form of settlement of questions: What is man? What a world, which has fostered the principles of man's relationship to the world? Significant difference of philosophy from the other two types of outlook is that it as a fundamental ability of human ability to self-face (reflection). In this regard, a specific feature of philosophy rightly sees that it is a form of theoretical solution of philosophical problems. By the way of its existence, philosophy is primarily a mean of fixing the form and existence of deep meanings of life. First, it refers to the aspirations of freedom, which is

considered by many European thinkers as the semantic core of human nature itself. Philosophy has always tried in one way or another serve as the release of rights or the power of superstition and ignorance, or fear of death, or slavery own instincts and bodily trains. Free and impartial mind, free good will, freely, in its unconstraint human feelings, free from fanaticism faith - that's what always asserted in person philosophy throughout its history. One of the common false stereotypes about the nature of philosophical knowledge is approaching and its identification with science. In order to understand the unique philosophical vision of the world must focus on the manifestation of differences in science and philosophy common to them, focus on general knowledge. Panda it as a general interest in pure form, by itself, without regard to human assessments and interest. As for philosophy, it must take into account human interest in the results of cognitive effort that is based on general know hopes, beliefs and purposes of man.

So, we have found out, that philosophy is a theoretical form of manifestation and affirmation of ideology and at the same time its theoretical study and improvement. This essential similarity of the worldview and philosophy entails that philosophy can not play in his sense outlook problems posed by the fundamental contradictions of human existence. And most importantly - the necessary connectivity to the world of man, not opportunity for people to exist beyond the attitude to the world. So, and philosophy, especially focused on investigations of human existence is related to lay "person - the world" as the source link their thoughtful constructions.

Back in school we learn that our knowledge is based on theses, which are perceived as obvious and do not require proof. In geometry, they are called axioms, and in other subjects they enjoy, even without specifically highlighting them. It would seem why to explain what number, light, life are. It is also well known. Today in the higher mathematics course you study the infinitely small, without any consideration to what is infinity. And if the mathematics still do without a strict definition! numbers, and biology - no generally accepted definition of life, it is not surprising that in our daily lives, constantly feeling and knowing that we live in a world we hardly think about the fact that there is a covenant world. When thinking philosophically, we did not get along without. So think. First, let us help with puzzles. The word "world" together with such words as "light," "holy," "your". All of them come from the word "their", "your". Research famous historian B.F. Porshnyev indicate that the division of all existing "your" and "alien" reaches old times. Perhaps this first form of understanding the man himself in the world. To our ancient ancestors, "their" was immeasurably low before all strangers. But this "his" was sufficient, provided that the "alien" is not coming arranged in this area of limitless life. Because such a large (sometimes magic) value attached to the fence, various belts, necklaces, bracelets, etc.. So, and our ties or other jewelry, including wedding rings and here - all this mention of the magical role of various characters 'development' existence. Protections or taken under the protection of magical power has become "our" sort of clothing - the real world. Even in ancient culture, with its advanced science and Philosophy limit was perceived as something purely positive, and the boundless - as something absolute, as a symbol of chaos.

So, the world as a kind of reality of human existence is not identical because of the world, with whom we are dealing with, say, physics. That is actually not the world, and the universe - some combination of real things, events and processes accessible for observation and teaching you man. As far as the real and the observed phenomena to add all possible, all together - all actual and potential - will be covered by the term "universe".

First, what can be said about the world - it is what it is. No matter what was the world - even in the shadow of oblivion - it is for me. Even hereafter perceive melting me like the world, but if, as I believe in its existence. However, it is only when I myself exist in it. Because for a man who in the hereafter does not believe he exists. So the world is, but where is the man, and her presence, even in the form of faith, dreams, fantasies.

The second thing that comes to mind when you begin to think over the essence of the world is wholeness its existence. World for me - that's all. All things and processes that encircle person who embrace his views and opinions of the real ground of our ideas and opinions about

the world. But the world can not reach, translating things from one view to another, listen all sounds sniff all pleasant and unpleasant fragrances and so on. By adding one thing to another, like a number of natural numbers, we never will have as a result of the world as being a certainty that there is a certain semantic connectedness of man. Peace is the whole. AND that is why he is invisible and inaudible to humans. His integrity is ensured and a person called another way, not as a separate thing. If some things a person through these feelings and perceptions, the world through this man sense. So, the way the man given the world - a sense. Hence the world is a reality highlighted and linked in some sense of integrity. This continuity and depend sense.

In contrast to the feelings, perceptions, ideas that disentail images reproduce the individual plots and snippets of life, meanings are of vital practical, not cognitive character, addressed to the integrity of the person, assist in the promotion of its holistic nature and combine it with the fundamental structures of life. It is essential that a person connected with the world and destroyed, if this unity is broken. For accurate expression of the German philosopher Martin Heidegger (1889 - 1976), to be human means to be in the world. And indeed, some similarities ideational structure of human relations and the objective existence of order in general is always perceived and thought people as a guarantee of order and justifications their lives. In folk art, the rituals and traditions, even in the language of life for the independence of the world filed with the negative assessment. Take the Ukrainian word "cheat". Everyone knows that it refers to a person and not overburdened with conscience and sense of duty. But in that same speech clearly hear and yet another meaning: a person is not burdened relations with the world which easily and irresponsible move in the world does not have a definitive place in it. In addition, movement of the world has a certain direction, not full of meaning.

So identify man is indispensable for its consumers, man with the world. This ability of a person to establish the distance of the world have their limit, for which a person loses something essential and crucial to making it truly individual. The world is so determined to a certain person dependent. Here's how pondered over this situation, the Spanish philosopher Jose Ortega y Gasset. The man indicated he is free to choose to live it is not live, but when a person lives, it is not free to choose a world in which she won life together with him and his place in the world. This, according to Ortega y Gasset, gives human life a tragic character, but at the same time gives an opportunity to reveal all its human greatness in carrying out its purpose and responsibility to the world. Indeed, one does not choose a world in which she lives. Renounce his world - his parents, homeland, friends, their abilities and inclinations, his appointment - it means for a person to renounce its own nature. But man can and must choose what to live in a world that build their attitude to the world. And it is possible that sense as a way of combining rights with the world is not a dimly-uniform. Man discovers his sense of man and work, and motherhood, and in knowledge, and a business career, and in some freak obsession, and in the struggle, and in closed family life, etc.. Each such meaning may be Unfolded deeds, thoughts, hopes, joys and suffering in a human world. So, can we talk about the world of childhood, art world, world technology, etc.. All that makes sense for a person may be pound for building a world. Therefore, claims can wool that people living in multiple world. Pertinent to recall that modern science has reached the fundamental ideas of multiple nature of the physical world. Is this a random occurrence, or in this analogy reproduced some trade pattern of existence? Think about it. Recently, the idea that man exists in multiple world and that this way of existence is essential to it - this idea is gaining importance not only of philosophical ideas, but also a scientific fact. In particular, it can be said about the sociological theory of the famous Austrian-American sociologist Shyuts Alfred (1899 - 1959), which initiated the so-called sociology of everyday life. Noting that human in his life faces many peer worlds, Shyuts, however, considers it necessary to focus on the study of only two - the world of everyday life and the fantasy world. Everyday life is characterized by special way of perception and comprehension of the world that there are motivated labor. He characterized not clouded, clear, stress awareness, integrity, personal participation in the world, the desire to control events, the implementation of actively part of the human "I". In the world of everyday people must live according to principles of good,

but not desirable. Instead, the fantasy world based on contemplation rather than activity, is dominated by convention, not the flatness of events and situations, and most events do not have a clear location in space and time. In the world of fantasy weakened attention to life, lack of seriousness and the mobilization of domestic resources rights; instead preferred observe a tribute, and the line between possible and impossible to lose. A concrete affirmation of the fantasy world is art, myth, fairy tale, part utopia. And in all these forms of expression of the fantasy world always feels a lack of properties inherent in the world of everyday life. That is, stresses Alfred Shyuts and shows unimportance fantasy world and the final semantic advantage of the world everyday. Withdraw your attention to another one the world - the world of childhood. In the last decade, it is increasingly attracting the attention of specialists in various fields knowledge people. Note that education is still only a certain section of the world of childhood with the adult world of everyday life. In the pedagogy is the theory of learning and theory of education, but there is no theoretical model of holistic world of childhood. The exception here is educational work of our outstanding educator V. A. Suhomlinskiy. What is inherent to the world of childhood as such?

First, the way children's attitude to the world determine brightness and immediacy of life experiences, visual experiences invalid existence. As a child, a man as ever later discovered to perception and creation. Any piece of "big world" could be for a child her own world. Let us recall the well-known to us since childhood adventures or tales Andersen. And our favorite toys! Are not they for us friends and protectors of our children's mysteries? So today the world of childhood for us to keep a bait in remembrance of some special, sometimes exciting, sometimes strange and sometimes difficult existence. It is important not to forget the world, preserving the possibility of returning to him, but at the same time - without giving him more rights than have the world in adult life.

Secondly, the world of childhood - a world of discovery, assimilation of new, unknown, even mysterious. Let us recall the book of Mark Twain, V. Kataev, children's movies and cartoons. We have a world of adventure and events each - a small accomplishment. Among that the open man for the first time in my childhood - and the mystery of birth, and a mysterious and horrifying inevitability death and decoy dream, and forgetting so impressive pain: Sometimes the perception of freshness and impartial view of the children to open any additional new opportunities for semantic spectrum of our relationship the world.

Finally, the children's attitude to the world characterized by impartiality, openness and trust. All this can be defined as a form of advancing - without any serious calculations - essentially a human attitude. Such positions lack realism, because it often suffers under false pretenses, but eventually it true, because perception hope, therefore, directed to the future. Dreamy child confidence in its essential dimension is real potential of morality and humanity and a "growth hormone".

Comparing the world of everyday life and the world of fantasy, and later, considering the characteristic features of the world of childhood, we are together again showed that man is free to produce Hoy is that the world discovered the logic of going for her sense but always kept its bonds with its own life-world, which is crucial for all variety of meanings and possible built on the basis of their worlds. Delite unity, the primary world of life that it chooses, one can only state a serious mental illness. And vice versa, artificial rupture of such communication can cause disease - alcohol abuse, drug abuse, overindulgence computer games and so on.

"Big" life world is primary to other worlds, which discovers the meaning and says a man. Primary because it is the integrity of the original reality set system open to human existence. It is one hundred – restore a certain "form of forms, broadest compilation, without which would not be possible any other depending any world. It stands opposite of chaos - disorder and irrational non depending. In every advanced culture we find the myth that preceded the forming of the world chaos. Differ only ways to transform chaos into the world. But mandatory for all cosmological myths is the story about the emergence of man as a semantic center of the world. That person becomes a semantic point of intersection of lines, converters and repeaters

meanings. This situation in the world it creates not only mix it with the world, but also some tension between them. Therefore, the relationship between man and the world gets a little independence, celebrated their own semantic characteristics. So we have to change the scope of our consideration of this issue and focus on the chain of human existence in the world, which could be called attitude to the world.

The concept of "attitude toward the world" we need to emphasize substance, ambiguity and substantial relation different "man - the world. It also points to the indifference of their sides to one another, to connect them into semantic interaction. And the very nature of this interaction in some way reproduces the geographical, historical and cultural features of human life world, and at the same level of development of human characteristics inherent in the type of person, dominant in a particular society. On the other hand, typical for a particular type of culture type of attitude toward the world finds its embodiment in a particular system of values, in priority to a particular bishops customs and traditions in the way of life, in art and so on. For example, in Eastern cultures established this type of attitude to the world, celebrated turn to the world. People here do not create peace with itself, as it happens often in new European culture, especially in the XIX and XX centuries. Instead, it seeks to merge with the world, a sense of overwhelm, opened it in the world. Each invisible creature of nature is for man a source of meaning, giving it the material for comprehension and creation. That is why the Chinese and Japanese art affects our ability to see the whole world in one flower, and even dry branch, the ability to discover semantic similarity between the far sense things and events, in order to feel and order in the course of events. So something in Chinese and Japanese poetry, we do not meet personal pronouns, on the contrary, in most, it would seem, we feel the train lines to the universalization of human experience, the combination of natural world and the world of human relationships. Generally the tendency to universalism, to the manifestation and implementation of many features most characteristic, such as Japanese culture. But this is not a type of universalism renaissance focused on the concentrated expression of human abilities in a human being like Leonardo da Vinci and Durer. Characteristic of Japanese culture around the modal train to universalism is not associated with individualism, no. Became a man unconditionally in the center of reality. The man is seeking to identify themselves in order to maximize a full affirmation of the interests and goals of the community to which it belongs. Therefore in modern Japanese society is especially encouraged to seek to achieve the maximum within their own abilities. That this should seek the roots of the famous "Japanese miracle".

Similarly, the characteristic features of ancient culture - that the true source and true ground of European civilization - largely due to the type of attitude to the world that established in Ancient Greece in the first half of the first millennium BC Unlike the East Asian type of attitude to the world, it marks the Noah balance between man and the world. World of the Greeks is also an object captured and quiet contemplation and reflection, however - the subject of turning, the ideal field for human activity. "As a horse is born to work, for plowing, the dog - for search, so man is born for two things - to speculate and actions" - Aristotle wrote. That Meaning uniting within the ancient attitude to the world of action and contemplation, and the soil was flourishing culture in the ancient world, the emergence and development of an extensive system of scientific and especially philosophical knowledge, high status culture in the ancient way of life. Fluor defined specificity characterized by one hundred to the world that a soil culture of Kievan Rus. He characterized primarily expressive ethical color, active reversibility to man's inner world. Not by chance later Ukrainian philosophical thought in their most characteristic traits of national character gets philosophy.

So, as we see attitude toward the world celebrated the fact that a specific, cultural-historical nature. Depending on the geographical, historical and other conditions of human involvement in the world, features the world build its life in the structure of attitude toward the world are fixed or that semantic accents. Hence, different ways and sense-creation, which incarnate in customs, traditions, standards of cultural creativity, etc., that generate the diversity of cultures and ways of life that ensures a person can generally essential for the promotion of its

universality and that is for us today to preserve and further exaltation of man as such. But this is suggesting the existence of certain universal structures of attitude toward the world, providing it is the existence of the attitude to the world in all its specific forms.

