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ETHICS. AESTHETICS.
Textbook**

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У підручнику висвітлено теми з філософії і таких філософських дисциплін, як логіка, релігієзнавство, етика і естетика. Він також містить словник термінів, список основної та додаткової літератури та філософські першоджерела. Подано основні філософські напрями; погляди видатних філософів минулого і сучасності; матеріали з історії релігії, моралі, мистецтвознавства та історії мистецтва щодо всіх проблем, які розглядаються у процесі вивчення синтетичного курсу «Філософія (філософія, логіка, релігієзнавство, етика, естетика)»

Для студентів усіх спеціальностей, які навчаються англійською мовою.

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Topics on Philosophy and philosophical disciplines such as Logic, Religion Studies, Ethics and Aesthetics are presented in the textbook. The textbook also contains a glossary, supplementary literature and

primary sources. The basic philosophical trends; the views of prominent past and present philosophers; materials on the history of religion; morality; art studies and the history of art are exposed according to all issues dealt with in the process of studying the synthetic course "Philosophy (Philosophy, Logic, Religion Studies, Ethics, Aesthetics)".

This course is intended for students of all specialities studying in English.

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с Kadnikova L.V., Abysova M.A.,
Ischuk S.M., Morozov A.J., 2012

PREFACE

The textbook "Philosophy. Logic. Religion Studies. Ethics. Aesthetics." is intended for students of technical specialities studying in English. It is prepared in accordance with educational and training programs. Its peculiarity is that it is designed for credit-modular system of study that underpins the Bologna Declaration on European unification of requirements to the level of training in higher education. The teaching material is structured in chapters covering the following items - Philosophy, Logic, Religion Studies, Ethics and Aesthetics.

The chapter "Philosophy" includes introductory topics revealing the phenomenon of spirituality, the nature and historical types of worldview, the essence and origin of philosophical knowledge and the place and significance of philosophy in culture.

The philosophical-historical introduction includes lectures on various periods of the history of philosophy: Antiquity, Middle Ages, Renaissance, Modern Ages and Contemporary Time. The main purpose of this part is to expose the evolution of philosophy in the widest possible way – through worldviews which are collective and individual, traditional and critical, religious and ideological, affirmative and skeptical, as well as to show the plural character of human thinking. It is necessary for young people to be conscious of the ancestors who have helped to shape human living and human ideas, who can be our critics and who can remain sources of ideas and new slants of things.

Theoretical problems of dialectics as a theory of development, being, existence and the essence of man and his consciousness, characteristic features and principles of man's cognitive activity take their proper place in the textbook too.

There are also lectures highlighting the specific character of society's functioning in both material and spiritual foundations. They reveal the origin of society's problems, the structure and historical stages in its development, the essence of social production as the way of creation of man himself by means of his creating material and spiritual values of culture; laws on functioning of the political sphere, the sense of history and driving forces of social development and prospects of human civilization.

The chapter "Logic" includes topics covering the issues of logical forms of thinking, logical reasoning base etc.

The section of "Religion studies", describes the development of philosophical knowledge of the content and nature of religion, early forms of religious beliefs, national religions and worldwide religions, i.e. Buddhism, Christianity and Islam.

The specificity of Ethics as a philosophical discipline, social nature of morality and moral awareness, moral world of man in applied ethics – are the subject matter of the chapter "Ethics".

"Aesthetics" as a philosophical discipline exposes man's deep aspiration for artistic activity and art as a form of spiritual culture.

The textbook presents basic philosophical, ethical and aesthetic trends, positions and schools; theories of ancient and modern outstanding philosophers on all issues explored in the course of "Philosophy". The authors sought to apply them impartially on the basis of systematic, comparative, historical and methodological principles. This approach to the presentation of educational material will develop students' own perspective on relevant issues; stimulate their critical skills, ability to summarize the learnt. The course also aims to increase students' cultural and educational level, to enrich their terminological and lexical base and to master their spoken language.

The textbook provides assistance to students of all specialties in preparing for practical lessons, doing modular tests, studying materials, submitted for independent work and passing the semester exam on philosophy.

Each lecture defines the purpose of the topic and key concepts to be paid particular attention to. At the end of each topic, there is a list of key terms with the definitions and explanations, questions and tasks for students' self-control, and lists of basic and supplementary literature and primary sources.

The textbook is practically oriented. It forms students' skills of independent thinking; they learn to make decisions and apply them in appropriate situations.

Compact and concise exposition of the teaching material is combined with sufficient comprehensiveness of the subject, clarity and accessibility of its understanding for students.

The editors: Kadnikova L.V. – Preface, Themes: 1 - 8, 11, 14, 17.
Morozov A.J. – Themes: 16, 19 - 30.
Abysova M.A. – Themes: 9, 15, 18.
Ischuk S.M. – Themes: 10, 12, 13.

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Part I PHILOSOPHY

Unit 1

PHILOSOPHY: THE RANGE OF PHILOSOPHICAL PROBLEMS AND THE ROLE AND SIGNIFICANCE IN CULTURE.

The aim of the theme is: to consider the subject-matter of philosophy; to clarify the differences among philosophical, scientific and everyday knowledge; to stress the peculiarities of philosophical questions and philosophical problems in comparison with other forms of spiritual culture.

The key words of the theme are: philosophy, worldview, spirituality, culture, materialism, idealism, dialectics, metaphysics, monism, dualism, pluralism.

1.1. Philosophy as Specific Type of Knowledge

Man is a speculative being. He looks at the heavens and wonders whether they have an end. He ponders on the cause of the universe, puzzles over the fundamental constituents of things, searches for a meaning in the cycle of seasons and the distribution of good and evil fortune among men.

Man is also a reflective being. He acts, and then reflects on the principles of his actions. He reasons, and then reflects on the rules of correct reasoning. He judges a story to be true or a painting to be beautiful, and then reflects on the criteria of truth and beauty.

From these two impulses, speculation and reflection, there has developed in our civilization an extensive tradition of precise, systematic, sophisticated thought which is called philosophy.

Etymologically, the word philosophy means “love for sophia”, which is often translated as love for wisdom. In actual fact, the old Greek concept of “sophia” is much more complex and comprehensive than just wisdom. Plato who made the term of philosophy part of the European terminology did not see *sophia* as an acquired subjective human property, but a great objective quality becoming only a deity

(God) inherent in a reasonable ordered and harmonious world. Man could not really merge with *sophia* because of his innate mortality and cognitive inadequacy, thought Plato, so man could only love it respectfully and at a distance. That is why it would be more correct to translate it as love for truth, although it is not quite exact either.

Philosophy is not conceived of as a mere collection of truths, but as a desire for the truth, as an ideal attitude of man's soul and mind, that can lead to a harmonious equilibrium between both his inner physical life and his complex relationships with the world. Philosophy is, as it were, a guardian and indicator of the truth, one that is embedded in the soul of man himself and does not permit him to bow down before some partial or subjectively attractive knowledge, constantly reminding man of the need to correlate his actions and opinions with some deeper truth about himself and the world.

Philosophical questions appeal to *spirituality* of man and society. What is spirituality? Quite often people understand it as religiousness. But is it possible to completely identify spirituality and religiousness of man? Is it possible to say that a non-believing man does not have spirituality? To understand what spirituality is it is possible to get through consideration of the phenomenon of psycho-culture, which is formed in the process of vital activity of every individual who lives in a certain society with a certain culture and asks questions: what do I live for? What do I study for? What do I earn money for? What do I make a career for?, etc. Questions are general for all, but everybody must come up personally with answers to them. In fact, everybody integrates different components of the «external» and «internal» life in a certain unity in one's own way. These questions “what for?” and answers to them in their unity make a foundation of every personality's spirituality. The notion of spirituality refers to all sides of human life: material, everyday, political, legal, moral, scientific, religious and aesthetic one.

It embraces questions that can not be answered even during the whole life. These are the so called sense-formative questions which people answer in boundary vital situations when they must make a choice: to be or not to be? What kind of man to be? What is better: death or disgrace? So, these are questions of one's own being in the world, when man aims at looking into himself, into the most secret depths of his soul.

S.B. Krymskyi, a prominent Ukrainian philosopher, considered that to seek to answers on such questions requires an intensive work of personality's mind and soul in forming his own "internal world". This is man's way to himself. Just here the work of philosophy begins and it makes an area of human spirituality.

Each discipline is a certain system of knowledge, which applies both to practical realization, and to further production of new knowledge. The reason and purpose of any knowledge production is the need to understand the object of knowledge (things, processes and phenomena) within the limits of its subject for effective practical satisfaction of man's vital needs. The subject of knowledge is a system of problems of the given discipline. Acquired understanding can be defined as the knowledge of the essence, of the main in the subject. Only when we correlate the essence that is learnt with man – his requirements, vital activity, desires, interests, purposes etc. – the essence gets meaning of sense.

The purpose of each sphere of cognition is the exposure of its subject essence, but not all of them take into account vital activity of man's existence as a whole, as a source, content, purpose and sense of cognition.

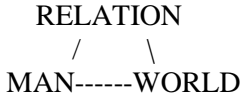
The process of cognition as production of new knowledge in gnosiology (in the Greek "gnosis" meaning knowledge and "logos" meaning theory – theory of cognition) is analyzed through the concepts of "object" and "subject". The object in gnosiology means at what the process of cognition is directed and the subject means who implements the process of cognition.

The concept of knowledge has various meanings.

Knowledge means:

- An ideal (from the Greek "idea" meaning image, similarity) product of man's vital activity in space and time – in the world;
- An ideal image of the world – natural, social, personal;
- An ideal image of man's vital activity in the world – being of man;
- A substantial base of all forms of man's activity.

To clarify the essence of philosophy it is necessary to look through the typology of knowledge. The study of general structure of cognition as man's activity in producing knowledge can be schematically shown as a unity of such elements:



Consideration of any element in the system as an object of cognition forms the base of the appropriate types of knowledge.

1. The *world* as an object of cognition is the basis of the first type of knowledge – *science* – the system of knowledge about the world, its structure, properties and laws. The concept of the “world” is applied in the wide sense to the universe, and in the narrow sense to nature, geosphere.

The modern interpretations of science are:

1. Fundamental knowledge – mathematics and related disciplines;
2. Natural knowledge – mechanics, astronomy, physics, chemistry, geology, geography, biology and related disciplines;
3. Technical knowledge - applied disciplines, derivatives of the first two.

The purpose of science is the understanding of the world. The maximum forms of its theoretical level are the natural-scientific pictures of the world according to the levels of world organization.

The general attribute of initial fundamental principles of science is axiomatic character of their bases, which can not be formalized within the limits of systems, derivative of them. K.Goedel’s theorems of incompleteness of formal systems summarize this idea as: “Verity and conclusiveness do not coincide”. This proves the impossibility of complete formalization of human thinking and its products in principle.

An evident example of the axiomatic character of fundamental science is the concept of infinity-eternity – the existence of an objective analogue of the concept is taken on trust, but the concept itself exists and practically functions in science, in particular in mathematics.

Thus, concepts of science need necessarily the concept of belief, which its modern researchers define differently.

In general belief is acceptance of any thesis as veritable. I a man, who trusts, wishes it, i.e. by means of the will, while will may be subject to suggestion and self-suggestion, emotional self-determination of action, and behavior on the basis of desire. Desire is an emotional choice of action, behavior motivation.

The problem of the will, belief and essence of knowledge, their interaction and interrelation is most important in the study of man's vital activity in all its forms. It is also the basis for solving the cardinal problem of man's life – the problem of the essence of freedom and creativity; freedom-creativity as the purport of his life.

And there is one more important thing as to the “objective” cognition of the “external” in man's world. Science in itself, by definition, does not contain subjective, “human” characteristics, including the main of them – morals as its basis and criterion; it causes neutrality of science to human values and, thus, potential and real animosity to its creator – to man. To prevent manifestations of such animosity, society has been historically producing specific mechanisms of self-defense – ethics of cognition, ethics of science, humanistic worldview, in particular for scientists. An evident example of this is the wonderful exact concurrence of creative, moral and civil evolution of two giants of science and morals of the 20th century - A. Einstein and A.D. Sacharov.

2. *Man* as an object of cognition is the basis of the second type of knowledge – *anthropology* (from the Greek “anthropos” – man and logos – doctrine – theory of man) –the system of knowledge about man, his origin, structure, properties, laws of existence.

The modern interpretations of anthropology are as follows:

1. The complex of medical and biological courses ensures knowledge of corporal structure, properties and functioning of man.

2. Psychology is the knowledge of man's mental activity:

a) general psychology is the knowledge of general laws of man's mental activity;

b) specific types of man's mental activity: psychology of feelings, recognition, thinking, emotions, creativity, an individual and so on.

3. Linguistics.

4. Pedagogic.

5. History of man and mankind: natural, ethical, social, political, cultural and spiritual.

The purpose of anthropology is the understanding of man's essence. The maximum form of its theoretical level is a generalized, systematized study of human nature on the basis of all the above mentioned areas.

The study of human nature, historically and logically, was formed on a qualitatively different basis of understanding man's essence:

1. Man is a social human being, an element of the world, its derivation, and, hence, man only reflects laws and structure of the world. Freedom of man is acknowledged necessity.

2. Man is the creation of God, simultaneously both a means of God's will and the free human being that himself makes free choice between good and evil and who is responsible for it. Freedom of man is responsibility.

3. Man is the free human being who creates the world by the activity of his own consciousness. He is the creator of himself, of his own history, his own sense of life, the source of good and evil. Freedom is a realized opportunity.

In anthropology belief has fundamental significance too, and it cannot be reduced only to religious forms. For man belief is the choice of a model of vital activity, comparison – intuitive and realized – of vital activity with his own unique essence and his soul. Such unique essence inspires and guides man's life, but it is not realized by everybody and serves as the criterion of distinction between the concepts of "man" and "person".

Obvious examples of usual faith are present in our behavior:

- Is man able to give a rational account of the bases of his own liking – aesthetic, ethical, domestic, interpersonal, even scientific?

- Is man able to give a rational account of the bases of his own emotions – sympathy-antipathy, love-hatred, kindness-malignancy, peace of mind-unease and so on?

- Is this important in man's life?

- Is science able to answer these questions or to formulate more important problems in man's life?

3. Man's *relation* to the world as the object of cognition is a basis of the third type of knowledge – *philosophy* – a system of knowledge of the most general nature of man's relation to the world, its structure, properties, functioning laws.

The contemporary interpretations of the philosophy structure are in:

- Ontology - a theory of being;

- Gnosiology - a theory of cognition;

- Logic - a theory of veritable thinking;
- Ethics - a theory of moral;
- Aesthetics - a theory of art and artistic activity;
- Social philosophy - a theory of society;
- History of philosophy - a systematized account of philosophical views by chronological, logical, contansive and other principles.

The aim of philosophy is understanding the purport of man's relation to the world. The higher form of its theoretical level is a methodology system (from the Greek "methodos" meaning the way to something, and "logos" meaning theory - teaching about means, methods of man's activity.)

The personally-individualized form of philosophy is the worldview.

Philosophy is a kind of knowledge that is based on faith even more than the previous types, because the relation between the two open systems – man and the world – is the object of greater uncertainty and vagueness than of its elements.

Worldview, methodology of activity, philosophy, anthropology and science are a viable unity of will, faith and knowledge in their decisive factors.

So, philosophy is a system of theoretical knowledge, the unity of:

- Principles: of humanity, activity, consciousness, spirituality;
- Categories: of humanity, world, relation;
- Laws of development and cognition of its object – man's relation to the world.

1.2. The Subject Matter and the Nature of Philosophy

Philosophy is an area of intellectual activity which is based both on a special type of thought (philosophical knowledge that we have discussed) and on the autonomy of its subject matter.

Philosophy is not localized in a concrete domain of knowledge and reality as biology, geography or other sciences. But philosophy does have its own subject matter and the fundamental impossibility of such a localization is part of its specificity. This is an area of underlying intellectual activity which is a reflection on that activity and, thus, on its meaning, purpose and forms; ultimately a reflection on the essence of

man himself, as the subject of culture, on his essential relationships with the world.

Philosophy is a form of man's intellectual activity where the focus is centered on the idea of man in his relation to the world. Philosophical knowledge has always been oriented towards clarifying the links between man and the world, towards the inherently human inner goals, causes and modes of cognizing and transforming the world. Man is an active being, who transforms his life, changes conditions of his being and asks himself questions as for senses of his activity.

Thus, philosophy is not just a specific scientific discipline: it is also a specific type of thought and even a special kind of emotional attitude, a system of worldview, emotions, immersed in his state of spirit. Man thinks deeply about the universe, about good and evil, the beautiful and the ugly, about social justice, truth and lie, and the meaning and purpose of human history. Philosophical creativity answers man's deep need for a rational explanation of his place in the flow of being, of his historical destiny, personal freedom and the essence of the surrounding world. Philosophy gives man a chance to find his place in the limitless ocean of events, to gain a deep understanding not only of the external world but also of his own spiritual world.

Philosophy is not only a reflective theoretical system, expressing the most general vision of the world, but also a system of principles which teaches the art of living rationally. Its study offers not only intellectual but also aesthetic and moral delight and even inculcates civil attitudes in man.

Philosophy occupies a special place in culture being simultaneously the focus in which the rays from all the other areas of man's cognitive and practical activity (political, emotional, aesthetic and so on) meet and a kind of general energy impulse for all these forms of his intellectual activity. The question of whether philosophy is a science should be considered in greater detail. Although it is based on the thinker's immediate experiences, it has no empirical research devices at its disposal. The truth and effectiveness of philosophical theory are verified as a rule by the entire stream of life events rather than by separate experiments and observations. There is a difference in the very subject matter of science and philosophy. While science operates with facts philosophy deals with purports and senses.

The basic philosophical problems that are the principles, on which the relationship between man and the world are founded, are not similar to natural-scientific methods, theoretically convincing formulations and an orderly systematic presentation of philosophical concepts, categories, principles and laws. It is similar to science at the level of general theory, provided it is considered as an integral entity.

Philosophical thought is developed due to logical comparisons, confrontations, passing the bounds of different branches of science. It is reflective; it does not study only the object but also the very process of investigation.

The specificity of the cognitive process in philosophy is underlined by the role of an individual creating a philosophical work. Philosophy is closer to art than to science. Man in his relation to the world is the principal subject matter of philosophy, man as personality is the only possible subject of it. Philosophy asserts man as the highest value of the world, as the starting point of philosophical knowledge and this knowledge must therefore inevitably assume a personality oriented form.

Philosophy has got its human dimension. What does it mean?

1) Philosophy does not regard man as an object (like psychology) but only as a subject.

2) The subject matter of philosophy is not an individual subject with his particular qualities but the subject as a general universal category opposed to the category just as universal as of the object.

3) Philosophy purports to free man's thought from various traps (rational, formal, intuitive) for an adequate perception of the world, to remove obstacles inherent in the mind itself.

4) Philosophy meditates not just on man as subject but on man in his relation to the world. It strives to find common features in the world of objects and in the world of the subject, i.e. the universal laws of being, it attempts to determine man's concrete and unique place in the universe.

Philosophy is closely connected with value orientation and vital purports. While science attempts to answer the question "why", philosophy tackles the questions of "what for, what purport". Therein lies its worldview function.

1.3. Philosophy as Theoretical Basis of Worldview

Worldview is a system of generalized sensibilities, of intuitive notions and theoretical views of the surrounding world and man's place in it, man's many-sided relations to the world, to himself and to other people; a system of the basic orientation in life, not always consciously realized by an individual, a definite social group of society; their convictions, ideals and value-orientations, their socio-political, moral, aesthetic and religious principles of knowledge and judgments.

Worldview, as academician V.I. Shynkaruk considered, is a form of social consciousness through which man realizes and appraises the surrounding world as the world of his own being and finds his particular position in it.

Worldview is a spiritual and intellectual structure with many levels the one that combines everyday notions comprising rational and irrational elements, reason and prejudices, scientific, artistic and political views. Two horizontal levels of the worldview are: sensual – emotions, images, perceptions, and rational – knowledge, understanding.

The structure of worldview

There are four main components in the worldview structure:

1. The cognitive aspect is based on generalized knowledge: everyday, scientific, professional, etc. It represents a specific concrete and universal world picture. It systematizes the results of individual and social cognition, styles of thinking of any community or epoch.

2. The value-normative aspect includes values, ideals, convictions, beliefs and norms. People's activity is directed by some definite social ideals. Value is an attribute of any subject, any phenomenon that must satisfy people's needs and desires. People's ideas of good and evil, happiness and unhappiness, purport and sense of life can be included into the man's system of values, a sort of hierarchy of values, where life and safety are the highest. Absolute values estimated by people become social ideals. In the process of interaction people work out some definite social norms: moral, religious and legal. These norms regulate man's behavior correlating it with values.

3. The moral-volitional aspect means that man should attempt efforts to convert these ideals, norms and values into his own convictions, outlooks, beliefs and cultivate psychological readiness for actions.

4. The practical aspect of the worldview is man's actual readiness for definite type of behavior in some particular situations. The worldview would have quite an abstract character without this practical component.

Historical forms of worldview

1. Mythological worldview.

It appeared at the earliest stages of human development. Myth is a legend of gods and heroes' life in the invisible world. There were two types of myth:

1. Cosmological (structure of nature, its functions, origin and functioning);

2. Human life (mystery of birth and death, everyday life, experience).

A primeval myth was not a story which was told but the reality in which people lived. It was a kind of the practical guidance for activity in the primeval society. The aim and purport of ancient myths was not exactly to give people knowledge, but rather to set some social aims and approve models of behavior and beliefs. So, the myth was not an initial form of knowledge, but rather it indicated a particular type of natural and social life. As the earliest form of human culture, the myth combined primitive knowledge, religious beliefs, morals, aesthetic and emotional estimation of situations. In mythology man manifested himself as being completely identified with the nature, as its inseparable part.

The main principle of mythology was a genetic method. Ancient myths usually included two aspects: diachronical and synchronical. Thus, the past was connected with the future and it provided spiritual succession of generations. The main importance and significance of myths was that they established harmony between man and the world, nature and society, society and an individual and, thus, made certain stability and inner self-agreement possible.

Mythological world perception was based on belief and expediency. It dealt with symbol and image and did not suppose any doubt.

2. Religious worldview.

In the primeval society religion was closely connected with mythology. But the specificity of religion is its system of worship, i.e. the system of ritual actions which is aimed at establishing special relations with the supernatural.

Religious worldview doubled the world: one was on this side of the grave, which is unfair and evil and the other – the after death world which is beautiful good and kind.

Worldview constructions involved in a system of worship acquired the character of dogmas. It gave a particular spiritual-practical character to this type of worldview. Religion was directed into the future, better life. Religion permitted no doubt either as it was considered the Spirit of heartlessly established order. The main function of religion has always been to help man to get over historically changeable transient aspects of his being and to raise man's soul to something higher, eternal and lofty.

Religious worldview dealt with symbol and image and did not suppose any doubt either but it asserted a new idea of salvation, the hope for better life.

3. Philosophical worldview.

With the development of human society, man realized some definite laws and regularities, man's cognitive abilities advanced greatly. Man got a new form of mastering worldview problems, it took on a theoretical character. Images and symbols of the mythological worldview were replaced by reason. Thus, this is the way philosophy was born as an attempt to solve different worldview problems by means of reason - thinking, using concepts, categories, logic.

Philosophy is a theoretical level of worldview. It appeared in the form of knowledge and had got a systematic character. This brings it closer to science. Actually, at early stages of human development the theoretical form of investigation of reality was called philosophy. But later, when much of experience had been accumulated, methods were perfected and therefore certain differentiation of theoretical forms of studying the reality took place. Many individual sciences appeared. As for philosophy, it gained a new content. Its subject matter and functions had been greatly changed. Aristotle considered philosophy as a Missis of science. And he did not exaggerate as its maternity level was much higher than that of any other branches of science.

Philosophy is intrinsic to investigating the world beyond the limits of man's experience. No experience can afford to understand the world as integral, endless in space and eternal in time, reality that surpasses immeasurably man's abilities that actually exists, and people should constantly take it into consideration. Thus, the principles most intrinsic to philosophy are universality and substantiality.

Universality means that during all the history of culture philosophy tried to produce universal knowledge and universal principles of spiritual-moral life.

Substantiality means an investigation of the essence of the world, seeking for some constant basis, initial points of everything to explain the world, its structure and functioning not genetically, but on a universal basis.

And there is another thing that should be mentioned. Philosophers tried to call everything into question to reflect everyday life, one's own activity, norms and traditions. They doubted in what is called "common sense". That is typically a philosophical way of thinking to compare with mythology and religion

Philosophical worldview is characterized by its theoretical character. Images and symbols of the mythological and religious worldview were being replaced by reason. Philosophy tried to solve different worldview problems by means of reason, thinking, using logic and its elements: concepts, categories and laws.

In the history of philosophy there formed two different approaches in explaining the surrounding world: materialism and idealism.

Materialism takes the world which exists objectively and independently of the consciousness of man and mankind. Explanation of the world from the world itself is the worldview and methodological principle of materialism. In its development materialism passed through several significant stages from the naïve form in antiquity through mechanical and metaphysical forms to dialectical materialism.

Idealism holds the opposite view, insisting that the development of the world is determined by the spiritual element. Idealism also has various forms. Thus, *objective idealism* recognizes the existence of a real world outside man, but it is believed that underlying it is reason. The irrationalist variety of objective idealism (Schopenhauer and others) postulate an unconscious unreasonable element as the basis of being

(blind will, representation and will). From the point of view of *subjective idealism*, the objective world, independent of man, does not exist, it is the product of man's subjective cognitive abilities, sensations and perceptions. Hence, the fundamental idea of this philosophical system (Berkeley or Mach) is that: things are complexes of sensations and to exist means to be perceived by man's sense organs. Subjective idealism insists that our attempts to go beyond consciousness are in vain and that the existence of an outside world independent of our mind is therefore impossible to prove. Indeed, we know the world as it is given to man but that does not mean that the perception of the world is the world itself. Even everyday experience demonstrates that the being of things does not depend on the act of their perception. A logical development of the ideas of subjective idealism leads to solipsism, to the assertion that nothing but the self exists. If subjective idealism locks itself within the sphere of the cognizing individual and the sensuous form of his cognition, objective idealism, on the contrary, lifts the results of human thoughts, of man's entire culture to an absolute, ascribing to it absolutely independent suprapersonal being and active power. This logic of human thought is expanded to cover the whole world becoming the logic of being itself.

The other important philosophical problem that has been discussing through the ages is the question of *whether the world is knowable*. Can man grasp its objective laws? Those who believe that the world is in principle unknowable are called *agnostics*. The most striking example of agnosticism is religious philosophy which rejects the knowability of the world in its desire to assert the primacy of faith over reason.

1.4. Philosophy as General Methodology

Methods originate in practical activity as generalized devices that conform to the properties and laws of reality, with the objective logic of the things at the transformation of which human activity is directed. The methods of practical activity thus reflect the historically formed and socially consolidated modes of man's sensuously objective interaction with the world. This was the basis for the formation of cognitive and later theoretical methods – sets of devices and operations directing the mind towards the path leading to the truth. Philosophy is a universal

method, its subject matter being the most universal principles of thought of all cognition. Philosophical methods do not determine unambiguously the course of the creative search for the truth. In the final analysis the decisive factor here is practical life. The universal methods of philosophy are the necessary condition for the solution of various concrete tasks; they do not replace the special scientific methods – rather they are given a concrete form in these methods. *Philosophical methods are devices for the study of objects with the aim of discovering in them the universal laws of movement and development manifested in specific ways in accordance with the specificity of the object.*

Methodology is a system of basic principles or elements of generalized modes of the organization and construction of theoretical and practical activity. It is a particular area of philosophical knowledge.

The main philosophical methods are dialectics, metaphysics, phenomenology, hermeneutics and others.

“Dialectics” from Greek means a dispute, contradiction. In philosophy the term “dialectics” was first applied by Socrates. For him dialectics was an effective method of proceeding over a dispute aimed at revealing the truth through the collision of opposite points of view. German philosopher G. Hegel developed dialectics as a method of searching for the existence of opposite sides in things and of contradictions between them in reality itself. However under reality he meant only a thought. Later K. Marx and F. Engels stated, that G. Hegel' geniously guessed dialectics of things in dialectics of ideas and concepts. They regarded dialectics as a theory of the most general regularities of the development of nature, society and human thought which is expressed in the system of categories and laws.

Dialectics is the method, by which we study development in its most complete deep-going and comprehensive form. Dialectics affords a reflection of the extremely complex and contradictory processes of the material and spiritual world. Dialectics is not a mere statement of that, which happens in the reality but an instrument of scientific cognition and transformation, an instrument for moving from the domain of non-knowledge into the realm of knowledge, a methodology of knowledge based on action and methodology of action based on knowledge. It is in this that the unity of dialectics as theory and method is manifested.

Metaphysics is characterized by the static mode of thinking, by the veering of thought from one extreme to the other by exaggeration of some aspect of an object, such as stability, repetition and relative independence. A characteristic feature of metaphysics has always been one-sidedness, abstractness and the lifting of certain elements to an absolute. Things and their mental reflection are always unchanging, immobile, and identical to themselves for the metaphysical way of thinking. Metaphysics does not cover universal connections between things and phenomena, does not examine their mutual conditionality. Metaphysical thought regards motion only as a simple transition of things in space which takes place either on a circle or on a straight line. As a method of scientific cognition metaphysics played an important role in the development of classic natural science in the XVII-XVIII centuries. However, this method is not appropriate for philosophical generalizations.

1.5. The Specific Place of Philosophy in Culture. Functions of Philosophy

The phenomenon of culture reveals the role and place of philosophy in the life of man and society. Considering the essence and structure of culture, it is possible to determine philosophy as one of the components of culture. The concept of culture (from Lat. "*cultura*" meaning tilling) is basically connected with something that is done well —not only what is done but also how and what for. Activity is a mode of man's mastering the world. Culture is a kind of magic crystal that focuses all being. It is the creative principle of life of the individual and of society as a whole; it is not just an ability taken to the point of art but a morally sanctioned goal.

An ensemble of material and non-material values and of methods of creating them, and the ability to use them for the advancement of mankind and to transmit them from generation to generation, constitute culture. The starting point and the source of the development of culture is human labor, the forms of its application, and its results.

Material culture includes, above all, the means of production and the objects of labor drawn into the circle of social being. It is an indication of man's practical mastery over nature. Non-material culture

incorporates science and the extent to which science is applied in production and everyday life; the state of education, enlightenment, health services, art; moral norms of members of society behavior; and the level of people's needs and interests. Culture is not simply a set, an aggregate of material and spiritual values. Culture is an integral system in which every element is closely related to others. The elements of culture are production, way of life, technique, politics, law, moral, science, philosophy, religion, art etc. They influence each other and everyday life of people. In the process of life being everybody is plunged in all types of culture to a certain extent. Society is an integral social-cultural organism in which the different types of activity of people – material and spiritual – provide the development of every element and connections between these elements in a historical process.

In their intercourse worldview categories of culture form an integral image of the human world, they accumulate historically acquired social experience. These categories help man to realize and estimate his being purport and his unique place in the world; to systematize and to structure his individual and social experience. There are such universal categories as “human”, “society”, “consciousness”, “knowledge”, “good”, “evil”, “belief”, “hope”, “duty”, “dignity”, “conscience”, “freedom”, “beauty” etc, which pierce all spheres of society’s life.

Philosophy as a component of culture simultaneously carries out reflection on the elements of culture and universal categories which represent them. Philosophy plays an integrative role in the system of culture that determines its basic functions, namely, worldview, gnosiological, methodological, axiological, logical, praxeological, critical etc.

Worldview function – philosophy helps man to find and ground his life orientation, to clear out the essence and significance of life values and priorities. Philosophy does not only influence the formation and development of an individual’s worldview, but it investigates worldview as a social phenomenon, defines fundamental characteristics of a definite historical epoch, definite nations and some definite groups of people.

Gnosiological function - philosophy answers the questions of knowability of the world, limits of cognition, essence of the truth, object and subject of cognition, stages, levels and forms of cognition,

laws of cognitive process, ways and facilities of achievement of the truth, methods of verification of true knowledge, essence and role of practice in the process of cognition and others. Philosophy also works out universal principles of the cognitive process underlining specific character of man's consciousness and the world relation.

Methodological function - philosophy correlates and coordinates application of philosophical, scientific and concrete-scientific cognitive facilities: methods, principles, approaches. Universal philosophical methodology in relation to concrete scientific methods serves as the means of generalization and grounds of scientific principles; it determines logical connections between separate groups of methods. Philosophy provides the boost of scientific knowledge. Philosophical method, used together with concrete sciences methods is capable to help these sciences to work out complex theoretical problems, to foresee scientific discoveries.

Axiological function – philosophy develops a theory of such values as Good, Justice, Truth, Beauty and others; studies their origin, classifies them into material and spiritual, social and individual, builds up a hierarchy of values and defines their role in human life.

Logical function – philosophy provides the formation of human thought culture, the development of critical unprejudiced position in individual and social-cultural dialogues.

Praxeological function consists in that the system of philosophical knowledge mastered by man grows into the instruments of active, transforming influence on the surrounding world (both natural and social) and on man himself. Really, transforming the world man changes himself. Philosophy plays an important role in man's determination of his own being purport and facilities of its implementation.

Critical function is manifested in opposition of philosophy to empirical reality, to everyday life, in destruction of various habitual stereotypes and prejudices and search for a more perfected human world.

Philosophical knowledge is called not only to help man to be oriented in the world, but it also serves as a means of making a theoretical model for man to carry out proper transformations. Philosophical knowledge summarizes all types of communication

between people; through universal categories it shows the unity of various forms of their vital activity and their indissoluble connection with the world.

Basic concepts and categories:

Philosophy is an area of intellectual activity which is based both on a special type of thought and on the autonomy of its subject-matter – man in his relation to the world;

Worldview is a system of generalized sensibilities, of intuitive notions and theoretical views of the surrounding world and man's place in it, of man's many-sided relations to the world, to himself and to other people, the system of the basic orientations in life, not always consciously realized by an individual or a society, their convictions, ideals and value orientations; their socio-political, moral, aesthetic and religious principles of knowledge and judgments.

Spirituality is a philosophical category denoting the process of human self-creation that is developing one's own "inner world" and personal life position, determining one's proper place in the world.

World is a philosophical category denoting the unity of natural and social reality which is determined by man's practical activity. It is first of all human worlds as a real process of man's living being taken in its real existence as human reality.

Culture is an ensemble of material and non-material values and methods of creating them, the ability to use them for the advancement of mankind and to transmit them from generation to generation.

Materialism takes the world which exists objectively and independently of consciousness of man and mankind. Explanation of the world from the world itself is the worldview and methodological principle of materialism.

Idealism is the philosophical position insisting that the development of the world is determined by a spiritual element.

Agnosticism is the philosophical position rejecting knowability of the world in principle.

Monism is the philosophical system which explains all the diversity of the world in terms of one substance only either matter or spirit.

Dualism is the philosophical position recognizing equality of both elements, the material and the ideal, in the development of the world.

Pluralism is the philosophical position accepting a number of elements constituting the diversity of the world.

Dialectics is the method and the theory of development in its most complete, deep-going, and comprehensive form. It is based on two basic principles: development and universal connection.

Metaphysics is characterized by static mode of thinking, by the veering of thought from one extreme to the other, by exaggeration of some aspect of an object, such as stability, repetition, and relative independence.