Something we found when characterized East Asian and ancient types of attitude to the world. It - it correlation human nature and the world. It is about brittleness man and the world, coincidence or difference of scale. And there are three options: 1) world scale exceeds the scale of human and 2) a person in some way dominated world scale, 3) people and the world in terms of scale are in a state of equilibrium. Accordingly, in the first case of attitude toward the world acts as suffering in the second - as the activities in the third - as observed or communication. All these characteristics attitude toward the world do not exist separately by itself. They are essential components of attitude toward the world, which crossed and interacting in various ways, and thus create this or that type of attitude to the world. Suffering expresses primarily inactivity human being. As a subject creature, man is an incredibly small part of life. It can only exist physically in a small area of existence between vortices his natural force. It limits human being in the world and given it as suffering. Basically anything can cause suffering: heat and cold, air composition (lack of oxygen or excess hydrogen sulfide), lack of food or water, body contact with hard objects, etc.. However, this does not mean that in a world replete with elements of evil, specifically directed against the person. Just being in itself is excessive for humans. And only orderly human existence does not threaten her wanton suffering. Many more threats to her hidden in her social existence. World of human relationships and can lead to "ordinary" suffering similar to those from whom a person suffers a collision with natural life and a new, purely human suffering. Everyone probably knows what heartache, longing, worry, anxiety and so warm. But perhaps the most difficult suffering - that which causes the degradation of human dignity, the violence of the mind and conscience of man.

So suffering, at first glance, a purely negative characteristics of being human in the world and as such would destroy the whole approach to the world, people would have to strongly avoid the suffering and all that somehow resembled to him. But the history of culture and our daily lives do not certify. We eat not only sweet but also bitter. We know the cleansing power of tears and raising the idea of compassion in human suffering. Therefore, there exist a tragedy in art is confession and repentance in religion, various forms of ritual action, which is the semantic center of suffering.

So, when identifying all human culture is an integral suffering side of being human in the world, and essential attitude to the world. Warns a man suffering under excessive encroachment on the involvement of existence, reminds her of her limited opportunities for the world and himself. Suffering warns of negative-u very human person, making it more closely and demanding of ourselves and others. Moreover, the suffering is an integral aspect of any human effort, and this shows the reality involvement in human world. This combined with our efforts tension forces, and even suffering, gives the weight of our achievements, causes appreciate any human creation, and this contributes to accumulation of cultural values, to following and continuity in public life. Of course, filled with meaning values differ only form suffering which do not exceed certain human limitations. Excessive suffering destroys the purely human structure - the ability to compassion, dignity, conscience, etc.. Ukrainian people too know of a terrible famine force and mass terror, to dwell on this detail. Note, however, that the fact that under certain conditions, the suffering, which called inhumane leads to man shows generation purely human structure is within a human life, on the basis of the human attitude to the world. If conscience, dignity, faith, morality, etc. were put into a man from outside, for example, came to her through genetic mechanisms of the natural world, they could be destroyed suffering, especially suffering, by their social origins.

However, as already stated, man accepts with his suffering, produces various mechanisms humanization. Already in this direction appears to overcome human limitations on her his world. For the very way of being human in the world based on the fact that some specific to her to give it to surpass the scope of its substantive existence. This ability to goal-setting and expedient

activity. Ideally, in the opinion of reproducing and transforming the world and this Basing its ability to more bristled system implements its work, the person actually carries out its existence in the world as it is, that being the most predominant in the world. Actually, human scale of the scale of the world is given only apparent in the recent time, the so-called industrial period when human activity starts to draw such a universal tool of which is technology.

With the emergence of technological (generated by the technique) is the activity of civilization was to determine the type of an attitude toward the world, which is confirmed in Europe and then in the industrialized countries in other parts of the globe. Earlier actionable component of attitude toward the world developed and cultivated primarily in the spiritual culture (especially in the art of the Renaissance era, in Protestantism, etc.), the last three centuries of activity was the most dominant way of life, the whole attitude to the world in general. Actionable extremism was embodied in unrestrained industrial expansion in the predisposition to developing and implementing various social projects in an effort to significantly increase the intensity of human life in general. The result is an environmental and social conflicts that put humanity today before global cataclysm. Actionable strategy of human behavior in a world where the soil is unbalanced attitude to the world, bringing a man in despair. Seeking to assert man as the ruler of the world, she throws her into the depths suffering, but not enlightened and human culture, and generated and restored most human activities, largely artificial.

But activities like attitude to the world and provides some opportunities to overcome its flaws and shortcomings. For the same activity can be not only practical - the industrial, technical active the presentation. It is also a theoretical activity - knowledge, this is a different form of spiritual practice - the moral, artistic, religious, etc. Due to the ability of knowledge, moral choice, expectations, hopes and other varieties of spiritual man can understand the meaning failure Actionable attitude to the world. So it is that thanks to knowledge, morality, religious faith, artistic sense of people can appreciate the importance and unjustified dignity for a contemplation as essential component of a-mission to the world.

Typically, in everyday language the word "contemplation" is found in a pair of epithet "aesthetic." But watching - as the perception of things or events themselves alone, without bringing them into the human senses - is also an indispensable aspect of knowledge. To some extent, a place of contemplation and religious practice: the contemplation of icons, of those religious relics, religious view of the world in general as creations of God. Even in the moral life, which hardly find a purely visual analogies, contemplation also manifests itself: for how else, because other components of attitude toward the world can identify moral sympathy listen the voice of conscience, finally, friendship, love, love? As we see, as an expression of contemplation brittleness scale human world and plays an important role in human life. It is a form of expression and, together with the foundation of free familiarizing rights to life, which lies beyond the immediate existence. Therefore, it is ground, form and means of harmonization of human existence, as evidenced by the balance of the human attitude to the world. It is remarkable that G. Scovoroda, the Ukrainian Socrates, saw the essential similarity of free self-determination and wise contemplation that leads to harmony with the world.

If the activity as a way of attitude toward the world lives primarily an affirmation of some purpose, and all she wants to make available to the agent or material, the contemplation, says the ability of people to treat the world and to each of its managers as self-sufficient values. Contemplation does not includes motives to intervene in the world. It shows the need for the human existence, along with her independent of her existence. It is here that should be sought spiritual roots of what today is called ecological thinking with its main plant for storage. Our activities will be really careful when it guide not only calculation but also warm system of natural beauty, a sense of moral responsibility for all living things, share gains for the past generations.

So, it turns out that contemplation is not even the last part of the attitude to the world. We just made sure: while watching and not encouraged to intervene in the world, it still directs us to

care for its preservation. This means that we recognize that we are watching not only sufficient but also commensurable with us. This is our "partner" needs and opportunities which we must consider not to lose the achieved level of attitude toward the world. This method of participation rights in the world most clearly revealed in relationships among people in their communication when it is based on the principles of balance and tolerance. Thus, shown and fourth essential component of attitude toward the world, which seems to grow with a combination of activity and contemplation, it might be called communication.

Specificity definite attitude to the way the world is first in the fact that its internal structure and nature of its implementation is - dialogue. A feature of the dialogue is that its members can not be a means to one another and not seek to gain unilateral advantage or benefit. In true dialogue can win or lose only two parties together. In its essence, a dialogue - this partnership is consistent action on the basis of mutual recognition and self-sufficiency overconfidence. But it is also a mutual openness, which provided mutual trust, willingness to ask, listen. Thus, dialogue is the birth and growth of meaning, and thus strengthen cohesion man with the world. Since the method of attaining and disclosure of meaning is not recognition, and understanding, the proper organization to communicate not only the knowledge you need something more important than objective knowledge, which is enough for successful work, but not enough communication.

Awareness of communication as essential component of attitude to the world of research and dialogue as a forming made it - is craving the last thirty years, although the tradition of philosophical understanding of communication dates back from Feuerbach. Interest in the same modern humanities to dialogue in its existential meaning is due to works culturologist Russian M. Bakhtin (1895 - 1975). His ideas, just above, are widely recognized throughout the world. This is not surprising. The situation in this world that requires search for new forms of life. More and persistently expresses a need for coexistence - the coexistence of ideologies, cultures, nations, coexistence of man and nature, man and technology, perhaps the coexistence of different civilizations. And more urgent question is: how to build coexistence on which basis? And the answer that can give a modern philosopher idea is this: through communication and dialogue based on understanding and harmony. The famous French scientist and philosopher Pierre de Cardin (1881 - 1955) in his book "The phenomenon of human" rights as defined purpose in the world: discover that pain Shea able. More able to act more. More work to better be." These words are perceived as a real imperative, as a direct requirement. Each developed a descriptive knowledge of the subject to completion richness and seeks its practical implementation. But for that he needed to get the nature of norm (rule, law, etc.). In Philosophical knowledge is imperative. Thereafter, each section of our course, we will find opportunities for forming these imperatives, which would end and the concentrated expression of the above theoretical knowledge. The following words Pierre de Cardin help us articulated law completeness and integrity of the attitude toward the world, or the imperatives of the human sense of completeness: Discover - to be able to! Able - to act, consumers look for and communicate! Act, contemplate and talk the medium - to be better!

Activation materials during presentation of the lecture / question, problem, problem situations, etc.

1. What are object of study and the subject matter.
2. What kind of science do you know?
4. Subject matters of different sciences.
5. Object of study of philosophy.
6. The structure of philosophy.
7. Subject matter of philosophy.
8. Functions of philosophy.
9. Categories and principles of philosophy.
10. Relation of philosophy to science, religion, and arts.

11. Philosophical foundations of modern medicine.

General material and methodological support of lecture:

- educational premises - an audience of the Department of Philosophy and Bioethics;
- equipment - board, marker.
- methodical recommendations for emptiness control among the rulers.

Recommended literature:

Main:

1. Gensler H. Ethics: a contemporary introduction / 3 ed. – Bosa Roca: CRC Press Inc, 2017. – 238 p.
2. Huemer M. Knowledge, Reality, and Value: A Mostly Common Sense Guide to Philosophy. – Milton Keynes: LSUK, 2021. – 330 p.
3. Johansson L-G. Philosophy of science for scientists. – Springer undergraduate texts in philosophy. – Springer Cham: Springer IP, 2019. – 257 p.
4. Yandell K. Philosophy of religion: a contemporary introduction. – London: Routledge, 2016. – 320 p.

Additional:

- 1 Lakoff G., Johnson M. Philosophy in the flesh: the embodied mind and its challenge to western thought. – New-York: Basic books, 2017. – 624 p.
2. Swart H. Philosophical and mathematical logic. - Springer undergraduate texts in philosophy. - Springer Cham: Springer IP, 2018. – 540 p.

Electronic information resources

1. <https://repo.odmu.edu.ua/xmlui/>
2. <https://info.odmu.edu.ua/>
3. <https://plato.stanford.edu/index.html>
4. <https://iep.utm.edu/>

Lecture № 2

Topic:

Philosophy of the ancient Greece and the Middle Ages.

Relevance: In today's world there is a huge number of religious movements: a national religion, which spread within a single nation or the local territory and religion of world importance and distribution (World Religions). People today should be able to navigate in the religious conglomerate, to take into account specific features of a culture of believers of other faiths. This is particularly relevant to physicians who are constantly in a multicultural environment for patients. The study of philosophy of the Ancient East (known as Buddhism, Orthodox schools, Confucianism, Taoism – that are philosophical schools and religious trends) will lift the future specialist to the appropriate level, not only in professional sense, but also in general, which will help him to build the best relationship and communication in his own activity.

Purpose: formulation Survey of the historical development of philosophy from Ancient Greece till Renaissance

Main concepts: pre-socratic philosophy, Arche, philosophy of Plato, Forms, phenomena, Chora, three kind of Being, philosophy of Aristotle, Form and Matter, substance, four causes, neoplatonism, categories, scholastic philosophy, nominalism, realism, conceptualism.

Plan and structure of the lecture:

Preparatory stage

Defining educational objectives. Providing positive motivation.

Main Stage

Presentation of lectures. Plan: The beginnings of Philosophy at ancient China and India. Philosophy of ancient India: Vedical philosophy, orthodox and non-orthodox schools. Philosophy of jainism, Buddhism, tcharvaky. Ethics of Cofushianism. Occurrence and development of Thaosism. An ethical ideal of Thaosism. Ancient Philosophy: The doctrine of Pithagoras. Plato's objective idealism, sociopolitical sights of the philosopher. Atomistichesky materialism. Ontology and logic of Aristotle. Features of the Middle Ages philosophy: geocentrism, scholasticism. Religionism and attempts of its overcoming. Discussion about the nature of universalies. Nominalism and realism. F. Akvinsky's. Humanistic character of Renaissance Philosophy. Rise of Anthropocentrism.

Final stage

Summary of lectures, general conclusions. Responses lecturer on possible questions. Tasks for students.

Content of the lecture:

The beginnings of Philosophy at ancient China and India. Philosophy of ancient India: Vedical philosophy, orthodox and non-orthodox schools. Philosophy of jainism, Buddhism, tcharvaky.

Indian philosophy, along with Chinese philosophy, is considered to be one of the foremost Eastern traditions of abstract inquiry. Indian philosophy, expressed in the Indo-European language of Sanskrit, comprises many diverse schools of thought and perspectives and includes a substantial body of intellectual debate and argumentation among the various views.

Classical Indian philosophy extends from approximately 100 BC to 1800 AD, which marks the beginning of the modern period. Ancient Indian philosophy also includes the mystical treatises known as Upanishads (700 – 100 BC), early Buddhist writings (300 BC – 500 AD) and

the Sanskrit poem Bhagavad-Gita (Song of God, about 200 BC). Classical Indian philosophy is less concerned with spirituality than ancient thought; rather, it concentrated on questions of how people can know and communicate about every-day affairs.

Indian philosophy of the later classical and modern periods (1200 to present) may be distinguished from most Indian religious and spiritual thought. Among the exceptions are philosophies represented by famous advocates of ancient Indian spiritual views, such as mystic philosopher Sri Aurobindo Ghose – a nationalist revolutionary who opposed British rule of India in the early 20th century – and Sarvepalli Radhakrishnan, was president of India from 1962 to 1967, within the period immediately following the country's struggle for independence. Indian philosophy is extensive, rich and complex. Scholars analyze not only its significance and its insights, but also its classical teachings about knowledge and language. Meanwhile, the majority of those who study the history of Indian thought have been drawn to its religious and mystical teachings. In spite of a great number of schools and teachings there are the following distinctive features that establish the background of the outlook ideas of Indian philosophy and culture in general. The basis of most of the Indian teachings is that ultimate reality is one-eternal and impersonal Absolute (idea about personal god-creator is not spread in Indian outlook tradition), and that the variety of apprehensions, which comes to us through the senses is illusory and is called *māyā* (fr. Sanskrit – illusion). Man must rid himself of his illusion and ignorance if he is to become aware of and partake of reality (brahma). He must come to know that his own individualized self is only a manifestation of the one self (atman), and he must then come to know that the one self is reality. This "knowing" is not a mere intellectual knowledge, but an enlightenment of one's whole being. If one fails to find this "release" (moksa), one is bound by the law of punishment and reward (karma) to return to this world in a further incarnation, still tied to the wheel of rebirth (samsara).

Reincarnation, the view that after death human beings live again in other forms, was held by Plato and is a tenet in Hinduism and Buddhism. In the Hindu Scripture Bhagavad-Gita (500 BC), the Supreme God, Lord Krishna, comforts the unenlightened Arjuna, who is engaged in warfare with his evil cousins, by telling him that there is no reason to grieve over the death of someone we love, for the "eternal in man cannot die". "We have all been for all time: I, and thou, and those king of men. And we shall be for all time, we all for ever and ever". He continues that for the soul there is neither birth nor death at any time. It has not come into being, does not come into being and will not come into being. A person's body is different in every reincarnation, but the same mind inhabits each body: "As a man leaves an old garment and puts on the one that is new, the Spirit leaves his mortal body and then puts on one that is new". There are two main interpretations of Gita. They both say that the goal of existence is to end the cycle of rebirths, but the Advaitian (monist) interpretation holds that the goal is to be absorbed into God (or Nirvana), whereas the Vaisnavan (dualist, worshiping Vishnu) interpretation holds that the person retains his spiritual or personal identity in a relationship with God. Reincarnation is typically linked with karma, one more essential constituent element of the Indian philosophy. Buddhism and Hinduism consider karma to be the sum total of the acts done in one stage of person's existence, which determines his destiny in the next stage. Jainism treats karma as a form of matter, which can contaminate a soul and postpone its attaining Nirvana. In general, it is the doctrine that whatsoever a man sows, whether in action or thought, the fruits will eventually be reaped by him – if not in this life, then in the next. Thus a person who led an evil existence might be reborn as a lower animal (e.g., a reptile or insect). Evidence cited for reincarnation includes *deja vu* experiences that they couldn't have had in this life.

The idea of the caste division of society is one of those that are inseparable from the Indian outlook. According to it every man belongs to one of four castes, which are the following:

- Brahmin caste – the first or the highest caste, comprising the priests (fr. Sanskrit Brahman – worship);
- Kshatriya caste – the second caste, comprising warriors and rulers (fr. Sanskrit kshatra – rule);

- Vaisya caste – the third caste, comprising farmers and merchants (fr. Sanskrit – peasant);
- Sudra caste – the fourth and the lowest caste, comprising manual workers (fr. Sanskrit sudra);

Among the main classical schools of Indian thought we can point out the following:

A) The so-called orthodox schools of Hindu philosophy, which include Exegesis (Mimamsa), Vedanta and its numerous subschools, Atomism (Vaisesika), Logic (Nyaya), Analysis (Samkhya) and Yoga;

B) The so-called non-orthodox systems of Buddhism, the materialist and skeptical philosophies of Carvaka and the religious schools of Jainism.

The eight steps of yoga fall into three main groups:

1) Moral discipline – against killing, lying, stealing, sexual impurity and possessiveness, and towards purity, contentment, austerity, study and God – centeredness.

2) Physical disciplines – control over bodily posture, breathing and excitation of the senses.

3) Stages of meditation – concentration, contemplation and ecstasy (unity).

It was Buddhism to inherit and transform all the traditions of the orthodox philosophical schools.

This is a religious and philosophical system springing from the life and teaching of Gautama Buddha (the Sanskrit word Buddha means awakened), who in the 6th century BC rejected certain features of his native Hinduism, particularly the caste system, animal sacrifice and undue asceticism.

He founded an order of mendicant preachers, including both sexes, and his first sermon to his disciples at Benares is the root of all later developments. In this first sermon he preached the Four Noble Truths:

1) Sorrow is the universal experience of mankind.

2) The cause of sorrow is desire, and the cycle of rebirths is perpetuated by desire for existence.

3) The removal of sorrow can only come from the removal of desire.

4) The desire can be systematically abandoned by following the Noble Eightfold Path, which is the basis of the disciplines of Buddhism and finds its origin in the corresponding yoga system.

The eight steps are not fully consecutive stages, but fall into three main groups:

a) Right understanding (of Buddha's basic teaching) and right aspirations (toward benevolence and renunciation).

b) Right speech (i.e. no lying or abuse), right conduct (i.e. no killing, no stealing and no overindulgence) and right means of livelihood (i.e. nothing tending to the use or encouragement of wrong speech or conduct).

c) Right striving (toward the building up of good and the eradication of evil within oneself), right self-possession (involving self-knowledge and control of thought), and right contemplation (according to the traditional stages of meditation).

Ethics of Confucianism. Occurrence and development of Taoism. An ethical ideal of Taoism.

Philosophy of the ancient China, as well as that of the ancient India, was tightly connected with the mythological world - perception of the past, which is preserved in the ancient Chinese tutorial books. They disclose ideas about the world and man, and the first attempts of the philosophical comprehension of their interrelation. Three background principles that are initial ones for the whole Chinese culture, and are recognized by all philosophical schools of the ancient China are "Yin" – a symbol of the shadow or the passive, feminine principle of life; "Yang" – the symbol of the sun or the active, masculine principle of life and "Dao (Tao)" – that means the way or the universal force harmonizing nature. The world, according to the Chinese philosophical conception, is perceived as eternal fight of two opposite forces, which do not

negate but complete each other. One force potentially includes the other and on a higher level of its development can be transformed into the opposite one. These forces are combined to create a perfect harmonious whole – the decline of one is supported by the rise of the other. Interdependence and interconnection of Yin and yang is called Dao, which is the only universal law and spiritual basis of all things. To follow the Dao or to attain harmony with the world means to find the perfect equilibrium between these two extremes, which are most commonly interpreted as intuition versus rationality.

The following schools represent the ancient China philosophy: "Yin-Yang", "Monism", "Legalism", "School of Names", "Confucianism", and "Daoism", the most important of which are the last two ones. Confucianism and Daoism reflect two opposite poles of the Chinese world-perception. Nevertheless, these two traditions are closely connected with each other. On the one hand, Confucianism, which became the official religion and ideology of China, dominated in the sphere of the social-family relations. On the other hand, Daoism occupied intimate depths of the human soul.

Confucianism originated in the 6th century BC. It was founded by Confucius (551 – 479 BC), who was born in the small state of Lu on the Shandong peninsula in northeastern China. His book the Analects (Chinese: Lunyu) is the basic literary source of this philosophic system. Confucianism is the ethical-political teaching, where the problems of the art of management and upbringing in the spirit of respect to predecessors, state and other people are considered.

The ethics of Confucius is based on differentiation of two social types of people and two styles of behavior in society. These are the junzi (literally, "lord's son", "gentleman" or "profound person") and the xiaoren ("small person"): "The profound person understands what is moral. The small person understands what is profitable".

Ancient Philosophy: The doctrine of Pithagoras. Plato's objective idealism, sociopolitical sights of the philosopher. Atomical materialism. Ontology and logic of Aristotle.

Pythagoras, founder of the Pythagorean School, was born at Samos about 570 B.C. His life is surrounded by legend. Many voyages -- one of them to Egypt -- are attributed to him. It is certain that at about the age of forty years he came to Italy in Magna Graecia, and in Croton, the Doric colony, founded a school with scientific, religious, and political leanings. The Pythagoreans cultivated the mathematical sciences and the study of mathematics led them to the observation that everything could be represented through a number. The number appears not as an abstraction, but as a real being, the generator of all things: they concluded that the number should be retained as the essence, the principle of reality.

This passing from the abstract order of number to the actual order of being today seems simple-minded and silly. It was not, however, so considered by the Pythagoreans, for they were the first to observe that number applied not only to the motions of the heavens and the succession of time, but also to the harmony of sounds (the height of the sound is in inverse proportion to the length of the string). It was easy for the cultivators of mathematics to bow down before the number and consider it as a divine reality.

Through a long theory on numbers the Pythagoreans attempted to explain the multiple and the notion of becoming. Numbers are divided into even and odd; the even numbers unlimited, the odd ones limited. Since everything is a number, the constitutive elements of things are the evens and the odds, the unlimited and the limited, the worse and the better. This radical opposition would give the explanation of all the world of multiplicity, even its moral aspects: justice is represented by the square (even multiplied by even); love, friendship, because they indicate perfect harmony, were identified with the number eight; health with the number seven.

Even and odd number originated from the "One." It is from the One that all the other numbers, which are the constitutives of multiplicity, proceed. Multiplicity hence is reduced to unity, and it is in unity that all differences and contrasts are annulled, and the harmony of the multiple ends in silence.

Sociopolitical doctrine of Plato

The politics of Plato are the rigid application of all that he had already recognized as true in metaphysics and ethics. He does not regard the empirical reality which surrounds him, the various constitutions of Grecian cities, but has in view the ideal world which is the norm of the true and the good and hence of every virtue. He traces the lines of a republic in which men must be organized in such a way that they may realize to the maximum extent that which it is given them to know of the ideal world. And animated by the conviction that material reality must be sacrificed to the ideal, Plato is not brought to a stop even by those consequences which at first sight seem paradoxes, such as the partial abolition of property and of the family.

Although Plato treats of state organization in *Politics* and in *Laws*, his fundamental treatise is the ten books of the *Republic*. His thought can be summarized as follows:

First of all Plato finds that the necessity for society and the state resides in human nature itself. No one is sufficient in himself; everyone needs the aid of others in order to live a life worthy of man. Hence man must live with others in society in order to make use of them both materially and morally.

From the moment society arises out of the necessity of meeting the needs of man, the members which make up society must be organized into different classes according to the diversity of works to be performed. Led by the theory that in man there are two different souls, one of which has two aspects, Plato establishes the teaching that in society also there must be three different organizations or classes: philosophers, warriors, and producers, corresponding to the rational soul and the two aspects of the irrational soul (the irascible and the concupiscible).

Each of these classes has its special work to fulfill:

- The philosophers must direct the state;
- The warriors must defend the state;
- The producers (subdivided into various groups of arts and skills) must attend to the material production of those things that are needed by the state.

Thus Plato's state is eminently aristocratic. Its direction is confided to a few philosophers who, granted the Platonic identification of wisdom and virtue, are also the best and hence are worthy of directing all the others.

The philosophers, who live in the contemplation of the ideal world, are, in the state, the representatives of wisdom, which is the fundamental virtue, as we have seen. The philosophers, because they are wise, also know the essence of the state and can show the other two classes the way that must be followed in order to attain the end of the state. They must restrain the warriors from their irrational impulses, and thus there arises rational fortitude; they must restrain the passions and greed of the producers; this restraint gives rise to the virtue of temperance. Thus is attained the virtue of justice, which we know to be, after wisdom, the fundamental virtue of human life.

The state must also take care of education in order to procure new leaders. Practically speaking, education is restricted to the warrior class, from which the (philosophers) were elected to the head of the state. The producers' class is not considered because of the Greek prejudice against manual labour. Education comprises music and gymnastics, the first to render the spirit amiable; music includes not only music properly speaking, but also poetry, history, and so forth - all the activities presided over by the Muses. Hence the name "music." Gymnastics serves to render the body shapely and strong, and must be subordinated to music because physical development, if not regulated by the mind, produces unmannerly and materialistic people. Hence Plato has a certain aversion to physical exercise.

The state thus thought out by Plato is an ethical religious organism which must care for the material good of the citizens and above all lead them to the attainment of the ideal of virtue. The citizens of Plato's state must concern themselves with living in accord with the transcendent world and not give in to the inclinations of sense and passion. **The great personage is not the one who does great things, but the one who knows how to live wisely.**

Plato is ready to sacrifice everything. Thus he denied the family and the right of private property to the philosopher and warrior classes. He understood that attachment to one's own

family and greed for material goods could be grave impediments preventing these two classes from fulfilling their duty, in view of the fact that the latter have to defend the state even at the cost of their lives and the former have to live completely in the contemplation of virtue. In Plato private property and the family find place only in the class called producers.

Logic of Aristotle

Aristotle, whom Plato is said to have surnamed "The Intellect," certainly had the loftiest mind ever known in Greece, and perhaps in the entire human race. He is the type of true philosopher who, not allowing himself to be distracted by practical and political motives, lives entirely engrossed in his speculations.

The books edited by him and comprising all the knowledge of his day number about a thousand. Of these works, some were destined for the public, and some for Aristotle's school. The greater part of his works has been lost, but some important parts have been preserved, that is, those works destined for his school and representing the philosophic thought of this greatest of philosophers.

The complete edition was published for the first time by Andronicus of Rhodes about the middle of the last century before Christ. Following the classification of Andronicus of Rhodes and passing over the scientific books which have no direct connection with philosophy, the works of Aristotle comprise the following groups:

1. Logic

The works on logic were called the **Organon**, that is, an instrument of learning. The Organon includes the following:

- Categories
- On Interpretation
- Prior Analytics (on the syllogism)
- Posterior Analytics (on Demonstration)
- Topics
- Sophistic Refutations

2. Physics

The works on physics comprise the body of doctrine which is today embraced by cosmology and anthropology:

- Physics (in eight books)
- Concerning the Heavens (in four books)
- Concerning Birth and Corruption (in two books)
- Meteorology (in four books)
- On the Soul (in three books)

3. Metaphysics

Aristotle's Metaphysics is usually divided into fourteen books. These are a compilation made after the death of Aristotle and are based on manuscript notes referring to general metaphysics and theology. The name "metaphysics" is due to the position of these works in the collection edited by Andronicus; they appeared "after the works on physics."

4. Ethics and Politics

- Nichomachean Ethics (in ten books, dedicated to Aristotle's son, Nicomachus, named after Aristotle's father)
- Eudemian Ethics
- The Great Ethics
- Politics (in eight books, unfinished)

5. Rhetoric and Poetry

- Rhetoric (in three books)
- Poetics (in two books)

These books, of course, are only a part of the works of Aristotle.

Logic, of which Aristotle was the first systematizer, essays to state the relationships existing between one concept and another, with the purpose of forming an intrinsically organized

entity which will enable the intellect to pass from one truth to another by showing the **reasons** for such passage.