Questions and Tasks for Self -Control

1. What is your understanding of spirituality? What problems you solve is it connected with?
2. What indicates the specific character of philosophical knowledge?
3. Give your reasons for worldview. What is the difference among historical forms of worldview?
4. Regard for the links of philosophy and culture.
5. Reveal the basic functions of philosophy.
6. In spite of their stress on the use of reason, some philosophers readily concede that reason has its limits. Do you believe that it is possible, nonetheless, to know something in a non-rational way? Why do some even maintain that this is crucial to philosophizing itself?
7. Is the ideal of reasoning in a purely objective way really possible? If not, then what? Could you explain why philosophy is compared to art?
8. How might it be argued that the borderlines between philosophy and all other disciplines may often be very blurred? Why might philosophers look upon their own discipline as the biggest and best?

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Unit 2

PHILOSOPHY OF ANTIQUITY

The aim of the lecture is: to reveal main features and basic laws of development of ancient philosophy, to define general features of leading philosophical directions and schools in that period, and to clear up their place, role and significance in historical and modern context.

The key words of the lecture are: cosmocentrism, atomism, idealism, anthropomorphism, logocentrism, fatalism.

2.1. The Conditions of Origin, Peculiarities and Stages of Development of Ancient Philosophy

“Antique” from Greek means ancient. Antiquity is traditionally referred to Ancient Greece and Rome from IX-VIII centuries BC till IV-VI centuries AD.

Western regarding for man originated in Antique Greece and Rome. To compare with Eastern philosophy Antiquity from the very beginning contradicted itself to mythology and religion. It opposed reason and knowledge to faith and imagination.

Nevertheless Antique Philosophy was not less than Eastern dependent on mythology, but it was trying to overcome the mythology of feelings with the mythology of reason. This conflict between sensitive-intuitive and rational was intrinsic for all Antique Philosophy and further all European philosophy as well.

Antique mythology was divided into two periods. The first one symbolized Gods as enemical to people, horrowable and wild like monsters. With the time passing they became ennobled and manlike.

The Gods who lived on the Olympus Mountain were a tribal community of corporally deathless beings. It was just deathlessness that differed them from people with all their merits and credits.

The most important feature of antique worldview was cosmologism, in particular, they laid earthly relations on the world nature. They considered cosmos the bound of the extreme beauty and truth.

To compare with Eastern philosophical tradition, which dissolved man and society in nature, in Antiquity man, was laid on the nature and

Cosmos transforming and developing them. So antique philosophy separated itself from mythology attempting to give it rational explanation.

Ionian and Mainland Greece, which were to be the parents of Greek thought, were richly placed: the Persian Empire to the East, Asia Minor, together with Babylonia and Mecca, Egyptian civilization, in that they had living contacts with some of the high cultures of the period, in the sixth and fifth centuries BC, when the first major stirrings of philosophy took place.

It was, then, on the Ionian Mainland of Asia Minor that the first seeds of free-ranging thought sprouted. Eventually, as we know, the main center for philosophy came to be Athens, partly because of the free spirit of that city, partly because Socrates performed his probing work there, and partly because of the high level of its literary culture, of which – Plato’s works were a fine and perhaps the most impressive body.

The Ionian school began the quest to find the underlying basis of the world. The speculation there might be a single material source of the universe corresponds to one of the traditional forms of philosophy. In this sense the Ionians stand at the beginning of a powerful process which led through the Presocratics to Socrates and beyond to Plato and Aristotle, Stoicism and a whole number of other schools.

These provided something of an intellectual religion for the Greeks and Romans. For myth had already conceived of some primeval substance out of which the world had been formed. But the new speculations had a different spirit, one in which reliance on tradition was unimportant and something of a free and new look at the world was taking place.

Antiquity broke off with mythology, and the first philosophers tried to account for the world, proceeding from itself, and also their deductions were rationally-logically based in the form of the cosmological theory. Philosophy began to research man’s essence (Socrates), processes of cognition and their laws (Plato, Aristotle), ethics and aesthetics, politics and other.

The main peculiarities of Antique Philosophy are as following:

- It was dynamic, rational and critical in its character.
- It was based on cosmological theory.

- It was universal, syncretical in its nature that is all problems were solved in their principal unity and undistributably. Ethical categories were expanded to the whole Universe.
- Concepts were created and involved into philosophy (Plato’s “ideas”, Aristotle’s “forms”, Stoics’ notion of “sense”, “purport”), at the same time Greeks almost did not know laws of science.
- The Ethics of Antiquity was mostly ethics of virtues, but not of duties and values as it is now.
- Philosophy of Antiquity was really practical, guiding people in their behavior and conduct.

The whole period of Antiquity may be divided into three stages: Pre-Socratic (VI – the first half of the V c. BC), Classical (the second half of the V c. – IV c. BC) and Hellenistic (including Roman-Latin time) (IV c. BC – VI c. AD) ones.

2.2. Development of Ideas in “Physical” Schools in Pre-Socratic Philosophy

The first stage was characterized by the entire interest to nature, with seeking for the initial stuff of the Universe. *Miletian* school was the first philosophical school in ancient Greece.

Thales, who lived in Miletus, flourished at about 580 BC. We do not have his original writings and the fragmentary evidence we have about him we owe principally to Aristotle. We know that he thought that everything was composed of water and that the earth itself floated on water (in its pure form). No doubt the observation of phenomena such as steam and ice were suggestive in showing how water could easily change its properties

Anaximander was a younger contemporary of Thales, and held a more dialectical view, seeing the four substances of hot, cold, dry and wet as being in polar interplay. But if so, the basic material or stuff of the cosmos must be something which is not bounded or defined in the way in which these forces are. The very possession of particular properties seemed to rule out a substance as the primordial source-material. And so he posited the limitless or unbounded. This lies beyond perception. In a vital way, Anaximander is the father of theory in the

West, for his postulation of the imperceptible apeiron takes him beyond the manifest surface of things.

Anaximander explained the particular features of the cosmos in terms of these forces. The ocean, for instance, was the moisture left after the congealing of the earth under the influence of the hot. As for men, they had come from animals, which first formed in the ocean before coming onto dry land. This was a primitive anticipation of evolutionary theory. We can see from all this that the bent of Anaximander was naturalistic. He stood at the dawn of human science.

If for Anaximander the primordial substance was the apeiron, for *Anaximenes* (flourished 545 BC), the third of the great Milesians, it was air, which can rarefy into fire or condense into wind, water, earth and rock in successive stages. He did not like the idea of “separating off” which had been brought in by Anaximander to explain the transition from the apeiron to the polarity of hot and cold. He wanted to see all manifestations as due to the varying states of the one substance air. Quantitative change of this one mode of thing led to qualitative differences. But in some other ways Anaximenes’ account of the world was more simplistic than that of Anaximander.

Another Greek, for he came from the island of Samos, *Pythagoras* (c. 570-490 BC) migrated to Croton in South Italy where he became leader of a community there. It is possible that it was he who invented the word philosophia. At any rate the notion of the love of wisdom was vital, for his community and its sisters in other cities in South Italy that were religious in character and aimed at cultivating the soul, partly through intellectual inquiry and partly through ascetic practices, like abstaining from the eating of meat and beans. The cosmos was seen as a harmony in which limit was imposed on the apeiron. Human beings and animals were thought of as being in the process of transmigration or rebirth from one life to the next. The cosmos was a vast system of things whose inner nature was numerical. The discovery that musical harmonies could be represented mathematically was considered to be of profound importance. The universe itself was seen therefore as a huge mathematical and musical harmony.

This model of numbers as forming the basis of things in part reflected the fact that already mathematics was beginning to develop in Greece and could be seen as the paradigm of knowledge, being certain

and precise. This idea of the priority of numbers had a grip on Plato and was to have momentous consequences in the evolution of science in the West.

Heraclitus, who flourished about 501 BC, was a mysterious and poetic writer. He considered the stuff of the cosmos to be fire in varying forms. But in order to explain change it was necessary to postulate strife, a force opposite to love, which stirs things up in the world. It tears things apart, as love brings them together. This dialectical interplay explained change. Change itself was continuous: as Heraclitus's famous dictum had it, *panta rhei*, all things flow. You cannot step into the same river twice. In all this Heraclitus, clearly saw something - you could combine the notions of change and stability by postulating a law or formula according to which things regularly change. This principle he called Logos — a word of wide-ranging meaning in Greek, meaning reason, or formula, or definition or — most commonly — word. It is of course the term that was later in the New Testament used for the Word, or underlying principle of Creation. Heraclitus thus had a dialectical and formulaic notion of the way things operate in the world, which was more important than his identification of fire as the fundamental element underlying the cosmos.

The problem of change and permanence had already of course been posed in principle by the Pythagoreans. Numbers seemed unchanging, but the cosmos appeared to change. Pythagoras considered the world as self-sufficient entity.

It was the members of the Eleatic school, and in particular its chief figure, Parmenides *Parmenides* (bc. 515 BC) of Elea in southern Italy (hence the name "Eleatic" to pinpoint his school) produced his own cosmology though there were some reminiscences of Heraclitus's schema. The importance of Parmenides is that he posed the notion of being as the unity and integrity of all existing instead of initial element. This way he initiated ontology – the theory of being. Parmenides distinguished philosophical, rational and sensuous everyday cognition. Only philosophical cognition reveals true essence of things. It does not appear or disappear but it is eternal and self-identical. The very idea of a thing suggested something unchanging beneath changing appearances. The world was recognized as a unity, integrity, and diversity has an illusory character. It was partly because of him that Aristotle opted for a

theory of substances which dictated the norm for Western philosophy. His principle was –“nothing can come from nothing”.

Empedocles dating from the first part of the fifth century BC, was a political leader in his own city before being exiled; he practiced healing; had wide scientific interests; wrote two major poems; and claimed to be divine: he was an all-round sage. Probably his chief contribution to the later development of ideas was his notion of the four elements. He agreed with the principle which had been laid down by Parmenides, namely that nothing can come out of nothing. But he felt that anything which would explain the cosmos would have to be multiple. You could not get differentiation out of a single substance like fire or water. So he postulated a theory of four elements, the everlasting particles of which combined or uncombined under the influence of the two cosmic forces of love and hate. The four “roots of all things” were earth, air, fire and water. This theory of elements was taken up by, among others, Plato and Aristotle. Empedocles, as well as believing in the material roots of things also postulated a soul. Thus individuals also obey the law that nothing can come from nothing. Rather, they are continually being reborn.

On the side of cosmology the various schools of thought we have looked at point towards the atomic theory which was to be put forward primarily by *Leucippus and Democritus*. About the former we know little, but he probably lived in the second part of the fifth century, while *Democritus*’ life may have been from 460 to 370, in Abdera. He is supposed to have starved himself to death during a plague, but generally was known for his cheerfulness, being nicknamed ‘the laughing philosopher’. His writings were extensive and it was he who worked out the details of the atomistic worldview.

The fact is that the attempt to work out a cosmology by postulating one or more substances, such as fire or water, raised the issue of particles of such substances. Moreover, the Parmenidean principle that nothing comes from nothing, so what is must be everlasting, was highly persuasive. The Pythagorean notion of cosmos suggested a self-sufficient entity. If you put these thoughts together you may come to think that the universe is composed of a void with scattered in that void an infinite number of atomic, that is indivisible or uncuttable, entities. These, swirling about, form larger combinations and out of this we have

the formation of the world as we know it. Since there is no reason why atoms should be one shape rather than another, they have an infinity of different shapes.

The Atomists, consistently, had a materialist view of the soul, which was composed, according to Democritus, of round atoms, good for smooth penetration; and an account was given of the engagement of the senses with images coming from outside. In general the Atomists rejected all notions of design in the cosmos. Everything was to be explained in terms of the necessities arising from the constitution and combination of atoms. As for the theory of knowledge, Democritus held a kind of modified empiricism. The data, which we have about the world come through the senses, but sense-experience, can be very misleading. We have to go beyond it in order to understand the world, for by and large the atoms themselves are invisible. And as the world is to be explained by atomic theory, so ethics does not have a supernatural sanction. Moral behavior should be moderate, and the pleasures of the soul are better than those of the body. Nevertheless Democritus did not deny the existence of gods, who seem to be refined denizens of the cosmos. There are, consistently with his theory, a large number of worlds, many without sun or moon or water.

The various Pre-Socratic philosophies have some general resemblance to the world of the Buddha and of the early Upanishads. The Greeks seem to have been more inclined towards physical science; in India medicine was best developed.

2.3. Ideas and Thinkers in the Classic Period of Antiquity

The Sophists, who might be described as a new class of critical educators, one of whose main interests was rhetoric, have been given a bad name by both Plato and Aristotle, who accused them of producing sham knowledge or wisdom in order to make money, and of using rhetoric in a cynical way. They could be thought to be destructive of received or traditional ideas (but so were Plato and Aristotle).

In some ways their nearest analogy elsewhere are ancient Chinese philosophers, especially in the tradition of Kong. Their interest too was educational. They thought that virtue could be enhanced or taught, and while they were less given to ritual, they nevertheless had a strong

concern with the performative. For it was above all by the “magical” use of words that we persuade one another. Moreover, some Sophists appealed to innate or natural tendencies as the basis of law and ethics: thus Protagoras (500-430 BC) held that *aidos* or shame is imparted to all humans. He was the first who considered that man is the measure of the things. This idea was supported by Socrates.

Classical stage of Antiquity is characterized by the shift of philosophical investigations towards man. Philosophy of man becomes the key to the philosophy of nature.

Socrates (469-399 BC). Undoubtedly the most influential teacher of philosophy in ancient Greece, he lived in Athens practically all his life. Besides serving in the Athenian army, he also held several minor public offices. Because he eventually attained a secure financial position, he was able to teach without asking for fees. This, along with his refusal to submit to teaching official government doctrines when he felt they were contrary to good judgment, aroused the ire of both officialdom and his fellow teachers. He was accused of corrupting the youth of Athens, and was subsequently tried and sentenced to death. On several occasions he could have escaped from prison with the help of his many friends, but he insisted upon his obligation to respect the sentence, even though it was wrong. His justification for his own death, and his willing, philosophical acceptance of the poisonous hemlock that he felt it was his duty to drink, earned him the admiration of both his contemporaries and posterity. He is mainly known to history through the dialogues of Plato, who was his student. His philosophy was based on his famous characterization of himself as an ignorant person whose only virtue was that he was aware of his ignorance. Rather than possess superficial knowledge, he would prefer to remain ignorant. However, his very knowledge of his ignorance compelled him to seek true knowledge. The road to such knowledge was through reason, and the result was virtue. According to him, then, virtue, which is embodied in knowledge, is the highest end of man. He left no written works.

Yet he influenced the development of philosophy greatly. He was greatly impressed by Sophists’ regarding man as the measure of all things. He followed that tradition and put man into the center of his philosophy. Thus he started the epoch of classical Antique Philosophy. He considered Reason to be the basics of all perceived things, Reason

that controls and governs the universe. He meant not only the ultimate Reason or Mind, but man's mind as well. The principle "aware yourself" which he found out on the wall of Appolo Temple in Delphas struck him so much that he made it the main principle of his philosophy. He combined ontological problems with moral ones, with the problem of human ego. Man possesses the sole that promotes consciousness, cognition, mental activity and moral virtues. The potential of man's soul is realized in his cognitive activity, the lack of which leads to ignorance. Through cognition man consciously comes to main virtues: wisdom, justice, moderation and thus he acquires the harmony of the soul, that is freedom. Man's happiness means to be virtual and free.

He philosophized in a dialogical manner asking questions which made his partner contradictory to himself and then Socrates manifested his own position. His peculiar method was maieutics and irony, which gave him an impulse for further self-awareness and self-development, an example of which was his famous "I know that I know nothing".

He contributed significantly into the development of philosophy by regarding the truth as a concept: both as being and as cognition. His universal notions preceded man's activity they were a kind of patterns for man to follow. He questioned for the universal definitions of such attributes as courage or piety, but he failed to expose their origin. Later Plato, his best disciple named them the Ideas or Forms and manifested his own theory based on Socrates' ideas.

Plato (427-347 BC). Born on the island of Aegina, a colony of Athens, he was one of the most enduring of the ancient Greek philosophers. He was given the best education available and spent eight years as a student of Socrates. He acquired a broad knowledge of pre-Socratic philosophies (e.g. Thales, Heraclitus, Parmenides etc.) and founded his own school in Athens in 387. He taught at the Platonic Academy until his death. His philosophy represents one of the great and lasting strains of thought in history, and still remains of major significance and influence.

The entire construction of his thought is based upon his conception of true reality as a world of Ideas. These Ideas, or Forms (the terms are used interchangeably), are universal, immaterial essences that contain the true and ultimate realities (being) of things, while the actual world of things perceivable by the senses is only a vague, transitory and

untrustworthy copy. Thus, since the function of thought is to perceive reality, its function becomes precisely to perceive the world of Ideas. Only the cognition of Ideas, or of the Universal Forms, enables man to perfect himself and to act with wisdom. In line with this view, Plato criticized reliance on knowledge gained through the senses because the objects of true senses exist only as imperfect manifestations of the Universal Forms (Ideas) that comprise their essences; such knowledge, therefore, is itself imperfect—in his words, opinion, not truth. Through the reasoned exercise of the mind, however, man is able to arrive at true knowledge by the rational perception of the Universals (Forms, Ideas) that contain the essence of all sensible, material things. The mind is able to perceive the Universal Ideas by virtue of the fact that the mind has its own Universal Idea (i.e. there is a Universal Mind that contains the essence of all finite and individual minds.) Plato states further that within the world of Universal Ideas there is a certain hierarchy. The Idea of Good is at the top, and all other Ideas participate in it and derive from it, just as all material objects participate in and derive from their own Universal Ideas. The Idea of Good, being the ultimate Idea, permeates all things. The relation, then, of man to ultimate reality (The Universal Ideas) is basically an imitative one (i.e. man should mentally perceive and imitate the perfection of the Universal Idea of himself.)

Although there are contradictions and unresolved conflicts in Plato's system, especially as it relates to the various subdivisions of philosophy (ethics, metaphysics, etc.), and although his system has never been able to be worked out to the total satisfaction of logic, it is a grand design that has had profound, lasting and valid significance. His method is best defined as dialectic, in that he demonstrated his arguments by opposition. He believed in the unity of opposites, and it is said by some that the dialectical style in which his works were written is the true reflection of his philosophy— that, reality consists in the unity of opposites and that the cognition of this unity constitutes knowledge of reality.

In his own manner Plato had political ambitions. The main idea of society organization was justice. The major point which informed Plato's thinking was that since virtue, to be deep, involved the higher knowledge, including geometry and the dialectical inquiry into the arrangement and hierarchy of the Forms, not excluding the ultimate and

unspeakable vision of the Good, there was need of a ruling class of wise people. Philosophers thus shall be kings. There is in this way a solidarity between ethics and politics.

This is also brought out by Plato's thinking of human psychology as a kind of microcosm of the polls. The human soul according to him has three aspects. The highest is rational aspect. Next there is that aspect which is full of spirit: we might call it the courageous aspect. Then there is the lowest aspect, which is the appetitive (self-control). Roughly these correspond to the three main classes which Plato envisages.

If the rich dialogues remained a monument to Plato's thought, there was another that for many centuries was perhaps even more vital: the Academy. This community of inquirers lasted until 529 CE, when Justinian forbade the teaching of Platonism as such, though of course Plato had, through Neo-Platonism, an immense influence upon Christianity. The Academy was not a kind of university, but was devoted to knowledge and to mutual teaching through the joint practice of dialectic.

Aristotle (384-322 BC). Born in the Greek colony of Stagira in Macedonia, at 18 he became a student of Plato at Athens and remained for nearly 20 years as a member of the Platonic Academy. After Plato's death, he left Athens and, among other things, became the tutor of young Alexander of Macedonia, later known as Alexander the Great. Eventually he returned to Athens (335) where he spent 12 years as head of a school he set up in the Lyceum (known as the Peripatetic School). As the result of an outbreak of anti-Macedonian feelings in Athens after the death of Alexander (323), he was forced to leave the city for Chalcis, where he died a year later.

Aristotle possessed one of the few truly encyclopedic minds in the history of western man. Those of his works which still exist cover all the sciences known to his time and are characterized by subtlety of analysis, sober and dispassionate judgment, and a superior mastery of facts and evidence — collectively, they constitute one of the most monumental achievements ever credited to a single mind.

He divided the sciences into the theoretical, the aim of which was objective knowledge; the practical, the aim of which was the guidance of conduct; and the productive, whose aim was the guidance of the arts. He put above and before these three divisions the science and art of

logic — called by him analytics — its mastery the requisite to all other investigations, since its purpose was to set forth the conditions to be observed by all thinking that had truth as its aim. Beginning with this principle, he spent his lifetime ferreting out the truths of all the sciences, from ethics to art, from physics to politics. He was the originator of the syllogism (that form of reasoning whereby, given two propositions, a third follows necessarily from them by nature of a term common to both premises — e.g. all men have brains; Jack is a man; therefore, Jack has a brain) which is the core of deductive logic.

At the heart of his complex philosophy is his concept of dualism — the duality of all things in the universe — a concept he initiated and which has had an unalterable influence on the course of philosophy ever since. Everything is made of a union of matter and form, he postulated, and the two are interdependent, one incapable of existing without the other. The matter of an object is what makes it an object; the form is what makes an object the particular thing it is (table, man, etc.). The two together constitute the being of an object (matter possessing the capacity for form, form requiring matter to define its being). Aristotle developed this philosophy primarily to refute Plato's doctrine that being belongs only to the universal Ideas of things (the Forms) and cannot exist in the material manifestations of these Ideas (in other words, the being of a chair or tree is not in the particular chair or tree, but in the universal Idea of the chair or tree, for each object is but a single, imperfect manifestation of a singular, perfect Idea).

To support and complement his doctrine of the dualism of being, Aristotle also developed a corresponding dualism of potentiality and actuality: matter is the potentiality of any object, while form is that which gives the object its actuality. With these twin distinctions in hand, he claimed to have solved the difficulties that earlier thinkers had encountered in attempting to explain the process of change, visible in everything about them. Change, according to Aristotle, is the process by which matter becomes form, by which potentiality becomes actuality (and not the passage from non-being to being,) as previous thinkers had considered change to be). He called this process, *entelechy*.

The system of nature as thus developed by Aristotle consists of a series of matter-and-form existences on many levels, in which the forms of simpler beings act as the matter for the next higher beings, and so on.

Hence, at the base of nature is prime matter which, having no form is mere potentiality and not actual being. The simplest formed matters are the primary elements — earth, air, fire, and water. These, in their forms, constitute the matter for the next in the line of ascending forms; and these forms comprise the matter for the next higher, etc., until man is reached, the highest of the universe's beings. Man's reason is the highest of the forms, and is what gives him actuality as man and defines him; whereas God, existing, so to speak, at the opposite end of the spectrum from prime matter, is pure form. These basic principles, formulated by Aristotle in his *Analytics*, were carried into all the diverse studies he undertook and helped to solve the problems raised by each inquiry. He explained all questions in the light of his conclusions in logic and applied these conclusions with equal effectiveness to, among other things, problems about time and space, God, human good, the state, and the arts. Although modern science has rendered much of Aristotle's thought obsolete, he is still a force in modern thought; further, a very large part of our technical vocabulary, both in science and philosophy, is rooted in the terms Aristotle used and defined.

2.4. Hellenistic Period as the Final Stage of Antiquity

Hellenism (from Greek "Hellas" the name that ancient Greeks gave to their motherland) is characterized by threading Greek culture to the Mediterranean areas. The epoch of Hellenism began with Alexander Macedonian invading the East. He founded the great empire which was broken up after his death. The culture of various realms manifested a synthesis of Greek and local cultures. Later when this area was invaded by Rome their culture had been enriched by the Rome one.

The late Hellenism may be defined as a cross-cultural process of Antiquity and Christianity. The decline of ancient Greek democracy, the development of monarchy, numerous wars and upheavals provided rising of individualism and fatalism (belief that fate rules everything). All these tendencies were reflected in philosophy and religion.

The Main peculiarities of Hellenistic philosophy:

1. The key problem was man's being in the universe (ontological aspect, the problem of man's existence) to compare with social-ethical tendency in classic Antiquity.

2. Irrationalism. The prevailing of will, contemplation and intuition over reason. The picture of the world became more figurative, mythological and mystic.

3. Being was regarded as a unity of different spheres which were transformed in their approach to Divine being.

Philosophy of that period remained anthropological in its nature, but the problem of the sense of life was set forth.

There are four main philosophical teachings of Hellenism: Skepticism, Stoicism, Epicureanism and Neo-Platonism.

Skepticism was founded by Pyrrho of Elis at the end of the 4th century BC. According to their opinion the world was flowable, changeable, relative and illusory. One can not have any account of it, as human perceptions of the world are wrong and human reason is contradictory. One should be very careful in making conclusions which only have probabilistic character. The skeptics did not suppose that man and the world were knowable, they rejected rational ground for moral norms. In their conceptions relativism reached its top. They rejected the existence of good and evil, logics in the being of the universe and society. They did not only consider the world unknowable, but even more they did not consider it to be worth awaring. There are three truths to their opinion:

1. Nothing exists.
2. If something exists, it is unknowable.
3. If something is knowable, it is inexpressible.

So their aim was getting an irony as for the world, avoiding any stable judgments and keeping self-control, equanimity, tranquility and wise silence aimed to achieve salvation.

Stoicism was founded by Zeno of Citium (c. 336— c. 264 BCE) at the Stoa in Athens. Stoicism had its own interest in logic and rhetoric, but as a worldview it was interested in removing dualism between forms and individual entities and between souls and bodies. For the Stoics there were only particulars, apprehended by sense-perception, and then classified through memory and through general ideas formed by reason. There are active and passive forces in the cosmos, but essentially the universe is a single entity, moved by fire, which is also identified with God, who is the dynamic soul of the cosmos. He sows in the world the seed principles, which unfold as individuals. Very often the world goes

up in a universal conflagration and then is renewed in a new cycle of existence, when everything is repeated exactly as in the prior world-period. There is no radical human freedom, therefore: freedom is doing consciously and with agreement what would happen in any event. Fate rules all, or to put it more mildly, the Providence of God. All is ordered for the best, even if viewed by itself an act or happening may seem bad and or painful. In the wider scheme of things there is perfection.

Life should be lived in accord with nature, that is, the necessities of the universe. Virtue means being in consonance with reason, the ruling pattern of nature and identical with Zeus or Fire. Moral evil in essence consists in the attitudes brought to bear by human beings, while virtue is its own reward. The Stoics sought above all to cultivate equanimity in the pursuit of four chief virtues of Wisdom, Courage, Self-Control and Justice. Pleasure, sorrow, desire and fear are the feelings we possess and should be eliminated, for they are irrational. Humans therefore should aim at a heroic self-sufficiency.

An important side to Stoicism was its cosmopolitanism. All humans equally share in Reason, drawn from God, and so we should see ourselves above all as citizens of the cosmos as a whole. The attractions of this ethical outlook, especially its courageous self-control and equanimity, to late Republican Romans, wishing to restore the virtues of the older Roman State, gave Stoicism a certain influence in the Roman world. Some noble Romans followed its example of suicide as an honored way to go in the face of dishonor.

Epicurus, who opened his school at Athens in 306 BC, created a worldview at variance with Stoic values. He taught that pleasure and happiness are the natural ends of life. Contrary to later misinterpretations, he did not advocate the bold pursuit of pleasure for its own sake, but only those pleasures that are consistent with reason and moderation. Joys of the mind are superior to pleasures of the body. His concept of nature mainly followed the atomism of Democritus, though he disavowed determinism and established a doctrine of cosmic chance (i.e. an element of chance enters into the atoms' motions and causes deviations, thus accounting for both natural and psychic disorders).

Epicurus saw the cosmos as composed of innumerable atoms of various weights, forms and sizes, existing in a vast empty void. Teeming

downwards in oblique paths, they collide and form larger entities as they get stuck to one another. Vortices are formed out of which emerge various worlds separated from one another by huge empty spaces. Human souls are composed of atoms too, and dissolve at death. The Epicureans did not deny the gods, who (also material) lived a luxurious life in the interstices between worlds. They can be honored, but fear of them is ridiculous. They have neither interest in nor access to human worlds. Pleasure is the highest goal for humans, but to get the best out of it, it needs to be pursued in moderation.

Neo-Platonism is a philosophical stream, which completed the philosophy of Antiquity and met Christianity. Its name is stipulated for all representing philosophers followed the ideas of Plato attempting to make a synthesis with Aristotelian philosophy and Christian worldview.

The Main peculiarities of Neo-Platonism are:

1. A clear delimitation of spiritual and material start points in the world with the primacy of spiritual.
2. Universal is as emanation of Divine Principle into various kinds of being, but the Divine remains in otherworld.
3. Awareness of the Divine and the world is possible by means of mystic contemplation.

Plotinus, born in Egypt, he lived and taught in Rome for over 25 years, and died there. At first a pagan, he became an authority on and advocate of the philosophy of India, as well as the idealism of Plato. He based his thought on the theory that the material reality perceived by the senses is of a lower order and value than spiritual reality conceived by mind, which is the true reality. He maintained a hierarchy of reality, each less than the next in value and all emanating from the ultimate One. Mind (nous) and soul (psyche) emanate directly from the One, while further down the ladder is matter, then material objects. Since man participates in all these emanations, he is a composite of spirit and matter. Because of this, sense knowledge is virtually valueless in the quest for truth, since that which the senses are capable of knowing (material objects) are of a lower order and value than the sensory agent (man). Thus, very much like the Universals of Plato, his reality consists of Intelligible Ideas and is headed by the Idea of Beauty, which is the One. The climax of knowledge consists in an intuitive and mystical union with the One.

Proclus, a man of wide-ranging knowledge, tended to multiply the staged emanation. Proclus was more concerned with the life of contemplation; saw the practice of virtue and the spiritual life as a kind of turning back, which is the mirror-image of the whole process of emanation. The soul turns back to its Source, through control, asceticism, higher knowledge and finally the intuitive vision of the One. He also held that everything in the world reflects every other.

There are those, of course, who see a large gap between Plotinus and Neo-Platonism on the one hand and Plato on the other. There are two or three points of some divergence. Thus the later Platonists were less Pythagorean than Plato himself. Their interests were less in science than in religion or salvation. Second, whereas the Forms were depicted by as if they hung loose from God, they are firmly anchored in the *Nous* in Neo-Platonism. Third, Plato may or may not have thought of his vision of the Good in mystical terms that is, as a “vision” yielded by contemplative or yogic practice; but this is the main thrust of Neo-Platonism. It thus converged with the growing interest in mysticism exhibited in Christianity. The ascetic life was a way of affirming values which were likely to wither since Christianity became the official faith of the Empire.

Ancient philosophy is a cradle of European philosophy. Almost all problems of more late European philosophy originated and were founded there. Works of ancient thinkers teach to respect Mind, to glorify strength of Spirit and inspire the hearts of people until now.

Basic concepts and categories:

Apeiron (Gr. “apeiron” meaning limitless) is a notion suggested by Anaximander to indicate unbounded, imperceptible, qualityless primordial entity which is in eternal motion.

Atomism (fr. Gr. “atomos” meaning indivisible) is one of the positions of ancient Greeks worked out by Leucippus and Democritus that stated the origin and the structure of the world is connected with atom as an initial stuff.

Cosmocentrism is the philosophical position regarding cosmos rationally ordered, harmonious; all actual reality was explained via cosmos.

Anthropocentrism is the philosophical position putting human into the centre of philosophical research.

Polytheism is the philosophical position accepting plenty of Gods.

Logos (Gr. “Logos” meaning word, thought, formula, law) is a term indicating a universal law, order and harmony of the world in Antique philosophy.

Relativism (fr. Lat. “relatives” meaning relative) is a philosophical theory of relateness and subjectiveness of human cognition, moral notions and judgments.

Trancedent (fr. Lat. “transendere” meaning go beyond the limits) is a concept meaning something beyond the bounds of consciousness and cognition.

Fatalism (fr. Lat. “fatalis” meaning subjected to fate) is a worldview position according to which all events and processes in nature, history and human life are subjected to necessity, independent of man (fate, God, natural laws) that does not remain any place to freedom and creativity.

Questions and Tasks for Self-Control

1. Give your arguments of conditions and reasons for the development of philosophy in Ancient Greece.
2. What problem is considered to be the central problem of Ancient philosophy? Give proofs of your opinion.
3. Give your reasoning of Heraclitus statement: «You can't enter the same river twice».
4. Explain Protagoras' statement: «Man is a measure of all things».
5. Differentiate comprehension of «atom» in Democritus' study and modern science.
6. Plato's philosophy is sometimes called a rather «poetic» one. Do you agree? Why? What is to be made of the fact that Plato anticipated Aristotle's criticism but did not regard them as decisive?
7. If one rejects every philosophy of forms, such as that of Plato or Aristotle, what then? What the initial problems sparked such philosophies in the first place?
8. Explain the difference in interpretations of happiness represented by Epicures and Stoics.

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Unit 3

PHILOSOPHY OF THE MIDDLE AGES

The purpose of the theme is: to show specific character of Medieval philosophy problems, consideration of the basic stages of its development and its place in European philosophy and culture.

Key words of the theme: re

3.1. Historical and Social-Cultural Grounds for the Development of Mediaeval Philosophy, Its Characteristic Features and Problems of Research

The Middle Ages cover a long stretch of the history of Europe from the fall of the Roman Empire to the Renaissance – more than a whole millennium. In the early Middle Ages, Christian dogmas evolved along with the formation of the European states after the collapse of the Roman Empire (V century A.D.), while the later Middle Ages (beginning with the XI century) are associated with the spreading of feudalism, which used Christianity as its ideological basis, clarifying and deepening the details of this worldview in accordance with its own demands.

The idealist orientation of most mediaeval philosophical systems was prompted by the dogmas of Christianity, of which the most important were the dogma of the personal form of one God the Creator, which rejected out of hand the atomistic doctrines of antiquity (this dogma was primarily worked out by St. Augustine); and the dogma of the creation of the world by God out of nothing; this last dogma erected an insurmountable barrier between the ideal world of God the Creator and the material world of earthly life, it asserted the latter's derivative origin from the ideal will of the Supreme Being and, moreover, it also assumed the limitedness of the world in time (the beginning and the end of the world).

Subject to these harsh dictates of religion supported by state authority, philosophy was declared to be the maidservant of theology (St. Pietro Damiani's formula) expected to use the power of the rational apparatus to confirm the dogmas of Christianity. This philosophy came

to be known as scholasticism (fr. L. scholasticus "learned", fr. Gk. schole "school"). All truth was believed to have been given in the biblical texts, so it was necessary to apply a system of correctly constructed syllogisms to actualize that truth by deriving the entire fullness of logical consequences. Naturally, scholasticism relied in this respect on the heritage of antiquity, particularly on Aristotle's formal logic. Since the biblical texts and the symbols of faith were mystical or allegoric in character, their unambiguous interpretation demanded sophisticated logic, a kind of scholastic rationalism, which treated, for example, the dogma of the Trinity, i.e. of the three hypostases of the one God, as a model of logical problems. The content of scholastic debates had no serious impact on philosophy, but in terms of the technique of reasoning scholasticism proved very useful for the development of logic.

There are 4 main ideas of Christian worldview which expose the very essence of the concepts of God, of man and the world in Mediaeval philosophers' speculations:

1. *The Idea of the Trinity* or believing in God as the Creator, Savior and Holy Spirit. God is Havens' Father who created subsequently the world and man. The latter was the sort of perfection as God created him similar to himself, but man fell away from God because of his primordial transgression.

God is the Savior Christ who is in the same time both the son of God and the Human son, who takes off the burden of the primordial sin from Human. He manifests in himself both Divine and human character. God Father and God Son are linked by the Holy Spirit. He also links them both with Human.

2. *The Idea of Free Choice between Good and Evil*. According to Christian dogmas the world is divided into 3 realms: the Divine - Heavens, the earthly one and the Devil's - the hell. Man makes his choice on the Earth and comes at last either to God or to Devil. (They accepted this though Christianity suggested absoluteness of Good and relativity of Evil).