To achieve this purpose, logic starts by analyzing each concept. Thus logic may determine:

- **what are the logical elements of each concept** -- in other words, its comprehension;
- **what is the field of application of each concept** -- in other words, its extension or the number of beings mentally represented by that concept.

(For example, the concept "animal" comprehends the following characteristics or logical elements: an animal has a body, it is organic, it requires nourishment, it is sensitive, etc.; the concept "animal extends to both non-human animals and man.)

It is easy to see that comprehension and extension are in inverse relation; the greater the comprehension, the less the extension of the concept, and vice versa. Thus if we increase the comprehension of the concept "animal" by adding another element, for instance "rationality," the extension of the concept will decrease, because it is now no longer applicable to non-human animals but only to men. With non-human animals excluded, the extension is proportionately decreased.

Again, concepts may be **classified** according to their extension and comprehension. If we were to arrange them on the rungs of a ladder, as it were, top place would be occupied by the concept with the greatest extension (but with the minimum of comprehension); inversely, the bottom would be taken by the concept with the least extension (but with the maximum of comprehension).

In such an arrangement, each intermediary concept is a **species** in relation to the concept above it, and a **genus** in relation to the concept below it. In this method of classification (by descending from genus to species), the last place will be taken by concepts having an **individual extension** ("this individual is John and no one else"); and the individual is neither species nor genus.

By ascending the ladder (from species to genus), top place will be taken by a genus which is not a relative species, since there is no concept above it; hence it is called **supreme genus**. These supreme genera are also called **categories** (or predicaments), and according to Aristotle they are ten in number:

- substance (who or what is this thing?)
- quantity (how much or how big?)
- quality (what sort of thing is it?)
- relation (to what or whom does it refer?)
- activity (what does it do to another?)
- passivity (what is done to it?)
- when (at what point of time?)
- where (where is it?)
- site or posture (in what attitude?)
- habit (how surrounded, equipped; how conditioned?)

Such analysis and classification make it possible for us to know the general **predicament or class** under which a concept is located, and also the **difference** which distinguishes it from other species of the same genus.

Now, to know the genus and the specific (or specifying) difference of a concept is the same as knowing its **definition** or essence. For example, the definition (or essence) of man is **rational animal**: that is, **proximate genus** -- **animal**; and **specific difference** -- **rational**.

According to Aristotle, the **differentia** is not something diverse and distinct from the genus, but is rather the **actuation** (or form) of the same essence which existed virtually in the genus. Thus "animal" may be rational: *that animal in which this potentiality to rationality is actuated is man.*

Here we must observe that in giving the definition of a concept ("man is a rational animal") the intellect makes a **judgment**, which consists in affirming (or denying) that something (the **predicate**) belongs (or does not belong) to something else (the **subject**).

Characteristic of the judgment is **truth** or **falsity**. Such a possibility was not present in the simple concept, in which nothing was affirmed or denied. On the contrary, the presence of error is possible in a judgment, in which the logical affirmation of the relationship of the predicate to the subject may not correspond with reality.

The possibility of error forces the mind to demonstrate that a given judgment is true. This means that the intellect must find the **reasons** which ensure that the proposed judgment is **in conformity with reality**. Such reasons, giving the mind certainty that a judgment is true, are the foundation for perfect knowledge, since perfect knowledge is knowledge through causes.

According to Aristotle, the best method of leading the mind to perfect knowledge is the **sylogism**. The syllogism is an argumentation formed from three judgments so connected with one another that from the truth of the first two (the **premises**) the mind draws out a third truth (the **conclusion**) necessarily connected with the premises.

The syllogism shows that the **cause** (or reason) for connecting the predicate (P) of the conclusion to the subject (S) of the same conclusion is that both predicate and subject are connected necessarily with a third concept (M), called the **middle term**, in the premises. According to the principle of identity, therefore, such a connection must be affirmed necessarily in the conclusion also.

Aristotle stated three figures of the syllogism; the first is the best and may be presented as follows:

- All men (M) are mortal (P);
- Socrates (S) is a man (M);
- Therefore, Socrates (S) is mortal (P).

This syllogism shows that the reason (or cause) which makes Socrates mortal is that mortality is an element necessarily connected with his being a man.

It is clear that the truth of the conclusion is conditioned on the truth of the premises. In other words, supposing that the premises express a necessary truth, the conclusion will also express a necessary truth. The truth of the premises, it is supposed, has been proved by another syllogism, and so on.

But, according to Aristotle, this process cannot be extended ad infinitum; it is necessary that the mind reach some judgments which do not need any demonstration because they are **evident from within**. Such are the **logical fundamental principles**, the most important of which is the **principle of contradiction**, which was formulated by Aristotle in the following manner:

"A thing can not be and not-be at the same time in the same manner."

The first principles of reason are universal, that is, valid for the whole of human knowledge, both philosophical and scientific. This means that philosophy and the sciences must start from these principles, and must deduce from them the particular principles which are the foundation of each kind of knowledge.

Aristotle spoke also of **induction**, which means the passage from particular to universal knowledge. According to Aristotle, concepts are the result of induction; the form, which is always particular in individuals, is a universal concept as soon as it is considered as abstracted from the individuating characteristics; this passing from the particular to the universal Aristotle calls induction. Since the concepts are the matter of the propositions and these latter the matter of the syllogism, we can say that induction prepares the material for perfect reasoning.

Features of the Middle Ages philosophy: geocentrism, scholasticism. Religionism and attempts of its overcoming. Discussion about the nature of universalies. Nominalism and realism. F. Akvinsky's.

Medieval philosophy is the philosophy in the era now known as medieval or the Middle Ages, the period roughly extending from the fall of the Western Roman Empire in the fifth century AD to the Renaissance in the sixteenth century. Medieval philosophy, understood as a

project of independent philosophical inquiry, began in Baghdad, in the middle of the eighth century, and in France, in the itinerant court of Charlemagne, in the last quarter of the eighth century. It is defined partly by the process of rediscovering the ancient culture developed in Greece and Rome in the classical period, and partly by the need to address theological problems and to integrate sacred doctrine with secular learning.

The history of medieval philosophy is traditionally divided into two main periods: the period in the Latin West following the Early Middle Ages until the twelfth century, when the works of Aristotle and Plato were preserved and cultivated and the 'golden age' of the twelfth, thirteenth and fourteenth centuries in the Latin West, which witnessed the culmination of the recovery of ancient philosophy, along with a reception of its Arabic commentators, and significant developments in the field of Philosophy of religion, Logic and Metaphysics.

The medieval era was disparagingly treated by the Renaissance humanists, who saw it as a barbaric 'middle' period between the classical age of Greek and Roman culture, and the 'rebirth' or renaissance of classical culture. Modern historians consider the medieval era to be one of philosophical development, although one heavily influenced by Christian theology. One of the most notable thinkers of the era, Thomas Aquinas, never considered himself a philosopher, and criticized philosophers for always "falling short of the true and proper wisdom to be found in Christian revelation".

The problems discussed throughout this period are the relation of faith to reason, the existence and simplicity of God, the purpose of theology and metaphysics, and the problems of knowledge, of universals, and of individuation.

Medieval philosophy is characteristically theological: With the possible exceptions of Avicenna and Averroes, medieval thinkers did not consider themselves philosophers at all. Their concerns are theological: For them, the philosophers were the ancient pagan writers such as Plato and Aristotle. However, the theological works of medieval writers use the ideas and logical techniques of the ancient philosophers to address difficult theological questions, and points of doctrine. Thomas Aquinas, following Peter Damian, argued that philosophy is the handmaiden of theology (*ancilla theologiae*).

The three principles that underlie all their work are the use of logic, dialectic, and analysis to discover the truth, known as *ratio*, respect for the insights of ancient philosophers, in particular Aristotle, and deference to their authority (*auctoritas*), and the obligation to coordinate the insights of philosophy with theological teaching and revelation (*concordia*).

One of the most heavily debated topics of the period was that of faith versus reason. Avicenna and Averroes both leaned more on the side of reason. Augustine stated that he would never allow his philosophical investigations to go beyond the authority of God. Anselm attempted to defend against what he saw as partly an assault on faith, with an approach allowing for both faith and reason.

Scholasticism, philosophic and theological movement that attempted to use natural human reason, in particular, the philosophy and science of Aristotle, to understand the supernatural content of Christian revelation. It was dominant in the medieval Christian schools and universities of Europe from about the middle of the 11th century to about the middle of the 15th century. The ultimate ideal of the movement was to integrate into an ordered system both the natural wisdom of Greece and Rome and the religious wisdom of Christianity. The term Scholasticism is also used in a wider sense to signify the spirit and methods characteristic of this period of thought or any similar spirit and attitude toward learning found in other periods of history. The term Scholastic, which originally designated the heads of the medieval monastic or cathedral schools from which the universities developed, finally came to be applied to anyone teaching philosophy or theology in such schools or universities.

Scholastic thinkers held a wide variety of doctrines in both philosophy and theology. What gives unity to the whole Scholastic movement are the common aims, attitudes, and methods generally accepted by all its members. The chief concern of the Scholastics was not to discover new facts but to integrate the knowledge already acquired separately by Greek

reasoning and Christian revelation. This concern is one of the most characteristic differences between Scholasticism and modern thought since the Renaissance.

The basic aim of the Scholastics determined certain common attitudes, the most important of which was their conviction of the fundamental harmony between reason and revelation. The Scholastics maintained that because the same God was the source of both types of knowledge and truth was one of his chief attributes, he could not contradict himself in these two ways of speaking. Any apparent opposition between revelation and reason could be traced either to an incorrect use of reason or to an inaccurate interpretation of the words of revelation. Because the Scholastics believed that revelation was the direct teaching of God, it possessed for them a higher degree of truth and certitude than did natural reason. In apparent conflicts between religious faith and philosophic reasoning, faith was thus always the supreme arbiter; the theologian's decision overruled that of the philosopher. After the early 13th century, Scholastic thought emphasized more the independence of philosophy within its own domain. Nonetheless, throughout the Scholastic period, philosophy was called the servant of theology, not only because the truth of philosophy was subordinated to that of theology, but also because the theologian used philosophy to understand and explain revelation.

This attitude of Scholasticism stands in sharp contrast to the so-called double-truth theory of the Spanish-Arab philosopher and physician Averroes. His theory assumed that truth was accessible to both philosophy and Islamic theology but that only philosophy could attain it perfectly. The so-called truths of theology served, hence, as imperfect imaginative expressions for the common people of the authentic truth accessible only to philosophy. Averroes maintained that philosophic truth could even contradict, at least verbally, the teachings of Islamic theology.

As a result of their belief in the harmony between faith and reason, the Scholastics attempted to determine the precise scope and competence of each of these faculties. Many early Scholastics, such as the Italian ecclesiastic and philosopher St. Anselm, did not clearly distinguish the two and were overconfident that reason could prove certain doctrines of revelation. Later, at the height of the mature period of Scholasticism, the Italian theologian and philosopher St. Thomas Aquinas worked out a balance between reason and revelation. Scholastics after Aquinas, however, beginning with the Scottish theologian and philosopher John Duns Scots, restricted more and more the domain of truths capable of being proved by reason and insisted that many doctrines previously thought to have been proved by philosophy had to be accepted on the basis of faith alone. One reason for this restriction was that Scholastics applied the requirements for scientific demonstration, as first specified in Aristotle's *Organon*, much more rigorously than previous philosophers had done. These requirements were so strict that Aristotle himself was rarely able to apply them fully beyond the realm of mathematics. It was this trend that led finally to the loss of confidence in natural human reason and philosophy that is characteristic of the early Renaissance and of the first Protestant religious reformers, such as Martin Luther.

Saint Thomas Aquinas combined Aristotelian science and Augustinian theology into a comprehensive system of thought that later became the authoritative philosophy of the Roman Catholic Church. He wrote on every known subject in philosophy and science, and his major works, *Summa Theological* and *Summa Contra Gentiles*, in which he presents a persuasive and systematic structure of ideas, still constitute a powerful influence on Western thought. His writings reflect the renewed interest of his time in reason, nature, and worldly happiness, together with its religious faith and concern for salvation.

Aquinas made many important investigations into the philosophy of religion, including an extremely influential study of the attributes of God, such as omnipotence, omniscience, eternity, and benevolence. He also provided a new account of the relationship between faith and reason, arguing against the Averroists that the truths of faith and the truths of reason cannot conflict but rather apply to different realms. The truths of natural science and philosophy are discovered by reasoning from facts of experience, whereas the tenets of revealed religion, the doctrine of the Trinity, the creation of the world, and other articles of Christian dogma are

beyond rational comprehension, although not inconsistent with reason, and must be accepted on faith. The metaphysics, theory of knowledge, ethics, and politics of Aquinas were derived mainly from Aristotle, but he added the Augustinian virtues of faith, hope, and charity and the goal of eternal salvation through grace to Aristotle's naturalistic ethics with its goal of worldly happiness.

Humanistic character of Renaissance Philosophy. Rise of Anthropocentrism.

The designation "Renaissance philosophy" is used by scholars of intellectual history to refer to the thought of the period running in Europe roughly between 1355 and 1650 (the dates shift forward for central and northern Europe and for areas such as Spanish America, India, Japan, and China under European influence). It therefore overlaps both with late medieval philosophy, which in the fourteenth and fifteenth centuries was influenced by notable figures such as Albert the Great, Thomas Aquinas, William of Ockham, and Marsilius of Padua.

It is very hard to generalize about the ways in which discussions of philosophical topics shifted in the Renaissance, mainly because to do so requires a detailed map of the period, something we do not yet have. We know that debates about the freedom of the will continued to flare up (for instance, in the famous exchanges between Erasmus and Martin Luther), that Spanish thinkers were increasingly obsessed with the notion of nobility, that dueling was a practice that generated a large literature in the sixteenth century (was it permissible or not?).

Earlier histories gave perhaps undue attention to Pietro Pomponazzi's pronouncements on the immortality of the soul as a question that could not be resolved philosophically in a way consistent with Christianity, or to Pico della Mirandola's Oration on the dignity of man, as if these were signals of the period's increasing secularism or even atheism. In fact, the most successful compendium of natural philosophy in the period (*Compendium philosophiae naturalis*, first published in 1530) was authored by Frans Titelmans, a Franciscan friar from the Low Countries whose work has a very strong religious flavour. We must not forget that most philosophers of the time were at least nominal, if not devout, Christians, that the sixteenth century saw both the Protestant and the Catholic reformations, and that Renaissance philosophy culminates with the period of the Thirty Years' War (1618–1648). In other words, religion had a massive importance in the period, and one can hardly study philosophy without remembering this.