3. *The idea of afterdeath recompense and Divine Mercy*. In Christianity we have additionally the idea of Divine grace and absolution. The most attractive expression of such absolution is the act of crucifixion of the Christ, who liberated mankind from the primordial

sin. In Christianity an important role got the idea and practice of penance (repentance) when man opens his feelings and consciousness to God and then gets salvation. The idea of repentance is a sort of the bridge between God and man. The one who forgives is approaching the Christ. From this follows the deepest Christian principle of non-resistance to evil.

4. *The idea of Apocalypses* (from Greek revelation) of human history, it shows the history of mankind not as a cycle, but as a line, which got its beginning and end, that in its turn is the transmission into some other being.

The main peculiarities of the Mediaeval Philosophy:

1. Creationism, meaning that God created everything out of nothing
2. Theocentrism, meaning that any problem in philosophy including the problem of man is solved via God.

3. Theodicy solves contradiction between the idea of God as Absolute Good and the existence of Evil in the world.

4. Providentialism (fr. Greek meaning “foresight”) means that everything is developing according to God’s purport and is supposed to achieve it at last.

5. Personalism, meaning that God is the Absolute Personality and derivative from him is the personality of man, who is able to cognize God only through deep and mystic communication of personalities, by means of prayer, confession and penance. Man should not justify himself to anybody but God. Only God knows all his deeds, thoughts and actions and is responsible to judge him.

6. Revelationism, meaning that God is the ultimate truth, the knowledge of which is contained in the Bible, so everybody should learn this Divine knowledge.

The history of the Mediaeval philosophy can be divided into 3 periods: Patristics with Apologetics, Early Scholasticism and the Late Scholasticism. These periods are closely connected with the ways of philosophizing of religious philosophers. During the whole period Holy Scripture was interpreted and commented.

As the whole truth is contained in the Bible, everybody should learn this Divine knowledge. But this knowledge was symbolic, mysterious

and figurative, so the aim of philosophers was to interpret, explicate, clear out the Holy Writ. This process passed through three stages:

- etymological analysis ;
- conceptual analysis;
- the text of Holy Writ became the base for further development of philosophical ideas by religious philosophers themselves.

In the history of Mankind there is no any exact line which divides it into different parts. New ideas are usually born within the actual philosophical systems; they are being developed and then become profound. In the West philosophy admiration of nature had been changed into admiration of spirit.

The main problems investigated in the Mediaeval period are as following:

1) The nature of the universals. During the whole Mediaeval period there was a hot discussion between realism and nominalism attempting to solve this problem.

2) Correlation of will and consciousness.

3) The problem of free will, the choice between good and evil.

4) Correlation of soul and body (Origen: man is spirit, which is given by God and directed to good and truth; soul is of dual nature: high and low (passions); body manifests nature. So evil comes from abuse (breach) of freedom. The Mediaeval asceticism was not to restrain the nature (body), but to bring up flesh to bendle it to the spiritual grounds.

5) Correlation of nature and blessings.

6) Correlation of faith, consciousness and will.

3.2. Basic Philosophical Ideas in the Period of Patristics

Christianity did not appear from nowhere. It absorbed the providing ideas of local well-developed religions of that time.

Judaism adopted the notion of the resurrection of the body. This passed, chiefly through the writings of Paul, into Orthodox Christianity. Of Persia it consequently, absorbed the idea of the soul, which could survive the body. The two ideas were not so easily reconciled.

Philosophical influences on Judaism were most apparent in the writings of *Philo of Alexandria* (b. c. 25 BC). He anticipated some later Neo-Platonist motifs, and pioneered the allegorical method. He was thus able to show that the teachings of the Hebrew Bible were consonant with philosophy as he understood it. Faithfulness to the Law could accompany an exalted sense of the transcendent. Also somewhat in the spirit of Platonism was his postulation of a Logos to serve as the agent of God and to substitute for the more Platonic term Nous. The Logos is where the Forms are, first in their eternal manner as thoughts of God and second as existing objectively in the created order. For Philo rejected the notion that the world is eternal on scriptural grounds. There are quite a number of original ideas in Philo. Probably the two most important are as follows.

First, he held that we can know God directly by mystical intuition as well as by reasoning from the world. But in knowing God directly we do not know his essence but only his existence. This distinction was later vital in Christian writings: he held, moreover, that God in his own nature is unnamable, ineffable and ungraspable. In this he differed from the Aristotelian and Platonic traditions.

Second, he modified Aristotle's cosmological argument to establish a Prime Changer or Mover, so that it started from the existence of the cosmos rather than its containing motion or change.

Philo was a key figure, since his pioneering synthesis between biblical religion and Greek philosophy cleared the way for later syntheses in which the three faiths of Judaism, Christianity and Islam expressed their theologies. His worldview was a liberal one, but he appealed also, deeply, to religious experience (and gave an interesting account of prophetic knowledge as a variety over and above other forms of knowledge in the Greek tradition). Christianity became increasingly dependent on Greek philosophy.

Christianity combined faith as in the mysteries, with an uncompromising attitude to the official praxeology. It also had in its Catholic version a unified organization, even if there were plenty of heresies embodied in various movements moving like a flotilla alongside the main fleet.

In rising to the challenge of alternative philosophies Christianity itself had to become philosophical even in refuting or rejecting

philosophy. As Aristotle said, there is no avoiding philosophy, since the question of whether one should philosophize or not is itself a philosophical question. So, Christianity had a double incentive to create an intellectual worldview, in which biblical revelation was seen in the light of Hellenistic philosophy

Compared to the Hellenistic universe, the Christian cosmos was highly dramatic. Its major myth centered on Christ, of course, but the very importance of Christ's mission on earth dictated that Christians heavily emphasized the fall of humankind through the transgression of the protohumans Adam and Eve. But also, though hope of a more immediate coming of Christ had faded by the second century AD, there was vividly in the Christian imagination the picture of the end of history, with the Second Coming of Christ and the judgment of the human race. The heart of orthodox belief as it came to be formulated: this was the doctrine of the Trinity, pivotal in the scheme of Christian faith. This was, interestingly, formulated through the use, primarily, of Greek philosophical terminology, followed by Latin rough equivalents.

Christianity had a problem to solve and a value to express, both religious. The problem arose from Christ's saving work and the practice of Christians in worshiping him. Because of the Jewish heritage, with its strict emphasis upon monotheism, it was inconsistent for Christians to worship Christ without recognizing him as God. Indeed it would have been idolatrous. Similar remarks apply also to the Holy Spirit who played a developing role in Christian worship. In brief, Christ and the Holy Spirit had to be seen as fully divine. But if the three, Father, Son and Holy Spirit are each divine, does this not mean that Christianity is a tritheism, that is to say, a form of polytheism? Christians could affirm with a clear conscience that God is both three and one. This way the suggestion of idolatry and polytheism is removed.

The other side of the religious importance of the Trinity is that the notion of three loving Beings embracing one another in the most intimate and mutually pervasive fashion came to be the central symbol of Christian love. The Trinity was the highest expression of divine love, to be imitated by the Christian.

Augustine would have had a firm place in history if only for his pioneering autobiographical work, *The Confessions*. He lived at a time (354 – 430) of division between the old world and the emerging

Christian civilization which would survive the collapse of the imperial system. He played, of course, a notable role in systematizing the thought of Christendom, since he wrote on psychology, the Trinity, ethics, the philosophy of history, and so on. The voluminousness and system of his writings gave him immense later prestige and influence.

He saw the human being as created out of a fusion of soul and body. Though he was attracted for a time to the notion that the soul preceded the body, he was insistent on its created character. It differed from God, despite its immortality and immateriality, in being changeable. It was thus affected by sin and repentance, and was in general affected by the body, in being stimulated by bodily perceptions into sensual knowledge. The union of soul and body is a model of the hypostatic union of Christ's own divine and human natures. Moreover, though the soul is contaminated by the fall, it still bears, distorted, the image of the divine. Essentially, moreover, it strives for the highest good, namely beatitude, which involves the contemplative life in communion with the Divine Being. In all this Augustine was able to make use, adapted, of the Neo-Platonic heritage.

His own experience seems to explain Augustine's views on sin and grace. Our freedom consists in the way in which God through his grace may draw us to the good. Humans, moreover, inherit the propensity to sin from Adam. We are incapable of goodness except through God's overcoming of this original sin. It follows that whether we are saved or not depends not at all upon us but simply on the grace of the Divine Being. In turn it is inexplicable why God saves one person not another. Moreover, God knows in advance whom he will and whom he will not save. Thus, Augustine was a prime pioneer of the doctrine of predestination.

But Augustine was eager to escape the conclusion that God brings about evil. And he certainly did not want to propound a separate source of evil. He resolved these matters chiefly by a theory, borrowed from Neo-Platonism, that evil is mere absence of good. Naturally, the further you are from the central Light the more imperfection: this is not to be avoided. So God as creator naturally has to bring into being that which is less perfect than himself. Also, humans, in choosing evil, are free, though they are not under the direct influence in so acting of the grace of God.

Individual good and evil, though, need to be seen in the wider context of society, and Augustine made a major contribution to thinking about Church and State in his *The City of God*. In contrasting the Heavenly city with the earthly one he was using ideal and indeed eschatological ideas; until we see the final judgment of God it is not possible to identify the two cities, except of course for the guidance of the Bible itself. But he did accede to the notion that the State should be subservient to the Church, in so far as the latter was an admittedly imperfect embodiment of the heavenly city

In his account of the relation between God and the created world, Augustine follows a generally Neo-Platonic path. He postulates seminal reasons which bring things into being in due time, so that they follow natural laws or processes. This conception of a relatively independent nature in no way inhibits God from acting from time to time through miraculous means, though the greater miracle is the world itself, with all its signs of beauty. These beauties point to the invisible handiwork of the Divine Being. He is more interested in this practical message than in offering some kind of proof of God's existence. Indeed, though God leaves in the world pointers to himself, he is utterly transcendent, and according to Augustine is best known through ignorance. The Church is not a perfect organism: it is not indeed to be identified with the heavenly city. It contains sinners and people who are more or less penitent. But it is the extended body of the sacramental Christ. The synthesis, which he created between the revelatory and the philosophical ideas, was as successful, as any in the history of the Church. Yet of course he left many loose ends and pungent questions, above all those concerning free will and predestination.

3.3. Scholasticism as Basic Stream of Medieval Philosophy

The period of Scholasticism lasted from the IX to XV century and is divided into early, middle and late scholasticism. The main purpose of scholasticism was to expose the truths of faith and to make them accessible for believers by means of philosophy. In scholastics, unlike Patristics, Aristotelian logic was used as an instrument of evidence and justification of church tenets. Scholastic thinking is based on two pillars

- the mind, acting in accordance with established rules of correct thinking, credibility and authority. In Scholastics utmost importance was given to formal logic as the art of proper selection and construction of arguments based on the knowledge of authorities, especially the Holy Scriptures and the works of Aristotle.

Basic issues of scholasticism were: ratio of knowledge and belief, philosophy and theology; origin of universals; ratio of essence and existence.

The first problem has received three ways of solution in Scholastics:
1. Knowledge and belief are antipodes. Faith does not require knowledge, for it has divine revelation as its basis. God is fundamentally ungraspable. This approach dates back to Apologetics, to the writings of Tertullian in particular. In scholasticism this view advocated P. Damiani.

2. Knowledge and faith can coexist, since they have different sources. Knowledge is based on reason and cognitions of the world, while faith – on the Revelation. Philosophical and theological truth can not contradict one another, for the purpose of philosophy is truth, while theology indicates a faithful path to salvation. Separation of philosophy and theology was not denying religion, but separation of philosophy from the influence of theology and church control. The founder of this doctrine was Arab scholar Ibn Rushd. In Europe, the views of Ibn Rushd Duns Scottus, William Occam, and others developed.

3. Knowledge and faith, philosophy and theology have to create a harmonious unity for the development of strong, meaningful faith that will lead people to salvation, teach them to realize their abilities, talents, to act in the world according to God's will. This position provided that the leading role in "philosophy - theology" tandem is given to theology that links human mind with divine truths. The founder of this doctrine - Clement of Alexandria. The most prominent representative of this concept - Thomas Aquinas.

3.4. Argumentation on the Universals. Nominalists and Realists

The conflict between matter and spirit was manifested most acutely in the mediaeval controversy between the realists (fr. Lat. realis

“material”) and nominalists (fr. Lat. nomen “name”). The debate was concerned with the nature of universals, or general concepts.

The realists (Johannes Scotus Erigena, and mostly Thomas Aquinas), relying on Aristotle’s proposition that the general exists as indivisibly linked with the individual, being its form, developed the theory of the three kinds of the existence of universals: “before things” —in divine reason; “in the things themselves”, of which universals are the essences or forms; and “after things” —in the human mind, as results of abstraction. This position is known in the history of philosophy as a “moderate realism”, distinct from an “extreme realism” insisting that the general exists only outside things. The extreme realism of the Platonic variety, despite all its apparent suitability to idealist scholasticism, could not be accepted by the Orthodox Church since matter was partially justified in Christianity as one of the two natures of Jesus Christ.

The nominalists, like Roscelin, were much more materialistically minded than even the moderate realists; they carried the idea of negation of the objective existence of the general to the logical end, believing that universals only exist in the human mind, in thought; in other words, they rejected not only the presence of the general in a concrete individual thing, but also its existence “before the thing”, and that was tantamount to the materialist view of the primacy of matter. Universals, Roscelin said, are nothing but the names of things, and their existence is reducible to the vibrations of the vocal chords. Only the individual exists, and only the individual can be the object of knowledge.

It was only to be expected that the church accepted the moderate realism of Thomas Aquinas, while Roscelin’s nominalism was condemned already at the Council of Soissons in 1092.

John Scotus Eriugena produced a highly original synthesis between Neo-Platonist and Christian ideas. For him nature means everything - the total universe including God, and not just nature as we might conceive of it. There is a fourfold division of nature into (1) nature which creates and is not created; (2) nature which both creates and is created; (3) nature which does not create but is created; and (4) nature which neither creates nor is created. The first of these, obviously enough, is God. From God emanates the rest of the universe, or the rest

of nature, to use Eriugena's terminology. In the end the whole of the created realm returns to God. There is in Eriugena's vision a nice rhythm of symmetry. With regard to God, John Scotus adopted both the negative and the affirmative way.

Since God is necessary to the existence of creatures, they are nothing apart from him. But though this is an intimate relation, it is the human being that provides an extra-special link between the natural world and the creator, since he is made in God's image. Human beings can attain, through God's grace, deification. Others will be suitably purged before the whole of nature returns to God in the end. John Scotus is then a universalist of a sort, though the elite will have in the end greater glory than the rest.

Altogether John Scotus built a highly integrated intellectual system. It could look, however, as though he was a pantheist and he did not maintain a wide enough gulf between God and creatures. For such reasons his major work was condemned three and a half centuries after his death, by Pope Honorius III, who ordered the book to be burned. Though it was without a lasting influence in the Christian tradition, it was powerful.

Anselm of Canterbury lived from 1033 to 1109, and at the age of 60 became Archbishop of Canterbury. In theology he was chiefly known for his explication of the doctrine of Christ's atonement for the sin of human beings. He also developed two arguments for God's existence which have attracted a lot of attention. All these arguments are preliminaries in the exercise of constructing a natural theology, which was most successfully accomplished by Thomas Aquinas. Moreover, the growth of the universities and the new awareness of philosophical traditions favored the distinction, made by among others *Albertus Magnus* (1208-80), who was Aquinas' mentor, between philosophy and theology. This gave theologians some leeway in dealing with the Church, and provided an arena, namely philosophy, for some freedom of thought.

Thomas Aquinas (1224/5 – 1274) was a remarkable representative of this period. The very wide range of his writings, from large works such as the "Summa theologica" and the "Summa contra gentiles", through a large corpus of commentarial works, mainly on Aristotle, to smaller writings such as "On Being and Essence" and "On Truth", testifies to

his wide and systematic thought. The power of his argumentation and synthesis is highly impressive, and it is no surprise that his works, even if viewed with early suspicions, would come to enter into mainstream Catholic theology and intellectual life. Though his use of Aristotle was thought of in his day as being both innovative and controversial, it must also be recognized that what he came to create was not a baptized Aristotle, but a new and original crossing between Christian dogma and tradition on the one hand, and Greek philosophy, chiefly Aristotelian, though not exclusively so, on the other. Hence Thomism itself came to be the new Christian philosophy.

Thomas' whole scheme is an ingenious interlocking system, and we may begin by considering his view of the material reality. Following Aristotle he analyzes the world as consisting of substances in which forms are embedded in matter. For Aquinas saw the universe as a hierarchy. There are inorganic substances, vegetables, non-rational animals, up to the rational animals, that are human beings. At the summit of the hierarchy is the Divine Being - which is pure act or activity, is infinite, and whose existence and essence coincide.

Knowledge of all this hierarchy of beings can be got from reason, from doing philosophy. Obviously on the other hand, there are truths which are relevant to the highest human well-being and which cannot be proved simply on the basis of rational argument, such as the doctrine of the Trinity. Such truths have to be derived from revelation. Aquinas both elaborates and uses his famous *theory of analogy* and its types. On the basis of the analysis and observation of things in our cosmic environment we argue to the existence of God. From there, using analogy, we develop outwards our knowledge of the nature of God. All this, of course, gives *five proofs* or ways which he recognizes and lays out a crucial role in his whole system.

Because God's essence and existence coincide, the argument should be valid for God, but not for us, since we do not have inner knowledge of his essence. We cannot then get to God from the end of essence, but have to begin from the world of existent things available to our senses.

1. The first of the ways to the existence of God has to do with *motion or change*. Change, according to the Aristotelian analysis, involves the reduction of a thing from potency to act. But this requires an agent already in act. Since an infinite series is impossible, it follows that there

must be a first unmoved mover, and, as Aquinas says, “All understand this to be God”. This argument was used for, among others, Maimonides and Albertus.

2. The second way was used by Avicenna and Albertus, again among others. It begins from the notion of the *efficient cause*. A thing cannot be the cause of itself, since to be a cause it would have to exist, and so it would have to exist before it did. Again, by excluding the chain of infinite length, we come to a first efficient cause. Again Aquinas claims that by this all men would understand God.

3. The third way, which many consider the most essential of all the proofs, begins with the idea of *contingency*. Some things come into being and perish, and in this way they show that they are contingent — that is, they can either exist or not. But we need to explain why it is that contingent beings do exist. Ultimately they must owe their being to the existence of a Necessary Being — some being which cannot be.

These three arguments are usually categorized by modern commentators as being three versions of the cosmological argument.

4. The fourth argument is from *degrees of perfection* and has a Platonic origin. Despite this, it seems to contain the same principle as the foregoing arguments. It begins with the thought that where there are degrees of goodness, beauty or truth there must be a supreme exemplar. But further, contingent beings do not contain their goodness or truth in and from themselves. They must derive their perfections from the supreme example of perfection. And this is taken by all human beings to refer to God.

5. The fifth way usually referred to as a version of the *ideological argument* or argument from design, notes that inorganic objects operate always or very often for an end. But they cannot do so on their own account, for they do not possess knowledge or intentions. There must be an intelligent being by whom all natural things are directed to an end. And this people speak of as God.

These somewhat abstract conclusions are used by Thomas to add to our metaphysical knowledge of God. For instance, God must be bodiless, for every embodied substance is in potentiality. But God as necessary being is pure act. God must be simple, for which reason his essence and existence are identical. For if you could separate out his

existence then he would owe his existence to another. But this is impossible, because he is First Cause.

Thomas' doctrine of creation goes a good deal beyond Aristotle. It is already apparent that, though built upon such abstract foundations, his concept of God is much richer. God is not just an unmoved mover (or better: unchanged changer), moving other beings magnetically as final cause. He actually creates out of nothing. Though Aquinas holds philosophically that God might have created an everlasting world - the world being like a violin melody which God has always been playing - and so we have to go to revealed doctrine for the belief in the temporal finitude of the cosmos, he does believe in creation out of nothing. The reasoning is powerful. God cannot have had to use some material. That would either be part of himself, which is impossible (since God is a spiritual not a material being), nor could anything exist independently of the First Cause. So, God creates out of nothing, and that nothing is not some sort of miasmatic material. Next, we have to ask why God creates. It cannot be because he needs anything, being a perfect being. And being perfect he must have acted freely, without necessity. He created because of his goodness and goodness is diffusive of itself. It spills over, so to speak. The world, then, is intrinsically good, though it is limited by its unavoidable finitude.

Strictly according to Aquinas, evil is not a being, but an absence of what ought to be there. God could not be said to have created such absences, for absences are not things which you can or cannot create. Of course in willing a physical universe God does will that cosmos. And because he prizes freedom, himself being perfectly free as part of (or identical with) his goodness, he permits sin. But in this he does not strictly speaking will sin. By such arguments, in which in part Aquinas follows Augustine, Aquinas seeks to avoid the consequences of adopting the doctrine of the creation of the world out of nothing.

Aquinas' psychology is an adapted version of that of Aristotle. The soul is the form of the body, but the rational soul, because it is capable of knowing all bodies, it is not pinned down to a special material type. It is not like the eye which is pinned down to the perception of colors. It does not depend intrinsically on a particular bodily organ. So it is a spiritual entity and so immortal, incorruptible. Moreover, human beings have a natural desire to go on existing and this natural desire would be

in vain if we were not immortal, and would not have been implanted in us by the Creator. Naturally, in all this Aquinas takes a stance against the Averroist doctrine of non-personal immortality. Each soul for him is distinct.

All this is relevant to Aquinas' moral theory. He follows Aristotle in eudaemonism — that is in interpreting ethics in the context of agents' pursuit of happiness. But he makes a huge change to Aristotle. For the highest happiness according to Thomas is not the imperfect happiness of this temporal world, but the vision of the divine essence: the beatific vision. This has three consequences. First, Aquinas produces an otherworldly blessing. Aristotle's emphasis is shifted from here to there, from earth to heaven. Indeed, first, all you can have this side of the grave is a foretaste of the beatific vision; second, it makes Thomas' God a good deal more glorious than that of Aristotle; third, it makes the highest good depend on divine grace. It also gives a differing slant on the idea of God as final cause, magnetically drawing forth the directions of the cosmos. God as final cause attracts creatures back to himself. This is much more than Aristotle's God ever does.

The whole vision of Aquinas is a hierarchical one, but it is not unnatural that he should integrate into his vision of creation the notion of the State as a natural human institution ruled by a monarch, and indirectly subordinate to the Church, which is concerned with a higher end than the common good of citizens as naturalistically conceived.

The majesty of his system, the division of all knowledge into scientific, philosophical and religious with the primacy of the latter, prestige of Aristotle, the clarity of his exposition gave him a pre-eminent position,.

Aquinas had accomplished the remarkable worldview-construction. He gave the most impressive and coherent form to Christian philosophy of the period.

In fact the synthesis which he evolved injected ideas and layers of reality (for example, the vision of the divine essence) into the Aristotelian framework, thereby effecting vast changes upon it. Aquinas' Aristotle had undergone changes which went well beyond a kind of parallelism: rather, Aquinas had effected a merger between Christian doctrine and the Peripatetic philosophy. This made him, of

course, into a highly original figure. In 1323 he was canonized as a saint and his doctrine was accepted as the official version of Catholic Church.

In Latin medieval thought there are, apart from Aquinas, two other towering figures - namely Duns Scotus and William of Ockham.

Duns Scotus (1265/6—1308) was born near Edinburgh and studied at Paris and Oxford. He was an original thinker who created a synthesis different from, but comparable to, that created by Aquinas. But he was less close to Aristotle, was more Platonist, owed more to Avicenna.

In his opinion the primary object of the intellect is being. The task of the metaphysician is to explore this concept. He also considered that being must be thought of as a term which can apply equally to transcendent reality, namely God, and the contents of the material world. He did not think there was a difference in the meaning of being as between the two.

Scotus was particularly interested in those categories which he called “disjunct” — such as finite or infinite, contingent or necessary. They figured in his supposed proofs of God’s existence. Indeed, he considered such metaphysical arguments to be probative, as opposed to arguments drawn from the physical world.

William of Ockham (1285-1349), born in Surrey not far from London, was perhaps the most radical and original of the medieval philosophers and theologians. He studied at Oxford, but before receiving his licence as a professor, he was summoned to the Papal court at Avignon to face charges of heresy and the like. Later he migrated to Bavaria, where he received the protection of King Ludwig. He died in Munich of the Black Death (it is surmised). The latter scourge carried away many leading European intellectuals of the time.

The radicalism of his views came from his sweeping challenge to realism and the whole Aristotelian scheme of essences. Scientific generalizations about the world are to be confirmed on the basis of empirical observations that are by intuitive cognitions of individual instances. They are at best hypothetical, since they depend on the prior assumption of the uniformity of nature.

From his empiricist perspective it follows that theology is not a science. Science should be based on what is evidently known: this would be something which is a necessary truth or which is known by immediate experience. Neither of these requirements can be met in

regard to matters of faith. He made the highly important observation that the articles of faith are by no means evident to infidels and pagans, who are no less intelligent than Christians.

William Occam regarded the world as a set of individual things. Universals (general concepts) exist only in human consciousness and cognition as a sign that replaces the objects or their qualities that are similar. W. Occam introduced a formula that was to help to get rid of verbal pseudogeneralization: "The Essence should not be multiplied without extreme need. That which can be explained by smaller abstraction, should not be expressed through greater ". This formula is called "Occam's razor". This statement Mr. Occam endured the problem of truth in epistemology. At the forefront in the system of evidence, he put evidence based on experiments, observations, facts, and not the system of proofs based on citations.

Ockham's influence spread in Oxford and Paris, since his critical views offered an exciting alternative to traditional metaphysical approaches. His empiricism offered avenues for the critique of Aristotle and helped prepare the way for later scientific developments.

Probably the most important contribution of the Ockhamist stream of thought to the ongoing development of thought, including science, was its skepticism towards Aristotle. The grip of his physics upon the medieval imagination was slackened somewhat, and so the way was prepared for the scientific revolutions of the Renaissance and beyond.

Thus, despite the idealist character of the entire mediaeval philosophy, the confrontation of the lines of Plato and Democritus continued in it, although it was mostly expressed in logical terms. The mediaeval controversy on the nature of universals had a considerable impact on many philosophical doctrines, especially those of such major thinkers of the Modern Times as Hobbes and Locke. Elements of nominalism also occur in Spinoza, while the technique of the nominalist critique of the ontologism of universals was used by Berkeley and Hume in the shaping of the doctrine of subjective idealism. The realist proposition concerning the presence of general concepts in human consciousness later formed the basis of idealist rationalism of Leibniz and Descartes, while the idea of the ontological independence of universals was absorbed by classical German idealism.

Mediaeval philosophy made a significant contribution to further development of epistemology by working out and clarifying all the logically possible versions of the relations between the rational, the empirical, and the “a priori”—the relations which later became not just the theme of scholastic arguments but the basis for natural-scientific and philosophical knowledge.

Basic categories and concepts:

Creationism is a philosophical position insisting on created character of the world by God.

Dogma is a statement that is not subjected to critics and is compulsory for all believers.

Exegetics (fr. Lat. “exegesis” meaning interpretation) is the art of explication and clearing out the Biblical texts.

Eschatology is a religious doctrine of unavoidable end of the world with resurrection of dead, recompence to pious and punishment to sinners.

Monotheism is the philosophical position accepting Absolute God the Creator.

Nominalism (fr. Lat. “nomen” meaning name) is one of the Mediaeval philosophy positions insisting that universal notions are created by consciousness and they are only names for individual things.

Providentialism (from Lat. “providential” meaning foresight, providence) is a principle of Mediaeval philosophy stating that God is the motion force of history determining and controlling the development of mankind.

Patristics (fr. Lat. “pater” meaning father) is a totality of philosophical-theological doctrines and positions of the II-VIII centuries, aimed at defending Christian dogmatics from pagan philosophers and systematization of Christian dogma.

Revelation – is a basic notion of Mediaeval philosophy which states that God created the world out of nothing; it can’t be acknowledged but only believed.

Revelationism is a basic notion of Mediaeval philosophy meaning that God is the ultimate truth, the knowledge of which is contained in the Bible, so everybody should learn this Divine knowledge to get salvation.

Realism is one of the Mediaeval philosophy positions opposite to Nominalism insisting that universal notions are primary as for indivi" meaning learnt) – Mediaeval philosophy of the IX-XV centuries aimed at rational generalization of Christian dogmata.

Theocentrism is a principle of Mediaeval philosophy stating that God is in the centre of philosophy and all problems should be solved via God.

Universals are general notions in Mediaeval philosophy.

Questions and Tasks for Self -Control

1. What ideas of Antique Philosophy were developed by medieval philosophy?
2. What are the basic worldview principles of the Middle Ages?
3. Give your account for basic problems investigated in the Middle Ages.
4. Characterize philosophy of Patristics using St. Augustine doctrine.
5. What is the role and importance of Thomas Aquinas for Mediaeval philosophy?
6. Characterize five proofs for God's existence by Thomas Aquinas.
7. What is the meaning of Mediaeval argumentation on the universals?
8. Give your account for W.Ockham role in further scientific cognition.

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Unit 4

PHILOSOPHY OF THE RENAISSANCE

The aim of the theme is: to show originality and deep revolutionary changes in all spheres of human life, which took place in the Renaissance Epoch, when new historically progressive forms of production and public relations were formed, a new worldview and new type of philosophizing was given birth.

The key words of the theme are: humanism, anthropocentrism, individualism, pantheism, rationalism.

4.1. Humanism – New Worldview Orientation of the Renaissance: Historical and Cultural Grounds

The growth of industry, commerce, navigation, and the military arts; the development of material production conditioned the progress in technical and natural sciences, mathematics, and mechanics. All this required the freeing of reason from scholasticism and a transition from purely logical problems to natural-scientific cognition of the world and man. This tendency was manifested in the views of the major thinkers of the Renaissance permeated with the idea of humanism.

The demolition of the medieval worldview was assisted too by the Reformation, which undermined the traditional authority of the Church, and ultimately drove authority back to individual interpretation and inner experience.

The fruitful rise of science in the West has been partly ascribed to the notion of God: because God is rational it is easy to think that the patterns underlying the functioning of the material world are rational. There may be something in this, especially with the revival of the mathematization of science, so that rationally describable processes could be looked on as mathematically describable. On the other hand, the large and admittedly fairly comfortable strait-jacket in which thought was held so long as Western Europe was dominated by a single and relatively unified Church was not perhaps so conducive to new critical thinking, such as was demanded by the growth of science. At

any rate, with the Renaissance came new freedoms of thought. And this was due to a kind of inner dialectics in Western civilization.

For the great revival of excitement about Hellenism and in general Classical civilization - the new humanism - was not placed against a background of prior ignorance about the ancient world. In its own way Classical values had been quite well served by Arab and Latin translators, commentators and philosophers. But the scale of the new concern with the Classics was great. It was as though pagan civilization had hit back from its grave, and in a new key. Classical philosophy had already made one synthesis with Christianity, and the result had been Neoplatonist and in due course Aristotelian forms of theism. But now another wave rolled into the West, inspiring the arts as well as philosophy. The old contradictions in Western civilization gained a new life. It was the very contradictoriness and relative anarchy of the new culture emerging from the fourteenth century onwards that help to account for its being a matrix of science. In turn the new science could not fail to stimulate philosophy and the construction of new worldviews. How could the Copernican revolution not leave thinkers feeling disoriented? How could Galileo's telescope not leave the whole of Aristotelian physics in ruins? How could new paintings in perspective not begin to affect the whole of optics, and how could this not fail to throw a different light upon the whole process of seeing?

Education also had its role to play. The collection of texts proceeded apace during the Renaissance. The emergence of the printing press began to bring their price down, and to favor the swifter circulation of ideas. The examples of Cicero and Seneca could stimulate the ideal of the urbane and cultivated gentleman. Education was privatized and became an aristocratic pursuit, thus drifting away from the clerics who had previously been the prime educated class.

Nor should we forget that the Renaissance period was also the beginning of that huge expansion of Europe into Asia and the New World. This was anthropologically suggestive, and the existence of diverse other cultures was gradually to make its impact upon Europe. But it also brought a period of new wealth, which was to help to transform European economics, and supply a new class, the bourgeoisie, more vigorous in developing education and ideas.

The influence of mystical and esoteric ideas upon the formation of the Renaissance may also be mentioned. The revived Platonism brought with it new interest in Neo-Platonism. Moreover, the rediscovery of the old Hermetic stimulated new forms of esotericism which came to be combined with a refreshed Kabbalah.

Analyzing the philosophy of the Renaissance we can see a number of philosophies which were born in Europe in the 15th - 18th centuries. They all had antischolastic, antichurch character, they glorified man and they believed into his physical and spiritual potential. These philosophies were optimistic and full of life.

The main peculiarities of the Revival philosophy are as follows:

1. Anthropocentrism and humanism;
2. Opposition to Church and schoolasticism (though they did not deny God and religion, but Church as an organization, which appeared to become an intermediary between God and the believers);
3. An increasing interest in nature. A new, rather materialistic conception of the world appeared;
4. Growing social and political incentive, the idea of social equality;
5. The formation of cultural individualism.

The main streams of the Renaissance philosophy:

1. Humanism.
2. Neoplatonism.
3. Philosophy of nature.
4. Social and political philosophy.

Humanism was born in Italy in the 14th century and later spread in Europe. In its genre it merged with literature, arts, it expressed its ideas in a metaphorical, figurative and artistic form. Humanism manifested the unity of both poetic and ideological creativity. It was characterized by antischolastic and antichurch tendency, it aimed at demolishing God's power and proving man's value. Humanism glorified man's dignity and sublimity. It was rather optimistic and life-asserted.

One of the vivid founders of Humanism was *Dante Alyghery* (1265-1321) who glorified Christ in his works and at the same time he unmasked all the contradictions and ungraspable truths in the Bible. He celebrated man in the harmony of his both divine and earthly nature. He believed in man's innate kindness and his bright future. He showed new understanding of man and the world relationship, according to which

man is double determined by God through his belief and by nature through his reason. Dante did not contradict these aspects of man, rather he insisted on their combination, unity. They both determined man's way to blessings. Dante's humanism is non-ascetic. Man himself is responsible for his happiness. Man is not valued for the inherited secure economic or social position but for his own properties, achievements and merits.

The Father of Humanism, *Franchesko Petrarka* (1304-1374), proclaimed quite new ideas, which were contradictory to scholasticism. He affirmed the uniqueness of human life, which was given to him only once, therefore man should live for himself but not for God. Man should be free both physically and spiritually; he should have free choice for self-manifestation. He himself is responsible for his happiness. Man is beautiful both in appearance and in his spirituality. He should be happy and not to sacrifice himself to God.

Petrarka did not insist on afterdeath life. Immortality could be achieved only in people's memory. His anthropocentrism was opposed to Medieval Theocentrism. Petrarka was mostly interested in man's ethical, moral problems, which reflected individualism of the epoch.

Lorentzo Valla (1507-1557). Another philosopher of Italian Renaissance who subverted the Church authority, criticized scholasticism for its untruthfulness, and artificial character. His philosophy was anthropocentric, he highlighted a great value of human, though he rejected asceticism and renunciation.

He challenged human activeness in altering the world, equality of man and woman, and he supposed that the highest blessing and enjoyment was to satisfy people's moral and material needs.

4.2. Revival of Platonic Tradition. Nicolas of Cusa

Neoplatonism was an idealistic philosophy which aimed the development of Plato's teaching with its further systematization and delimitation of contradictions. They suggested a new picture of the world which was less dependent on God, but the importance of the

universals was stressed. They regarded man as an independent microcosm, though they did not deny his divine nature. They aimed to work out an integral philosophical system which could combine all the existent philosophies.

Four thinkers who illustrate something of the freer atmosphere of the time were Marsilio Ficino, Pico della Mirandola, Girolamo Cardano and Nicolas of Cusa.

Marsilio Ficino (1433-1499) was more than a typical product of the Renaissance: he was a major symbol of it. Patronized by Cosimo de Medici, he with his help founded the Florentine Academy, which for many summed up the new spirit of the times. It was a kind of spiritual community of like-minded people interested in the revival of Platonism. There were banquets in honor of Plato, readings of dialogues, lectures by well-known visitors and so forth. Ficino himself was a clergyman and not at all disloyal to the Church, but he had a wide-ranging and outward-reaching mind. He thought that philosophy was not a maid-servant of theology, but rather its sister, that provided maturity of theology, the latter depending on the level of philosophical theoretical analysis. He was well acquainted with many classical works, from Aristotle and Lucretius to Porphyry and Proclus. He also knew the Hermetic corpus, and had some nodding acquaintance with Zoroastrianism. He thought that the Hermetic tradition was ancient and going back to a similar period to that of the Hebrew Bible. So he saw Zoroaster and Hermes as parallel forebears to the Hebrew ancestors of the Christian faith. Thus, Platonism and philosophy, on the one hand, and Christianity, on the other, were two parallel streams which could commingle. As one who translated all of Plato's dialogues and issued the first complete edition of them, his Platonism was brighter and more well-informed than many earlier interpretations, and he placed especial emphasis upon Plato's treatment of love and friendship. The love of friends is itself a prelude to the love of God. His most celebrated writing was his *Platonic Theology on the Immortality of Souls* which was printed in 1482. For him the issue of immortality was the central. This was in part because in his hierarchical vision of the cosmos, ranging down from God through angels to minerals and qualityless matter, the human soul stood at the midpoint. It is the center of the universe. And this universe is dynamic, being bonded by love, and the soul's love is in

the end to find its true expansion in union with God. For this ultimate satisfaction humans were created. Now for many the chance to ascend through the contemplative life to union with the divine is limited. We need immortality to realize our destinies. Ficino, with his generous view of other religions, his positive attitude to the philosophical tradition, his esotericism, his love of love, his integration of astrology into his thinking, and so forth, displayed himself to be a Renaissance figure par excellence. His *Theologia Platonica* continued to have influence even after scientific knowledge cut at the roots of the hierarchical cosmos he envisaged. He was one of the originators of the tradition of “perennial philosophy”, which sees a convergence between philosophy and religion largely through the mystical traditions.

Pico della Mirandola and Universalism. Count Pico della Mirandola (1463-1494) was the younger son in a princely family from Mirandola and Concordia in Northern Italy in the Po valley. He was remarkably fruitful in his writings and learning, considering that he died rather young. He studied not just the Classics, but Hebrew and Arabic as well. When he was 23 he rather boldly assembled 900 theses which he offered publicly to defend in Rome. Some were ecclesiastically condemned and he was in due course arrested in France, where he had fled, but the intervention of Italian princes secured his release. His last days were spent in Florence. His most important work was his *Oration on the Dignity of Man*, which he had prepared as the start of his defense of the 900 theses.

In this work he most eloquently affirmed human freedom. Because of human liberty humankind does not exist in a fixed place in the cosmic hierarchy, but occupies a world which differs from the other orders (the divine, angelic and elementary levels of being). Man is exclusively responsible for creating his own personality, his destiny, his existence by making free choice on the base of his will. His being purpose is divine perfection which he himself chooses and builds up. But more important than anything for Pico was his universalism or syncretism. He tried to bring together all the major traditions. He thought that Plato and Aristotle were essentially compatible. But more than that he wove Kabbalism, which he saw as being with Christian belief, into his scheme, and took great pains to interpret ancient mythology in allegorical and figurative senses. He was influenced in his

interpretation of the scriptures by the esoteric number symbolism of the Hebrew Kabbalah. And so he perceived himself as a kind of universal philosopher and religious teacher, drawing on all traditions. Perhaps he never got his various ideas into a thorough system because of his early death, so that he is more syncretistic than a successful perennial philosopher or universalist. But universalism was what he strove for. He was thus an important figure in helping to create a Renaissance ideology, which would not be afraid to find truth and insight anywhere.

Because of his stress on freedom Pico attacked astrology, since it implied some kind of determinism; he showed himself very much au fait with a variety of astrological theories. He did believe in the interconnectedness of the cosmos; however, inside this unified structure human beings were free agents. And through the sacrifice of Christ they had access even to the highest level, to God himself. But here he went beyond philosophy, into mystical religion, beyond thought.

Like a number of other prominent thinkers of the period, *Girolamo Cardano* (1501-1576) was a medical man, being professor of medicine at Pavia. He had an interesting holistic philosophy, seeing the world as an organic system. Empty space comes to be filled with animated beings through the operation of the World Soul. All objects in the world have souls, and so have relationships of sympathy and antipathy. The mortal souls of various beings including human beings can be distinguished from the immortal soul with which God has endowed humanity. It is involved in the process of reincarnation.

Unlike Pico, Cardano believed in astrology and natural magic. The idea of the interconnectedness of things in his hylozoic organicism helped to produce a theory of why magic and indeed alchemy could work. So it was that Cardano illustrates another trend in the Renaissance; the acceptance of a range of ideas not destined to have much scientific future, and a fascination with some of the preoccupations with the occult, which came down from the ancient and the medieval world. But his restless search for an alternative to official Aristotelianism also illustrates a general uneasiness and critical attitude to the dominant scientific tradition which would soon burst forth in the new science.

Nicholas Cusanus (1401-1464) came from Kues on the Mosel River in Western Germany, and played a prominent role in negotiations aimed

at healing the gap between the Eastern and Western Churches (which were temporarily at least successful). His writings covered the theory of knowledge, the nature of the Divine, cosmology, the relations between religious and other matters. His works had a wide circulation and a long vogue. They represented a revival of the Platonist tradition, but much more besides. Some of his ideas were startlingly original and surprisingly modern.

First of all, he held a theory of knowledge which underlined the finitude of the human intellect. We can approximate to the truth but not really get to it. Part of the reason lies in the fact that we are stuck with logic and the law of non-contradiction, and this inhibits us from recognizing that in God above all contradictories coexist. This is Cusa's famous idea of the coincidence of opposites. This was primarily applicable to God, who is simultaneously the absolute maximum and the minimum. Our logic resists this, but Cusanus used various similes to illustrate how the coincidence of opposites is realistic. As a circle expands so its circumference flattens: at the extreme the straight line and the circle will be identical. So, then, our knowledge is limited, and recognizing why is that learned ignorance which formed the title of one of his writings. Man can cognize things on the base of his sensations, reason and intellect, but ultimate understanding always cross the bounds of that man acknowledged and meet something unknown. In the depth of cognition there is a contradiction between ultimate and absolute knowledge, that is the truth which has divine character. This knowledge can be got only symbolically, mathematically in particular. Man is not a part of the whole. He himself is a new single whole, he is a personality. Nicholas of Cusa's cosmology was highly original. He saw the universe of creatures as a kind of contraction of God who is mirrored in them. Indeed, every one thing mirrors everything else. Further he held that the universe, while not actually infinite, is without bounds and has therefore no circumference it follows from this that it has no center, or if you prefer, everywhere is the center. There are in the world no absolutes such as up and down, and Cusanus also denied the difference in substance, postulated by traditional Aristotelianism, between the heavenly bodies and the sublunary world.

The thought that the earth is not at the center and relatively is in motion might be thought of as a metaphor for his view of the religion.

He prepared decay of Ptolemaic geocentric picture of the world. He was modern in the sense of taking the comparative study of religions seriously. He considered that beneath the contradictions exhibited by various doctrines there could be discerned a basic harmony. In many ways he was remarkably unorthodox, seeing that he was created a cardinal. In part he was a reviver of the Platonic tradition. This was something which in any event had a new vogue during the Renaissance. With his critical and revolutionary views, then, Cusanus stood between two worlds. He worked out grounds for further development of the philosophy of nature.

4.3. Natural Philosophy and New Science

Philosophy of nature was born in XVI-XVII centuries in Europe, in Italy in particular. It was mainly concerned with materialistic views. This philosophy proved a new kind of worldview free of religion. They proposed a new picture of world in which God and nature and cosmos were a single whole. The Earth was not the center of the Universe. They insisted the possibility of knowing the world by sensual perception and reasoning but not by the revelation. The most brilliant representatives of such trend were Nicolas Copernicus, Yiordano Bruno and Galileo.

Nicolas Copernicus (1473-1543) studied in Cracow and in Italy, and was best known as a physician. But it was his new system in astronomy that brought him lasting fame. His heliocentric theory had many advantages, computationally, over the dominant Ptolemaic system. While some earlier thinkers had played with the idea that the earth went round the sun, Copernicus put the idea on a mathematical basis. His revolutionary view was not published till shortly before his death, but he had already expressed it widely, so that, at about the same time as the Protestant Reformation, here was another upheaval in thinking which was to have a profound impact spiritually, since it displaced humanity from the center of the cosmos. It was the symbolic and metaphysical effect of Copernicus that brought clashes between his worldview and that of the Churches.

The symbolic effects of Copernicus can be seen perhaps most plainly in the work of *Giordano Bruno* (1548-1600), burnt at the stake for heresy, and some of its metaphysical effects in the thinking of Galileo

Galilei, who also ran into problems with the Inquisition. Bruno drew much of his inspiration from the Hermetic writings, and while he thought that this ancient alternative religion might flourish within the structures of Catholicism, his vision was not primarily a Christian one. He saw the cosmos as a boundless living thing, somewhat after the manner of Cusanus, and he considered that there were innumerable other worlds. The whole he saw was in motion. He was thus greatly attracted by Copernicus' theory, though he rather despised Copernicus as being a mere mathematician who did not see the secret and mysterious significance of his theory. On his return to Italy in 1591, from extensive travels in England, Germany and other parts of Europe, he was arrested by the Inquisition. Though after his first trial in Venice he recanted he was transferred to prison in Rome and in due course tried again. This time he would not recant and was burnt.

Galileo Galilei (1464-1542) was quite a different kind of person. He saw mathematics as a useful tool in astronomy and other sciences, and his various discoveries in mechanics led him to be highly critical of Aristotelianism. His use of the telescope revealed the mountainous character of the moon and four satellites around Jupiter. This destroyed the Aristotelian distinction between celestial and sublunary substances. He stressed the importance of empirical observation, and broke free from the opposition between Platonism and Aristotelianism: a true appraisal of the nature of physical nature could not be arrived at either by authority or by deductive metaphysics. He considered that religion and science should be kept apart - they had differing languages. He was thus critical of those who tried to settle questions in science by appeal to the Bible. In due course he was tried by the Roman Inquisition and was confined to house arrest. Even so he managed to complete and smuggle out his last work "Two New Sciences", which was published in Holland (here, by the way, we see one of the positive consequences of the fragmentation of Europe: it was not possible, especially with the printing press, to keep anyone universally censored).

4.4. Social Theories of the Renaissance

Social and political philosophy was concerned the problems of the state, the society, interaction of Church and state institutions. The main teaching were Reformation, Political philosophies and Utopism.

The Protestant Reformation, conventionally dated from 1517, had various effects relevant to philosophy and the formation of worldviews. First, it generally speaking lessened the influence of philosophy in the Church, because it sought a return as far as possible to the Bible, or, in the case of some Churches, such as the Church of England, the teaching of the Bible and of the Church Fathers. It tended, to cut away the accretions of Scholasticism.

Second, because it favored the use of the vernaculars, it tended to devolve cultures and therefore the philosophy growing out of them- in that sense it was indirectly encouraging to German, French, English and other forms of philosophy.

Third, the Radical Reformation, associated above all with the Anabaptists, prepared the way for non-conforming groups which, intentionally or not, contributed to the growth of individualism. The notion that infant baptism should be rejected, a prime element in the Radical Reformation, was based on the idea that the adult had to choose, or if you like, recognize that he or she been chosen. This in turn suggested that there should be a division between religion and the State. The Radicals were therefore looked upon as very threatening and subversive. In Europe for so long the right faith was seen as ideologically necessary. The Anabaptists and others subverted the idea of an official Christianity. Then, again, in the search for the truth merely in revelation, the Reformers often encouraged individualism of interpretation, even it they may not have willed this.

Fourth, the Reformation, in dividing Europe, weakened ecclesiastical authority, and this was helpful to the emergence of new philosophers and worldviews, which became increasingly difficult to prescribe. Generally speaking, the Reformers themselves shared a particular set of beliefs, however much they might have divided on certain issues. These were: the authority of the Word, interpreted to mean the biblical revelation but also extended to cover the Word as preached; the priesthood of all believers, which involved a kind of Church 'democracy', in that every faithful Christian partakes in the governance and the sacramental life of the community; and justification by faith

alone- or to put it another way, by the grace of God, of which faith is a sign. Nothing you do gives you salvation; God alone is the true source of holiness and of salvation.

Among the main Reformers the most philosophical was John Calvin (1509-1564), with his doctrine of predestination. This arose from the notion that it is by God's grace alone that a person is saved, and not in any way by his or her good works. God's power is absolute, moreover: and so foresees and indeed predetermines, in an inscrutable way, who is to be saved and who is not.

In returning to the Bible and cutting away the growth of scholastic commentary, the Reformers were preparing for conflict, for the biblical cosmology, even when you remove the overlay of Aristotelian and other ideas, was not that of the new science. While the Reformers had some grasp of the difference between religion and science, they ultimately had no means of warding off the tensions which were bound up between biblical cosmology and that of the modern world. May be such tensions were fruitful. We have already noted a kind of dialectic in European civilization, in which the revival of Classical learning brought in new forces to challenge the various forms of medieval synthesis. So now with the Reformation another struggle in European culture emerged, which was sometimes stormy and bloody, but helped in the onward march of the critical mentality.

Political philosophy researched the problems of governing the actually existing states, methods of influence of people's life, methods of political struggle.

Niccolo Machiavelli (1469-1527) was not a general philosopher, and dealt primarily with political arts and the theory of war. He was not quite a systematic political philosopher even. If his work has wider relevance it is because he was empirical about an important area of human experience. He was not as clear-sighted in his empiricism, but he did help prepare the way for the establishment of the modern study of politics.

The idea of constant circle rotation of Fortune, Fate as a natural way of being has a divine character. But people can use their abilities to change this order according to their will. This makes difference between Humanism and the former Providentialism.

He wanted to look at the State and the management of diplomacy and war from the point of view of the most efficient methods. He was not taken up with issues of right and wrong, though he had his private opinions, naturally enough. The reason was his lack of sentimentality. He also considered that it was natural that States should be concerned with growth and aggrandizement. Force was thus an integral part of what politics was about. Politics is not defined by God or by morality, but rather by practical life, natural laws and human psychology. The motifs of politics are always actual human interests, selfishness, their striving for enriching.

Machiavelli also stressed the importance of history. Any experience that individuals or groups may have is of necessity limited. One should look to the broader sources of history for lessons on how political organisms work. He thought the history of the Roman republic particularly instructive, for it was during that time that Rome succeeded in conquering so much of the known world.

In looking at politics and war with a cool eye Machiavelli showed his liberation from abstract theory or mere moralizing. The ruler is guided by real facts. He may be cruel, immercial, ruthless in controlling people, but he should simultaneously demonstrate kindness, fairness, justice and equality. His empiricism could also be seen as cynicism and there is no doubt that his works for a long time excited hostility and the simplistic judgment that Machiavelli was simply amoral. It is of course the dark interpretation of his writings which has caused the word "Machiavellian" to enter the bullish language.

Philosophy of socialists-utopists developed the projection of ideal state where social justice was established instead of abolished contradictions and inequality. The founder of the theory was *Thomas More* (1478-1535). His famous work "Utopia" stated the liquidation of private in his ideal state. All the inhabitants had to work for common wealth and the products of their work were distributed equally among the citizens. Men and women had equal rights. Those who achieved progress in science were set free from the work. All persons could be nominated to posts only through elections.

Tomaso Campanela (1568-1639) was very close to More's ideas. In his work "The Sun City" he described an ideal state very similar to More's Utopia. He suggested that everybody should combine labor with

education, in particular he took much consideration to educating children, who were to be taken from their parents and brought up in special schools. He appreciated the ideals of collectiveness greatly. He also supposed that the ruler could be a Metaphysician who possessed ultimate knowledge and all jobs of his time.

To conclude the summary of this period in the history of mankind it is necessary to state that man's views of the world and the position of man in it were changed, it has imposed a deep imprint on the character of all subsequent science and philosophy. In this epoch the philosophical ideas of antiquity were born anew, as it were the old involvement with man and the old spontaneous materialist tendencies were revived on a new historic- cultural soil enriched by the influence of Mediaeval culture, by the emergence and strengthening of university science along with monastery schools. The needs of socio- historical practice were another factor which gave a powerful impulse to the development of the natural sciences and the humanities in which the foundations of the experimental natural science of the Modern Ages were laid.

Basic categories and concepts:

Humanism is the Renaissance worldview conception of human freedom and his right to happiness, enjoyment and satisfaction of his earthly needs.

Individualism is a moral principle based on recognition of the priority of personality's autonomy and rights.

Pantheism is a philosophical position insisting that God and the world (Cosmos, Universe) merge, they are identical.

Rationalism is the philosophical position that reason (thought) is the source of knowledge and the criterion of its truth.

Reformation (fr. Lat. "reformation" meaning transformation, improvement) is anti-Catholic and social-political movement characterized by antifeudal and pre-burgeous essential features, that involved almost all European countries.

Utopia (fr. Greek meaning non-existing city) is a model of imaginary society as realization of a social ideal, a worldview form of future development.

Questions and Tasks for Self -Control

1. Give your account for socio-economic and cultural grounds caused the phenomenon of the Renaissance.
2. What is «humanism»? Are «humanism» and «Renaissance» connected?
3. What tendencies determined the development of the Renaissance philosophy?
4. Give your reasons for the essence of the Reformation.
5. Give your comment on Nicolas of Cusa's saying: "Man is a world but not the whole world, he is a human world".
6. Explain Giordano Bruno's thought: "Universe is a single unit, but there are many worlds in it".
7. Give your account for economic, political and cultural structure of the Utopian society and feasible ways of approaching this utopian ideal.
8. What contribution did Renaissance philosophy make in further development of world philosophy?

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Unit 5

PHILOSOPHY OF THE MODERN AGES

The purpose of this theme is to identify characteristic features and basic laws of the Modern Ages and Enlightenment philosophy, to define common principles of the main philosophical trends, and determine their place, role and significance in the historical and contemporary contexts.

The key words of the theme are: empiricism, rationalism, induction, deduction, substance.

5.1. Historical and Socio-Cultural Grounds for the Development of the Modern Ages Philosophy

The fruitful rise of capitalism and bourgeois relationship had changed the world by the XVII century. Europe was divided into national states. Some bourgeois revolutions in England and Netherlands took place.

The development of experimental knowledge demanded the replacement of the scholastic method of thinking by a new one, directly addressed to the real world. The principles of materialism and elements of dialectics were revived and developed, in a new atmosphere. Increasing knowledge of nature confirmed the truth of materialism and rejected the basic propositions of idealism. Although human knowledge of geography (through the accounts of Marco Polo, the voyages of discovery and so on) and of medicine (through discoveries such as that of the circulation of the blood, and the new interests in anatomy both in art and in surgery, etc.) and some other areas expended greatly during this period, it was in the fields of astronomy and mechanics that the largest advances were being made. This had its effects on natural philosophy, where the dominant picture of the physical cosmos was that of the machine. All this raised the issue of the relation of the human soul or mind to the body. This in turn stimulated thinking about how our senses and thoughts can successfully understand what lies "out there". Mind-body dualism could create severe problems in the theory of knowledge. And so it was in the 17th century that there was something of a sea change in the direction and emphasis in philosophical thinking.

The main peculiarities of the Modern Ages philosophy are as following:

1. Philosophy was guided by science. It was inseparably linked with knowledge taken from experience, practice. The importance of scientific awareness was growing.

2. The problems of epistemology in the new philosophy became as important as ontology problems, even more.

3. The conflict between Empiricism and Rationalism - two main streams of the 17th century.

4. The growing interest to the social organization. The social contract.

5. The dominant place of materialism (mechanistic, metaphysical).

European philosophy manifested Rationalism and English - Empiricism. These two positions tended to the development of science, formed its character, defined main tendencies of Modern Ages thinking.

5.2. Empiricism. English Philosophy of XVII Century

Empiricism is the philosophical position, which absolutizes sensual cognition, and regards that all knowledge derives from sensations on one hand and reflection on the other.

There are two variants of Empiricism: materialistic (Bacon, Hobbes, Lock) and idealistic (Berkley, Hume).

Materialistic Empiricism takes the actual world as the source of knowledge. In *Idealistic Empiricism* experience is considered as a complex of sensations or impressions and the objective world as a base of experience is denied.

Probably the greatest theorist of Empiricism as it was beginning to emerge, was **Francis Bacon, Baron Verulam** (1561-1624). Much of his life was spent as a statesman, serving Elizabeth I and James I with some distinction and some duplicity. His greatest contributions were his various writings on philosophy and science, notably his "The Advancement of Learning" and the "Novum Organum". He realized that a new age of scientific knowledge was dawning, with various discoveries and techniques, especially the work of Copernicus and Galileo, the use of the telescope, printing and so forth. He was highly critical of much of the procedures of the teamed world: philosophers

were like spiders, spinning forth wonderful systems out of their own bodies with no contact with reality; other empirical inquirers were like ants, acquiring bits and pieces, but not within a systematic framework. Rather, humans should work together with system in order to create knowledge. Bacon ambitiously wished to create a complete classification of existing sciences, a whole new inductive logic, and a new philosophy of nature. He saw humanity as too much dominated by various idols, which could distort and undermine their knowledge. There are the *idols of the tribe*, that is to say views which seem to have a commonsense basis, but often represent wishful thinking, inherent in the human condition. There are the *idols of the den* (or cave: he drew the metaphor from Plato), in which we are fooled by our own individual quirks: we ought to be especially suspicious of views which we find congenial. There are the *idols of the marketplace*, arising from our talking language too seriously - often it creates the illusion of real entities out there when they are linguistic projections. And there are the *idols of the theatre*, in other words notions which are basically fictional but are given wide currency, because they arise from varying viewpoints, which may have little bearing on reality

To remove these obstacles in his knowledge, man must choose a right method. However, deductive method, developed by Aristotle and improved by scholastics, was more suitable not for the discovery of new truths, but for the explanation and classification of that what was already known. New science, which was aimed at learning the forces of nature, required new methods, primarily empirical. Experiment and proper induction, noted F. Bacon - are the two wings of scientific knowledge: experiment serves to reveal facts, and induction - for their correct generalization. His main work "New Organon" was devoted to elaboration of correct cognitive methods aimed at mastering the forces of nature. Under the "organon" he meant exactly the right method and in this sense it was "new" in comparison with the "outdated" Aristotelian one. F. Bacon believed that it is impossible to get true knowledge just from sensations. True knowledge arises from comparison and rational generalization of facts. The thinker founded a modern understanding of *induction* as the transition from individual (or partial) knowledge to general. Induction, according to F. Bacon, is the analysis and comparison of facts with each other, then rejection of contingent and

unessential facts with simultaneous fixation of the necessary and often repetitive ones. Clear formulation of the latter, including the conditions under which they appear, gives man knowledge of the laws of nature. Knowing these laws and obeying them, man can become a true master of nature. The inductive logic he sketched was rich.

Bacon wanted to see science separated from philosophy and both from religion. Several of his suggestions were taken up after his death through the foundation of the Royal Society, devoted to scientific research and development. Bacon's thought breathes a new air. For all the glories of the Renaissance, it was also in part backward-looking. But Bacon pointed the way forward to the systematic and practical development of scientific knowledge. For him the bee, not the spider or the ant, was the right model. He also swung interest towards epistemology. The methods whereby we come to know things became one of the preoccupations of the modern period in philosophy in the West.

Bacon's materialism was farther developed and defended by English philosopher *Thomas Hobbes* (1588-1679). This English thinker was at one time tutor to Charles II of France and later secretary to Francis Bacon. He professed materialism, seeking to explain everything on the basis of mechanistic principles. He rejected most traditional philosophical concepts as useless abstractions. He considered knowledge to be empirical (i.e. acquiring from observation and experience only) both in origin and results, and regarded the study of bodies and their movements as the only concern of philosophy. He divided philosophy into four sub-sciences: 1) geometry (describing the movements of bodies in space); 2) physics (describing the effects of moving bodies on one another); 3) ethics (describing the movements of the nervous system); 4) politics (describing the effects of nervous systems on one another). Thus, his philosophy was devoted to ascertaining the laws of motion. The first law of motion appears in every organic body in its very tendency to movement; in man, the first law of motion becomes the first natural right (the right to self-preservation and self-assertion). This causes all bodies, whether organic or inorganic (men, animals, objects, ideas, etc.) to enter into the primary condition of life - collision and conflict (and war). The second law of motion is a kind of recoil from the condition of collision, and impels

bodies (and men) to relinquish their natural right to self-assertion for a similar relinquishment on the part of fellow bodies (and men). Out of these two laws of natural motion there necessarily arise, on the human level, such things as social contracts, which are the basis for the state. Hobbes' most influential writing was on political philosophy, but his general attitudes to philosophy itself are of interest. First, he wanted rigorously to exclude theology from its purview. Reasoning about God does him no honor. Thought he did not deny him, he asserted that God existed but nobody could say anything about him on the basis of reason.

He was much impressed with his discovery of geometry, both Euclidean and Cartesian. He considered therefore that a great part of philosophy had to do with behavior of bodies as extended things. Indeed for all practical purposes he was a materialist.

Hobbes was nominalist, and saw no merit in the idea of a universal concept or idea. Rather, we wield universal names for sets of individual things which resemble one another. He liked the rationalist idea of science and indeed more generally philosophy as a deductive system: such deductions begin with definitions, in which somewhat arbitrarily we assign precise meanings to basic names. But he was also an empiricist, of a sort - science he considered to be based on sense-experience, yet on the other hand he thought that secondary qualities, such as sounds, are caused in the head by motions of bodies and do not inhere in bodies themselves. But he was not unduly worried by the epistemological consequences of this position. For Hobbes the investigation of causation boiled down to that of motions of bodies. This applies even to psychology, so that pleasure is nothing but motion about the heart, as he said, as conception is nothing but motion in the head.

His materialism enabled Thomas Hobbes to take a dispassionate view of politics. This he considered from the perspective of human nature, as he understood it. Thus, roughly speaking, all humans are equal, in that a weakness can be compensated for by some strength elsewhere, so that humans do not back away from competition with others on the grounds that they are not equal to it. Each person struggles for his own conservation. But humans also worry about self-esteem, so conflict arises between them out of competition, mutual mistrust and the desire for glory. This leads to conflict, either actual or feared - the war of all against all. Unless something is done about it, the life of human is

solitary, poor, nasty, brutish and short. In this primordial state of war there is no law and without law no justice, and without that no morals. Though the basic passions for self-preservation and self-esteem incline humans to war, other passions have a countervailing effect - the fear of death, the desire for ample goods, and so forth. So reason inclines people to do something about the basic state of the war.

Enlightened egoism suggests the forming of a government which will regulate civil society. Various laws of nature impel humans: that they will seek peace; be willing to sacrifice a certain amount of liberty against others - each as much as he would allow against himself; and hold to contracts which are made (or contracts become worthless). In making covenants with one another people constitute themselves into a commonwealth in which their power is assigned to a sovereign. Or, alternatively, a sovereign simply takes over this power by acquisition. In either case the commonwealth is formed out of fear, a basic feeling in politics. Once formed it becomes, so to speak, a mortal god Leviathan. The sovereign would not have to be a monarch. Various options, clearly enough, are possible. But on the whole he considered monarchy the best option, because the sovereign is then undivided and is more likely to be strong and rule with sagacity. But the option is open, and the best system would be a matter for empirical determination.

Hobbes' whole work was challenging to this contemporaries - on the State, on free will (which he denied), on language, the nature of science, on official religion, and so on. He was a major figure in the evolution of British philosophy and the empiricist outlook. But he also had his connection with the French, and especially the Cartesian movement.

Another follower of the Empiricism traditions was *John Locke* (1632-1704) who was educated at Oxford and taught there a while. He studied philosophy but also took a degree in medicine. He served as secretary to a diplomatic mission to the Elector of Brandenburg, and held posts under Lord Shaftesbury, the Lord Chancellor. He lived abroad for a while, and returned after William of Orange came to the throne in 1688. He held minor offices in London, and eventually died in 1704. His main writings were his "Essay Concerning Human Understanding" and "Two Treatises of Civil Government" (1690), "Some Thoughts Concerning Education" (1693), "The Reasonableness

of Christianity” (1695) and from 1689 his various ”Letters on Toleration”.

British empirical philosopher, he developed a whole political philosophy based on Empiricism. He began by denying the existence of eternal categories, principles or ideas from which, allegedly, all our thought is derived. He claimed instead that our knowledge is obtained purely from sense experience and is refined by reflection upon the things that affect the senses. Even seemingly abstract concepts (universals such as substance, cause and effect, etc.) have their causes directly from reflection upon experience - man merely intuits these things. Which is not to say that real knowledge of these universal ideas does not exist; rather, it does not exist for man. Thus, man’s knowledge is limited, and he must function exclusively within the limits of his senses, Locke employed this doctrine in formulating his long-lived political and economic views. He rejected the notion of the divine right of kings, as well as the authority of the Bible and the Church in temporal affairs.

Locke thought that we could know that God exists, not by some perceptual means, but on the basis of a demonstration, which in fact is a variation on the cosmological argument. In addition we can have faith in the truths of revelation, provided they do not run contrary to reason.

Locke advocated within certain bounds, toleration in matters of religion. Torture is no way for the Church to attempt to enforce conformity, and it is a mark of the true Church that it is tolerant. The only means of conversion should be by persuasion. However, Locke did not extend his tolerance as far as atheists, as he thought that they would not think that promises and contracts are binding. Similarly, it is impossible to tolerate those whose very religion puts them at the service of a foreign power.

These are in effect limitations upon his political theory. Like Hobbes he postulated a state of nature and a social contract. But his picture of the original human position is very different from that of Hobbes. In the state of nature human beings have an understanding of the moral law which arises quite independently of the State. Every person has certain rights and due to which are, so to speak, “presocial”. Thus every person has the right to defend herself, and to freedom. Moreover, in a broad sense a person has a right to property.

But though such rights may be in general recognized, it does not in fact follow that they will actually be respected. Inequalities and injustices are possible and typically actual in a presocial condition. And so it is that the social contract comes about. Humans freely give up their legislative and executive rights to one another, in order to create a sovereign power. But this is a very different situation from that envisaged by Hobbes. Sovereignty ultimately resides in the people, and issues in general are to be decided by majority vote. If a sovereign turns against the people and so becomes a tyrant, then the people have the right of rebellion. All this constitutes a scheme for the Justification of democratic forms of government.

Locke's general political theory became a major basis for the justification of democratic government. In general he was a major figure in the development of British empiricism and equally in the evolution of democratic political theory.

The 17th and 18th centuries in England were marked by the development of idealist Sensualism, of which the most prominent proponents were *George Berkeley* (1685-1753) and *David Hume* (1711-1776).

A convinced adherent of religion, Berkeley undertook a critique of the notion of matter. Relying, on the one hand, on extreme nominalism (and thus challenging the authority of Thomas Aquinas, who asserted moderate realism in Christianity), and on the other, on a one-sided interpretation of Locke's sensualism, he considered the concept of matter to be general and therefore false, for underlying it is the assumption that we can ignore the particular properties of things constituting the content of our sensations, and form an abstract idea of matter in general as the substratum common to all of them. However, we perceive not matter as such but only the individual properties of things — taste, smell, colour, etc., of which the perceptions Berkeley called ideas. The things surrounding us exist as ideas in the mind of God, who is the cause and the source of earthly life, Berkeley's subjective idealism is a logical confusion of religious idealist views and the one-sided elements of nominalism and sensualism. In order to avoid solipsist conclusions from these premisses, Berkeley introduced the concept of collective consciousness, which is determined by God. Here Berkeley relied on realism and even rationalism, but this concession to

objective idealism did not change the essence of his doctrine, which remained subjective idealist.

Hume developed a system somewhat different from Berkeley's but also essentially subjective idealist, directed primarily towards agnosticism. To the question whether the external world existed, Hume gave an evasive answer, "I do not know". He believed that man could not go beyond his own sensations and understand something outside himself. For Hume, true knowledge could only be logical, while the objects of study concerning facts could not be proved logically, being derived from experience. Hume interpreted experience as a flow of impressions whose cause was unknown and unknowable. Inasmuch as experience cannot be logically substantiated, experiential knowledge is unreliable. Thus experience can produce first one impression of a certain phenomenon and then another. But the fact that one phenomenon precedes another in experience cannot logically prove that the former is the cause of the latter. In itself, this proposition is indubitably correct. From this, though, Hume drew the erroneous conclusion that the objective character of causality was unknowable. Rejecting objective causality, he recognized at the same time subjective causality in the form of generation of ideas (memory images) by sense impressions. Eventually Hume lost all criteria of the truth of knowledge and was forced to declare belief rather than theoretical knowledge to be the source of practical certainty. Thus we are practically certain that the sun rises every day. This certainty comes from the habit of seeing this phenomenon repeated every day. Hume applied Berkeleyan critique of the idea of Substance not only to matter but also to ideal being, and this developed into critique of the church and religious faith.

The disadvantages of Empiricism are in the following:

1. Exuberation of the importance and role of sensation in epistemology.
2. Underestimation of the value of abstraction in the theory of knowledge.
3. Rejection of activeness and independence of thinking.

So, Empiricism failed to expose the origin of the universal ideas and in its extreme variants came to the complete denial of the world existence.

5.3. Rationalism. European Philosophy of XVII Century

Another approach in epistemology is manifested by rationalism. *Rationalism* (from Latin “ratio” meaning reason) - the philosophical position that reason (thought) is the source of knowledge and the criterion of its truth. The theory of rationalism assumed that the existence of innate ideas in human mind largely determined the results of cognition. Most of the foundations of mathematics and logic were counted among innate ideas.

The philosopher who placed reason first, reducing the role of experience was French scientist *Rene Descartes* (1596- 1655). He was born at La Haye, France. After completing his formal education at the Jesuit College at Le Fleche, he spent nine years (1612-1621) in travel and military service. The remainder of his life was devoted to study and writing. He died in Sweden, where he had gone to tutor Queen Christiana. Regarded as one of the founders of modern epistemology, he was the first philosopher to bring mathematical methods to bear on speculative thought. He began by asserting that everything that could not immediately pass his criterion of truth (i.e. the clearness and distinctness of ideas) was worthy of doubt. Anything that could pass this test was to be considered self-evident. From self-evident truths, he was able to deduce other truths which logically followed from them. The first self-evident truth to be discovered, according to him, is that of the thinking self. Since the fact that he thought was the clearest and most distinct idea he could have, he could not doubt that he existed. (This intuition was enunciated in his famous Cogito, ergo sum; ("I think, therefore I am")). The other truth that he recognized immediately according to his criterion was God, and he gave a mathematical proof for the existence of God. From these two clear and distinct ideas, he developed a highly elaborated system of thought that spread throughout all divisions of philosophy His impact on the subsequent history of philosophy was considerable. In line with his mathematical interests he wished to propound a cosmology which contained only matter and mathematics. The idea of matter is that of a plenum. Each part of matter excludes every other. Descartes denies the possibility of a void. But in addition to the basic physical matter there are thinking substances, that is to say minds or souls. Of these there are many. But the physical

cosmos, as Descartes theory of matter implies, is one infinite and continuous body in three dimensions. Now because of his denial of the void, Descartes sees that motion has to involve the circular displacement of matter: in brief, it occurs in a whole series of vortices. This is the basis of his dynamics. He had a problem with mind, according to this cosmology. As we see, the mind plays a crucial part in the building up of the edifice, of certainty which Descartes wished to achieve. His method of doubt in his “Meditations Method” led inwards to the individual, trying to figure things out for himself. This became a pervasive feature of Western epistemology. But because it was reflective and inward-looking it gave a central part to the mind. He saw the mind as being immortal. As for animals, they do not have souls and are machines. In regard to humans the soul is mysteriously joined to the body.