This is true among others for the philosophy of Marsilio Ficino (1433–1499), who reinterpreted Plato in the light of his early Greek commentators and also of Christianity. Ficino hoped that a purified philosophy would bring about a religious renewal in his society and therefore transformed distasteful aspects of Platonic philosophy (for instance, the homosexual love exalted in the *Symposium*) into spiritual love (i.e., Platonic love), something later transformed by Pietro Bembo and Baldassar Castiglione in the early sixteenth century as something also applicable to relationships between men and women. Ficino and his followers also had an interest in 'hidden knowledge', mainly because of his belief that all of ancient knowledge was interconnected (Moses, for instance, had received his insights from the Greeks, who in turn had received them from others, all according to God's plan and therefore mutually consistent; Hermeticism is relevant here). Although Ficino's interest in and practice of astrology was not uncommon in his time, one should not necessarily associate it with philosophy, as the two were usually considered to be quite separate and often in contradiction with each other.

In conclusion, like any other moment in the history of thought Renaissance philosophy cannot be considered to have provided something entirely new nor to have continued for centuries to repeat the conclusions of its predecessors. Historians call this period the 'Renaissance' in order to indicate the rebirth that took place of ancient (particularly classical) perspectives, sources, attitudes toward literature and the arts. At the same time, we realize that every reappropriation is constrained and even guided by contemporary concerns and biases. It was no different for the period considered here: the old was mixed with and changed by the new, but while no claims can be made for a revolutionary new starting point in philosophy, in many ways the synthesis of Christianity, Aristotelianism, and Platonism offered by Thomas Aquinas

was torn apart in order to make way for a new one, based on more complete and varied sources, often in the original, and certainly attuned to new social and religious realities and a much broader public.

Activation materials during presentation of the lecture / question, problem, problem situations, etc.

1. Miletus school (Thales, Anaximander, Anaximenes). The dialectic of Heraclitus.
2. Pythagoras' doctrine of the number and "harmony of spheres". The problem of being and movement in the teachings of the Eleates (Parmenides, Zeno).
4. Sophists and Socrates.
5. Philosophy of Plato.
6. Philosophy of Aristotle.
7. Comparative analysis of the atomistic concepts of Epicurus and Democritus.
8. Stoicism. The fatalistic tendency of the Stoics. Skepticism.
9. The teachings of Augustine Aurelius.
10. Discussion on the nature of universals.
11. Philosophy of Thomas Aquinas.

General material and methodological support of lecture:

- educational premises - an audience of the Department of Philosophy and Bioethics;
- equipment - board, marker.
- methodical recommendations for emptiness control among the rulers.

Recommended literature:

Main:

1. Gensler H. Ethics: a contemporary introduction / 3 ed. – Bosa Roca: CRC Press Inc, 2017. – 238 p
2. Gibson P. A Short History of Philosophy: From Ancient Greece to the Post-modernist Era. – London:AP, 2020 – 256 p.
3. Huemer M. Knowledge, Reality, and Value: A Mostly Common Sense Guide to Philosophy. – Milton Keynes: LSUK, 2021. – 330 p
4. Yandell K. Philosophy of religion: a contemporary introduction. – London: Routledge, 2016. – 320 p.

Additional:

- 1 Lakoff G., Johnson M. Philosophy in the flesh: the embodied mind and its challenge to western thought. – New-York: Basic books, 2017. – 624 p.
2. Swart H. Philosophical and mathematical logic. - Springer undergraduate texts in philosophy. - Springer Cham: Springer IP, 2018. – 540 p.

Electronic information resources

1. <https://repo.odmu.edu.ua/xmlui/>
2. <https://info.odmu.edu.ua/>

3. <https://plato.stanford.edu/index.html>
4. <https://iep.utm.edu/>

Lecture № 3

Topic:

The problem of substance. The structure of reality

Relevance: Each science (particularly medicine) is focused on the knowledge of one or another sphere of existence, but one is never satisfied with the complete specialization. He wants a holistic world view, to withdraw it and display it beyond the specific knowledge. Research on ontology search terms (the origin of the world, all existing source, the ratio of the material and ideal) provides not only an overall picture of the world. Ontological solution generates the fundamental provisions of the specific aims of science and its further development.

Understanding life and determines its form, for example, in medicine, the question of the nature of life and death, ways of treatment, etc. So important is the study of life, that will future specialist general knowledge about human relations and the world of modern ideas about the spiritual and material, future prospects of world perception.

Purpose: acquaintance with the problem of substance and its main solutions as distinct but related to the mind-body problem.

Main concepts: substance, materialism, idealism, dualism, pluralism, nihilism, inconsistent tetrad, consciousness, reductionism, qualia, neuroscience, the hard problem of consciousness.

Plan and structure of the lecture:

Preparatory stage

Defining educational objectives.

Providing positive motivation.

Main Stage

Presentation of lectures. Plan:

Category “Matter” and its fundamental importance for materialistic philosophy and scientific knowledge.

Essence of the biological form of motion, criticism of mechanistic and vitalistic understanding of it.

The theory of relativity about the unity of Matter, Motion, Space and Time.

Final stage

Summary of lectures, general conclusions.

Responses lecturer on possible questions.

Tasks for students self.

Content of the lecture:

Category “Matter” and its fundamental importance for materialistic philosophy and scientific knowledge.

Category of matter - one of the most multi-valued concepts of philosophy. The understanding of the term and its place in the overall structure of philosophical concepts largely determines the ideological position of the person.

The contents of this category has changed with the times, following the development of science and enriched by the accumulation of knowledge about the world.

The modern understanding of matter The classic definition of matter gave Vladimir Ulyanov (Lenin), developing the idea formed to him in Marxist philosophy. He outlined the matter as a philosophical category, is intended to refer to objective reality. This reality is

given to man in the sensations, is displayed and copied by people, but exists independently of the senses.

According to the ideas adopted in the materialistic tradition, matter is formed of a plurality of objects and systems that exist in the world. It is a fundamental principle, the substrate of the totality of relationships, attitudes, characteristics and forms of movement. Matter is not only the objects that are available to direct observation of nature, but also those that may be found later in improving experiment and observation tools.

Surrounding human world - matter, which is in constant movement, passing from one form to another.

This view is opposed to idealistic understanding of the world order, according to which the fundamental principle of the universe is a divine will, absolute spirit or individual human consciousness, divorced from the brain and exists by itself. Matter in the idealist philosophy becomes merely an appendage of the absolute spirit, pale imprint of a comprehensive global ideas.

Matter - a fundamental principle of the developing world

Matter and its member objects have internal structure, organization and ordering system. This is evident in the patterns of development and interaction of all material objects, allowing them to be combined in very different levels of the system. Modern scientific ideas suggest that at the lowest level of the structure of matter fields are located and the elementary particles that make up the macroscopic bodies, planets, stars and their systems. Because the matter is the whole universe as a whole, the boundaries and the structure of which is not established until the end.

Essence of the biological form of motion, criticism of mechanistic and vitalistic understanding of it.

The philosophy of biology may be defined as the area of philosophical inquiry devoted to the examination of metaphysical and epistemological issues in biology. However, the academic discipline bearing that name is in reality largely concerned with evolutionary biology. One only needs to browse through the contents of the three most recent textbooks of the philosophy of biology, namely those of Elliott Sober, Brian Garvey, and Alexander Rosenberg and Daniel McShea, to get the unmistakable sense that philosophy of biology as an academic field is not really the philosophy of biology at all, but primarily the philosophy of evolution. There is a general tendency to consider all interesting biological questions to be evolutionary questions, and all distinctively biological concepts to be evolutionary concepts. Evolutionary theory is seen as constituting the backbone of biology, and the philosophical relevance of every other area of biological science is determined in accordance to the extent to which it contributes to evolution. The most recent appraisal of the field, authored by Matthew Haber, Andrew Hamilton, Samir Okasha, and Jay Odenbaugh, illustrates this thematic bias by its discussion of three areas of evolutionary biology (namely systematics, evolutionary ecology, and the levels of selection) as being jointly representative of philosophy of biology as a whole. Given the extraordinary breadth of biological science, what is it that actually justifies this dominance of evolutionary thinking? Some philosophers of biology believe that it simply reflects how biologists themselves understand their own subject. However, even the most cursory look at a general biology textbook suffices to dispel this notion.

Biology textbooks begin by discussing the properties of life, cells, and organisms, not with the theory of natural selection. It is only philosophy of biology textbooks that contain opening chapters with titles like: 'What is Evolutionary Theory?' 'The Argument in Darwin's Origin', or 'Darwin Makes a Science'. Why is this so? What is the basis for the overwhelming emphasis placed on evolution in philosophical studies of biology? The answer to these questions lies in history. The modern academic discipline of philosophy of biology originated out of the efforts by the architects of the Modern Synthesis to defend the autonomy of organism biology from the threat of physicochemical reduction embodied in the emerging field of molecular biology. "The ultimate aim of the modern movement in biology", Francis Crick proclaimed, "is

to explain all of biology in terms of physics and chemistry". Faced by the danger of becoming obsolete in light of the extremely successful molecular movement, Ernst Mayer wrote the following to Julian Huxley in private correspondence: In a way the impact of biology has had a curious set-back as a result of the magnificent victories of molecular biology. To the outsider they suggest that physics and chemistry is the Alpha and Omega of all science.

We will have to make a double effort to restore the influence of organism biology and to make better known the evolutionary trends that culminated in that unique psycho-social organism, Man. The strategy adopted by the architects of the Modern Synthesis "to restore the influence of organism biology" was, not surprisingly, to emphasize the primacy of the synthetic theory of evolution for a proper understanding of organisms. Ernst Mayer first attempted this in a highly influential paper called 'Cause and Effect in Biology' in which he argued that evolutionary explanations are necessary and ineliminable in the study of organisms. Mayer illustrated this view with his seminal distinctions between 'how?' and 'why?' questions and between 'proximate' and 'ultimate' causes. No matter how far the 'how?' questions of molecular biology may take us in elucidating the proximate causes of organisms, Mayer claimed, there will always be a need to consider the 'why?' questions of evolutionary biology in order to come to terms with the ultimate causes of organisms. In a similar vein, George Gaylord Simpson pointed to the priority of evolutionary considerations in explanations of organisms in a paper entitled 'Biology and the Nature of Science'. Simpson argued that "reductionist explanation[s] made in terms of physical, chemical, and mechanical principles" are insufficient, and need to be complemented by "compositionist [explanations] in terms of the adaptive usefulness of structures and processes to the whole organism". Biology, by virtue of its evolutionary character, can never be reduced to the physicochemical or the mechanical. Finally, Theodosius Dobzhansky did his own part to spread this message in a paper called 'Biology, Molecular and Organism, in which he criticized the increasingly prevalent assumption that "the only worthwhile biology is molecular biology" by drawing attention to the unifying power of evolutionary thinking in biology. Dobzhansky epitomized this view with the claim that "nothing makes sense in biology except in the light of evolution", a dictum he later rephrased in the title of a subsequent paper, and which has become a sort of mantra for evolutionary biologists ever since.

This work started to attract the attention of philosophers, such as David Hull and Michael Ruse, who used it as a basis to establish a sustained discourse within the philosophy of science devoted to the examination of the conceptual puzzles of biology, or more precisely, of the conception of biology which emerged from the Modern Synthesis. Thus, philosophers began to examine issues such as the structure of Darwin's argument, the explanatory basis of population genetics, the nature of species, the problem of taxonomic classification, the definition of fitness, and the levels of selection. It was discussion around these topics which led to the academic institutionalization of philosophy of biology as a sub discipline within the philosophy of science in the 1980s. As these philosophers took the Modern Synthesis as their exemplary model of what biology is, evolutionary theory naturally assumed the centre stage in the philosophy of biology discourse. Areas of biology which had not been well represented in the Modern Synthesis (for example, development) did not become part of the philosophy of biology discourse until ways were found to directly relate them to the concerns of evolutionary biology (which in the case of development began to occur in the mid 1990s). Biological disciplines lying further away from the concerns of evolution, such as physiology, cell biology, immunology, or microbiology, remain severely underrepresented in the philosophy of biology to this day, although the situation has begun to show signs of improvement in recent years.

Nevertheless, the overarching premise that continues to guide the philosophy of biology discourse is that Neo-Darwinism provides the basic grounds for defending the autonomy of biology from the physical sciences, and that consequently if one wishes to engage in philosophical analyses of distinctively biological problems, evolutionary theory is the obvious place to start. However, to uphold this view is to have an impoverished understanding of what biology is, and by implication, to accept a narrow definition of what the philosophy of biology

could be. Focusing on evolution is not the only, or arguably even the best way of getting at what is distinctively biological. In fact, in the same year that Mayer published his seminal 'Cause and Effect in Biology', the physiologist Barry Commoner, then vice president of the American Association of the Advancement of Science, published a paper entitled 'In Defense of Biology' which had exactly the same objectives as Mayer's paper (as well as the aforementioned ones by Simpson and Dobzhansky). But instead of resorting to the ineliminability of evolutionary considerations to defend organism biology, Commoner appealed to the view that organisms possess an inherent complexity that is not quantitatively extrapolable from physicochemical studies alone. Commoner recognized that molecular studies generate vast amounts of data, but he maintained that this data must be properly contextualized in relation to the living system as a whole for it to be truly explanatory. In setting forth this way of defending the autonomy of organism biology, Commoner was not proposing a new argument or a new way of thinking about living systems or about biology.

Instead, he was drawing on an older organicist tradition in the philosophy of biology that flourished in the first half of the twentieth century, and which was primarily interested in the examination of the features that make organisms distinctive and the question of how far mechanical and physicochemical principles can ultimately take us in explaining them. Today, this earlier discourse in the philosophy of biology has been almost completely forgotten, and the consensus within the community is that real philosophy of biology only emerged with the work of David Hull, Michael Ruse, and others. This is most regrettable, given that much of this earlier work is extremely relevant to many of the conceptual and theoretical challenges facing biologists today. But even more importantly, this earlier discourse demonstrates that philosophy of biology can be much more than a philosophy of evolution plus allied disciplines. It illustrates how the central philosophical concern in the science of life really must be the nature of life itself, and not any theory or principle devoted to explaining particular aspects of it. Ever since its Neo-Darwinian transformation in the 1960s, the philosophy of biology has been predominantly concerned with the biological entities most relevant to the understanding of evolution, namely sub-organism entities like genes and supra organism entities like populations. The crucial entity connecting them, the organism as a whole, has fallen between the cracks of philosophical inquiry. One of the major motivations underlying this doctoral thesis is the desire to contribute to ongoing efforts to return the organism to its rightful place at the centre of the philosophy of biology. With this in mind, this thesis will be addressing many of the same problems and questions which characterized the neglected pre-Neo-Darwinian tradition in the philosophy of biology in an attempt to help broaden up again the current discourse. As a result, this thesis will concern itself with issues more relevant to organisms and cells than to genes and populations, and it will examine problems that are perhaps more central to physiology and cell biology than to evolution and genetics.