The method of doubt was an analytic one. Descartes cannot be thought to be a real skeptic. Trying to prove the existence of the external world he found in his mind the idea of a Perfect Being. God, being perfect, cannot be a deceiver, so we can rely on the existence of the outside world. And we can be assured that provided we proceed deliberately and only accept clear and distinct ideas we can build up a sure system of knowledge.

There are three ways in which Descartes did not set modern philosophy and science on a sound path. First, he was not primarily interested in empirical investigations and had too abstract and mathematical vision of the outside world. Second, his method was unadventurous and solipsistic. Third, he hoped to avoid uncertainty while at the same time inviting philosophical debate, for instance on the ontological argument.

Descartes revolutionized philosophy in various ways. First in starting again freshly with reflection he was not highly dependent on tradition. His antiauthoritarianism was refreshing. Second, he was committed to discovering a method in philosophy, and so was the major progenitor of a systematic epistemology. Third, he set European philosophy along the path to introspection.

Spinoza Baruch (1632-1677). One of the relatively few titans of philosophy, he was born in Amsterdam in a Jewish family that had been forced by religious persecution to flee Portugal. His early education in

Amsterdam's Jewish community consisted principally of Biblical and Talmudic studies. Later he learned Latin, studied the natural sciences, and became particularly steeped in the philosophies of Hobbes and Descartes. While in his early twenties he began writing analytical treatises on the Bible that earned him the disapproval of the elders of the Jewish community. He was eventually banned and spent the rest of his life in relative isolation, for the most part studying and writing, while making his living as an optical lens grinder.

Although his chief work is entitled "Ethics", it could justifiably be called "Metaphysics", for it is a masterly metaphysical exposition of knowledge and is much more important for its original metaphysical insights than for its ethical conclusions. Using the mathematical method or argument developed by Descartes, he developed his entire philosophy around a conception of nature in which one, eternal, infinite Substance is the ultimate and immediate cause of all things (identical with the religious notion of God). This Substance is the self-caused, self-existing cause pervades nature through and through. Thus, the only object of true knowledge is nature, for by knowing nature (in its cause), we know God. Arguing from this he proceeded to relate Substance to the realm of individual beings. Although Substance is one and capable of no division, it is also infinite and therefore is capable of having an infinite number of attributes (these being quite different than divisions). Of these infinite attributes, there are two (thought and extension) that intelligible to man. It is by means of these two attributes that infinite Substance causes and penetrates nature and the finite world—although the two attributes themselves are infinite, they have an infinite number of finite modifications, of which man is one, and other things and beings in nature are others. Thus did Spinoza explain the cause of finite existence. Then through the study and knowledge, of the finite world (all nature), understood in all its ramifications as a manifestation of Substance (God), man is able to form an intellectual love of God which is the same as having a true knowledge of Him. In Fact, he reacted against dualism between mind and body, almost inevitable if you begin in a solipsistic position, leads to unattractive consequences and in particular the lack of intelligibility of the relation between minds and bodies. So Spinoza invented a radical monism.

Spinoza's theory of knowledge is relevant to his conception of the good life. A human being is the subject to various causal processes which physiologically affect him in relation to his central drive for self-preservation. Those that contribute to it give him general pleasure; those that undermine him bring about pain. But as bodies interact, humans come to form more general ideas, which are what Spinoza called adequate ideas, which are necessary and clear.

Having clear ideas means also having greater control. It involved therefore an increase in human freedom. In so far as we come to understand the total infinite system we approach the condition of God. Moreover, not only does understanding give us greater control, it replaces the confused ideas which are, or produce in us, passions, and so we simply replace passions with rational desire which conform to the goals of all humans. In short, we are delivered both from the passions and from competitive struggles with others. True freedom resides then in knowledge, and the free person leaves behind her the confusions of ordinary moral discourse, with its illusions of freedom and its use of praise and blame. The free person ultimately will achieve the love of God and become united with God.

So though in some ways Spinoza came close to Hobbes in thinking that we should hand over our welfare through a social contract, he did not opt as Hobbes did for monarchy as the safest system, but rather for a bourgeois mercantile democracy, with its openness and tolerance that he himself experienced in Amsterdam. There is a thoroughly maverick aspect of Spinoza's system. It is a system which hangs together. There is a pleasing logic to the whole network of notions that he presents. But it of course begins from that old idea of substance. The hand of Aristotle is visible. A monistic materialism is an obvious invitation. Still, it is a highly original construction. Spinoza's influence was slight after his death, but he became fashionable in the nineteenth and twentieth centuries.

The German philosopher *Gottfried Leibniz* (1646-1716) was a person of dazzling achievements, among them the discovery of the infinitesimal calculus in 1676. He studied philosophy at Leipzig, mathematics at Jena and law at Altdorf. He was for a while in Paris, and was in the service of the House of Hanover, for whom he compiled a history of the Brunswick family. In 1700 he became founding president

of what was to become the Prussian Academy of Sciences. His systematic philosophy can be discovered in a wide variety of documents and correspondences, including his “Discourse on Metaphysics” (1686), the “New system of Nature” and of the Interaction of Substances” (1695) and the “Monadology” (1714), as well as in his one large book, the “Theodicy” (1710).

The picture which Leibniz painted of the cosmos is a startling one. The whole universe is a system of enclosed or, as Leibniz said, windowless monads, each of which reflected the state of every other, according to a pre-established harmony. This radical pluralism is highly different from the monism of Spinoza. He expressed certain profound ideas of dialectical nature. He insisted that the world consisted of tiny elements or monads—spiritual elements of being possessing activeness and independence, continually changing and capable of suffering, perception and consciousness. Leibniz thus added to the concept of substance that of active force, or the Aristotelian principle of the self-motion of matter. But Leibniz removed the pantheistically perceived God from Spinoza’s single substance. According to Leibniz, God towers above the corporeal world, being its “culprit and master”. The unity and agreement among the monads is the result of divinely pre-established harmony. Thus the lower monads have but the vaguest representations (that is the state which the inorganic world and the vegetable kingdom are in); in animals, the representations reach the stage of sensation, and in man, that of clear understanding, of reason. Attributing to monads active force as their principal property, establishing the energy links between them, and, on the other hand, defending the idea of God the Creator, Leibniz through theology arrived at the principle of the inseparable (and universal, absolute) connection of matter and motion. Rejecting the notion of space and time as self-contained principles of being existing apart from matter and independently of it, he regarded space as the order of mutual arrangement of a multitude of individual bodies existing outside one another, and time, as the order in which phenomena or states of bodies succeed one another. One of the major achievements of Leibniz’s philosophy was his theory of an individual monad as a concentrated world, as a mirror of the one infinite universe. The underlying motivation for Leibniz to have painted this picture, is to render, in effect, all truths as necessary. This is a paradox, since he set

out by distinguishing necessary truths or truths of reason and truths of fact. The former are such that they cannot be denied without contradiction. For Leibniz every proposition is of subject-predicate form, so the predicate of a truth of reason is contained in its subject. But the truths of fact are not like this. You can deny them without contradiction. But still on a deeper analysis they have their own necessity. First of all all the truths of fact in a given universe are mutually reflective, and they together define this universe. But God must have a sufficient reason for creating this universe and not some other. Despite the idealist basis of Leibniz's system, his dialectics of the general and the individual was highly appreciated in dialectical materialism. In his logical studies Leibniz worked out a rational logical symbolism, and revealed the structure and laws of proof as one of the fundamental devices used by rational cognition. He was one of the founders of modern symbolic and mathematical logic.

The disadvantages of rationalism are in the following:

1. Denial of the importance and role of experience in getting universal and truthful knowledge;
2. Refusal of dialectics in the process of cognition, that is, transition from incomplete knowledge to entire and then to absolute one.

5.4. Philosophy of Enlightenment

Enlightenment appeared to become an ideological development of the Modern Ages period. The second half of the 18th century was an epoch of acute aggravation of the conflict between the feudal and bourgeois worldviews in most European countries and in the North America. Common features characterizing representatives of this era theories are the following::

- strong criticism of the feudal order and the ideology of the Catholic Church, the desire for democratization of all spheres of public life, and, accordingly, the declaration of the necessity to involve the masses of people into economic and political activity;
- the intensive formation of the National Education (which gave the name of the epoch);

- swift progressive development of science and technology, which accelerated other processes of social life and led the optimistic faith in limitless progress of reason and knowledge.

While in England Empiricism and Sensualism dominated, the majority of French Enlightenment representatives preferred rationalism. They proclaimed mind as the higher authority in solving social life problems. Many thinkers of this era were freethinking deists and considered Christian Church one of the main factors that hinder social progress. Other factors lagging behind were called absolute power of a monarch and feudal relations. This conflict came to a head in the bourgeois revolution. Ideologically, it was prepared in the works of the 18th-century French philosophers: Voltaire (1694-1778), Rousseau (1712-1778), Diderot (1713-1784), La Mettrie (1709-1751), Helvetius (1715-1771) and Holbach (1723-1789). They resolutely fought against religion and the socio-political order in contemporary France.

The creation of the French Encyclopedia in the middle of the eighteenth century was a major publishing event, and brought together a number of vital philosophers, primarily under the leadership of Denis Diderot and including Holbach, Rousseau and Voltaire among others. Because of its free thinking and challenging character the publication of the Encyclopedia was suspended in 1759 but eventually was finished in 1772, in seventeen volumes of letterpress and a further eleven of plates.

The main streams of the 18th century French philosophy were deism, atheism, materialism and Utopian-socialism.

Deism (from Latin “deus” meaning God) the philosophical doctrine that reduces the role of God to a mere act of creation and held that after the original act God virtually withdrew and refrained from interfering in the process of nature and the ways of man. *Francois-Marie Arquet Voltaire* (1694-1778) was a passionate and gifted critic of intolerance and of the outmoded institutions of the ancient regime. But his plans for tolerance were not anti-religious. His awe before the Divine in a vast universe was tempered by the thought that God is not benevolent and indeed his theism was considerably out of accord with the Christian revelation and the Church. He was appalled by the cruelty of the Inquisition, the backwardness of the Church and the disaster of the close alliance between Church and State. He was against the dominance of the Catholic Church in all spheres of human individual and public life and

demanded the secularization of the church. All social vices, in his opinion, have the religious fanaticism and superstitions as their source. Voltaire was an advocate of rational forms of religion. Following positions of deism, he believed God to be "legislator of nature, the first cause in the world development and the guarantee of its unity." Without religion, society becomes an unruly crowd. So he wrote that "if there was no God, then He would have to be invented". According to Voltaire there is no antagonism between rational forms of religion and science. Both rationalized religion and science penetrate into the essence of objects and phenomena by the ways inherent in their nature. It is important that they do not impede each other. Voltaire found a practical application of the most important slogan of the Enlightenment "Reason, nature, humanity". He opposed reason to ignorance, nature – to belief in supernatural forces, humanity – to the religious-ethical norms of feudalism. If morality, religion and law are based on reason, one can say that they have true character.

He was a powerful campaigner for the reform of the law, the abolition of torture and so forth: many of these ideas were incorporated in the "Declaration of the Rights of Man" in 1789.

Jean-Jacques Rousseau (1712-1778) gave eloquent expression to the idea of an idealized nature, partly as a means of criticizing existing society. Rousseau's views on education, expressed in "Emile", stressed the natural progress of the human heart, towards a moral life in society in union with fellow-humans, Rousseau in his *Contract Social* introduced the idea that in civil society humans achieve freedom through the total alienation of each associate with all his rights to the community. He will obey the general will, and will thereby achieve true freedom by obeying a law that he has laid upon himself. In this Rousseau prepared the way, unwittingly, for nationalism and totalitarianism. It would prove easy to manipulate the notion of the general will. Many of the ideas of the *Encyclopedia* were to explode refreshingly on the scene during the French Revolution. They had their influence too on the earlier American Revolution and the formation of the United States Constitution. They also influenced Germany.

The *Encyclopedia* was deliberately created in a manner designed to stir up the ancient regime. Diderot boldly proclaimed that sovereignty

rests with the people, and in various ways stated principles upon which the revolution was to be based. *Denis Diderot* (1713-1784) was an editor with D'Alembert of the French Encyclopedia. Beginning as a deist (i.e. God exist, but has no relation to the world), he concluded his life as a pantheist (i.e. God is totally in nature). He advocated skepticism in opposition to dogmatism and held that nothing could be taken as absolutely true for all time. Since change is the fundamental principle of life - or so our sense experience tells us - truth must, like everything else, be subject to change.

Diderot was a most interesting materialist. He saw the universe as matter in motion that was inherent in it. It was atomic in structure, and sensitive. He also considered higher organisms as acquiring properties, rather like a swarm of bees which functions like a single organism: the unity of the organism in effect derives from the life of the whole. Thought is a property of the brain. Diderot was stick to the conception of the development of organisms. According to that theory, nature, or matter, is the cause of everything; it exists by itself, and it will continue to exist and to act eternally; it is its own cause. All material bodies consist of atoms. In relation to man, matter is everything that acts in one way or another on the sense organs.

Paul-Henri Baron d'Holbach (1723-1789), German nobleman who settled in Paris and became a French citizen. A severe and outspoken atheist, he was highly critical of religion and the Church. He developed the doctrine of eternal change (nothing in nature is fixed; nature is capable of and is forever giving rise to new organisms, hitherto unknown; man is not exempt from this law of change; man cannot exist without nature, though nature can exist without man). By this doctrine, man has no special role in the universe; all things traditionally postulated about his uniqueness and worth are meaningless. His atheistic materialism was stated in his "The System of Nature" (1770). Though his position was cruder than Diderot's he was nevertheless a staunch believer in freedom of thought and of the press, the separation of Church and State, and constitutionalism. He described his own political outlook as ethocratic, in which the State nurtures the virtues through which people help one another. If the people are unhappy they have the right to overthrow the rulers, since the social contract is based on the

mutual usefulness of individuals and the State, and the State is a means, not an end.

At the end of the XVIII century the ideas of mechanical materialism became the most influential

Materialism of those times was mechanistic and metaphysical. Since other sciences, such as chemistry and biology, were at the embryonic stage, the standpoint of the most advanced sciences of those times, mechanics and mathematics, naturally seemed universal. The thinkers of that period saw mechanics as the key to the mystery of the entire universe. The application of the mechanical method resulted in striking progress in the cognition of the physical world. The notion of the mechanical determinedness of natural phenomena was greatly consolidated by the powerful influence of Newton's discoveries, as his views were based on a sound mathematical substantiation of mechanical causality. Mechanics, however, knows only motion—it does not know development. That was why the method of thinking used by philosophers was largely metaphysical in those times, too. Materialistic philosophy of the XVIII century had some common characteristics:

- It manifested materialism in a crude atheistic form;
- It was based on natural science and stick upon its deduces;
- It was contradictory to metaphysics;
- It had got mechanistic character;
- It was contemplative in the theory of knowledge and idealistic as for the conception of the society.

The XVIII century French philosophers regarded religion as a spiritual weapon of enslaving people and a tool in the hands of the tyranny. The path of liberation of people from religion and prejudices lay through enlightenment. At this point they were close to the principles of atheism, and to understanding of the need for a revolutionary transformation of social life: man and his personal qualities depended on the environment, so his vices were also the result of the environment vices. To remold man, to free him from shortcomings, and to develop his positive aspects, it was necessary to transform the environment, social environment in the first place. This doctrine played a great role in the philosophical substantiation of the ideas of Utopian socialists. *Utopian socialists such as Owen, Saint Simon and Charles Fourier* were mostly concerned on the ideal society

problem. They proclaimed the society founded on the basis of social justice and equality. They happened to be forerunners of socialism and hoped that after the XVIII century's critical work in the Encyclopedia the XIX century could make a new one which would prepare a new industrial and scientific system.

Basic categories and concepts:

Deduction is a method of cognition that insists on transition from general to individual.

Deism is a philosophical doctrine that reduced the role of God to a mere act of creation and held that, after the original act, God virtually withdrew and refrained from interfering in the process of nature and the ways of man.

Empiricism (fr. Gr. "empeiria" meaning experience) is a position in the theory of cognition accepting that only experience can provide reliable knowledge, all knowledge is attained through sensations.

Induction is a method of cognition that insists on the transition from individual to general.

Rationalism (fr. Lat. "ratio" meaning reason) is a position in the theory of cognition insisting that reason is the basic source of knowledge and the criterion of its truth.

Sensualism is an extreme variant of Empiricism.

Substance is the initial cause of being. Idealists regard God, reason or spirit as the substance while materialists insist on matter; dualism combines materialism and idealism in understanding of the substance.

Questions and Tasks for self-control

1. Give your account for historical social and cultural grounds for the Modern Ages philosophy.
2. What is the essence of Fr. Bacon's inductive method?
3. Could you clarify of Descartes' phrase «Cogito, ergo sum»?
4. What is the difference between rationalism represented by Descartes and empiricism represented by Bacon?
5. Why is Descartes' regarding substance dualistic?
6. What is the essence of Spinoza's pantheism?
7. Give your account for the "Monadology" theory of G. Leibniz.

8. What are the basic ideas of French enlighteners?

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Unit 6

GERMAN CLASSICAL PHILOSOPHY

The aim of the theme is: to represent one of the most important periods in the development of philosophical knowledge in Europe and its influence on world culture.

The key words of the theme are: phenomenon, nomen, a-priori, a-posteriori, practical reason, pure reason, Categorical Imperative, thesis, antithesis, Absolute idea, alienation, unconscious, archetypes, infrastructure, superstructure, existence.

6.1. Historical Social and Cultural Grounds for the German Classical Philosophy Development

German classical philosophy is an influential line of philosophical thought of the late XVIII - early XIX centuries, which summed up the development of philosophy at this stage of Western European history. That was the final link in the development of the Modern Ages European philosophical rationalism and simultaneously a source, which genetically related to modern Western philosophy.

In the late XVIII and early XIX century Germany was an agrarian country backward in economic and political state. Economic weakness and dependence of young German bourgeoisie explains her bent for compromise. It dreamed of the most temperate political reforms. German bourgeoisie was expecting of "enlightened monarch".

Contradictions of the liberation movement ideology of German bourgeoisie were reflected in philosophy. However, despite all limitations and contradictions German spiritual culture of the second half of the XVIII century reached a high level of development. German writers and philosophers used theoretical experience of other nations. This factor appeared to cause a high rise of spirituality in Germany.

At the turn of the XIX century Germany, overcoming its economic and political backwardness, was nearing a bourgeois revolution; just as

in France, the socioeconomic revolution was preceded by a philosophical one.

An important role in the formation of classical German philosophy was played by the achievements of natural science and the social sciences: chemistry and physics began to develop, and the study of organic nature made considerable advance. Discoveries in mathematics which afforded an understanding and precise quantitative expression of natural processes; Lamarck's theory of the conditioning of the organism's evolution by the environment; astronomical, geological, and embryological theories, as well as theories of human society – all this pushed into the foreground, resolutely and inevitably, the idea of development as a theory and as a method of cognition of reality.

The representatives of German classical philosophy are I. Kant, G. Fichte, W. Schelling, G. Hegel and L. Feuerbach. Each of them has created a philosophical system, characterized by the depth of ideas and concepts. However, the German classical philosophy is a single whole spiritual formation, which is characterized by the following general features:

- Peculiar understanding of the role of philosophy in human history and the development of world culture. Classic German philosophers believed that philosophy is meant to be the critical conscience of culture, the soul of culture;

- Not only human history but the human essence was investigated. Kant regarded man as an ethical being. Fichte emphasized activity and the effectiveness of human awareness and consciousness. Schelling raised a problem to show the relationship of objective and subjective. Hegel expands the boundaries of self-consciousness activity and individual consciousness: consciousness of an individual is referred not only to external objects but also to other self-consciousness that originated different forms of social consciousness. He explored deeply various forms of social consciousness. Feuerbach created a new form of materialism - anthropological materialism, in the center of which was a real man who was a subject for himself and an object to another person. For Feuerbach the only real things were nature and man as part of nature.

- All representatives of German classical philosophy regarded philosophy as a special system of philosophical disciplines, categories

and ideas. Kant above all distinguished epistemology and ethics as philosophical disciplines. Schelling - natural philosophy, ontology. Fichte pointed ontological, epistemological and socio-political aspects in philosophy. Hegel distinguished philosophy of nature, logic, philosophy of history, law, morality, religion, a state and others. Feuerbach considered ontological, epistemological and ethical issues.

- German classical philosophy created the entire conception of dialectics. Kant's dialectic was a dialectic of the limits and possibilities of human knowledge: the senses, mind and human reason. Dialectics of Fichte is an equivalent to the creative activity of "Ego," interaction between "Ego" and "non-Ego" as opposites, the struggle of which is the basis of human consciousness development. Schelling believed that nature is a spirit that is being developed. Hegel represented the natural, historical and spiritual world as a process. Feuerbach considered links of phenomena and their interaction and change.

6.2. I. Kant and His Critical Philosophy

Immanuel Kant (1724-1804) was one of the greatest minds mankind ever knew and the founder of classical German idealism. It was with Kant that the dawn of the philosophy of the Modern Times broke.

Born in Königsberg in what was then Prussia and he lived there all his life. From 1770 he occupied the Chair of Logic and metaphysics at the University of Königsberg. In 1794 he was forbidden to publish more on religion, as his book on the subject had caused turbulence; no controversy ensued, since he complied with the royal order. His metronomic and quiet life was punctuated by a series of major publications – the “Critique of Pure Reason” (1781), the “Critique of Practical Reason” (1790), the “Critic of Judgment” (1790), the “Religion Within the Bounds of Reason Alone” (1793) and the “Metaphysics of Morals” (1797), together with other important works.

He was shrewd and profound thinker not only in philosophy. His theory of the origin of the solar system out of a giant gas nebula still remains one of the fundamental scientific ideas in astronomy. Kant's natural scientific works broke down the wall of the metaphysical explanation of nature, as he made his attempt to apply the principles of contemporary natural science not only to the structure of the universe

but also to the history of its origin and development. Apart from this, he put forward the idea of lining up animals in the order of their possible origin, and the idea of natural origin of the human races.

Kant believed that the solution of the problems of being, of morality and religion must be preceded by a study in the possibilities of human knowledge and the boundaries of human knowledge. According to Kant, the necessary conditions of knowledge are inherent in reason itself, forming the basis of knowledge. It is these conditions that lend knowledge the properties of necessity and universality. They are also the absolute boundaries of reliable knowledge. Kant distinguished between the appearances of things as they were perceived by man and the things as they existed by themselves. We do not study the world as it is in reality but only as it appears to us. Only phenomena constituting the content of our experience are accessible to our knowledge. The impact of “things-in-themselves” on our sense organs results in a chaos of sensations, which is brought to unity and order by the power of reason. What we regard as the laws of nature are in actual fact the connection brought into the world of phenomena by reason; in other words, reason prescribes laws to nature. But corresponding to the word of phenomena is the essence of things independent of human consciousness, or “things-in-themselves”. Absolute knowledge of these is impossible. To us, they are only noumena, that is to say, intelligible essences not given in experience. Kant did not share the boundless belief in the power of human reason, referring to this belief as dogmatism. He believed there was a certain moral sense in the fundamental limitations of human knowledge: if man were endowed with absolute knowledge, he would face neither risk nor struggle in the performance of his moral duty.

Kant was convinced that the ideas of time and space are known to man before perception. Space and time are ideal, not real. Sense impressions are interconnected by means of judgments based on categories or general concepts which, according to Kant, are purely logical forms, characterizing pure thought and not its subject. The categories are given to man before all experience, that is to say, a priori. Dialectics figured prominently in Kant’s epistemology: contradiction was regarded as a necessary element of cognition. But dialectics was for Kant merely an epistemological principle it was subjective as it did not

reflect the contradictions of the things themselves, merely the contradictions of intellectual activity.

Kant's philosophy was not free from compromise with idealism. Endeavoring to recognize science and religion, Kant said he had to limit the domain of knowledge to give room to faith.

Kant had an original approach to questions of moral sense and the like. It was to consider whether the motive of an action or the principle on which I am acting on could be generalized without contradiction. If I think it is all right for me to lie under such-and-such circumstances, then we have to consider what would happen if everyone lied. Language would break down. So, there is a contradiction in the universalization of the maxim of my action. This yields the notion of what Kant referred to as categorical imperative, which he formulated in different ways, such as "Act as if the maxim of your action were to become through your will a Universal Law of Nature". There are two points of notice. First, this imperative is categorical. The moral law has no hypothetical character, like "If you want to make money, go into the law", which would be merely prudential advice. Morality is absolute, but prudence depends on prior inclinations. Second, morality is conceived by Kant as something categorically laid by the individual on himself. He is his own legislator. In other words morality is autonomous and not heteronomous or laid on us by others. From all this, a certain psychology of morals emerges: the individual, finding his inclinations liable to be overruled by the categorical imperative, develops for it a special reverence.

His third Critique dealt with esthetic judgment (including an analysis of the notions of both beauty and the sublime). He also there dealt with teleology. He was anxious to avoid the idea that esthetic judgments have any kind of objectivity in case speculative theology based on the teleological argument was to re-arise. But esthetic judgments do claim to be universal. How can this be? The universal side arises not from the application of some concept but in the delight arising from the free play of the understanding and sensibility, which we ascribe as occurring in all humans.

Altogether the edifice of Kant's system is tremendous. His wide-ranging synthesis was greeted on the whole with admiration. At any rate he established himself as the leading German philosopher of his day, perhaps of all time. He towered above his predecessors, and he set in

train many fruitful moves in the nineteenth century. He could appeal to philosophers of differing traditions, and could connect with English-speaking debates in particular.

6.3. Idealism: Fichte and Schelling on Road to Hegel

After I. Kant classical German philosophy was developed by such outstanding philosophers as Fichte and Schelling. Both of them tried to overcome the Kantian opposition of phenomenon and noumenon by grounding cognitive activeness in some unitary principle – the absolute ego, as in Fichte, or the absolute identity of being and thinking, as in Schelling.

Johann Gottlieb Fichte (1762-1814) was of a poor family in Saxony but through a local nobleman obtained an education, and eventually became Professor of Philosophy at Jena (though he was driven from there in 1799 on suspicion of atheism). At his death he was Rector of the University of Berlin. His most important publication was his “Basis of the Entire Theory of Science” (1794). As well as developing an idealist philosophy he was an important proponent of pan-German nationalism, and a pioneer of socialist thinking. The heart of his interest was morals, but he set this in the context of a kind of absolute realism.

He was impressed with Kant, but saw that his own critique of the master had drastic consequences. He considered that there was some instability at the core of the Kantian worldview, which was the concept of “things in themselves”. If one wanted seriously to tread the path of things one would end up a materialist; if not, then one would end up an idealist. This path he himself took, and criticized Kant for the noumena which in no way, according to Kant’s own principles, could give rise to (that is cause) phenomena. They were superfluous, but their removal meant that the explanation of the world lies on the near side of the subject-object distinction. But to explain the world via an Ego it is impossible to identify this with the individual. So we call on the notion of an Absolute Ego (later he wrote of an Absolute Being). Such a Being is not God, in that the latter has to be a person and a person is finite. This is why Fichte was attracted to Spinoza, and why he was accused of atheism. But at the heart of the Absolute there lies ethical concern, and reverence for what could for Fichte substitute for God. The Absolute

Ego creates the non-ego as the field for its moral activity: however, if both are unlimited they will tend to blot each other out. So, there is a third proposition to be affirmed (a synthesis of the prior thesis and antithesis), namely the positing of a divisible non-ego as opposed to a divisible ego. In other words, the Absolute produces finite self-consciousness which arises through its perception of the resistance of the natural world.

Friedrich Wilhelm Joseph von Schelling (1775-1854) was raised in Württemberg and went to Tübingen University where he was close to Hegel and Hölderlin. At 23 he was appointed to a Chair at Jena. Eventually he taught at Berlin and among those who attended his lectures were an unlikely constellation – Kierkegaard, Burckhardt, Engels and Bakunin. In his early philosophy, published in 1800 as his "System of Transcendental Idealism", his ideas were a stepping stone between Fichte and Hegel. His absolute idealism, similar to Fichte's, had a much warmer conclusion, since he saw the philosophy of art as the culmination of his metaphysics. In nature the Absolute partially manifests the fusion of the real and the ideal through the production of organisms, but it is in the free creative world of art that we can find the intuition of the infinite in the finite product of the intelligence. The artist is not, however, thereby a philosopher, since he may not have the self-understanding to appraise the significance of his achievement.

If Fichte and Schelling are a bit dry in the rather unwieldy maneuvering of absolutes and egos, they prepared the way for Hegel's moving Absolute Idealism, which itself drew together strands from the criticism of Kant, the emergence of romanticism, the greater conclusionness of history and the flowering of the intellectual life as systematized in the German universities, the leaders in their day. His huge synthesis helped to stimulate intellectual development, especially in the humanities, and of course he was a powerful shaper of Marx, who in turn had a huge effect on the emerging social sciences.

6.4. G.W.-F. Hegel, the Giant of XVIII Century German Philosophy

Georg Wilhelm Friedrich Hegel (1770-1831) was born in Stuttgart and educated at Tübingen. He co-operated with Schelling in publishing a critical journal of philosophy, taught at a school in Nüremberg, and in

due course (1818) became a Professor of Philosophy in Berlin. His two most important works were the “Phenomenology of Mind” (1807) and “The Encyclopedia of the Philosophical Sciences” (1817). Also important was “Philosophy of right” (1821); and after his death his writings were edited by a group of friends and came out in eighteen volumes (1832-1834).

If Fichte established the Absolute, Hegel gave it motion. The Absolute is the totality, which is a process, and this process tends towards self-understanding. Like Aristotle’s God it is self-thinking thought, but unlike Aristotle Hegel saw the totality as tending towards self-understanding. He wanted to set this process forth as a dialectical one. And he did this in three parts (Hegel was in love with triads), in regard to logic, nature and spirit (Geist). From a logical point of view we start with the judgment that the Absolute is Being. But pure Being has within itself a kind of instability. In being completely indeterminate it is equivalent to Nothing. In flickering from Being to Nothing and back again it exhibits something which can be understood by a third notion, which rises beyond the first two, but ‘takes them up’ in a synthesis, namely the notion of Becoming. This helps to illustrate Hegel’s dialectical method. He did not think of contradictions as signs of the breakdown of thinking. Rather he saw it as a stimulus to a higher stage, a synthesis, in which the contradiction is taken up and for the time being resolved. He considered that the limited nature of our concepts is bound to give rise to contradictions (there is a reflection here of Kant’s antinomies, or contradictory conclusions arrived at when concepts are used beyond the realm of phenomena).

The final and most important part of Hegel’s encyclopedic work dealt with the philosophy of Spirit or Mind. First of all we have the spirit as sensing and feeling subject which is actual as embodied. It is sunk in a kind of slumber, for so far it has not gained consciousness. But now consider it as aware of outer objects: it has got, so to speak, something to push against. This inevitably leads to a third phase in which the duality between subject and object is overcome, namely self-consciousness. But the ballet of triads goes on, because the self-consciousness individual comes to recognize a universal self-consciousness in which he perceives other selves. Hegel went on to examine at a higher level the nature of finite spirit, and stressed the

importance of free will seen as a combination of the theoretical and the practical spirit.

The Totality objectifies itself through nature, which as it were provides resistance for finite spirits and so self-consciousness and then a sort of universal consciousness. But this is not any regular doctrine of creation, though Hegel does have a role for religious language as expressing philosophical insights imaginatively. The Spirit objectifies itself through the ethical substance of human life, which Hegel characterized as the family, civil society and the State. Civil society is something of an abstraction since it is typically or always developed as a State, but it stands for the network of economic relationships and organizations through which individuals mesh with one another. But the State is the highest manifestation of the objective Spirit, in which human beings submit their wills to rules and their feelings to the control of reason. It incorporates individual freedom, but this is nevertheless subordinate to a higher freedom (there is a strong influence from Rousseau here).

It is through the history of States that the World Spirit comes to self-realization. Hegel did not seemingly look forward to a world government. The struggle of States was in its way good in maintaining competition and ethical health. War itself was natural and rational in keeping the dialectic of history in motion. Hegel saw freedom being most fully realized in the Germanic States in which the Reformation played a vital role. The supreme expression of the onward progress was the Prussian State.

Philosophy itself, properly understood, is the coming into full self-consciousness of the Absolute, so the philosopher has a spearhead role in the whole evolution of the universe as it thinks itself. This lofty view of the role of philosophy, combined with the huge sweep of Hegel's interests and concerns, gave him a formidable inspirational role in the German culture of the period, and stimulated work in varied and manifold direction – in history, in esthetics, in the philosophy of religion and the philosophy of law, to name a few. It was not a lucid system but it was imposing.

The merit of Hegel is that he gave a dialectical analysis of all major categories of philosophy and formed three main laws of dialectics. The dialectical method permits consideration of all phenomena and

processes in universal interconnection, interdependence and development. The core of Hegel's dialectics is the category of contradiction as a unity of opposites (the polar concepts). The contradiction is a "motor" of the spirit development. It was Hegel who gave dialectics the most advanced and perfect form. Hegel described dialectics as a driving force in learning the truth, as a principle that brings inner connection and necessity into the content of science. In addition, Hegel's dialectical method involves the following principles of the analysis of reality: the descending from abstract to concrete, coincidence of historical and logical and others. This heritage has entered the treasury of world philosophy.

However, there is a deep inner contradiction in Hegel's philosophy. What contradiction is that? Hegel's method is directed towards the infinity of cognition. Since the objective basis is absolute spirit, and the goal, the self-cognition of that spirit, cognition is finite and limited. In other words, passing through a system of cognitive stages, the system of cognition is crowned by the last stage that of self-cognition, of which the realization is Hegel's system of philosophy itself. The contradiction between the finite Hegel's method and system is a contradiction between the finite and the infinite. This contradiction in Hegel is by no means dialectical, for it does not become the source for further development.

Classics of Marxism-Leninism subjected Hegel's idealism to acute and comprehensive critique, but at the same time they highly appreciated the positive elements contained in his work, above all his dialectics.

6.5. L. Feuerbach as Necessary Stepping Stone for Non-Classic Philosophy of XIX-XX Centuries

A different trend was represented in the system of Ludwig Feuerbach (1804-1872), the greatest materialist and the last representative of classical German philosophy. He studied at Erlangen and taught there for a while, but was sacked when his authorship of an anonymous work attacking Christianity became known. He lived off a small pension and royalties for much of his life. His most vital works

were his “Essence of Christianity” (1841) and his “Essence of Religion” (1846). His critique of Hegel was important for the group known as “left Hegelians”, of whom the most important product was Marx.

Feuerbach saw a contradiction nesting in Hegel’s thought. Secretly there lay a hidden religious spirit in a system that claimed to be rational. It was the culmination of modern rationalism and yet it quietly degraded the material world. Once this was exposed, the way could be prepared for a humanist ethics. The consciousness which was in effect deified by Hegel is nothing other than our consciousness. Idealism does have a contribution to make, namely its analyses of human consciousness, even if it is in the alienating mode of the analyses of absolute being. It is possible in the light of this thought to see that religion itself is a projection of humanity on to the cosmos. God is a disguise for ideal humanity. The Christian doctrine of the incarnation is nothing other than a projection of the desire to become divine by the ultimate love of our fellow human beings. Feuerbach altered the direction of Hegel. In no way is matter somehow the creation of the Absolute Spirit, but on the contrary, spirit arises out of the material world. If we wish to deify humanity, let us do it through a humanistic ethics.

Feuerbach’s materialism remained traditionally metaphysical. Its characteristic feature was anthropologies’: the view of man as the highest product of nature, the tendency to consider man in an indivisible unity with nature. Nature is the basis of spirit. It must also be the basis of philosophy called upon to reveal the earthly essence of man, whom nature endowed with senses and reason and whose psyche depends on this physical constitution, possessing at the same time a qualitative specificity irreducible to the physiological processes. Feuerbach’s anthropologism also played a great role in the struggle against the idealist interpretations of man, against the dualistic opposition of man’s spiritual element to the corporeal one, and against vulgar materialism. But the “natural” side of man was exaggerated, and the social one, underestimated.

In his critic of agnosticism Feuerbach assumed that human thought correctly reflects the reality existing outside consciousness. The senses played the most important part in his epistemology: only the sensuous is as clear as the sun. To think means to connect one sense organ datum with another. Feuerbach regarded all forms of cognition (sensations,

representations, concepts, ideas) as images or copies of things, of their properties and relations. Feuerbach's anthropological materialism was metaphysical in nature: it was passively contemplative, and did not take into account socio-historical practice; for this, Marx criticized him in his "Theses on Feuerbach".

One of Feuerbach's achievements was the fact that he showed up the links between idealism and religion, demonstrating that their root lay in divorcing thinking from being and transforming ideas into independent essences. Feuerbach subjected the origin and essence of religion to a profound and striking analysis, but he traced its roots only to man's psychology, his consciousness and emotions, in the first place the feeling of love. A human being is God to another human being.

The main peculiarity of Feuerbach's teaching is asserting anthropology instead of theology. On the contrary of Humanism of the Renaissance that raised the Man into the center of philosophies Feuerbach attempted to ruin the very idea of God. His God is a deified humanity. Exposing the idea of the man's uniqueness he becomes actually not exactly classical philosopher but the founder of a new non-classical philosophy of Western Europe.

As for Classical German philosophy it entirely elaborated gnosiology. So the further development of European philosophy was possible only by means of overcoming gnosiology. In absolutization of the process of cognitive activity they worked out the principle of historicism, dialectical logics, the way of solving contradictions and limitless abilities of a subject to aware the Universe.

Basic categories and concepts:

Absolute idea is a supernatural active spiritual principle that gave the impetus to the emergence and development of material world.

Anthropologism is a philosophical position regarding all natural and social phenomena and thinking processes dependent on man's properties and needs.

Alienation is a philosophical category regarding the transformation of human activity and its consequences into an independent force dominant over man and hostile to him.

Categorical Imperative is Kant's notion stating that man in his behavior ought to follow an unconditional law: "act so that you would never treat people as a means but only as a goal".

Objectifying is transformation of human faculties and forces from the form of spirit into the form of an object in the process of man's activity (that is transformation of subjective into objective); while the reverse process – *Subjectifying* - means accumulation of the results of previous activity and culture achievements for man's further physical productive, moral and intellectual development.

Panlogism is an objective-idealistic theory stating that thinking is the essence and the initial cause of the world; this theory identifies objective necessity and a system of logical categories.

A thing for us is a thing as it is reflected by man in the process of activity and cognition.

A thing in itself is that existing independently of man's cognition and practical activity.

Trancendent is that which is beyond the bounds of consciousness and cognition.

Trancendental is that which enables possibility of cognition (in Kant's philosophy)

Trancendental idealism is the name of Kant's critical philosophy to compare with Descartes' *problematic idealism* (who doubted whether individual things existed) and *dogmatic idealism* of G. Berkley (who considered things just "complexes of sensations")

Questions and Tasks for self-control

1. Comment on the historical and socio-cultural grounds of German classic philosophy.
2. What is the difference between pre-critical and critical periods in I. Kant's creative activity?
3. Give your account for I. Kant's theory of cognition.
4. What is the difference between epistemological doctrines represented by Kant and Hegel?
5. What is I.G. Fichte's philosophical contribution?
6. What is the core of F. Shelling's philosophy?

7. Speak on contradiction in Hegel's philosophy.
8. Give your reasons for Anthropological materialism of L. Feuerbach.

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Unit 7

EUROPEAN PHILOSOPHY OF THE XIX-XX CENTURIES

The aim of the theme is: to familiarize students with a specific character and tendencies of the development of the late XIX-XX centuries Western philosophy, to underline common features of the basic philosophical trends and currents of the period and to define the place, role and significance of basic non-classical philosophical conceptions in the historical and contemporary contexts.

Key words of the theme: irrational, "will to life", "will to power", philosophical anthropology, existentialism, existence, positivism, psychoanalysis, Neo-Freudizm, human existence, freedom, unconscious, communication, "communicative action".

7.1. General Characteristics of XIX-XX Centuries' Philosophy. Historical Social and Cultural Grounds for Its Development

Having got the highest point in Hegel's theory gnosiology could not stimulate the development of philosophy any longer. The only possible way to go forth seemed to overcome gnosiological problems of man's essence and to come for researching the problems of his existence.

Philosophies that were in revolt against traditions were of two kinds, rationalistic and romantic. They gave the ground to two great philosophical streams, neo-classical and non-classical philosophy.

The standpoint of neo-classical philosophy was the idea of identity of divine and humane, providing the importance of personality. Instead of mere cognizing the Universe human tried to alter it but within his own change. The ideas of religious overcoming of gnosiology became the basic for such philosophies as Personalism and Religious Existentialism.

Non-classical philosophy aimed to research man embodied in flesh, one who possessed plenty of passions and instincts, who was eager for love. This philosophy was pioneered by Feuerbach and opened such philosophical positions as Sociocentrism, Voluntarism and Psychoanalysis which appeared in the XX century.

Non-classical philosophy of the XIX-XX centuries attempted to reveal the basics of human life burdened with sufferings and pains in unconsciousness that they expressed as transcendent, first impersonal and later illusive and symbolic standpoint. With the time passing this tendency would come to the statement of absurdness of human life.

The difference between classical and non-classical philosophy lies mainly in philosophical approach to general and individual in human. Non-classical philosophy is oriented on individual dominating over general, the problems of human existence over theoretical awareness. The human being instead of Universe being was set into the focus of its interests. Another fundamental difference is concerned their understanding of transcendental (Transcendental everything that goes beyond the borders of experience. In Christian culture it was God and immortal soul striving to him). In classical philosophy transcendental is a peculiar being that gives rise to empirical reality, being either estranged or identified with it. Classical philosophy insisted on the ontological character of transcendent.

Non-classical philosophy replacing transcendental with a real being regards it as a symbol expressing realities of human mental and material life. It gives it the character of imaginations and illusions. That is why non-classical philosophy is oriented on the human existence in empirical world as the only valuable reality.

Historical and cultural grounds of contemporary philosophy are as following:

1. Scientific and cultural revolution of the XIX-XX centuries opened great perspectives in understanding nature, cosmos and humanity, but simultaneously it stimulated such global problems as ecological, demographical, economical, energy, raw materials etc.

2. Philosophy was faced the necessity to regard the basic philosophical problem of man's relation to the world in a new historical atmosphere, to refresh main ideas of classical philosophy that is of ultimate belief in human reason as the basic principle of realizing the world structure, his understanding social progress as the progress of human reason, and social organization of people as a reasonable organization.

3. Modern scientific and technical revolution ruined the classical Newtonian picture of the world. The crisis phenomena of social life, in

particular two world wars of the XX century, the existence of totalitarian regimes in some countries undermined man's faith into powerfulness of human reason, of progress.

4. The tendency against classical rationalism was being spread in philosophy. The accent was brought on irrational aspect of reality. The essence of the Universe was not regarded in reason any longer but in extra reasonable World Will, which was primary as for reason and imagination (A. Schopenhauer).

The common features of contemporary philosophy.

The basic philosophical problem "Man in his relation to the world" aimed at clearing out man's essence, his place, role and significance in the world, and the influence of the world upon man acquired a new specific content. Our epoch has got a global character. The globalization is evident in four main forms that are as the following:

1. Despite their great diversity philosophies of the end of the XX century seem to represent the integral whole. This integrity means that the problems researched by various philosophical schools are the same. One can see the solution of these problems in common branches, though highly specific in their content that is: philosophy of history, philosophy of ecology, philosophy of peace, philosophy of culture, philosophy of morality, philosophy of spirituality etc.

2. The global character of contemporary philosophy is manifested in the total contradictoriness of doctrines, that is, the West and East, the West and Eurasia, the West and Africa, European and American mode of thinking, the West and Post-Soviet paradigm, imperial and independent tendencies.

3. Modern globalization provides legal self-approval of national specificity of any philosophical doctrine. The basic philosophical idea emphasizes: every nation aspires to sovereignty and to be able to choose its own way of development and self-realization.

4. Globalization of the XX century philosophy has got the highest top in man's understanding his own historical mission, his uniqueness, his role and significance in the development of history. All various doctrines meet at the point that just man is both the source and the creator of good and evil. Trying to define the criteria of good and evil different philosophical schools go their own ways, but there is the

universal criterion that is the harmony of the “Man - the World” relation, which is concretized by various philosophies in different forms: Man – Nature; Man – God; Man – Society; Man – Epistemology etc. As a result of such preferences new philosophical brunches appeared namely, Phenomenology, Personalism, Epistemology, Structuralism, Hermeneutics etc.

The basic tendencies in the development of the present day’s philosophy are as the following:

1. Analyzing the world experience of the traditional society and technological civilization philosophy regards man as a particular type of activity in the world directed towards two opposite vectors: on the one hand inward the self including self-contemplation, self-realization and self-control and on the other hand, outward the self that is towards ultimate altering society, nature, man himself. Philosophy contrasts existential values and man’s rationality underlining their integral unity and interaction.

2. Reciprocal influence of national cultures and philosophies upon each other, interaction of modes of thinking and philosophizing. Each philosophical system seems to realize national, regional and social problems through the attitude to both national traditions and all modern philosophy. The significance of philosophy as of the universal integrator of culture is growing.

3. The present-day philosophy is characterized by the tendency of seeking the means to approve and strengthen national cultures and philosophies, national self-realization and sovereignty in philosophical systems.

4. The most powerful tendency is to approve philosophy as a planetary thinking. Theoretical philosophy stimulates the development of a new practical philosophy entitled “Global thinking – local activity” aimed at the development of human reason. Contemporary philosophies are the best manifestations of this tendency.

7.2. Romantic Movement as Grounds for Neo-Classical Philosophies

From the latter part of the XVIII century to the present day art and literature and philosophy, and even politics have been influenced,

positively or negatively, by a way of feeling which was characteristic of what, in a large sense, may be called the Romantic movement.

Initially the Romantic Movement in its most essential form was a revolt against received ethical and aesthetic standards.

The romantics were not without morals; on the contrary, their moral judgments were sharp and vehement. But they were based on quite other principles than those that had seemed good to their predecessors. Prudence was regarded as the supreme virtue; intellect was valued as the most effective weapon against subversive fanatics; polished manners were praised as a barrier against barbarism. Newton's orderly cosmos, in which the planets unchangingly revolve about the sun in law-abiding orbits, became an imaginative symbol of good movement. Restraint in the expression of passion was the chief aim of education, and the surest mark of a gentleman.

By that time, many people had grown tired of safety, and had begun to desire excitement. The XIX century revolt against the system of the Holy Alliance took two forms. On one hand, there was the revolt of industrialism, both capitalist and proletarian, against monarchy and aristocracy; this was almost untouched by romanticism, and reverted in many respects, to the XVIII century. This movement is represented by the philosophical radicals, the free-trade movement, and Marxian socialism. Quite different from this was the romantic revolt, which was in part reactionary, in part revolutionary. The romantics did not aim at peace and quiet, but at vigorous and passionate individual life. They had no sympathy with industrialism, because it was ugly, because money-grubbing seemed to them unworthy of an immortal soul, and because the growth of modern economic organizations interfered with individual liberty. In the post-revolutionary period they were led into politics, gradually, through nationalism: each nation was felt to have a corporate soul, which could not be free so long as the boundaries of states were different from those of nations. In the first half of the XIX century, nationalism was the most vigorous of the revolutionary principles, and most romantics ardently favored it.

The Romantic Movement is characterized, as a whole, by the substitution of aesthetic for utilitarian standards. The morals of romantics have primarily aesthetic motives, but also of the change of

taste which made their sense of beauty different from that of their predecessors.

The temper of romantics is best studied in fiction. They liked what was strange: ghosts, ancient decayed castles, the last melancholy descendants of once great families, practitioners of mesmerism and the occult sciences, falling tyrants and levantine pirates.

The Romantic Movement was at first mainly German. The German romantics admire strong passions, of no matter what kind, and whatever may be their social consequences. Romantic love, especially when unfortunate, is strong enough to win their approval, but most of the strongest passions are destructive - hate and resentment and jealousy, remorse and despair, outraged pride and the fury of the unjustly oppressed, martial ardor and contempt for slaves and cowards. Hence the type of man encouraged by romanticism, especially of the Byronic variety, is violent and anti-social, an anarchic rebel, or a conquering tyrant.

This outlook makes an appeal for which the reasons lie very deep in human nature and human circumstances. By self-interest man has become gregarious, but in instinct he has remained to a great extent solitary; hence the need of religion and morality to reinforce self-interest. But the habit of foregoing present satisfactions for the sake of future advantages is irksome, and when passions are roused the prudent restraints of social behavior become difficult to endure.

Revolt of solitary instincts against social bonds is the key to the philosophy, the politics, the sentiments, not only of what is commonly called the Romantic Movement, but also of its progeny down to the present day. Philosophy, under the influence of German idealism, became solipsistic, and self-development was proclaimed as the fundamental principle of ethics. As regards sentiment, there has to be a distasteful compromise between the search for isolation and the necessities of passion and economics.

The comforts of civilized life are not obtainable by a hermit, and a man who wishes to write books or produce works of art must submit to the ministrations of others if he is to survive while he does his work. Passionate love however is a more difficult matter. So long as passionate lovers are regarded as in revolt against social trammels, they are admired. But in real life the love relation itself quickly becomes a

social trammel, and the partner in love comes to be hated, all the more vehemently if the love is strong enough to make the bond difficult to break. Hence love comes to be conceived as a battle, in which each is attempting to destroy the other by breaking through the protecting walls of his or her ego.

The Romantic Movement, in its essence, aimed at liberating humane personality from the fetters of social convention and social morality. In part, these fetters were a mere useless hindrance to desirable forms of activity, for every ancient community has developed rules of behavior for which there is nothing to be said except that they are traditional. But egoistic passions, when once let loose, are not easily brought into subjection to the needs of the society. Christianity had succeeded, to some extent, in taming the Ego, but economic, political, and intellectual causes stimulated revolt against the Churches, and the Romantic Movement brought the revolt into the sphere of morals. By encouraging the new lawless Ego it made social cooperation impossible, and it left its disciples faced with the alternative of anarchy or despotism. Egoism, at first, made men expect from others a parental tenderness, but when they discovered, with indignation, that others had their own Ego, the disappointed desire for tenderness turned to hatred and violence. Man is not a solitary animal, and so long as social life survives, self-realization cannot be the supreme principle of ethics.

The romantic form is to be seen in Byron in a non-philosophical dress, but in Schopenhauer and Nietzsche it has learnt the language of philosophy. It tends to emphasize the will at the expense of the intellect, to be impatient of chains of reasoning, and to glorify violence of certain kinds. In practical politics it is important as an ally of nationalism. In tendency, if not always in fact, it is definitely hostile to what is commonly called reason, and tends to be anti-scientific.

7.3. Currents of Thought in XIX Century and Non-Classical Philosophies

Another type of revolt was a rationalistic one. Intellectual life of the XIX century was more complex than that of any previous age. This was due to several causes. First the area concerned was larger than ever before; America and Russia made important contributions, and Europe

became more aware than formerly of Indian philosophies, both ancient and modern. Second, science, which had been chief source of novelty since the seventeenth century, made new conquests, especially in geology, biology and organic chemistry. Third, machine production profoundly altered the social structure, and gave men a new conception of their powers in relation to the physical environment. Fourth, a profound revolt, both philosophical and political, against traditional systems in thought, in politics and in economics gave rise to attacks upon many beliefs and institutions that had hitherto been regarded as unassailable.

The rationalistic revolt began with the French philosophers of the Revolution, passed on, somewhat softened, to the philosophical radicals in England, and then acquired a deeper form in Marx and Lenin.

So far, the philosophies that we have been considering have had an inspiration, which was traditional, literary, or political. But there were two other sources of philosophical opinion, namely science and machine production. The second of these began its theoretical influence with Marx, and has grown gradually more important ever since. The first has been important since the seventeenth century, but took new forms during the nineteenth century.

What Galileo and Newton were to the seventeenth century, Darwin was to the nineteenth. Darwin's theory had two parts. On the one hand, there was the Doctrine of Evolution, which maintained that the different forms of life had developed gradually from a common ancestry. The second part of Darwin's theory was the struggle for existence and the survival of the fittest. This part of the Darwin's theory has been much disputed, and is regarded by most biologists as subject to many important qualifications.

The prestige of biology caused men whose thinking was influenced by science to apply biological rather than mechanistic categories to the world. Everything was supposed to be evolving, and it was easy to imagine an immanent goal. In spite of Darwin, many men considered that evolution justified a belief in cosmic purpose. The conception of organism came to be thought the key to both scientific and philosophical explanations of natural laws, and the atomic thinking of the eighteenth century came to be regarded as out of date. This point of view has at last influenced even theoretical physics. In politics it leads naturally to

emphasis upon the community as opposed to the individual. This is in harmony with the growing power of the state; also with nationalism, which can appeal to the Darwin's doctrine of survival of the fittest applied, not to individuals, but to nations.

While biology has militated against a mechanistic view of the world, modern economic technique has had an opposite effect. Until about the end of the eighteenth century, scientific technique, as opposed to scientific doctrines, had no important effect upon opinion. It was only with the rise of industrialism that technique began to affect men's thought. And even then, for a long time, the effect was more or less indirect. Men who produce philosophical theories are, as a rule, brought into very little contact with machinery. The romantics noticed and hated the ugliness that industrialism was producing in places hitherto beautiful, and vulgarity (as they considered it) of those who had made money in "trade". The socialists welcomed industrialism, but wished to free industrial workers from subjection to the power of employers. They were influenced by industrialism in the problems that they considered, but not much in the ideas that they employed in the solution of their problems.

The most important effect of machine production on the imaginative picture of the world is an immense increase in the sense of human power. This is only an acceleration of a process, which began before the dawn of history, when men diminished their fear of wild animals by the invention of weapons and their fear of starvation by the invention of agriculture. But acceleration has been so great as to produce a radically new outlook in those who wield the powers that modern technique has created.

Though many still believe in human equality and theoretical democracy, the imagination of modern people is deeply affected by the pattern of social organizations suggested by the organization of industry in the nineteenth century, which is essentially undemocratic. On the one hand, there are captains of industry, and on the other the mass of workers. Ordinary citizens in democratic countries do not yet acknowledge this disruption of democracy from within. But it has been a preoccupation of most philosophers from Hegel onwards, and the sharp opposition, which they discovered between the interests of the many and those of the few, has found practical expression in Fascism.

Of the philosophers, Nietzsche was unashamedly on the side of the few, Marx whole heartedly on the side of the many.

To formulate any satisfactory modern ethics of human relationships it will be essential to recognize the necessary limitations of men's power over the non-human environment, and the desirable limitations of their power over each other.

The twentieth century has seen the persistence of the older religions and at the same time in the West the solidification of humanism as a worldview, very often through the efforts of philosophers such as Moore, Russell, Schlick and Habermas. But undoubtedly the major force in the twentieth century has been nationalism. This managed in Nazism to combine with racial theories, and in fascism, for instance in Italy, with certain "corporate motifs". Nationalism has retained its impetus because of the late emergence of so many peoples from the colonial era. The high degree of Personalism in existentialist thinking created ambiguities towards the State, and depressions, both psychological and economic, caused by World War I, halted for a while the successful progress of liberal and social democratic ideals. Perhaps because of its internal conflicts, and no doubt too because of the conservatism of higher education, which takes a long time adapting, especially in the humanities, European thought has been remarkably self-centered.

Of all that we have surveyed, it is difficult to resist the thought the XIX century have been the richest and most stimulating. But we see there too a divergence. Kant, John Stuart Mill and some other took humanity in the direction of individualism and human rights. But Hegel and Marx took us towards differing forms of collectivism.

Meanwhile in America we see the evolution of a technical philosophy, and we can perceive there rather more clearly than in Europe the shape of the struggles to adapt traditional religions to the modern world, and the presence of psychoanalysis as a vital movement too. It has been an area of great pioneering which has affected Europe and the wider world – forms of mass air transport, the universality of the automobile, supermarkets, personal computers as a norm, agribusiness: these and many other commonplaces of modern living have been developed there. All this undoubtedly influenced thinking. It was Feuerbach who pioneered non-classical philosophy of Western Europe,

he who inspired the main paradigms of the XX century such as Sociocentrism, Voluntarism and Psychoanalysis.

7.4. Variety of Doctrines in XIX–XX Centuries

Marxism

Marxism was occupied with developing the ideas contained in the German classical philosophy after Feuerbach. Their philosophical doctrine may to some extent be seen as the final stage of German classical philosophy.

Karl Marx (1818-1883), born at Trier in the Rhineland and an exile for much of his life in Britain, belonged to the circle of the left Hegelians. He early took up the view expressed in the slogan “Criticism of religion is the beginning of all criticism”. He thought this had been successfully achieved by Feuerbach, save that we can see the slogan also in economic and political terms. Marx was greatly influenced, of course, by Hegel’s dialectical view of history. The new ingredient he added to Feuerbach and Hegel was economic analysis. So he evolved a dialectical view of historical processes based upon materialism interpreted through economic theory. It was a highly potent synthesis. Marx’s doctrines were often worked out in cooperation with, and through the financial support of *Friedrich Engels* (1820-95), who spent much time in England working in the family firm in Manchester. Their first work together was *The Holy Family* (1845), which was an attack on current ideals. Their most famous joint work was the *Communist Manifesto* (1848). Marx’s “Economic and Philosophic Manuscripts of 1844” are important, and of course his most famous book is “*Das Capital*” (1867); the second and third volumes were brought out by Engels in 1885 and 1894). Various books were published after Marx’s death by Engels, notably his “*Dialectics of Nature*” (published posthumously in 1925). Mention should also be made of his “*Anti-Dühring*” (1878), directed against a German socialist writer.

Marx and Engels recognized that their conception of the dialectics came from Hegel. So it was not a question of their going back to some static form of materialism. For them, human beings were essentially active beings whose production changed nature and themselves. The key to understanding history was through consideration of the force of

production and their changes. Other aspects of life (cultural, social and so forth) were essentially secondary, though they could have important effects on the basic economic situation. At a given point the growth of the force of production might be inhibited by aspects of the economic and social order – this would involve a contradiction which was to resolve by a revolutionary situation in which a transition would be made to a higher level of activity (for instance, contradictions in the feudal order giving rise to a new bourgeois order, in turn leading to problems resolved by a socialist revolution and the emergence of the proletariat as the leading class). As an active being the human will alienated from his product by the capitalist system: the worker adds value to matter by his labor, but that surplus value is in effect taken by the capitalist, who thus of necessity exploits his workers. This sense of alienation is reinforced by the fact that it is in the interest of the capitalist to the increase as far as possible the exploitation of his workers, leading to a revolutionary situation.

Eventually a socialist system will be established, including the dictatorship of the proletariat. In due course this will be replaced by a classless society, and the State will wither away. The struggle henceforth will be against nature. This ideal picture of the future depicts so to speak a heaven upon earth. For Marx and Engels class warfare, and eventually supreme class peace, replaces the war of the States in Hegel's scheme. It is, that is to say, an inspiring worldview with strong practical implications.

It is worth adding a footnote on *V. Lenin* (1870-1924), who somewhat altered certain emphases in the system of Marxism. He was keen to defend materialism as in his "Materialism and Empirio-Criticism" (1909) against those who tried to incorporate phenomenalist notions from Marx. He held to copy theory of perception in which sensations mirror reality. In his work "Imperialism, the Highest Stage of Capitalism" (1916) he analyzed the world situation, and foresaw the uneven development of socialism because of the difference in stages of economic development in the world. It was of course Marxism-Leninism that came to be the official doctrine in Marxist countries.

Two other responses to Hegel can be regarded of wide interest none the less. *Arthur Schopenhauer* (1788-1860), son of a Danzig (now

Gdansk) merchant was for a time in his father's business, but studied there after at Gottingen, publishing his doctoral dissertation: *On the Fourfold Root of the Principle of Sufficient Reason* (1813). His biggest and most famous work was "The World as Will and Representation" (1819). He lectured briefly and unsuccessfully in Berlin, setting himself up as a rival to Hegel. In the last years of his life he became famous. Schopenhauer's notion of representation gears in with the Kantian distinction between phenomena and noumena. Basically we perceive the world in the guise of representations. He criticized Kant for suggesting, however, that things in themselves give rise to phenomena. On his principles he should not have done so. On the other hand, Schopenhauer pointed to the fact that in a way we do have direct experience of noumena, but in an unexpected way. We are embodied beings who experience our activity from within. So by an analogical leap Schopenhauer used this notion to interpret the world. Likewise the world, which lies "behind" phenomena, or rather the screen of representations, is Will. Schopenhauer saw that primordial drive behind outside things as brute and without defined purpose.

Given his basic model, Schopenhauer has some very shrewd things to say about the effective subordination of the understanding to the will; the fact that consciousness is just the surface of our minds; his anticipation of Freud in the notion that the will stops things from coming to the surface of our minds; his distrust of mechanistic models of the mind (and even of nature); his emphasis on the non-rational aspects of decision making; and so on. He was in many ways a highly modern figure. The escape from slavery to the will was Schopenhauer aesthetic contemplation. He had a notion of patterns or forms in the world in order to make it manageable. The roots of his system are explicable through his extension of and critique of Kant. He thought of himself as Kant's true heir, and indeed he is quite as plausible a reconstruction of Kant as any of the idealists. His solution to the problem of how to get at the noumena is of great interest and originality.

Very different was the angle from which *Soren Kierkegaard* (1813-55) came at the problems of philosophy. His highly personal style and his strong concern for a burning Christian faith were out of the mainstream of the philosophy of the period. He had a bitter view not only of Hegel, but also of the established Lutheran Church. He did not

think much of the spiritual life of an organization where pastors were civil servants. In 1838 he experienced a religious conversion, but three years later he called off his decision to enter the Church, and decided to devote himself to philosophy and spiritual writing. His writings were published under various pseudonyms as well as under his own name, a literary technique whose meaning is not altogether clear. His most important books are "Either- Or" and "Fear and Trembling" (1843), "The concept of Dread" and "Philosophical Fragments" (1844), "Concluding Unscientific Postscript"(1846) and "Sickness unto Death"(1849).

Kierkegaard had, like Hegel, his dialectics, but it was not of synthesis. There are stages on life's way which need to be transcended. The first stage is the aesthetic stage, of sensuousness, of emotion, of poetry. But the person plunged in this life comes to realize that his self is dispersed. He lives in the cellar of a building, which has at its culmination the spiritual life. The aesthetic person is hit by despair, and then comes "either-or". He must commit himself to rise above the aesthetic level to the next, the ethical. It involves heroism, and the ethical person thinks that he can achieve perfection, but does not reckon with sin. The consciousness of sin eventually induces a new sense of darkness, corresponding to the aesthetic person's despair. He can overcome this only by a new act of commitment- to faith. If the tragic hero sacrifices himself for the universal (like Socrates) the religious person stands as an individual before the Absolute. Truth here is subjectivity – faith is an objective uncertainty held fast in an appropriation - process of the most passionate inwardness. This also is real "existence". A man who sits in a cart letting the horse plod along without guidance exists, but the one who guides the horse and directs the cart really exists. It is this loaded and pregnant sense of existence that was later taken up by the so-called existentialist philosophers of the twentieth century: it was in that century that Kierkegaard saw system, and the system of Hegelianism, as the enemy. It pantheistically reduced the gulf between the individual and the Absolute. It washed away faith in a deluge of tepid reasoning. It did not make space in the world of the subjective passions of the individual.

Kierkegaard was taken up not just by existentialists but by Christian theologians in the twentieth century.

Philosophy of life

In the late XIX - the first quarter of the XX century philosophical thought that declared life as the basic subject of philosophy became popular in Europe. Various versions of this philosophical trend were worked up by W.Dilthey, O.Spengler, A.Bergson, Z.Freud, G.Zimmel and the founder of it was F.Nietzsche. "Philosophy of Life" marked the turning to man, his problems and concerns. If the main thesis of classical philosophy was - "truth above all", in the philosophy of life it was changed into " man above all."

Friedrich Nietzsche (1844-1900) was a Classical scholar at the universities of Bonn and Leipzig, but was appointed to the Chair of Philosophy at Basel before even finishing his doctorate. He was there close to Richard Wagner, with whom, however, he later broke. In 1879 he left his Chair and lived at Saint-Maria and elsewhere in Switzerland and Austria in search of good health. He developed madness towards the end of his life and was treated in clinics in Basel and Jena. His major works were "Human", "All-too-human" (1878-1879), "Thus Spoke Zarathustra" (1883-1885), "Beyond Good and Evil" (1886), "On the Genealogy of Morals" (1887), "The Twilight of the Idols" and "Ecce Homo" (1888). His book "The Antichrist" (1895) was part of a larger work he planned on the will to power, which he did not finish.

To some degree Nietzsche was indebted to Schopenhauer: his "will to power" is an adaptation of Schopenhauer's Will. But he was most eager to split between the phenomenal and the noumenal. Above all he wished to reject the idea of transcendent or the "other world". The will to power was not therefore a dark force living on the other side of the light of this world: it was rather an interpretation of the mode in which the universe manifests itself. Moreover, he thought that the development of philosophy in the nineteenth century had begun to show a most important thing, God is dead. If God is dead then the morality of God needs to be rejected too. He perceived two forms of ethics – the ethos of elite and liberated person (whom he called the superman or superior human being) and that of the masses. There is a master-morality and the slave-morality. The latter seeks as its criterion the conduciveness of virtues and rules to the preservation of the weak. The weak express fear and resentment at the strong and through Christian morality cut them to size. Because of belief in what lies beyond, Christianity comes to

disvalue this world and the body. What is needed is a transvaluation of values in which human powers are integrated together. The superior human being can go beyond good and evil without collapsing into decadence. The danger is that when God is dead, men will turn to active nihilism and precipitate wars and destruction on a hitherto unknown scale.

A subsidiary motif in Nietzsche's thinking is the idea of the eternal return or recurrence. The universe shuffles its pack again and again so those events will replicate themselves exactly over a long enough period. In this way the cosmos is completely closed in on itself. It seemed an idea, that haunted Nietzsche and gave him yet a kind of satisfaction.

Henri Bergson (1859-1941) bridges the world of the nineteenth century to the conquest of France by the Nazis. He was raised in Paris, and became a student and then later professor at the Ecole Normale. From 1900 to 1924 he taught at the College de France, and received the Nobel Prize for Literature in 1928. He was Jewish, though attracted by Catholicism. Among his books were "Time and Free Will" (1889), "Matter and Memory" (1896), "Laughter" (1900), "An Introduction to Metaphysics" (1903), "Creative Evolution" (1907), "The Two Sources of Morality and Religion" (1932) and "The Creative Mind" (1934). The last was a collection of essays.

Bergson was influenced by the need to put our understanding of ourselves and of nature in an evolutionary context. The world had had time to digest Darwin by the time he became a student. He saw consciousness as something continuous, not a series of discrete impressions in the style of British empiricism. As such, we are conscious of time as something dynamic and not as a series of discrete events. We are also aware of our own activity. So deterministic models of the human psyche are inappropriate and we are immediately and intuitively aware of our freedom in the process of coming to a decision. Bergson had interesting things to say about memory. He rejected central state materialism (identifying the brain and consciousness), and thought of it as a mechanism for simplifying consciousness and preventing all our memories from flooding back: a person who is active needs only a selection of what is available. As for evolution, he saw behind the real duration which we experience as *elan vital*, or living impulse, and he

projected this drive upon the whole process of evolution, seeing that too as being God's way of creating creators (he identified God with the living impulse). He appealed here to mystics whom he thought had an intuitive experience of the living force. The mystical spirit is typically hindered by the struggle of life, but its spread will be vital to the progress of the human race. He also made an interesting distinction between the closed and open societies. This had some influence later upon Popper. The closed society has dogmatic religion and a cohesive morality, the sort of thing indeed praised by the followers of Durkheim. The open society is richer, freer, more fluid and plural. It is full of freedom and spontaneity and expresses the mystical spirit. So the living impulse flowers there most manifestly.

Bergson had great influence in his time. He tried to put evolution at the center of his worldview, and had a great number of suggestive ideas related to time, memory, will, introspection and morality. But his work has since faded.

William Dilthey's career was an exclusively academic one, culminating in his teaching at the University of Berlin from 1882 till 1905. Although he was an empiricist, wishing to banish both the noumenon and the Divine Being, he was one with a difference, since he was much concerned with meanings and understanding the inner life of humans. He had a keen sense of the richness and variety of life, and was interested in much more than sensations and perceptions, but with the interpretations made consciously and unconsciously of the content of our experience. He was as much concerned with religion and the genesis and function of legal systems as he was with perceptual knowledge. He became a vital theorist of the human sciences. He was especially concerned therefore with the philosophy of history, since human cultures manifest themselves at both the macro and the micro level in historical processes. Not only is history vital in this way, but it displays an epistemological characteristic of importance: in understanding an era or an individual we need to enter into their point of view - to consider what was taken to be of importance, etc. He also recognized that the historian is limited by the horizons of his own time. The meaning of the past is suspended, as it were, between its own time and the present.

The notion of entering into a point of view is the most important here. Of course, doing history employs a lot of the general techniques of

the natural sciences. But in addition there is the method in which we understand some mental content. A major component of this is what may now be called empathy: to understand rage we need to have experienced it, and we bring that knowledge to bear in entering into another person's experience (we of course learn to read the behavioral signs of rage). In addition it is vital to place a person's experience, or the means of expression of it, into particular context. This in turn implies knowledge of the cultural systems in which actions and feelings are embedded.

Dilthey's animadversions on method in history and therefore throughout the human sciences had a vital influence.

“Psychoanalyses” of Sigmund Freud and Neo-Freudism

An example of psychosocial approach in psychology is the work of *Sigmund Freud* (1856-1939). Freud held that nothing we do is haphazard or coincidental; everything results from mental causes, most of which, we are unaware of. According to Freud the mind is not what is conscious or potentially conscious but also what is unconscious. This unconscious is a reservoir of human motivation comprised of instincts. In general most of what we think, believe and do is the result of unconscious urges, especially those, developed in the first five years of life in response to traumatic experiences.