The theory of relativity about the unity of Matter, Motion, Space and Time.

All material bodies have a certain extension: length, breadth, height. They are variously placed in relation to each other and constitute parts of one or another system. Space is a form of coordination of coexisting objects and states of matter. It consists in the fact that objects are extraposed to one another (alongside, beside, beneath, above, within, behind, in front, etc.) and have certain quantitative relationships. The order of coexistence of these objects and their states forms the structure of space.

Material phenomena are characterised by their duration, the sequence of the stages of their motion, their development. Processes may take place either simultaneously, or precede or succeed one another. Such, for example, is the interrelation between day and night. The dimension of time can be measured only with the help of certain standards (in seconds, minutes, hours, days, years, centuries, etc.), that is to say, motions that are accepted as being even. The perception of time also allows us to assess the sequence and duration of events. Depending on our subjective sensations such as merriment or grief, pleasure or boredom, time seems either short or long. Time is a form of coordination of objects and states of matter in their succession. It

consists in the fact that every state is a consecutive link in a process and has certain quantitative relations with other states. The order of succession of these objects and states forms the structure of time.

Space and time are universal forms of the existence of matter, the coordination of objects. The universality of these forms lies in the fact that they are forms of existence of all the objects and processes that have ever existed or will exist in the infinite universe. Not only the events of the external world, but also all feelings and thoughts take place in space and time. In the material world everything has extension and duration. Space and time have their peculiarities. Space has three dimensions: length, breadth and height, but time has only one—from the past through the present to the future. It is inevitable, unrepeatable and irreversible.

Correct understanding of the essence of space and time is closely connected with the scientific picture of the world. Everything is differentiated, broken down into relatively stable extraposed material formations. The processes that occur in them and condition their conservation (reproduction) and at the same time their transformation, are also differentiated: they constitute the consecutive change of the states of an object.

Space and time exist objectively. Although we may feel how time in its inexorable passage is carrying us away, we can neither halt nor prolong it. We cannot recover a single moment of existence. The flow of time is beyond our control. We are as helpless in it as a chip of wood in a river.

Dialectics proceeds from acknowledgement of the unity of motion, space, time and matter, which is expressed in the principle that various forms of the structural organization of matter and the levels of this organization are characterized by their specific motion, space and time. Thus the spatial organization of a crystal differs from that of a blossoming rose. The time of historical events occurs, is experienced by their participants and is preserved in the memory of mankind and this kind of time differs from the purely physical time of, say, the motion of the celestial bodies. However, metaphysical thought separates matter from motion, and both of them, from space and time. Newton, for example, assumed that space was the empty container of things, that it was incorporeal, absolutely penetrable, never influenced anything and was never affected by any influence.

Universal space was considered to be filled with absolutely motionless ether, and moving bodies were thought to encounter an "ethereal wind" like the wind that resists a running person. Space was allegedly immutable and motionless, its attributes did not depend on anything, even time; nor did they depend on material bodies or their motion. One could remove all bodies from space and space would still exist and retain its attributes. Newton held the same views about time. He believed that time flowed by in the same way throughout the universe and this flow did not depend on anything; time was therefore absolute. Like a river, it flowed on of its own accord, heedless of the existence of material processes.

The idea of absolute space and time corresponded to the physical picture of the world, namely the system of views of matter as a set of atoms separated from each other, possessing immutable volume and inertia (mass), and influencing each other instantaneously either at a distance or through contact. Revision of the physical picture of the world changed the view of space and time. The discovery of the electromagnetic field and the realization that field could not be reduced to a state of mechanical environment revealed the flaws in the classical picture of the world. It turned out that matter could not be represented as a set of separate, strictly dissociated elements. The particles of matter are indeed connected with one another in integral systems by fields whose action is transmitted at a finite speed that is equal for any closed system (the speed of light in a vacuum).

It was held previously that if all matter disappeared from the universe, space and time would remain. The theory of relativity, however, maintains that with the disappearance of matter space and time would also disappear.

To sum up, everything in the world is spatial and temporal. Space and time are absolute. But since these are forms of matter in motion, they are not indifferent to their content. When it

moves, an object does not leave an empty form behind it, space is not an apartment that can be let out to such a tenant as matter, and time cannot be compared to some monster that gnaws at things and leaves its tooth marks on them. Space and time are conditioned by matter, as a form is conditioned by its content, and every level of the motion of matter possesses its space-time structure. Thus living cells and organisms, in which geometry becomes more complex and the rhythm of time changes, possess special space-time properties. This is biological time. There is also historical time, whose unit may be the replacement of one generation by another, which corresponds to a century. Depending on our practical needs, historical time is counted in centuries and millennia. The reference point may be certain cultural-historical events or even legends.

The finite and the infinite. Whose imagination has not been stirred by a mysterious sense of the vastness of the universe? What man has looked up at the dark sky glittering with its myriads of stars and not been awed by the glamour of outer space? Whose heart has not been moved by the majestic splendour of the nocturnal heavens?

In our everyday lives, our dealings with everything around us, we encounter finite objects, processes. The finite means something that has an end, that is limited in space. In everyday practice we may mean by infinity anything very big or very small, depending on the circumstances. For example, one billion raised to the power of one hundred is in practice an infinite quantity. Our experience is too limited for us to be able to define infinity. Scientists like to joke that they begin to understand infinity only when they think of human folly. One may throw a spear from a certain point in space and from the place where it lands one may repeat the throw. And one may go on doing this again and again, never reaching any boundary. No matter how distant a star may be from us we may still go further than that star. The universe is never "boarded up". Infinity cannot be traversed to its end. Such infinity would be a "false" infinity. True infinity means constant going beyond the limits of the finite. The universe is not given in any cut-and-dried form, it is constantly reproducing itself; it is a reality that is constantly recreated. The infinite manifests itself in the finite and through the finite. Through the finite we come to an understanding, a knowledge of the infinite. The finite is a constantly appearing and disappearing moment of an infinite process of change. Change in general is associated with an object's going beyond its spatial, temporal, quantitative and qualitative limits. The very fact of the interaction of things is constant going beyond the limits of finite, individual existence. In this constant "going beyond oneself" into outer being, lies the infinite nature of the finite. An object has innumerable relations with other objects. Thereby it acquires an infinite number of properties. And in this sense infinity implies qualitative diversity, realized in space and time.

We have advanced from the scale of the Earth to the expanses of outer space, to time that has no beginning and no end. This is extensive infinity. We ourselves appear to be standing midway between the infinite expanses of the universe with its worlds that are known or unknown to us and the equally infinite depths of the world of the smallest particles of matter, which is intensive infinity. We are the junction, as it were, of roads that lead away into the infinitely large and the infinitely small. We are mere specks of dust in comparison with the stars and at the same time we are giants compared to the tiny microorganisms that swarm in every drop of water.

Thought has penetrated from regions describable only in terms of millions of light years to regions that may be measured in trillionths of a centimeter! And there, too, we find the properties of the finite and the infinite. Thus, many physicists assume the existence of a certain basic length—the spatial quantum. It would, they say, be as pointless to consider any smaller length as it would be to consider, for example, a quantity of gold less than one atom, because such a quantity would not even constitute the given chemical element. So scientists assume the existence of "atoms" of space. From this follows the recognition of minimal time, beyond whose limits the concept of phase, that is to say, changes of state in time, loses all meaning.

At attempt to refute the theory of the infinity of the universe is to be found in the concept of the "expanding" universe. James Jeans, for example, assumed that not only was the quantity of matter in the universe diminishing, but also that any matter that remained was constantly

receding into space at colossal and ominously increasing speed. And yet there are no valid grounds for such conclusions. The metagalaxy in which we observe this centrifugal movement of the galaxies, despite its enormous size as it appears to us, is only a tiny particle in the infinite universe, so it cannot be assumed that the whole universe is "expanding".

To sum up, all objects and processes in the world are finite. But the totality of finite things and processes is infinite. The universe had no beginning, has no end and is inexhaustible. Beyond the most distant stellar systems that modern science and technology have permitted us to observe there are still other gigantic celestial bodies. And so on ad infinitum. There are no limits beyond which there might be something that cannot be embraced by the concept of objective reality and there is nothing above it or outside it. Objective reality is in everything. It is everything. The concept of limit has meaning only when applied to the finite. Neither our distance-bound imagination nor the spacemen of the future can ever encounter some supernatural obstacle such as non-existence. They will never run into something that differs from matter. No matter how much time passes prior to some event, time will go on after it. No matter how long ago a certain event took place, it was preceded by countless other events. The chain of events has never been broken. Its links are numberless. In the universe as a whole there is no initial or culminating point; the universe is equally open at both ends. If time were finite, the world must have had a beginning. To acknowledge the beginning of the world's existence in time would be to acknowledge creation and, consequently, a creator.

The concept of beginning is meaningful when applied not to the universe as a whole but only to separate, specific things and processes, that is to say, to the finite. We can set no limits to the universe as a whole. It categorically forbids us to do so. It is ageless. It is infinitely old and eternally young. Someone once wittily remarked that he could not imagine the universe having lived its life and sadly vegetating for the rest of eternity.

Activation materials during presentation of the lecture / question, problem, problem situations, etc.

1. Problem of substance and options for its solution (monism, dualism, pluralism, nihilism).
2. Modern science of the structure and properties of the objective world and the category of matter.
3. The human body as a material, organic unity of natural, biological and social - the object of medical activity.
4. Development of natural-scientific ideas about space and time.
5. The problem of the relationship between language and reality

General material and methodological support of lecture:

- educational premises - an audience of the Department of Philosophy and Bioethics;
- equipment - board, marker.
- methodical recommendations for emptiness control among the rulers.

Recommended literature:

Main:

1. Gensler H. Ethics: a contemporary introduction / 3 ed. – Bosa Roca: CRC Press Inc, 2017. – 238 p.
2. Gibson P. A Short History of Philosophy: From Ancient Greece to the Post-modernist Era. – London: AP, 2020 – 256 p.
3. Heil J. Philosophy of mind: a contemporary introduction. - 4 ed. – London: Routledge, 2019. – 264 p.

4. Huemer M. Knowledge, Reality, and Value: A Mostly Common Sense Guide to Philosophy. – Milton Keynes: LSUK, 2021. – 330 p.
5. Johansson L-G. Philosophy of science for scientists. – Springer undergraduate texts in philosophy. – Springer Cham: Springer IP, 2019. – 257 p.
6. Power S.E. Philosophy of time: a contemporary introduction. – London: Routledge, 2021. – 310 p.
7. Yandell K. Philosophy of religion: a contemporary introduction. – London: Routledge, 2016. – 320 p.

Additional:

1. Capra F., Luisi P.I. The systems view of life: a unifying vision. – Cambridge: Cambridge UP, 2016. – 510 p.
2. Lakoff G., Johnson M. Philosophy in the flesh: the embodied mind and its challenge to western thought. – New-York: Basic books, 2017. – 624 p.

Electronic information resources

1. <https://repo.odmu.edu.ua/xmlui/>
2. <https://info.odmu.edu.ua/>
3. <https://plato.stanford.edu/index.html>
4. <https://iep.utm.edu/>
4. <https://iep.utm.edu/>

Lecture № 4

Topic:

Philosophy of mind. The mind-body problem

Relevance: In philosophy, starting with Descartes, the concept of "I" (self-awareness) acquires a special sound, and from that time the problem of subjectivity begins to occupy a key position in the new European thought, emerges as something that has practical importance in philosophical thinking.

Reality for an individual consists of connecting the independently existing world of things with the ideal structures of his consciousness. After all, it is in the consciousness of the subject that the process of cognition and identification of the current existence takes place by correlating it with mental schemes - typifications, which were formed under the influence of previous life experience and learning culture. An individual, entering into relationships with other people, is guided by his schemes and, implementing them in relationships, thereby changes social existence. Thus, subjective structures play a decisive role in relations between people and, accordingly, constitute not only the image of oneself, but also social reality.

Purpose: acquaintance with the philosophy of mind and mind-body problem.

Main concepts: inconsistent tetrad, consciousness, reductionism, qualia, neuroscience, the hard problem of consciousness.

Plan and structure of the lecture:

Preparatory stage

Defining educational objectives.

Providing positive motivation.

Main Stage

Presentation of lectures. Plan:

Category "Matter" and its fundamental importance for materialistic philosophy and scientific knowledge.

Essence of the biological form of motion, criticism of mechanistic and vitalistic understanding of it.

The theory of relativity about the unity of Matter, Motion, Space and Time.

Final stage

Summary of lectures, general conclusions.

Responses lecturer on possible questions.

Tasks for students self.

Content of the lecture:

Category of "Consciousness": its scientific, philosophical sense, the attitude of materialism and idealism toward the problem of Consciousness.

Those who make the first steps in studying philosophy must pay special attention to its place and role in social life, to the historical pre-conditions of its development and to the scientific meaning of its main concepts and laws. Philosophy studies concepts of universal laws of natural existence and social being, human cognition and activity. The initial meaning of the term "philosophy" in Greece is "love of wisdom". Philosophy in its interconnection makes up the essential content of world outlook. World outlook may be defined as the sum total of principles,

views and convictions of individuals, which determines their attitude to reality - their practical and social activity. The specific role of philosophy lies in the following: first, it systematizes heterogeneous elements of world outlooks; second, it theoretically substantiates and generalizes the aggregate data of science and practice; third, philosophy answers the question of the essence of human existence, the place and mission of man and mankind in the surrounding world, and their prospects. Systematizing various concepts of the natural and social being, and of human place and mission, philosophy makes up the basis of entire system of human views and identifies two principal world outlooks: materialist and idealist. In this case the criterion for the identification rests on the philosophical and theoretical basis, upon which various elements of world outlook, namely, philosophical materialism or philosophical idealism, are grouped. The role of philosophy and its influence on human practical orientation may be correctly appraised only if one has thoroughly understood the content and role of major philosophical trends. No matter how diverse the content of numerous philosophical systems and schools may be, they always offer their answers to the questions of human place in the world, and in particular, of the relationships between human consciousness, thinking, reason and the objective external world, of being, and matter.