A major psychic mechanism in Freudian theory is repression. Memories of events that were too powerful and traumatic are repressed - they are pushed down into the unconscious. This is not the same thing as forgetting - for the Freudian, we forget nothing. The memories are still there, and they are still active, but they influence our psychic state and our behaviors without our being aware of them. Thus, in later life, the events that occurred before we were five years old continue to influence us. Obviously the person who deals with other human beings as part of their life's work, should have a great degree of insight into her own motivations, otherwise she might find herself reacting to others in ways that are inappropriate and relate more to her own childhood experiences rather than to the facts of the case as they stand now. This, according to another powerful Freudian concept, is because we project our own wishes and needs on to others - we are never able to break completely free of our own “Family Romance” and see others as they are.

The family drama has left us with a three-storey mind. The ego or the “me” rides upon the unconscious, says Freud, as a rider strives to dominate an unruly horse. The horse itself is made up of all the unconscious and anarchic desires that the child has repressed - the “that” or the “id”. This dark beast can only be kept in check with great difficulty - and indeed, at night, when we are dreaming, it is unleashed to realize our most dangerous desires. The third part of the psyche is the “superego”: which is the fossilized moral injunctions of the parents - particularly the father - which subsist and which we often experience as our conscience. Mental illness occurs when the ego can no longer control either the id or the superego - in the one case, the mind is taken over by desire, and begins to act out its fantasies; in the other, the ego is paralyzed by the superego, and becomes incapable of seeking out the joys in life. A recent derivation of Freudian ideas, which has had a great deal of success in educational circles, is Transactional Analysis.

The Freudian vision is also suggestive in its picture of the psyche as a locus within which there is struggle, opposition, and hidden forces this is an advance on the rather bloodless model of man put forward by Enlightenment thinkers. The idea of the unconscious as a cunning and dangerous adversary is probably correct, although it is not likely that it works the way that Freud believed that it did.

Controversial ideas of psychoanalytic theory were the cause of criticism of Freud's worldview positions even on the part of his closest supporters and caused the development of new streams within psychoanalytic philosophy: notably "analytical psychology" of K.G. Jung, "individual psychology" of A. Adler, neo-Freudism of E. Fromm, K. Horn, G. Salliven and others.

One of the first apostates of Freud's psychoanalysis orthodox school was *Karl Gustav Jung* (1875-1961). He proposed a new methodological approach to the problem of interaction between conscious and unconscious and comprehension mechanisms "of the archetypes of the collective unconscious in individual development of a personality.

The most important feature of Jung's conception was to introduce the concept of "collective unconscious", which was the key to comprehension of personality development. Without denying the importance of studying the dynamics of unconscious processes philosopher looked at the contents of the unconscious in a new,

believing that fundamental error of Freud was to concern individual unconscious as a determining factor in personality's development. According to K. Jung, there is a deeper level of "collective unconscious" - the scope of "archetypes", which reflects the history of mankind development, a natural world image, encoded in the experience of ancestors. The scope of "collective unconscious" he considered not dead sediment but a living system of reactions, creative, intelligent principle which unites an individual with all of humanity with nature and cosmos, with "a great spiritual heritage", which is reborn in each individual brain structure. These mental forces are just "collective unconscious" that play a crucial role in motivating human actions, they are also a source of mythology, religion, art, culture, and through these forms of social consciousness they affect human society. So, applying the concept of "archetype" and "collective unconscious" K. Jung tried to free "unconscious" of his purely biological nature. This approach was more progressive than Freud's biological determinism to clarify the structure of personality and his or her transformation processes.

The concept of personality "individuation" is of particular interest in the theory of Karl Jung. "Individuation" is a higher level of man's spiritual development, the center of crossing conscious and unconscious components of the human psyche, the entire development and the expression of all natural elements, the result of which should be self identity. K. Jung philosophical conception of "individuation", as a special form of personality's evolution in the process of attaining "spiritual experience of mankind", has more progressive character than conceptual statements of Freud's metapsychology about the processes of man's individual adaptation in society.

The best known representative of neo-Freudism is *Erich Fromm* (1900-1980). Having analyzed critically Freud's biological determinism and "analytical psychology" of KG Jung the philosopher focused his efforts on creating a humanistic theory of "modes of being" of individuals, which reflected the idea of personality's integrity, which was rooted in the philosophy of classical humanism. Fromm's aim was a comprehensive study of historical and existential needs of individual which distinguish human existence from the existence of other living organisms. That person who owns the spontaneous creativity that seeks to love and creative work, capable of self-expression and self-

realization. This is an ideal of mature, integral personality, which is unattainable in a society where ideology of exploitation, market savings prevails. In E. Fromm's philosophy the main hope rests on the healing of society through man's healing. The pursuit of art helps man to overcome his own limitations and is one of the sources of love, art, religion and material production. This creative activity helps people achieve freedom and a sense of self-value.

So, in E. Fromm's practical philosophy fundamental needs are not only a driving force of human history, but also a goal, the essence of which is to establish in future a new harmony with nature, other people and himself based on the development and realization of human essence, his or her inner creativity.

Philosophical Anthropology

Philosophical Anthropology of the twentieth century began its development in Germany and is connected with the concept of human development of such prominent philosophers as Max Scheler, Helmut Plesner, Ernst Cassirer and others.

Among the precursors of philosophical anthropology Kant, L. Feuerbach, A. Schopenhauer and Nietzsche should be called. Freud's psychoanalysis, phenomenology of Husserl, the fundamental ontology of M. Heidegger made a significant influence on the philosophical anthropology.

Max Scheler (1874-1928) is considered one of the founders of philosophical anthropology of the twentieth century. In broad terms some researchers believe this thinker to initiate "reorientation" of philosophy towards anthropological thinking.

Max Scheler saw the main task of his theory in an integral and coherent doctrine of man that could bring together a variety of anthropological conceptions that existed in European culture: theological, philosophical and natural scientific.

The search for the essential definition of man leads Scheler to the question: what makes man really man? Answering this difficult question the philosopher finds a category that can reflect the specifics of human existence in the world. That category, said Scheler, is "spirit."

Spirituality, in Max Scheler's philosophy forms the center of man that determines personality. Only man can regard anything including

himself as a subject of cognition. The spiritual initial principle in man is a value-moral principle. In a series of his works the philosopher mentioned of the existence of absolute values in the life of the spirit, which enable human interaction in cultural space and time. Love as the highest manifestation of spirituality and humanity is always directed not to the value itself, but to the barrier of values - to personality. Love in the philosophy of Max Scheler is manifested as a desire, a constant tendency to value improvement, because it is the mother of soul and spirit themselves. The philosopher emphasized that love as the most important mode of life becomes the highest value when it becomes a dynamic factor in approaching to the "prototype of the One", who is all-loving and all-knowing God.

Thus, the analysis of philosophical anthropology shows that appeal to God as the highest spiritual values instance logically completed all anthropological quest of Max Scheler.

One of the followers of Max Scheler in Germany was *Helmuth Plesner* (1892-1985). In his main work "Steps of organic and man. Introduction to Philosophical Anthropology", G. Plesner, describing man came out of the idea that man is the end of the organic world evolution. So, having analyzed his interaction with the environment - one can understand human nature on analogy to any living organism.

The animal is limited with forms of instinctual behavior of its species. Man is able to operate his instincts, so it eccentric. Eccentricity of human existence for Plesner is an essential characteristic of man. In every moment of his life man is "another as for himself." His existence is outside the animal instinctive-rational behavior. For *Ernst Cassirer* (1874-1945) man is a "symbolic animal". "A symbol is the key to the human nature", he said. Evolution pushes people out of the natural world, physical world of bodies and ties, which the animal ancestors of man belonged entirely. People surround themselves with the world of culture - "a symbolic Universum". Unlike previous rationalists E. Cassirer did not define man "rational animal" any longer. For him, man is a "symbolic animal" in the literal sense.

Basic Trends of Existentialism

Existentialism is one of the major currents of philosophy in Western Europe at the turn of the twentieth century, which was the era of the loss

of traditional religious values and moral orientations, the era of human solitude in the flow of Being. Unlike philosophical anthropology, existentialism offered another paradigm of man. A fundamental feature of existentialism was understanding of man as a unique being. This paradigm was called the philosophy of human existence. Being of each individual is considered as absolute by existentialists. The central philosophical concept of this theory is existence as a specific human being, being on the verge; being in some boundary conditions, namely, despair, fear.

One must bear in mind another essential feature of existentialism – understanding of man beyond his rationalism in emotional self-experiences and empathy, which open the door to the true mysteries of human Ego.

Existentialism is usually divided into atheistic and religious forms. These directions interpret boundaries of human existence and the possibility of overcoming them in different ways. Religious existentialism is the result of Christian culture. So it may be called the Christian Existentialism. The best-known representatives of this direction are Karl Jaspers and Gabriel Marcel. Among the outstanding representatives of the atheistic Existentialism are Jean Paul Sartre and Albert Camus. What does atheistic existentialism stand for? Atheistic existentialism is based on the assertion that human essence is the deployment of human existence in this world. Transcendent nature of human nature is denied. Atheistic existentialism left man alone without ideas of God. Atheistic existentialism philosophy is a philosophy of quite lonely man. This is the philosophy of man who piled on the knowledge of the illusory promises of religion and like Sisyphus he took it up to the summit of his life.

Religious existentialism is based on the idea of creation of man by God. But God created man not completed and open to dialogue and development. God did not limit man with the frame of some ready-made essence, he should become himself through his existence. In contrast to the atheistic Existentialism, religious Existentialism believes that the essence of man is beyond the limits of earthly existence. It is Man's existence seeks to attain transcendence (God and one's own Eternity) through the inner, intimate break for it. This is what makes religious

existentialists claim the eternity of human existence that raises man above the absurdity of some certain situations of life.

The founder of German existential ontology was *Martin Heidegger* (1889-1976). He taught chiefly with an interlude at Marburg. In 1933 he became Rector of Freiburg and expressed his adherence to Nazism, which he never expressly repudiated. He had his own sort of cultural nationalism, thinking that philosophy could only be done in German (though once it could be done in Greek). Like Wittgenstein he was something of a guru. His phenomenology of the individual is, though obscure and full of neologisms, interesting. First he saw the individual as thrown into his world — not the cosmos but the world for him, where things are “to hand”, to be used and treated. He was a maker rather than primarily a thinker. The Cartesian picture of us being inside a cabin looking out with interest is not Heidegger’s. A person is a temporal being, reaching out beyond himself, but recognizing his finitude, for we are bounded by death. Dread of death and nothingness calls us towards authentic existence: only the individual in silence can come face to face with his nothingness and create destiny for himself. While Heidegger’s analysis, especially in his “Being and Time” (1927), saw the individual ineluctably made of time, it is not very much interested in history in the wider sense, though Heidegger looked on himself as in continuity with such a philosopher of history as Dilthey.

Jean-Paul Sartre (1905-1988) was born in Paris and studied there and later at Freiburg with Heidegger. He taught at high schools before World War II. After capture and release by the Germans he lived in Paris during the war and completed his major philosophical work “Being and Nothingness” (1944). He emerged as the leader of existentialism after the war, and with his novels, plays and philosophical writings became the most brilliant intellectual of his day. He tied in his existentialist ideas with Marxism, but with no great consistency.

While he accepted Heidegger’s time-bound view of the individual he added new qualities to the concept of authenticity. The human being is characterized by “being-for-itself”, while things have “being-in-itself”. So the individual is forced to think of himself as free, beyond the world of things into which he is projected, and beyond any definitions which may be imposed upon him by others (for instance, he might be thought by others to be essentially a waiter). Authenticity means not accepting

these external definitions or roles, but by the same taken decisions cannot be laid out in advance by criteria of rationality. Such stark choices as we authentically make, then, are non-rational. Sartre's existentialism is atheistic, but God's absence is positive.

The problem of the meaning of life, choice, freedom, responsibility is a central theme of existentialism Sartre. Freedom – is man's choice of himself, his project and responsibility for choices made. Man, according to Sartre is absolutely free. Recognizing determination of his actions by the nature, God or society – means to limit his freedom and the specifics of his existence, bring him to the state of things. In any situation there are choices; in any case, man may choose death, and this would be an expression of his freedom. But by choosing life, he should bear all responsibilities arising from this choice. Sartre was little interested in social and political freedoms. He put the main emphasis to existential freedom. At the existential level, he said, even the slave is free and no one is powerful to destroy the possibility of his choice.

Sartre's emphasis on freedom doubted moral values as social regulators of human relations. If a particular individual freedom is something quite positive as a manifestation of his existence, then all that limits its value becomes negative. To accept general moral norms means to bring a unique existence of an individual under the subjection of the universal law that is tantamount to loss his existence. Thus, the question arises: what values man should choose to remain Man?

Sartre declares that man himself is the source and purpose and the criterion of values. He creates values and chooses among them. In choosing moral values man relies neither on nature nor on God. He is doomed to act on his "fear" and "risk". Hence the anxiety and despair seized him. Man appears alone and abandoned in the world; anxiety and despair are his charge for freedom. "We are freedom which chooses - Sartre emphasizes - but we do not choose to be free, we are condemned to freedom" (Jean-Paul Sartre: "Existentialism is Humanism").

But such total freedom requires the same total responsibility. Being condemned to freedom, man carries the burden of the world on his shoulders .In Sartre work "Existentialism is humanism" there is a very original study of the real" existence" human character. Humanism here is that as man continually transcends and goes beyond the limits of himself (so-called phenomenon of intentional orientation), the human

subjectivity is an essential characteristic of man's being in the world. It reminds man that the meaning of the world passes through him and he is responsible for everything that happens around. So the problem is only that man ought to have a "clear conscience" while choosing. The choice should not be made on rational account or under pressure of circumstances, or pre-defined rules, but on recognition that each individual is the creator of human values and that his original ("ontological") freedom is the foundation of all values.

In analysing some of the existential and phenomenological motifs of French and German philosophy it is necessary to mention one important figure of *Karl Jaspers* (1883-1969). Apart from his noble way of standing up to the Nazis (he was saved from concentration camp by the arrival of American forces at the end of World War II), he is notable in his interest in world-wide worldviews.

He was critical to attempts to identify philosophy with science, and his justification for including sages among the philosophers lay in the fact that worldviews are ways of interpreting the signs of the Transcendent in the world around us, rather than to explain particularities of scientific theories of nature.

It should be noted that Karl Jaspers (like the whole philosophy of existentialism) gives an important place to such existential quality as *freedom*. It is the result of human awareness of uncertainty of his position in the world and the need to solve the very problem of existence on his own. Freedom, in his opinion, is a direct result of human finiteness and the origin of our actions and realization of the whole being. Thus, freedom in the philosophy of Karl Jaspers conceptually does not exist as a self-goal. It can not be owned, it is shown when man striving to realize himself makes his choice.

Jaspers represents his *communication conception* as existential that can express itself only through communication.

Modern Spiritual crisis Jaspers connected with the collapse of traditional values, with the decline of religious faith in particular. Therefore, he suggested his version of faith instead of religion and its ideological replacements - a philosophical belief turned to human soul and to the conditions of his true self-being. Philosophical faith is the faith into human possibilities, freedom breathes within it.

Positivism: essence and historical forms

The work of Nietzsche, the coming of Sigmund Freud, the expansion of socialist thinking, evolutionary theory and the rapid development of European nationalism all took the mood of thinking away from the rational ideals of the Enlightenment. But on the other hand the Victorian age saw the heyday of liberalism, which took up some parts of the earlier concerns, such as the rights of man. The explosive impact of the new discoveries of irrationality in the very fabric of the human psyche had greater effect between the two World Wars than they did before 1914. Meanwhile, though, a large change had been effected as a result of post-Enlightenment social and political changes. This was the increasing concentration of philosophy upon the universities. Increasingly philosophers were university professors, and the art became more and more professionalized. Knowledge in the nineteenth century was getting to be much more specialized. The scope for such wide-ranging thinkers as Descartes or Leibniz was lessening. The tendency was, too, for sub-branches of philosophy to get hived off - into political science, psychology, sociology, and so forth.

There were some discoveries likely to make traditional philosophers pause. Notably, there was the work of *Nikolai Lobachevski* (1793—1856) and *Georg Friedrich Bernhard Riemann* (1826—1866) in creating non-Euclidean geometry, which was bound to affect the whole post-Kantian tradition. There were new developments in logic.

There were other remarkable advances in logic, which assisted in the emergence of technical ways of doing philosophy, especially after World War II, and which helped along the process of professionalization in philosophy.

After the eighteenth-century's critical work in the Encyclopedia the nineteenth century could make a new one which would prepare the new industrial and scientific system, prepared the way for the systematic Positivism of *August Comte* (1798—1857). He studied science in Paris, and became secretary to Saint-Simon, though the two men quarreled after seven years. Comte lived somewhat marginally thereafter, tutoring and lecturing. His lectures on Positivism were published as a "Course of Positive Philosophy" (1830-42). Various other works followed, including his "Positivist Catechism" (1852). In

effect he was founding his own religion of humanity, which he outlined in his “Discourse on Positivism as a Whole” (1848).

One of his most influential ideas was his theory of three stages of human development. This he applied both to human history and to individual growth (less plausibly). The first stage is the theological - beginning with a rather vague endowment of material beings and forces with wills and feelings somewhat analogous to human ones. There are three sub-stages: animism (or fetishism), polytheism (when the gods are more personalized) and theism or monotheism. The next stage Comte described as the metaphysical, when gods and Gods are transformed into abstractions: an inclusive Nature is postulated, along with such forces as ether or gravitation. The third stage is the positive one. Henceforth people give up the search for the real, and confine themselves to phenomena and descriptive laws, enabling prediction. Comte coordinated these stages to forms of society — the first involves the imposition of order by the warrior class and issues in militaristic authoritarianism. Next we have a critique of the preceding era, and the evolution of the idea of the rule of law. Finally, in the positive period there is the growth of a scientific and industrial society, dominated by scientific elite. This period also needs the development of a new study, namely sociology. Both nature and society will be under human control. Comte divided the new science into two branches, namely social static, to do with the structure of society at a given time, and social dynamics, which deals with the evolution and progress of society. He thought that the age of science and industry would naturally tend to peace and love, since these are unifying ideas. To reinforce this he proposed a positivist religion, to worship the Great Being - now that God but Humanity itself. (This attracted fierce criticism from John Stuart Mill.)

The second wave of positivism was that of *Machism* of scientifically oriented German philosophers *E.Mach (1838-1916)* and *R.Avenarius (1843-1896)*, who wished just not to find a scientific base for philosophy but to find a means of banishing metaphysics, or what they considered to be metaphysics. In comparison with the first stage they aimed to work out the theory of knowledge. In fact they came back to traditions of gnosiology of subjective idealism presented by D.Hume and G.Berkley. One of the central concepts of Machism is "experience" which, according to Mach, is a collection of original sensitive data,

"elements", ostensibly neutral in relation to physical and mental. The philosopher argued that the concept of physics, no matter how abstract they are, can always be traced to the sensory elements of which they are built. E. Mach actually brought philosophy to the methodology of scientific knowledge. He considered that knowledge to be a process of progressive adaptation to the environment. He believed that the basis of scientific knowledge is not facts but sensations.

The third step of Positivism named *Logical Positivism and Linguistic Philosophy* was attempted at the beginning of the 20 century by a group of philosophers rallied round *M. Schlick*. It included such scientists as *R. Carnap, Fr. Waismann, L. Wittgenstein and B. Russell*.

Their chief move was to formulate a criterion of meaning, namely the verifiability principle, often called the verification principle, which stated that the meaning of a sentence lies in its method of verification. That verification was usually thought of in terms of sense-data reports. It follows that any statement which cannot be verified by sense-data is meaningless. The Logical Positivists believed that this would dispose of all metaphysics, including God. Some, such as Carnap, built up impressive edifices out of the bricks of sentences about sense-data.

But Positivism, so brashly anti-metaphysical, broke down. For one thing, what was the status of the verification principle itself? Merely a stipulative definition that tells us how it is best to use "meaning"? In that case, other paths can be taken. How, too, can universal claims ever be verified? You cannot count all electrons. Or should we take it in a weak form as proposed by neopositivists sense-data are relevant to the truth of meaningful utterances but need not be able to prove or establish them? But God could creep back here on the weak criterion. Then again, sense-data takes us back to Hume and Berkeley. How to break out of phenomenalism, which looks suspiciously like idealism? Positivists looked as if they had walked in from the eighteenth century.

Bertrand Russell (1872-1970) was a much larger and more adventurous figure. Not only did he do remarkable work in mathematics, but published on a huge range of philosophical topics, from Leibniz to pacifism, and from logic to marriage. His most important books are "Principia Mathematica", with A.N. Whitehead (1910-13), "The Analysis of Mind" (1910), "Our Knowledge of the External World" (1914), "An Inquiry into Meaning and Truth" (1940)

and his “Collected Papers”, in 7 volumes (1983-84), edited by Kenneth Blackwell and others. He was educated at Cambridge and in Berlin, and spent most of his career teaching in Cambridge. But he was in prison for pacifism in World War I, and taught in the US during part of World War II. The latter part of his life he devoted to anti-nuclear campaigning. He shared the Nobel Prize for literature in 1950 with William Faulkner.

Various views of Russell came to have very wide influence. One was his and Whitehead’s derivation of mathematics from pure logic. Another was his theory of types, in which he tried to avoid logical paradoxes, and his theory of descriptions. The paradoxes seemed to wreck the basis of mathematics.

In metaphysics Russell, partly under the influence of Wittgenstein, adopted a form of what was called “logical atomism”. He tried to build the world and scientific knowledge out of elementary propositions describing simple sense-data. This was the reappearance of Hume in modern guise, and did not work either. Simple particulars were built into molecular propositions by logical connectives, such as “and” and “or”. All this connected up with another doctrine, later fashionable, those truths are either analytic (tautologies) or synthetic (contingent propositions).

Ludwig Wittgenstein (1889-1951) came from a well-known Vienna family. He studied natural sciences in Linz, and engineering at Manchester. From there in 1912 he moved to Cambridge to work with Russell. He served in the Austrian army in World War I, and afterwards became a primary teacher in Austria. He taught in Cambridge from 1930, and took up hospital portering during the war. In 1939 he had succeeded to Moore’s Chair, and he resumed teaching after the war till 1947. He lived in Ireland for a time and returned to Cambridge, where he died. The only book published during his life was the “*Tractatus Logico Philosophicus*” (1922). “*The Philosophical Investigations*” (1953) is the most important of the many manuscripts published after his death. The latter work was in effect a critique of the *Tractatus*.

He made an attempt to create a structure of propositions on the assumption that every proposition can be analyzed into simple propositions (they are bound together by logical connectives). Every proposition, whether simple or complex, pictures reality. He considered that there must be elementary propositions which show their sense

immediately. Apart from tautologies (and mathematical equations), all propositions are only contingently or accidentally true. There can then be no necessity outside of logic and mathematics.

From 1929 onwards he underwent conversion to a different point of view. His later view was that language is already all right and does not need explication in the ideal or logical way he tried in the *Tractatus*. The logical atomism of the latter was replaced by a more empirical ranging through forms of language. He took up a pluralist position language games. He came to a much more elaborate view than Moore's, but one which was.

Philosophy results from diseases of language, and can be cured by going back through language to see where the mistakes giving rise unnecessarily to philosophical problems have been made. Philosophy became a kind of therapy turned in upon itself.

All this gave impetus to ordinary language philosophy.

Wittgenstein's great influence was in part due to his guru-like effect on his circle of disciples. The mystique of his apothegms and of secret manuscripts had a curious influence upon philosophy, which at the same time was heir to Enlightenment motifs of the appeal to reason and the rejection of revealed authority. But linguistic philosophy, as it emerged out of an amalgam of commonsense philosophy, empiricism, analytic philosophy and the later Wittgenstein had some strong contributions to make in the elucidation of different areas of language and life, from ethics and religion to the philosophy of science. Its consequences became more pluralistic, moving away from the attempt to impose a strait-jacket, as in the days of the Vienna Circle.

The latest step of positivism is *critical rationalism*.

Karl Popper (1902-1997) has proved to be perhaps the most fertile and original of the philosophers of this ambience. He used the notion of falsification or refutability to characterize scientific hypotheses: the best stick their necks out, challenging the evidence, so to speak, to rebut them. He did not have much use for a criterion of meaning, however, and thus for two reasons distrusted the verifiability principle. His wide range of writings had much to say about society and politics.

Critical rationalism takes science as an integrative system of knowledge which has been constantly in the process of development and can not be divided into separate statements or stages. Apart from its

contribution in logic itself it is notable for certain philosophical positions. For one thing it attacked the analytic-synthetic distinction which underpinned so much in usual formulation of logical positivism. For another thing it made a revisionary view of the subject matter of philosophy in any case the sharp distinction between philosophy had become highly preoccupied with the nature of science and had often come to use logic as its key to the analysis of problems.

Under the influence of Karl Popper in 1970-s of the twentieth century. Post-positivism flow evolved. *Post-positivism* became a new stage in the development of philosophy of science. Its main representatives were T. Kuhn, I. Lakatos S. Tulmin, W. Sellars and others. The problems of falsification of credibility of scientific theories, rationality, understanding and sociology of knowledge are characteristic of Post-positivism. Almost all representatives of Post-positivism had a significant impact on justification of the essence of scientific theory. Unlike traditional positivism, which was focused on the gnosiological problem of facts and theories coincidence, they drew attention to study the role of social factors in the development of science. In 1963 T. Kuhn published "The Structure of Scientific Revolutions" "to characterize the historical development of science and to introduce the concept of "normal science" "paradigm", "scientific revolution", "scientific community" and others. British philosopher I. Lakatos developed a universal conception of science based on the idea of competing research programs.

Phenomenology

Much of Western philosophy since Descartes has started from inwardness. Here was perhaps a movement towards being realistic about introspection. *Edmund Husserl* (1859—1938) tried to purify introspection in order to create a phenomenological method in which the philosopher would only look at what is presented to consciousness. For instance, in examining time we suspend our judgment or, as he said, practice *epoche* concerning theories of time, but look at time as it presents itself to consciousness. On the whole his successors as phenomenologists did not practice *epoche* very thoroughly, but rather presented views of the nature of consciousness from within the framework of a philosophical theory (particularly Sartre and Heidegger,

whose “phenomenology” appears within the ambit of existentialist views). But Husserl’s general point about *epoche* is very important in the social sciences — it is necessary for us to suspend our own values in trying to see what values and perceptions animate others, whether groups or individuals. This links up with the ideas of Wilhelm Dilthey in his advocacy of understanding distinction between social and physical sciences. But for the existentialist tradition, phenomenology involved novel analyses of the self.

Religious philosophy of the XX century

Remarkable development in religion aroused some interest. The post-Hegelian period became a fertile one in the self-critical examination of Christianity, through the use of historical methods on the texts and through attempts to reconcile traditional religion and modern science. Evolutionary theory and psychoanalysis called in question uncritical views of the biblical message. Liberal Protestantism emerged as a viable movement; Catholicism, however, resisted modernism

Meanwhile the non-Western world, especially Asian religions and philosophies, was percolating into Western consciousness.

The modern western religious philosophy has many directions and conceptions for comprehending human being. It has gained development in different ways - depending on the characteristics of the different direction of the Christian religion (Catholic, Orthodox, Protestant religious philosophy), Jewish, Islamic, and so on. It reflected the nature and the way of thinking – either more mystical (close to Theology) or more rational (convergent to science).

The most typical in this respect is Neo-Thomism direction - a modern version of the Thomas Aquinas (XIII century) teaching. In his time Thomas Aquinas set the goal to unite religion and science, to reconcile faith and reason. Neo-Thomism combines the ideas of medieval Thomism with philosophy of Kant, Hegel, Husserl and Heidegger. The leading representatives of the stream are J. Mariten J., E. Zhilson, J. Bohensky. They do not deny the scientific knowledge about nature and society, their reality, but insist on their dependence on God. Human mind learns the ideas laid in the world by God. Thus, religious philosophy develops investigations of Theism, the existence of God, his nature and his relation to the world and man.

The most famous representatives of Neo-Thomism are: *E. Zhylyson* (1884-1978) *J. Mariten* (1882-1973) in France and *K. Runner* (1904-1984) - in Germany. They refused "rational" proofs and carried an emphasis on existential and anthropological reasons for faith in God in the sense that this belief, the idea of God as an absolute being, intelligent and moral original, expresses a fundamental human need and purpose, gives man a correct orientation for solving his everyday problems, provides humanistic dimension of modern science and technology and social progress.

The specific feature of Neo-Thomism and religious philosophy as a whole is engagement of society, science and human existence problems into these doctrines.

Christian evolutionism of *Teyard Pierre de Chardin* (1881-1955) is one of the leading trends of religious philosophy in the twentieth century. In his work "The Phenomenon of Man" the prominent theologian, philosopher, paleontologist and anthropologist represents the conception of cosmic origin of man, and proclaims inevitability of man and mankind evolution toward God, resulting in personalist conversion of being in the world. Space, in his opinion, is in the process of evolution; a natural transition from "proto-being" to life takes place; there is man who becomes the center of further evolution and unity of people

In summary, we note that the main direction of the evolution of modern religious philosophy evolution is its "anthropologism", i.e. setting forth the problem of man in the world, underlining the humanistic meaning of religion which is believed to be able to be fruitful in solving the problems of spiritual, moral and social life.

Communicative philosophy

In the early XX century the most famous representative of this school was religious philosopher *M. Buber* (1878-1965). He is considered the founder of "dialogical personalism" that combined of Existentialism, philosophical anthropology, classical personalism and dialectical theology. Buber's concept of "dialogical principle" was fundamentally defined in the work "Me and You" (1923). In analyzing interpersonal relationships the philosopher, tried to comprehend duality

of the human "Ego", alienation of the individual from the social and natural world and existential guilt of the individual..

M. Buber distinguished between two basic worlds dependently on individual's attitude to the environment. The first world is based on the "Ego-Non-Ego" relation. There man perceives other people and things around him as impersonal objects. The second world is based on the "Ego- another Ego" relation and builds up non-alienated, spiritual relationships between human beings and their environment. With the allocation of these worlds Buber tries to reveal the specifics of human life.

The world of human relations, according to the philosopher, consists of three spheres of life: 1) physical (Cosmos), which shows the relationship between man and nature, 2) mental (Eros), indicating a connection with others, and 3) poetic (Logos), which provides man's relation with spiritual essences. All spheres of human life in their integrity form being, comprising man's existence, a dialogue between people, a dialogue between individual and the world and between individual and God.

The task of philosophy M. Buber saw the task of philosophy in refuting illusions, in revealing man's own attitude to himself, to other people and to God; in changing lifestyles through identification of the dialogic nature of human existence; in eliminating possible obstacles in generous relations between people.

Jurgen Habermas'(b.1929) theory of communication devoted to deep interpretation of communication features of modern man is a philosophical conception aimed at reciprocal understanding. In the work "The Philosophical Discourse of Modernity" he exposed that philosophy of practice replaced self-consciousness for productive work. The main decisive moments in the achievement of communicative agreement for Habermas are: a) community of mutual understanding conditioned by the connection to the same knowledge (eins wissen); b) mutual trust to declared intentions; c) correspondence of intentions to the general norms.

The most valuable and relevant in contemporary globalization is Habermas' statement of dangerous transformation of interpersonal communication to an object or product of management and manipulation by ideas and behavior of people through the mass media.

In fact, Y. Habermas emphasizes, just when public communication structure is in the power of the mass media is absorbed by them, this leads to the formation of fragmented and non-critical everyday consciousness; the dominance of "distorted communication" which is the core of human alienation. The alienation that characterizes the distorted communications, said Y. Habermas, is not limited to certain areas of human existence, it becomes fundamental. This is the most radical forms of alienation because it has an area where communication is felt.

Another authoritative researcher of communicative theory *K-O.Apel* (b.1922) believes that the determining principle under which people can integrate into a "communicative community" is responsibility. "Ethics of responsibility" suggested by Apel is based on the statement of responsibility as a dialogue principle that comes from the fact that people live in the world next to one another and one for another. Great expectations in this regard rely on the new "macroethics" based on self-responsibility.

K-O. Apel like Habermas regards that perfect communication, perfect discourse is that in which everyone who knows how to speak and how to act may participate. Each person can doubt some specific provisions, and no one should be forced.

The incentive that induces Y. Habermas and K.-O.Apel to change paradigm is realization that idealism of "philosophy of consciousness" inherent to Modernity needs to be overcome with a new social and philosophical theory, namely the philosophy of "communicative action". According to Y. Habermas, modern self-consciousness of human civilization must go beyond the horizon of idealistic "philosophy of consciousness" and instead of individual subject of cognition which is opposed to an independent object to be known, to put a collective entity (community) able to make the object of his reflection whatever it believes worth investigating.

Habermas' philosophical conception is directed towards revision of the whole culture of Modernity on the foundations of communicative interaction without worshiping tradition or exaggerating the role of reason. The philosophy of "communicative action" is proposed today as the highest authority, which guarantees a unity and mutual understanding in a democratic discourse. Communicative interaction

itself is proclaimed as "home of intersubjectivity" or, in the words of J. Habermas, "living world" of man.

Y. Habermas sees the correct way out of the crisis situation in philosophy, in Freud's cultural research that deals with the problem of communication. In these studies the author of "communicative action" sees the cornerstone of a new doctrine – metapsychology ("metahermeneutics"), which will allow social scientists to understand hidden diseases of the social system in general.

Philosophical conceptions of M. Buber, E. Fromm, K.-O. Apel and J. Habermas are based on the principles of dialogic communication, personal responsibility of an individual and the achievement of communicative convention deserve special attention in globalization and integration epoch. In these projects the philosophers try to justify the new foundation of solidarity of people as mandatory conditions of their moral and spiritual life and to find mechanisms to resolve conflicts through human reasoning and true undistorted communication rather than by force.

To summarize all the variety of modern philosophical trends one can see that reality issues have been an abiding concern of philosophers. Such problems fall in the realm of metaphysics. We discussed a number of metaphysical views, including materialism, idealism, pragmatism, phenomenology, existentialism, and linguistic analysis. We suggested that different thinkers sometimes share certain views. However, fundamental differences separate the views sketched.

Despite the diversity of metaphysical views, many metaphysicians agree on some important issues. These points of agreement suggest insights into the self.

First, some metaphysicians agree that something exists outside the individual self. Even the subjective idealism of Berkeley does not deny the physical world, only its independence from mind. Despite Sartre's stress on self and Husserl's emphasis on consciousness, these thinkers recognize the distinction between things that lack consciousness, such as chairs, trees, and books, and those that do not, such as humans. We should quickly add, however, that many phenomenologists deplore such a dichotomy. Nonetheless, although the self may be insular, in that it is bound by the sea of its experiences, there are other human "islands", all joined by the similarity of their conditions and circumstances.

Second, some metaphysicians accept the senses and reason as primary sources of knowledge, as the tools by which the self comes to know things. True, some metaphysicians give reason a primacy that others do not; others emphasize the importance of experience. But these are differences of degree, not of substance. Many agree that by using both reason and senses, we are most likely to know ourselves and our world. At the same time, some pragmatists, existentialists, phenomenologists, and even analysts would not agree, arguing that senses and reason are products of particular conceptual frames, such as empiricism or rationalism.

Finally, various metaphysicians agree that there is an order or meaning in things that the senses and reason can discover. True, materialism may hold that the order is strictly mechanistic; idealism, that it is spiritual or even supernatural; existentialism and phenomenology, that it is being or the purpose that each of us imposes on experience; and analytical philosophy, that it is the symbolic form in which we express things. But some members within each school hold that there is some order. Most important, each of us is part of that order, whatever its nature. To know the self is at least partially to know that order and how we fit into it.

At the same time, there are fundamental differences among these metaphysical outlooks that reflect and reinforce different views of human nature and of self. For the materialist, we are part of the matter that composes the universe and are subject to the same laws. As a result, the self is the product of its experiences, the sum total of everything that has ever happened to it. There is little point in speaking of individual responsibility or personal will, for we cannot help doing what we do. When we speak of mind, we really mean brain; when we refer to mental states, we are really talking about brain states. The purpose of any life is to understand how the parts of the universe, including the self, fit together and work. With such knowledge we can control our environment to some degree and perhaps improve the human condition.