The solution to this most general, fundamental question of philosophy, pre-determines the nature of the entire system of world outlook and splits philosophers into two great camps—materialists and idealists. Materialism proceeds from the dependence of human sensations, views, and consciousness on the surrounding world, from the primacy of matter. Idealism, on the contrary, proceeds from the primacy of consciousness or of any other spiritual factor. The fundamental question of philosophy singles out not only the natural essence of the world but raises the question of its knowability. Regarding consciousness as the reflection of the objective external world, as a product of matter, philosophical materialism thereby recognizes, in principle, the knowability of the existing phenomena and processes. As for idealism, it, as a rule, tends to deny the possibility of objective cognition, i.e. veers towards agnosticism. As time went on, the concepts and arguments of philosophical materialism changed. At the early stages of human history, in the early class societies, philosophy embraced all knowledge of the world and human. The existing sources indicate that materialism of antiquity was naive: it accorded the material primacy to concrete widespread physical phenomena, processes and bodies (such as fire, water, air, earth). The great achievement of the philosophical thought of that time was atomistic materialism which regarded all that exists as a mere combination of atoms, indivisible material particles.

The materialist trend in the history of philosophy is called the "line of Democritus" after one of the founders of the Ancient Greek atomism. Idealist philosophical teachings emerged in the early class societies as a counterbalance to the spontaneous materialist convictions of people in the objective existence of the external world, and are opposed to the ancient philosophical materialism. Proceeding from the assumption that the spiritual (incorporeal essence, world reason, consciousness) is primary, idealism theoretically developed the ancient religious mythological illusions and especially the dogma of the divine essence of the world. Among the varieties of ancient idealist philosophy mention should be first made of objective idealism. In contrast to subjective idealism, which asserted that the world and any knowledge of it are dependent on individual subject consciousness, objective idealism believed in the primacy of the incorporeal such as "universal spirit", "absolute idea" and so on. The most prominent philosophical system of objective idealism was created by Plato, a philosopher of Ancient Greece, after whom was named the whole line of idealism in the history of philosophy. The antithesis between philosophical and social original positions of materialism and idealism led to the ideological struggle still waged today, of the two camps, two philosophical parties, the struggle of the "lines of Democritus and Plato". 17th-18th centuries in Europe became mechanistic explaining the world and main in accordance with the laws and theories of classical mechanics. The mechanistic picture of the world, despite its one-sided nature, corresponded to the level of scientific knowledge of the time. Mechanistic materialism was closely linked with

natural science. It was more effective than ancient materialism though, as a whole, it was also of contemplative nature.¹¹ In contrast to materialism there flourished various schools of subjective idealism and dualism. Dualism is a philosophical teaching which regards the material and the spiritual equally valid. Most graphic examples of dualism as an attempt to reconcile materialism with idealism are the philosophy of Descartes (France) and that of Kant (Germany).

Admittedly, some idealists by their formulation and elaboration of philosophical concepts pertaining to the process of cognition, logical thinking, forms and activity of human consciousness, largely contributed to the development of theoretical thinking. The effectiveness of philosophical knowledge and its influence on human practical activity depends on both the content of this knowledge and on the philosophical method applied therewith. Philosophical method is a totality of principles, corresponding ways and methods used to attain some cognitive or transforming ends. Certain rudiments of the two opposing methods, dialectics and metaphysics, could be found in ancient philosophy. Explaining the state of the surrounding world spontaneous dialectics maintained that everything changes and develops. In contrast to this, the ancient metaphysicists stressed the stability, unchangeability and immutability of being. As a method of cognition, metaphysics (metaphysics is the name given to the philosophical teachings studying the allegedly changeless, eternal essence of things lying beyond the physical world) emerged in the natural sciences of the 17th-18th centuries when scientific data were being accumulated and individual objects and facts studied. For this period in the development of the natural sciences the metaphysical method was historically justified. But its one-sidedness and narrowness soon became an obstacle to the further progress of scientific knowledge. Considering objects and phenomena in isolation from one another, ignoring their universal connection, motion and development and interpreting the changes as only the quantitative increase or decrease of what already existed, metaphysics could not provide a scientific explanation of reality. Dialectics, as a teaching of the universal connection and development of the objective world and thought, and as a philosophical method, developed as a result of requirements of social progress. The idea of infinite change and development forced its way by associating itself with various materialist and idealist philosophical systems, which explains why the history of theoretical thinking abounds in various combinations of philosophical theory and philosophical method: metaphysical materialism and metaphysical idealism, idealist and materialist dialectics. Up to the 19th century the development of the natural sciences remained largely concerned with the collection, description and classification of numerous facts and natural phenomena and their properties.

Thus the mechanistic and metaphysical pictures of the objective world arose that it consisted of the independent parts isolated from one another—the "mineral kingdom", the "vegetable kingdom", the "animal kingdom" and the "human kingdom". Such an exaggeration of isolation of separate parts of nature, their immobility and immutability did not correspond to the accumulated knowledge, factual data and the social and production practice of mankind. The metaphysical view of the world was refuted by the great discoveries of 19th-century natural science: the cellular structure of vegetable and animal organisms; the fundamental law of the conservation and conversion of energy; the evolutionary theory of the origin and development of all living organisms, including the natural evolution of human out of the animal world; the periodic law of chemical elements. By disclosing the dialectical, contradictory character of processes under going in the animate and inanimate nature and the natural laws of their existence, interaction and development, the great discoveries in natural science destroyed the old metaphysical picture of the world and demanded a basic restructuring of the prevailing philosophical concepts and theories. Hegel made a brilliant attempt to reveal the universal dialectical character of nature, society and thinking. From his point of view the world and human with his consciousness were nothing more than various stages in the development of the objective Absolute Idea. According to Hegel, pre-natural stage of existence of the Absolute Idea in its "pure", logical form was the eternal primary essence of the world. At a certain stage of development the "pure", Absolute Idea turns into its opposite, "other-being", nature.

The motion and development of nature, in their turn, give birth to human and a new form of "other-being": consciousness or human spirit. It is in Hegel's philosophical system, supposedly expressing the self-knowledge of the Absolute Idea that consciousness develops to the full. Even this outline description of Hegel's philosophy gives an idea of its basic features. Its unquestionable value is the fruitful idea of dialectical development as a self-motion based, as any motion and vitality, on internal contradictions. This idea generalized the progressive findings of the preceding natural-scientific and philosophical knowledge and discovered the dialectics of things, which was expressed, however, in the form of the dialectics of concepts. Feuerbach was among the first to provide a well-grounded criticism of Hegel's objective idealism, declaring that Hegel separated thought from human whom Feuerbach regarded as a part of nature itself. Feuerbach opposed Hegel with his materialist concepts of the primacy and decisive role of the material being and elaborated the concept of consciousness as the reflection of the material world. From his materialist standpoint Feuerbach quite justifiably criticized idealism and agnosticism for their limitation or neglect of human cognitive abilities, and vulgar materialism which regarded thought and human mental ability as purely physical phenomena. Here lies Feuerbach's service to history, for he revived the materialist principles in his struggle against Hegelianism and other forms of idealism. At the same time, Feuerbach repeated some historical limitations of preceding materialism. His materialism, with metaphysical method and contemplative character, preserved the idealist interpretation of historical process with reason to be its driving force. By regarding human outside the context of his social relationships and historical development and ignoring the role of socio-historical practice, Feuerbach imparted anthropological character to materialism. His major error was the one-sidedness of his criticism of Hegel's philosophy, in which he failed to see positive elements, dialectics, discarding it as something unfit for use. The enter-penetration and indissoluble unity of materialist and dialectical concepts is the foremost distinguishing feature of Marx's philosophical teaching. The consistent philosophical materialism and recognition of the primacy of matter and the material conditionality of all existing phenomena inevitably implies the dialectical view of their interconnection, change and development. Materialist dialectics as a philosophical science proceeds from recognizing the material unity of the world, the objectivity of the forms of matter and its properties, laws of its motion and development.

At the same time, the discovery of the universal laws of dialectical development of the material world, cognition and thinking preconditions the consistent and scientific conclusion that the popular masses are genuine history makers. The scientific unsoundness of such definitions lies in an arbitrary denial of the dialectics of the objective world and in the absolutisation of logical thinking. The idealist interpretation of dialectics makes itself felt not only in its content but also in the methods of teaching philosophy. It is significant that the course of philosophy is arbitrarily divided into isolated teachings on the problems and essence of being (ontology), the theory of knowledge (epistemology) and the laws and forms of thinking (logic, primarily, formal logic), the study of values (axiology). Most of the current idealist interpretations of dialectics are aimed, in one way or another, against dialectical materialism. The emergence of numerous varieties of such conceptions, which in most cases are shared by a small number of admirers of an author or a professor, points to their scientific flimsiness and futility. Denying the dialectics of development independent of human existence, most of these authors reduce it to human mental and sensory experience, to subjective dialectics. Such is, for instance, the idealist essence of the so-called historical dialectics of the French existentialists. There are also the objective-idealist conceptions of dialectics.

Thus, today clerical philosophers, including Catholics, develop the conception of "ontological dialectics", according to which all relationships, changes of being and human (it is implied that they are created by God) obey the law of harmony and hierarchy and therefore only God can allegedly incarnate their dialectical synthesis. Scientific cognition, social action and even human social behavior are always spontaneously or consciously regulated by certain philosophical principles, which generalize the most important and essential facets of human

cognitive and practical activity in the given sphere of nature or society. They are evolved by man as he accumulates knowledge and experience. The principles incorporate a generalization of cognition and practice, the end results of human investigation, and they are valid if they correspond to nature and history. From that it follows that the principles are not a sum total of arbitrary rules but the reflection of actual demands in cognition and thought, a summing-up and a conclusion drawn from human cognitive and practical activity. The philosophical principles express the cardinal demands and guiding principles characterizing human understanding of the world and his attitude to it at a given level of cognition and socio-historical practice. The philosophical principles and categories influence human activity in many aspect. As was mentioned earlier, by shaping a systematized, integral philosophical conception of the world, nature, society and thought philosophy performs its theoretical function. Its social function lies in social causes of numerous varieties of philosophy, in the historical changes of its content and, particularly, in its impact on.

Activation materials during presentation of the lecture / question, problem, problem situations, etc.

1. The mind-body problem. Inconsistent tetrad.
2. Category of "consciousness": its scientific, philosophical content.
3. The hard problem of consciousness.
4. Artificial intelligence: strong and weak version.
5. Social and cultural aspects of consciousness. A system approach to consciousness. Externalism.
6. Consciousness and the unconscious.
7. Consciousness and language.
8. The problem of the relationship between language and reality

General material and methodological support of lecture:

- educational premises - an audience of the Department of Philosophy and Bioethics;
- equipment - board, marker.
- methodical recommendations for emptiness control among the rulers.

Recommended literature:

Main:

1. Gensler H. Ethics: a contemporary introduction / 3 ed. – Bosa Roca: CRC Press Inc, 2017. – 238 p.
2. Gibson P. A Short History of Philosophy: From Ancient Greece to the Post-modernist Era. – London:AP, 2020 – 256 p.
3. Heil J. Philosophy of mind: a contemporary introduction. - 4 ed. – London: Routledge, 2019. – 264 p.
4. Huemer M. Knowledge, Reality, and Value: A Mostly Common Sense Guide to Philosophy. – Milton Keynes: LSUK, 2021. – 330 p.
5. Johansson L-G. Philosophy of science for scientists. – Springer undergraduate texts in philosophy. – Springer Cham: Springer IP, 2019. – 257 p.
6. Power S.E. Philosophy of time: a contemporary introduction. – London: Routledge, 2021. – 310 p.

7. Yandell K. Philosophy of religion: a contemporary introduction. – London: Routledge, 2016. – 320 p.

Additional:

1. Capra F., Luisi P.I. The systems view of life: a unifying vision. – Cambridge: Cambridge UP, 2016. – 510 p.

2. Lakoff G., Johnson M. Philosophy in the flesh: the embodied mind and its challenge to western thought. – New-York: Basic books, 2017. – 624 p.

Electronic information resources

1. <https://repo.odmu.edu.ua/xmlui/>

2. <https://info.odmu.edu.ua/>

3. <https://plato.stanford.edu/index.html>

4. <https://iep.utm.edu/>

4. <https://iep.utm.edu/>

Lecture № 5

Topic:

Basic categories of epistemology. The problem of justification of knowledge. Knowledge and its satellites. Criteria scientific knowledge and academic integrity in professional (scientific) activity.

Relevance: Controversial trends related to the differentiation and integration of scientific knowledge are observed in modern science. A problematic point of modern science is excessive specialization of scientific knowledge, when one discipline branches out into numerous fields that are often available only to specialists in these issues, but are almost not available to scientists who specialize in other branches of this science. On the other hand, the tendencies of unification of different branches of one science or even the synthesis of different branches of different scientific disciplines are outlined. These trends (as well as scientific knowledge in general) require their own understanding and explanation, which results from the recognition of one of the essential features of scientific knowledge - reflexivity. The scientists themselves, as direct participants of these processes, often do not have the appropriate categorical and methodological apparatus necessary for understanding these processes, which are already related to metascientific issues. This, in fact, is what the philosophy and methodology of science deals with, which examines not only the "logic" and structure of science, but also integrates science as a socio-cultural phenomenon into the general canvas of modern culture.

Purpose: get acquainted with the basic notions and problems of theory of knowledge, including such problems as the problem of the source of knowledge and the problem of its justification.

Main concepts: knowledge, belief, understanding, sensualism, rationalism, true belief, empiricism, reliabilism, truth, correspondence, coherence, pragmatism, academic integrity.

Plan and structure of the lecture:

Preparatory stage

Defining educational objectives.

Providing positive motivation.

Main Stage

Presentation of lectures. Plan:

Cognition of the World as the philosophical problem: different philosophical approaches to interpretation of the essence of cognition.

Activity of the subject of cognition.

Cognition as creativity. The problem of Subject in the context of modern scientific discourse.

Final stage

Summary of lectures, general conclusions.

Responses lecturer on possible questions.

Tasks for students self.

Content of the lecture:

The problem of philosophical and scientific knowledge of the world.

From an epistemological point of view, there can be many types of knowledge and their corresponding types of knowledge, depending on the basis of classification. If the basis of

classification is the subject area, then it is possible to obtain, for example: everyday knowledge, scientific knowledge, religious knowledge, knowledge related to the world of art, etc. It is natural that scientific knowledge has specific epistemological features (we will consider them a little later).

Science, as a social institution, is a relatively recent phenomenon, the prerequisites of which were laid in the 17th century, and the final design took place only in the 19th century. Nowadays, it is almost impossible to do science in an ivory tower, otherwise there is a risk that your studies will not be taken seriously by the scientific community (regardless of their actual scientific significance). Here opens a huge area of interesting phenomena related to science as a socio-cultural phenomenon. The works of T. Kuhn, P. Feyerabend, B. Latour, R. Sheldrake, etc. are significant here, which show that any scientific knowledge depends not only (sometimes we can say "not so much") on purely logical and methodological or epistemological reasons, but also from socio-psychological and even ideological factors. For example, not only laymen, but also some scientists tend to unconsciously confuse the popularity and significance of any scientific phenomenon or discovery.

From the moment of its appearance, modern science gradually began to replace religion or philosophy in the field of worldview. In this connection, they sometimes talk about a special "scientific worldview", contrasting it with the "everyday" or "religious" worldview. However, it is overlooked here that the essence of science is connected with the scientific method, and not with the subject or object of research. Scientific methods can be used by a person with any worldview, for this it is not necessary to "believe" in science in any special way. This is due to the fact that, firstly, all sciences must use some methods, and secondly, that the emergence of science became possible thanks to the development of methods and methodology (primarily empirical methods). Thus, although it is possible to talk about such a phenomenon as a "scientific worldview", it does not belong to the actual scientific sphere. On the other hand, scientific methodology can be successfully used by a person with a religious or, for example, an "anti-scientific" worldview. That is precisely the effectiveness and efficiency of scientific knowledge. What is the scientific method and methodology?

Translated from the ancient Greek language, the word "μέθοδος" means a way or a way. For example, a specific method of hammering nails into a stool (and other types of specific practical activities) are not directly within the scope of scientific interests. The fact is that science deals, first of all, with the knowledge of objects, and not with the objects themselves in all their properties and relationships. Thus, the scientific method is related to ways of knowing or ways of obtaining knowledge about some things. It can be said that, in the scientific sense, a method is a way of organizing knowledge or a way of obtaining knowledge. Accordingly, methodology is a teaching about ways of organizing knowledge, or ways of obtaining knowledge.

Classical, non-classical and post-classical stages of development of scientific rationality.

For scientific methodology, it is paradigmatic to divide the process of cognition into three components:

S —M— O

We are talking about the subject of knowledge S, the object of knowledge O and the method of knowledge M. Since the emergence of science in the proper sense of the word (from the modern era), the understanding of the structure of teaching about methods has undergone some changes. In the era of classical science, the object of knowledge existed unproblematically. For adequate knowledge of things, the subject of knowledge should only properly organize the process of knowledge and collect facts like "mushrooms after the rain". This is how the rules for guiding knowledge, proposed by René Descartes and the inductive methodology of Francis Bacon, work. However, since the first half of the 20th century, the situation has changed significantly. The new, non-classical understanding of the basic methodological situation was particularly vivid in connection with the so-called "problem of measurement" in quantum

mechanics. It turned out that the knowledge about the final result of cognition is influenced not only and not so much by the object of cognition itself, which is actually unknown before cognitive procedures, but by the very organization of the subject of the cognition process. The very process of measurement leads to a reduction of the wave function, which makes it possible to fix the parameters of a quantum phenomenon, which before the measurement existed only in the form of some probability distribution. This situation has become normative for the methodological reflection of non-classical methodology.

In the modern post-non-classical understanding of the basic methodological situation, the intended constructivist tendency has only intensified. Now it is completely illegal to think about the object of research "in itself", moreover, nonlinearity, multidimensionality and intersubjectivity (dialogic) of the ways of understanding (constructing) the object of research are fundamental. However, despite some relativization and pluralism in philosophy and science, modern methodological reflection preserves (often even strengthens) its internal characteristics: rigor, accuracy, efficiency.

Specificity, criteria and signs of scientific knowledge.

If we are talking about the specifics of scientific knowledge, then you can often hear that scientific is something proven, confirmed by experience, etc. Or they mention the criteria of falsificationism (scientific is something that can be fundamentally refuted), fallibilism (scientific knowledge is an open system and "has the right" to be wrong), approximation ("science studies simplified models of reality"), etc. However, at the current stage of the development of science, the most essential criterion of scientific knowledge and knowledge is its belonging to a paradigm. The fact is that in the process of learning about any phenomenon, we analyze this phenomenon either by itself - we study its structure, essence, development - or we understand this phenomenon in the context of other phenomena, that is, we compare it with the environment external to this phenomenon. The paradigmatic criterion predicts the second way, and, therefore, the functional dependence of the internal features of scientific knowledge and knowledge on the context of the paradigm. We will return to this important concept later, but now we will consider the internal signs by which the degree of scientificity of any knowledge can be determined.

The first and most important feature is the validity of the knowledge obtained as a result of scientific knowledge. This feature follows from the fourth law of traditional logic - the law of sufficient reason. Ungrounded knowledge cannot be considered scientific. There are two main ways of substantiating knowledge: analytical and empirical. Analytically based knowledge (especially with the use of formalized methodological tools) is most often characterized by rigor, accuracy and a high degree of reliability. However, as scientific practice shows, only the so-called exact sciences or exact aspects of the natural and social sciences can be analytically substantiated. Empirical justification is based on empirical methods, it is always probabilistic, largely approximate. To better understand the validity criterion, it is better to compare it with the foundation of some building. If you "remove" the foundation from under the building, the building will turn into a pile of garbage. Compare with the situation of the absence of windows, doors or even some walls, when it is still possible to speak of a building, but partially destroyed or unfinished. Other criteria can be metaphorically compared to this situation - strictly speaking, it is impossible without them, but not impossible (at least some of them may be temporarily missing).

The next feature of scientific knowledge can be called explicability. All scientific knowledge must be expressed in an explicit form (in one or another sign system). Lack of explicability does not allow justification.

Related to the previous one is the sign of intersubjectivity. The results of knowledge claiming scientific status, after their explanation and substantiation, must be submitted for examination to specialists of the relevant scientific community. For example, if you proved some complex mathematical theorem, and instead of submitting it to the mathematical scientific community for verification, you were satisfied with a positive assessment of your achievement by an "abstractly thinking trader from the market", you violated the requirement of

intersubjectivity. Some scientific discoveries have been waiting for the fulfillment of this criterion for many years.

The next feature is referentiality. Scientific knowledge must have an object, a denotation, a referent. If you have some knowledge that is knowledge about nothing, it is doubtful that you are dealing with scientific knowledge. However, within the limits of mathematical logic, it is possible to build formal systems as a purely intellectual exercise, without thinking about the referents of these syntactic constructions. Over time, it may turn out that these artificial structures find a field of their own interpretation. This was the case with Boolean algebra and other formal systems. Hence, the sign of referentiality often implies only a potential or principled possibility of interpretation.

The next important feature of scientific knowledge is valence - the possibility of truth assessment of the results of scientific knowledge. In the classical case, valence implies a two-valued evaluation: truth and error. In non-classical cases, there may be more valence values. It is with this feature that the verification and falsification criteria are connected.

The sign of reflexivity is essential for scientific knowledge. As is known, reflexive relations involve the relation of the object to itself. In this case, we are talking about the presence of an effective mechanism of reproduction, reconstruction of the structures of scientific knowledge. That is, it is the presence of "knowledge about knowledge". Simply put, if you cannot explain and consciously reconstruct how you obtained this or that knowledge, your knowledge does not meet this criterion of scientificity

The last essential feature of scientific knowledge that we will mention is systematicity. Scientific knowledge should be a system. We will return to systematicity when we consider the elements of the system method.

Levels of methodology of scientific knowledge. Empirical and theoretical methods

Scientific knowledge is directly related to the use of one or another methodology. When they talk about "levels of scientific knowledge", they mean the actual levels of the methodology of scientific knowledge. Methods (respectively, knowledge) can be classified on different grounds. The most common are classifications by degrees of generality and the nature of the research object. According to the degree of generality, the methods are divided into philosophical, general scientific and disciplinary. A special place is occupied by interdisciplinary approaches and methods - somewhere in the gap between general scientific and disciplinary. According to the object of research, the methods are divided into theoretical and empirical. It is worth mentioning separately the fact that any method is "theoretically loaded", as it implies an understanding of the immediate subject of research as a system of idealized objects. That is, theoretical methods are applied not only to theoretical systems of objects, but also to empirical ones. However, it is not possible to apply empirical methods to theoretical objects.

According to the object of research, the methods are divided into theoretical and empirical. Among the empirical methods, the classic ones are: observation, measurement, experiment. Observation is the simplest empirical method, but it also naturally involves "theoretical load": what, why, why and how to observe? Measurement most often means the ratio (comparison) of the investigated object with some standard - reference measurement. Reference-free measurement is carried out, for example, by recording the actions or functions of the measured object - that is, qualitatively, not quantitatively.

An experiment is a complex of empirical (and theoretical) methods that involves the creation of an artificial and controlled environment that does not exist in a "free" state. The experiment should be based on concepts and theories. Facts (factum – done) obtained during the experiment are the discovery of properties and relations of some objects, foreseen in advance within the framework of the theoretical equipment of the experiment. It is practically impossible to obtain facts that in no way (even in the form of refutation) do not fit into the theory of the experiment.

Methods can be classified by the degree of reliability implied in the type of truth. Methods of induction, analogy, and modeling are often used in empirical sciences. This is due to

the fact that, in contrast to abstract sciences, with their analytical type of truth, empirical sciences use a factual type of truth, which results in the stochastic, approximate nature of knowledge in these disciplines.

The inductive method is related to the generalization of the results of observation or experiment. Inductive inference is built by moving from the particular to the general, in contrast to the deductive inference, when reasoning is built from the general to the particular or from the general to the general, and does not involve going beyond the information given in the premises. If the conclusion concerns a larger number of objects than provided for in the premises, then the generalization result is approximate.

The method of analogy involves obtaining a conclusion by transferring information (properties and relationships of some objects) obtained during the study of one object to another (for some reason less available for research). Thus, the method of analogy is the logical basis of the modeling method, the essence of which is to construct a model of some object in order to obtain knowledge about it, using the method of analogy. A model is a thing of an arbitrary nature, similar in some properties or relations to the original. Modeling involves the explicit or implicit use of a system method.

The system method is associated with obtaining knowledge about the researched object using system modeling and finding specific system characteristics and regularities. The system method involves the use of some theory of systems. The most productive is the use of the general theory of systems. The system method is implemented in three consecutive steps: system construction (understanding of the object as a system), identification of system properties, parameters, identification of system regularities and explanation of the subject of research with their help. Methods of induction, analogy, and modeling are often used in empirical research, which does not make them empirical methods. It is natural that the knowledge obtained with the help of these methods in positive (empirical) studies is most often approximate, plausible (excluding full induction or deductive modeling). Any scientific research (theoretical or empirical) involves the construction of an ideal (abstract, theoretical) model of the object of study, which is then verified or disproved in empirical studies (if we are talking about empirical sciences), or checked for analytical truth/falsity (if we are talking about theoretical disciplines). The construction and research of the system of idealized objects is carried out with the help of theoretical methods, among which, in addition to the above, methods of idealization and abstraction, formalization, deductive methods and many others.

The method of abstraction is associated with the distraction of certain properties or relations from things, or from properties and relations of the object of study that are not essential in this regard. Abstraction is closely related to idealization, which is often understood as a type of abstraction. The results of abstraction are abstractions, and idealization involves the creation of constructs - ideal objects. Idealization is sometimes understood as bringing the selected properties of things to the extreme (positive or negative). Idealization and, for example, abstraction of identification (different things are identified on the basis of common properties) work at the level of scopes of concepts (sets of things), and isolating abstraction (distraction of properties and relations from things) at the level of contents of concepts (properties of things).

The formalization method involves building a formal model of the object by abstracting from its content. This means distracting a certain system of relations from the properties and things that are in those relations, and investigating the properties of that system of relations. Formalization is used, among other things, to avoid the ambiguity and uncertainty of natural language. At first, formalization is the construction of tables, diagrams, graphs, notations, and at higher levels it can turn into formalized axiomatic calculus.

Conclusion.

It is obvious that scientific knowledge has its own specifics, but science itself, in the form of its individual disciplines, is unable to investigate its own foundations, essence, structure and development due to the fact that these individual disciplines do not possess the appropriate means: epistemological and methodological. For example, biology studies material living

systems, the science of biology itself is not a material living system, that is, biology cannot study biology. A similar situation is observed with other sciences, with one or another variation (depending on the type of science). Philosophy in this case plays the role of metascience, which investigates science with accuracy to ontological, epistemological, logical-methodological and axiological premises. Thus, the philosophy of science allows a scientist to go beyond the boundaries of specific scientific fields, to see the picture of research as a whole, without which it is impossible to understand what the scientist actually does. A scientist who does not understand what he is doing (for example, in a global perspective) is like a child playing with matches.

Activation materials during presentation of the lecture / question, problem, problem situations, etc.

1. The problem of the definition of knowledge. Epistemological categories and principles.
2. Types and kinds of knowledge. The structure and function of scientific knowledge.
3. The problem of knowledge justification. Sensualism, rationalism, skepticism.
4. The subject and object of cognition.
5. Activity of the subject of cognition. Epistemological constructivism.
6. The social, cultural and historical nature of cognition. Biological limitations of cognition.
7. Epistemological relativism.
8. Realism and anti-realism in epistemology.
9. Correspondence vs. coherence theory of truth. Pragmatism and conventionalism.

General material and methodological support of lecture:

- educational premises - an audience of the Department of Philosophy and Bioethics;
- equipment - board, marker.
- methodical recommendations for emptiness control among the rulers.

Recommended literature:

Main:

1. Gibson P. A Short History of Philosophy: From Ancient Greece to the Post-modernist Era. – London: AP, 2020 – 256 p.
2. Huemer M. Knowledge, Reality, and Value: A Mostly Common Sense Guide to Philosophy. – Milton Keynes: LSUK, 2021. – 330 p.
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