Many linguistic analysts would add that the individual who tries to find personal meaning in religion, art, or politics or in seeking what is morally good wastes time on basically meaningless pursuits. We are most likely to understand ourselves and the world by clarifying the linguistic symbols we use to speak about these things.

For many idealists, in contrast, the individual is part of cosmic mind, spirit, idea, or perhaps life force. In this sense, individuals are alike. But each finds a self-identity in personal understanding. Only the individual can be aware of his or her own experiences. In the last analysis, it is this personal awareness, these ideas that make each of us unique. The purpose of each life is to understand the order at work in the universe. This order is not matter but pure idea; for some it is a divine dimension, God. In understanding this cosmic order or plan, we understand our position in it and thus the self. The pragmatist views the self as neither primarily matter nor primarily idea. Since pragmatists avoid absolutes, they choose to see the self as consisting of many dimensions, including material and ideal. The self is a complex entity consisting of experiences, which include thoughts, feelings, sensations, concepts, attitudes, and goals. Although we are tremendously influenced by environment, we can and do play a formative role in determining the nature of our experiences. Using intelligence and reason, the individual can exercise control over nature. But we shall not find personal meaning and purpose in the cosmos, because it possesses none. For personal meaning we must turn to the consequences of our actions, judging them according to the results they produce.

Existentialism shares pragmatism's skepticism of absolutistic doctrines. But more than any of the other outlooks, it stresses personal freedom. The self is essentially something in the making that is not finished until the individual dies. The self is whatever we choose to make it. We are ultimately free to think, choose, and act however we wish. Such freedom without guidelines is frightening, often leading to uncertainty, anxiety, and despair. But this, say the existentialists, is the human condition. For many phenomenologists, what we are is that we are. The fundamental self is not its characteristics, properties, or the other objective qualities, but being. The self is not our idea of what we are but the immediate concrete feeling of ourselves. We move furthest from knowledge of the self when we separate self from the rest of reality, as we do when we view it as some object to be studied, quantified, and known. We are closest to the self when we strip from consciousness the experiences that occupy it. Then we realize that the self is what precedes its experiences – that is, pure being. Buddhist thinking generally agrees.

So, although members of different metaphysical schools share some beliefs, they vary in their approach to the issue of self. This variation may leave us affirming or denying the self, and viewing it as essentially rational, divine, mechanical, existential, or nonexistent. These views have dramatically different impacts on the self and its place in the world.

Basic categories and concepts:

Irrationalism is a philosophical position considered something non-rational (will, instinct) as the base of the world; the source of cognition is intuition, sensations.

Philosophy of life is a trend in non-classical philosophy insisting on life (in biological and psychical forms) to be the subject of philosophy.

Voluntarism is a philosophical position that declares will as the basis of the world and opposes it to reason.

Philosophical Anthropology is a philosophical trend referred to the early XX century that represents a synthesis of philosophical, theological and scientific approaches to cognition of man.

Existentialism is a subjectivist theory which regards initial meanings of the essential (temporality, another man or a thing) are derived from the existence (existentia) of man. the investigation and interpretation of human behavior, speech, institutions, etc., as essentially intentional.

Phenomenology is a philosophical method and doctrine based on a priori investigation of the essences or meanings common to the thought of different minds.

Positivism is a philosophical trend insisting that experience is a single source of true knowledge and refutes any cognitive value of philosophical knowledge.

Communication is the most universal term indicating human intercourse in the world. In Modern philosophy it is mostly used to show the constructive intercourse of personalities, social stratus, nations and ethnoses developed on the basis of mutual tolerance and understanding.

Questions and Tasks for Self-Control

1. What were the historical grounds for the development of non-classical philosophy in Western Europe?
2. What is the essence of materialistic representation of history?
3. Explain the term “irrationalism”.
4. What are the peculiarities of the “Philosophy of life” trend?
5. Comment on the essence of Psychoanalyses doctrine.
6. Give your regards to the theory of Existentialism. Point out basic characteristic features of Existentialism.
7. What are the stages in the development of Positivism?
8. Comment on the main problems discussed in Western European philosophical thought of the XIX–XX centuries.

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Unit 8

FORMATION AND DEVELOPMENT OF PHILOSOPHICAL THOUGHT IN UKRAINE

The aim of the theme is: to learn the development of Ukrainian philosophical thought as an integral national philosophy and an inseparable part of Ukrainian culture in the progressive flow of European spirituality and culture.

Key words of the theme are: Ukrainian Baroque, cordocentrism, “congenial work”, noosphere.

8.1. Ukrainian Philosophical Culture and Its Specificity

The specific character of Ukrainian philosophizing is closely linked with the national culture and national world vision and refers to the beginning of its history. It is there the basic sense matrix of the future national culture was laid and a peculiar character of the solar symbolic set an algorithm and focus of the world vision through the formation of moral standards, ways of magic effects upon the environment, syncretism of thinking and the development of the language. Later, of course, every historical era brought its own amendments.

In Ukraine philosophy developed as an integral part of historical consciousness of Ukrainian people and reflected the processes that occurred in their social life. Philosophy as a special form of self-awareness of national culture in Ukraine existed in close correlation with social, political, scientific, artistic and religious thought. Basic features of the national world vision became a logical criterion of philosophical outlook, towering gradually to the rank of general and ultimate, universal in Ukrainian "philosophy of the heart."

It based itself on the feature that neither the facts of consciousness, nor logic reasoning are determined as dominating in the mental life of man, but mental experience, which is based on the phenomena of the unconscious sphere, “heart”, “abyss” and defines the surface of our mind, i.e. intellect, common sense (Skovoroda, Gogol’, Yurkevych, Kulish). So, it defines the predestination of a human being as a “small world”, “microcosm”, because everything is hidden in the heart, as in the source of mental life, or in an “abyss”, since “microcosm” is the

analogue of the big world, “macrocosm” (Stavrovetskyi, Skovoroda, Gogol, Yurkevych).

To characterize Ukrainian philosophical culture certain difficulties arise, since Ukrainian spiritual life was not always distinctly and clearly defined as was particularly Ukrainian cultural life. The degree of political dependence, as well as the level of national consciousness, in particular national consciousness of the intelligentsia, that is to say the most important preconditions of cultural development, also changed. Ukrainian history was for a certain period of time shrunk to the level of “regional history” (Russian, partially Polish). As a result, a significant number of prominent representatives of Ukrainian thought worked outside Ukraine, and, vice versa, the representatives of other countries took an active part in the cultural life of Ukraine.

Even the language, which can often be the criterion of ascription of a personality to this or that culture, even in this case it cannot be taken as such – for instance, because almost none of the Ukrainian thinkers wrote in the Ukrainian language. Nevertheless, national peculiarities show up in their way of thinking, as it always happens, “spontaneously”. All this makes the boundaries of analysis of the history of Ukrainian philosophical thought very “vague”. On the one hand, apparently, we exclude those from this history, who wrote in other languages, or worked abroad – at least for reason, that the features of national character emerge in the thought and beyond the conscious will of the thinker. On the other hand, it was quite normal when German, Polish and Russian professors lived and worked in Ukraine. Naturally, without the analysis of the creations of these foreign representatives, which influenced Ukraine, the picture of cultural life in Ukraine would be incomplete.

The development of Ukrainian philosophy may be divided into four main periods, which were defined with originality of Ukrainian philosophy.

The first period covered the time of Kyiv Rus (XI-XIV cc.). The character of philosophical thought in the X-XIII centuries was conditioned by the specificity of socio-economic development in Kyiv Rus.

Those new conditions evinced the necessity of a new religion. At first, the attempt was made to create the so called “own” religion, using

the traditional conceptions of Eastern Slavs. After having failed, they searched for a religion, which would allow Rus to enter the groundwork of European culture. This attempt, as we know, resulted with the christening of Kyiv Rus. It is natural that Christianity became the predominant religion.

With the foundation of Christianity, the ancient Rus culture got a chance to become acquainted with the heritage of the world philosophical thought of the past. Kyiv scribes knew works of Joann Damascene, Pythagoras, Democritus, Diogenes, Plato, Aristotle and other thinkers. The Bible, works of the Holy Scriptures and "Church Fathers" took a significant place in shaping philosophical ideas. Christian philosophy was the first to excite an interest in philosophical thought in Rus.

A characteristic feature of philosophical thought of Kyiv Rus was "Sofia" understanding of philosophical knowledge, where Sophia is thought as personal-pluralistic knowledge. In ancient philosophy worldview orientation aimed at spiritual world. Man was not thought only as a part of cosmos and nature, but he recognized himself the master of nature, its "crown".

The second period (XVI – XVIII centuries.) was associated with the time of the Cossacks. A new, early modern stage, a key feature of which was openness of most philosophical thought of the time for the influence of West European Renaissance, Reformation and Counterreformation philosophy began. Ostrog Academy played an important role in the rise of spiritual culture and in particular philosophy in late XVI – early XVII century. Philosophical problems concerned were primarily God and the world, God and man.

The period of Kyiv Mohyla Academy foundation (1632) coincided with the establishment of Baroque in Ukraine. It caused a shift of Ukrainian philosophy toward the West. Within the frame of baroque scholasticism in the XVII century there was a synthesis of the achievements of Western philosophy with the spiritual heritage of Prince Ages. According to the characteristic of ancient Ukrainian culture of thinking, philosophy was understood as wisdom and the means to attain that wisdom was religious and mystical experience.

The third period covers the XIX - the first third of the XX century and is characterized by the influence of romanticism culture and the

interaction of romantic and Enlightenment philosophy. Throughout the nineteenth century there were two main areas of philosophy: official and "informal", or publicist. In the latter an intense search of Ukrainian identity took place, though it was unsystematic. The second, "official", or professional, academic line regarded most pressing problems of society's spiritual life and the achievements of science as the subject of philosophical understanding. The centers of professional philosophy in Ukraine were Kharkiv University, Kyiv Theological Academy and St.Volodymyr University in Kyiv.

The fourth period covers the XX–XXI centuries. It was defined by the existence of Ukraine within the multinational Soviet Union, as well as by complex and ambiguous cultural consequences of the emigrants life, who were separated from their motherland. Ukrainian philosophy, like philosophies of other Soviet republics of that time, was "dissolved" in a single dominant in that period Marxist-Leninist philosophy with the same requirements, same goals, same tasks and same worldview. There was a dogmatic consideration of traditional philosophical problems, and philosophy became politics and official ideology maid.

The following stages in the development of the Ukrainian philosophy in the Soviet period are distinguished: 1920s, the Stalinism period (1930s – 1950s); the end of 1950s–1980s – stagnation stage, the period of reorientation, and 1990s of the XX century – the beginning of the XXI century - the period of independence.

8.2. Philosophical Thought in Period of Kyiv Rus

In the XI - XII century the term "philosophy" or "love to wisdom" appeared in church teachings and secular manuscripts in Kyiv Rus. In the XI-XV centuries works of Homer, Plato, Aristotle, Democritus, Epicurus, Byzantine religious philosophy, the Bible and Biblical literature circulated in Kyiv Rus.

The philosophy of this period has not yet been separated from other branches of knowledge and fully mingled with religious teachings. The basic philosophical problems: "Man and God", coincidence of body and soul, moral and ethical code of man, man's role in society, the purpose of Kyiv Rus in the world history were described in ancient chronicles, legends, stories, sermons and teachings.

The leading ideas of this period were the following: complicity of the heavenly and the earthly world, "veracity instead of truth," assimilation to God. Man's social role was thought higher than human individuality, "honor and glory" as the highest human manifestation.

The period of origination (X century) of Kyiv Rus up to the 1970s of the XI century was characterized by the significant progress of the state in economic and cultural life, as well as in the sphere of international relations. A reflection of social antagonisms can be noticed in public opinion, later, in the 70s of the XI century to 20s of the XII century. During this period two motives were predominant in the development of spiritual life of Kyiv Rus: as well as in Europe. They were anxiety for the future of our state under the real threat of foreign conquerors, and for the up growth of decentralizing forces in economic and socio-political life. As the result of action of decentralizing forces fifteen comparatively independent principalities were formed in the second quarter of the XII – the middle of the XIII century. As for the degree of economic and cultural development these principalities were on the level of the leading countries of Europe.

At the end of the XI century discrepancies between Christian and Slavic pagan worldview were still perceptible. From the philosophical point of view pagan worldview differed from the Christian one because it did not single out man from nature: pantheism was inherent for paganism. Paganism did not separate the world from eternal circulation of nature, polytheistic deification of nature forces, totems and cult of the ancestors, as the principle of social determination was based on the acknowledgement of astral interdependence of all processes. Contrary to the mythological worldview of pagans, Christian conception of the Universe was built on another basis. Here accents were shifted from naturalistic equilibrium to intense opposition of soul and matter; in the world as a whole, and particularly in human being, there was a struggle between two opposite origins, which are identified with God and Devil. Spiritual primacy created an objective-idealistic picture of the Universe, the soul ruled everywhere. The idea of vector development from the creation of the world up to its end replaced that of eternal circulation of nature appeared. In Christian ideology man was made morally responsible, he had to make a conscious choice between two forces, his

life belonged to the supreme universal set, and his destiny became a part of the Universe's destiny.

The main source of philosophical ideas in Kyiv Rus was worldview conceptions of ancient Slavs, their national culture, as well as teachings of early Christianity, Hellenistic philosophy, familiarization with spiritual culture of Byzantium and Bulgaria, where the Bible occupied the most important place. Philosophical thought during this period was developed within the framework of Christianity. The needs of public practical life dictated the character of philosophical thinking. The world history, the role and place, which Kyiv Rus occupied in it, were the subject matter of the pursuits of philosophers. That is why "The Tale of Bygone Years" is a significant not only as a literary work or pseudo-scientific chronicle, but also as one of the commemorative monument of philosophical thought.

Byzantine works occupied an important place in the spiritual culture of Kyiv Rus. Joann Damascene, Byzantine philosopher, wrote in his "Dialectics": "Philosophy is the cognition of the essential because it is essential, that is to say cognition of nature of the essential. And more: philosophy is cognition of divine and human, visible and invisible things. Further, philosophy is the thought about death... Further, philosophy is the adherence to God... Philosophy is the art of all arts and science of all sciences, since philosophy is the origin of every art. Further, philosophy is love to wisdom: the real wisdom is God. Therefore, love to God is the genuine philosophy". Philosophy is "the cognition of divine and world things, which teaches, how close human can approach God and how, by means of actions, to become the image and likeness of the One, who created him".

Particularly this "active aspect" in the understanding of philosophy, aspect, which does not perceive the abstract theoritization beyond interrelation of philosophy and the problem of substantiation of real action, is very characteristic for the style of philosophical thinking in Kyiv Rus.

To begin with "The Speech on Law and Blessing" written by *Hyllarion* and up to "The Song of Perdition of the Rus Land" and "The Song of Igor's Campaign", the ideas of condemnation of internal struggle between principalities and the necessity of unification of Rus lands were the most important in all ancient Rus sources.

The leading idea of Hyllarion's treatise was to protect the Rus Land, bringing its people into the world stream of sacred Christian history of humanity. History, the thinker envisaged, is a natural evolutionary and revolutionary process that in its progress converts more and more nations to Christianity. The spiritual development of each man converted into Christianity as well as every nation is irreversible. Hyllarion was glad that by God's grace, "beneficial truth and faith" went down the young Christian state of Rus. This enabled his native people to participate in world history, to become a rightful family member of Christian peoples and to come to the "light of reason", integrity and eternal life. The universality and integrity of mankind's history in which the historical process is a result of changes of old to new according to ascending line - one of the main ideas, which Hyllarion declared in his "Speech...". All new, young in comparison with the old, the previous values becomes higher.

These and other philosophical and worldview ideas raised in his work were successfully used in the further development of philosophical thought; they made a significant influence on ideological process of Kyiv Rus in subsequent periods of history. In fact, Hyllarion was the prime-pioneer of Ukrainian historiosophical problematics.

The second half of the XI and the beginning of the XII centuries were marked by the life and work of chronicler *Nestor* (1056 - 1113), who authored the "Tale of Bygone Years", an important source for studying the views of the Ancient Rus historiosophical public opinion. Nestor sought not only to depict historical events, but correlated and put them with other events, found their root causes, predicted their possible consequences. Such historical problems as the world history in its broadest sense, "where Rus Land went from," the role and place that Kyiv Rus occupied among other countries, and others were so important since they defined the essence and meaning of human life. A characteristic feature of the "Tale ..." and other historiosophical literature was that mankind's view on the history received a sort of definite concretization in political ideas and concepts. This was prompted by the needs of socio-political conditions of life in Ancient Rus state and the need for philosophical justification of public policy

An outstanding statesman and political figure, *Volodimir Monomach* (1053 - 1125), acted as an original moral and ethical thinker. His work

"Guidelines" was a spiritual precept to his children, to all contemporaries; it was a model of Prince ruling that most answered to the interests of Kyiv Rus unity.

That was the assertion of the thought that God is constantly present in human life and actions, and in His special relation to man as a selected creation. The main issues that Monomach raised in the "Guidelines" are the questions of the universe structure, the government power, human nature and his morality. The world facing people in its perfectness and beauty as a model of God's wisdom is a characteristic feature of Volodimir Monomach's works.

It is important that the whole Monomach's conception appeared not as an abstract and theoretical command, but as practical implementation, where ethical issues are closely intertwined with economic and political principles.

In general, analyzing the philosophical culture of Kyiv Rus, it can be argued that creative thinkers of that period assimilated the world philosophical thought achievements and developed their philosophical views, produced their philosophical conceptions in accordance with the existing reality and thereby laid the foundation of the original Ukrainian philosophy.

8.3. Ukrainian Philosophy of XV–XVIII Centuries

We come across the same ideas in the works of a number of thinkers of the XIV-XV centuries. That was the period of formation of the Ukrainian nation, which took place in extremely complex conditions of propagation of foreign expansion into lands weakened by a Zolotohordian (Golden Horde) raids. At the end of the XV century the North-Eastern Rus was reunified around Moscow. Meanwhile, the majority of Ukrainian and Byelorussian lands turned into the outskirts of the Polish-Lithuanian state, Moldavia and Hungary. This restrained the development not only of our material, but also spiritual culture. Philosophical culture, deprived the opportunity to be developed on its own base according to its own rules, could not fully experience the direct influence of progressive ideas.

The main research problems of that period exposed the basic philosophical problem - "Man - the Universe ": the structure of the

world, ways of mastering it, man's mission in the world and human possibility to achieve happiness. Humanistic ideas were promoted within the traditional religious worldview. The studies of socio-historical structure, man's unique spiritual world, contradiction of Kyiv Rus - Byzantine cultural traditions to West European constituted the problem field of philosophy of that period.

One of the first Byelorussian-Ukrainian thinkers of the Renaissance epoch was Francisc Scoryna. He studied at Krakow University, learnt the works of Aristotle, pre-Socratics and Stoics. He continued his study in different West-European countries, where he was imbued with the ideas of the Renaissance and Reformation. He was convinced that Ukrainian folk could restore the fame of Kyiv Rus through Enlightenment, the centre of which was the Bible. For this reason he dedicated his further activity to translating and publishing books of the Holy Scripture in his native language. As a result, his "Rus Bible interpreted by Dr. Fransisc Scoryna from the Slav town of Polotsk" appeared. The translation of the Holy Scripture was in itself a big impulse for development of spiritual life in Ukraine. The characteristic feature of this edition was democratic interpretation of the Bible. The Bible, as he considered, grasps all the divine and world Wisdom from Solomon to Aristotle. According to Scoryna, theology was on the first place as the highest wisdom. It embraced such secrets, which could not be explained by human being and exceeded the abilities of his intellect. For example, it concerns the question of the world creation out of nothing. The Holy Scripture, according to Scoryna, executes the scientific and educational function; it includes grammar, logics, rhetoric, music, geometry, arithmetic, and astronomy. Scoryna talked not about the universality of the Bible in general, but only about the presence of "revelation knowledge" in it, which did not exist in other books. From that he deduced the dual essence of the Bible: divine and earthly.

It was at that time that Kyiv and Lviv Schools took the leading place in the propagation of ideas of Enlightenment and Reformation. Especially great success was reached by Lviv School, where such subjects as grammar, rhetoric, poetics, dialectics, and theology were taught. Petro Mohyla invited Orthodox teachers. These courses became the basis of study at Kyiv-Mohyla Academy.

Higher schools, in which philosophy was taught, appeared in Ukraine in the second half of the XVI century. In the 1770th Ostrog School (academy) came into being. Here the teachings of Aristotle were professed, and a textbook on dialectics was created. In the XVIIth century Lviv Brotherhood School was founded, where among the works of philosophers were Greek and Latin editions of Plato and Aristotle.

In 1730s the Brotherhood's and Lavra's schools coalesced and Kyiv-Mohyla collegium emerged on their basis. Philosophy was taught first for three and then for two years there. In the end of the XVII century Kyiv-Mohyla collegium received the status of Academy. Collegiums appeared in Vinnytsia, Kamenets, Chernihiv, and in 1726 in Kharkiv.

Thus, professional philosophy in Ukraine appeared in the XV century and was developed in brotherhood schools and Kyiv-Mohyla collegium. Protestantism greatly influenced Ukrainian philosophy. This can be seen in the works of T. Stavrovetskyi, Petro Mohyla and Inokentii Gizel. In Moscow state their books were burnt as heretical. Platonism, Aristotleanism, Stoicism and Epicureanism were the principal philosophical currents in XVI-XVII centuries. This philosophy was used for rational explanation of Catholicism, as well as Orthodoxy.

Ivan Vyshensky (1550 - 1620) as a carrier of Ostrog wisdom believed that through self-awareness man became able to overcome his earthly form and enter a spiritual connection with the higher being. As a result, human reason enlightened by the celestial light penetrates into the hidden essence of important instructive words of the Bible and man himself turns from the being that is bounded with earthly desires and passions to spiritual person.

Ivan Vyshensky left sixteen works, most famous in his time were: "A Brief Message", "Addressing to all Communities Living in Lyadskaya Land", "Book". In his understanding of correlation of God and the world the thinker aimed at exposing a wide spectrum of philosophical problems: ontological, gnosiological, ethical, socio-political, etc which he considered in the context of understanding of man and his happiness, human hopes and achievements. Substantiating God as the creator of all forms of life, Vyshensky proved that God is the ideal of goodness, justice and the highest virtues.

The opposition between spirit and body is characterized by Vyshensky not as harmony and coordination, but as an antagonistic opposition and mutual rejection that makes them be in irreconcilable struggle. Body is an earthly essence which devil uses to seduce man, but spirit is heavenly, ideal, which makes man noble, true and saved. The struggle of two world powers - God and devil, spirit and body - takes place everywhere and always: in nature, in society and in human souls. Claiming the controversial human nature, I. Vyshensky tried to solve the problem of temporary dimension of human existence. As the unity of spirit and body, man, on the philosopher's opinion, combines temporal and eternal.

According to I. Vyshensky, man cannot be a blind toy of the two forces - the body and the spirit. The most important feature of man is free will that makes him responsible for the choice of life. Happiness is the spirit's win over the body in the earthly life. It is acquired by means of right life and solid faith.

In the XVII century philosophy went on affirming self-appraisal of each individual in the spiritual culture of Ukraine; man's individual self-consciousness was formed through self-assertion in unique public and political activity.

One of important characteristic features of the Ukrainian Renaissance was the combination of both ethical and religious ideas in philosophy.

Ukrainian-Polish relations were of great importance for the development of Ukrainian culture, including philosophy, as at that time Ukraine was a part of the Polish state. Thus, during the XV-XVI centuries 800 Ukrainians studied in Krakow University, many of them received bachelor's and master's degrees there.

Elements of capitalistic relations actually existed in the beginning of the XVIII century in Ukraine. This, of course, had its impact on the spiritual life of the society contributing to the development of the ideas of Enlightenment. In particular, there were ideas of appreciation of man, conceptions of informed absolutism, worry for the fate of their Motherland, and the attempts to raise self-consciousness and self-assertion of a personality.

The second half of the XVII century was the period of Enlightenment worldview formation in the development of the spiritual

life of Ukraine. This was the time of active mastering and contemplation of the age-old achievements of West European culture, creation of its own scientific tradition for development of philosophy and science of the Modern Ages.

Kyiv-Mohyla Academy became the main scientific and cultural centre. The course at the Academy in the first half of the XVIII century consisted of eight so-called ordinary classes: analogy, infima, grammar, syntax, rhetoric, pieties, philosophy, and theology. In 1738 classes of Greek, Hebrew and German languages were added to these ones. Since lecturing of philosophy was more-or-less free each professor could construct his own original course. But in the second half of the XVIII century Ukraine was overwhelmed by feudal reaction; material state of this educational institution got worse, and rude interference of Synod into its affairs increased. The statute of 1747 made the most tangible blow for the development of science in Kyiv-Mohyla Academy. Professors were to hand over the summary of their lectures to the chancellery (administrative support centre) to check-up whether it deviates from the teachings of the Orthodox Church. Consequently, the original courses, which were created by the professors, were prohibited. Philosophy, deprived of creative thought, devoid of critical attitude towards traditions, lost its originality. Later, in 1817 Kyiv-Mohyla Academy was dissolved, and in 1819 an ordinary clerical academy was established.

Philosophy in Ukraine in the XVII-XVIII centuries was closely linked with theology. J. Kononovych-Gorbatsky, I. Gizel acquainted students with the philosophers of Antiquity, with the main streams of philosophy of the Middle Ages, cultivated philosophical culture and created conditions to form independent philosophical conclusions. Many high-erudite professors appeared who offered original courses of philosophy.

The most prominent person among Ukrainian enlighteners was *Theophan Prokopovych* (1677-1736), the professor and the rector of Kyiv-Mohyla Academy, the head of the "scientific society" of Peter I, a well-known thinker of the first half of the XVIII century.

Theofan Prokopovych was the follower of West European philosophy. He regarded a perfect "heroic" man who embodies not only imaginary, but actually achievable ideal of man in his earthly life as a

basic object of philosophical investigation. Foreign scientists considered him the most educated person in that period, whose works had affected many areas of culture and science.

The core of Prokopovych's teachings of the universe is the notion of natural (physical) body, which he considered as a substance composed of matter and form. This matter is considered to be a common substrate and the only natural body, the source of their quantitative certainty, while the form is the basis of their qualitative diversity. Prokopovych's thinking about the matter was affected by the development of science, based on which he came to the certain conclusions: firstly, unlike Aristotle, he argued that matter is consistent and uniform in all natural bodies, and secondly, matter created by God at the beginning of the world cannot be born on or destroyed or increased, or decreased.

Although the thinker believed that God as the eternal wisdom and the most perfect mind had been there before the world being and He is the first cause and the creator, but the truth is still not given to man in advance; it is a process of acquiring and building up new knowledge by humanity.

Participants in Ukrainian Enlightenment manifested humanism and breadth of philosophical views, religious tolerance, and the necessity of a scientist's freedom of thought, which found its shape and substantiation in the theory of two truths. This teaching stated that scientific, philosophical and theological truth could exist independently from each other. Theorists and adherents of the theory of two truths among European philosophers were Descartes, Bacon, Scotus; among Ukrainian scientists this theory was used by Skovoroda, Yurkevitch, and others.

Ukrainian Enlightenment thinkers highly valued scientific quest, paying special attention to the method of scientific cognition. Studying the method of cognition, stated Prokopovych, dialectics prepared tools for investigation of all other sciences, since the method is the tool, that helps achieve cognition of each science; and the more improved it is the better is the result. Understanding of the method was based on Aristotle's philosophy, i.e. the deductive teaching was in the centre of his attention. Devoting great attention to mathematical methods, Th.Prokopovych revived the lecturing of math at the Academy. He was

sure that the mind, which was not enlightened by the bright light of geometrical knowledge, was unable to practice philosophy.

The end of XVII century and the second half of the XVIII century is characterized by intensification of the struggle of monarchic Russia for liquidation of the autonomy of Ukraine, Zaporizs'ka Sich, which carried out the functions of Ukrainian statehood, in particular. In Left-Bank and Slobids'ka Ukraine the foremen under the encouragement of the tsar administration enhanced the enslaving of country folk. The status of masses was even worse on the Right-Bank and Western Ukrainian territories, which were under the Polish power. The Orthodox Church was persecuted; Uniate Church and Catholicism were imposed against the will of the society.

Intensification of social pressure aroused aggravation of national-liberation struggle, which found its reflection, for example, in Haidamak movement and koliivschyna. Being spontaneous, these movements contributed to the propagation of social-nationalistic ideas of enlighteners, the most outstanding among which was H. S. Skovoroda.

H.S. Skovoroda (1722-1794) was a philosopher and a poet, who came from the family of a land-poor Cossack. Having graduated from Kyiv-Mohyla Academy, he renounced the clerical career, choosing the path of itinerant philosopher, a preacher.

Like the genius thinkers of ancient Greece H. Skovoroda built his life as a living masterpiece. In his quest he proceeded from the conclusion that the behaviour of most people does not correspond to their desire for happiness. The philosopher strived to lay down principles, which would help to avoid baneful path, and open to people the true way to happiness. His life became philosophy and philosophy became his life.

Skovoroda focused on religious and moral problems. He created a practical philosophy, without paying too much attention to theoretical maturity and formal systematisation of his ideas.

The science of man and his happiness, according to Skovoroda, is the most important of all sciences. Thoughts on this issue, which have religious and philosophical nature, were closely connected with the reference to the Bible and Christian tradition. They relied on basic Christian worldview categories: love, faith, death, and others. Thinking about them, the philosopher attempted to answer the question: What is

man? What is the sense of his life? What are the main aspects of his activity?

H. Skovoroda divided the world into true and frail. He believed that understanding of faith and love an everyday necessity of these concepts. A man without faith cannot climb the highest peaks. But to see clearly, acquiring faith, he turned to understand their scantiness. Where bounds of reason end, there faith begins.

The principle of "Aware yourself" is known to belong to Socrates. Skovoroda brought it quite a new meaning. He did not merely assert the need to aware human nature, but drew attention to the cognition of the nature of human soul. Moreover, the thinker went further and considered faith and love not only as a basis of a soul, but also as a natural expression of human spirituality. Self-awareness gives man the key to solving all ontological, gnosiological and ethical problems.

Sadness, depression, boredom and fear are antipodes to love and faith and, according to H. Skovoroda, they oppositely influence man. They all make man's soul doomed to relax, deprived of his health. So, the philosopher considered joy and courage the key to the soul health.

The category of "happiness" is formed on the basis of the union of love and faith in human awareness of himself. Happiness is within us. In understanding ourselves, we find mental peace. One can easily achieve happiness if he chooses the path of love and faith in his heart. All people are created for happiness, but not all get it, said Skovoroda. Those who are satisfied with honors, worldly wealth, power and other external attributes do not get happiness, but it is ghost, image, which eventually turns into ashes. Happiness is not in enjoyment, said the philosopher, but it is in purity of heart, and in spiritual balance and joy.

Human happiness, as Skovoroda considered, is embodied not only in spiritual search and joy of heart, but in *congenial work*. If the kingdom of God is within us and abilities are given by God, man must listen to his inner voice. One must choose a pursuit not harmful to society, but even more it should bring him inner satisfaction and peace of mind. All pursuits are good if only they are performed in accordance with one's own inclinations.

The specific feature of Skovoroda's philosophy was the division of the world into two initials: eternal and perishable. It formed the philosopher's idea of two natures: "creature", visible and accessible to

senses and God, invisible and available only to intellectual contemplation. He gave superiority to the Eternal initial or God, who is the carrier of essential characteristics of any phenomenon and who determines the existence of "creature".

Man as a microcosm includes two initials reflected in temporal incorrupt. Thought is the main point, which Skovoroda called the heart. Until flesh and blood rule over heart, and man does not recognize their misery, the path to the truth will be stopped.

Searching for and finding out the truth is associated with the desire to repudiate human flesh and to realize oneself in the transformation of spirit. This transformation enables to find one's own true being.

According to Skovoroda, a thinking man is a microcosm with his own laws of existence, free will and morality. Earthly life is a severe trial for man in his life and cognition of truth. Often external human being hides man's inner essence. In their life people prefer visible to invisible. Often people assume error, arguing that they can aware their inner world without troubling it but using only means to enjoy the outside world. H. Skovoroda directed his philosophy towards the process of purification of such errors, exposed by self-awareness and knowledge of God. The process of self-awareness, according to Skovoroda, consists of three steps: 1) knowledge of man's natural essential being 2) knowledge of man as a social being, and 3) knowledge of man as being that was created and runs according to the image and likeness of God. This stage of self-awareness is the most crucial because it gives man the understanding of general in relation to the whole human being.

Thus, in the novel "Its name is snake's flood" Skovoroda explained the idea of the existence of "three worlds": 1) macrocosm - the eternal, unlimited and universal, 2) a microcosm - man 3) the symbolic - the world of the "Bible" which helps man to understand the unity of all these worlds taken together. According to Skovoroda biblical symbols open incorruptible reason in the normal human mind. Thus, the purpose of the Bible is to ennoble human heart.

The philosopher demonstrated the possibility of such transformations by his own life. H. Skovoroda gave an example of the Ukrainian spirit existence in the philosophy as a dynamic, original system of views, ideals, love, faith and hope, honor and conscience, dignity and decency.

His philosophy proved to be the Ukrainian people's search and determination of his place in the socio-historical process and an appeal to humanism.

Ukrainian philosophy in the XVIII century was concerned with Neo-Platonism in the problems of man's nature, his spiritual world, freedom and initiative activity as man's self-perfection that showed its pre-romantic character. The problem of unification of human, God and the world was discussed in Ukrainian philosophy of XVII – early XVIII century (in its later stage represented by the philosophy of Skovoroda), it was not simply traditionally inherited, but it found its specificity in the form of typical traits of pre-romantic consciousness. It became the spring of philosophical-theological thought, which led to the formation of Ukrainian romantic worldview.

The priority of symbolism in the cognition of the universe was neither Skovoroda's oddity, nor his philosophical discovery; that was the method of negation of philosophical rationalism, a way of proving the narrowness of discursive thinking. It was used by all European philosophers, which adhered to the viewpoint of Neo-Platonism. The appeal of philosophy to symbolism, on the one hand, meant that philosophy manifested its integrative function in culture in this way, and on the other hand, in polemics with rationalism that was the manifestation of irrationalism and mysticism of philosophy.

Pre-romanticism in philosophy, as well as in Ukrainian culture of the second half of the XVIII century in general, witnessed, on the one hand, the international character of development of spiritual life of Europe, the belonging of Ukraine to general European economic, social, political and cultural processes at least up to the middle of XVIII century. On the other hand, pre-romanticism in Ukraine showed the presence of sufficient material and spiritual preconditions for its formation.

The idea of historical method in European culture originated at the beginning of the XVII century. Gendel's historical ideas, that the greatest value of historic epochs was in their national cultural uniqueness, were adopted.

Not many people nowadays can name a philosophical teaching, which would express the specificity of Ukrainian world perception, main characteristic features of national worldview and national psychology. But such philosophy, according to a number of researchers'

thought, first of all the representatives of Ukrainian Diasporas, exists. It is in those folk creations and professional works of art, which are the manifestation of the people's soul, cultural traditions and spirituality. Its name is philosophy of heart. In general features it appeared in the XVIII century in the works of Skovoroda, and completed its formation in the XIX century in the works of one of the most prominent Ukrainian philosophers P. Yurkevych. This philosophy was as a firm worldview position in Ukrainian romanticism. It was shared by M. Gogol, P. Kulish, T. Shevchenko. Its impact on Ukrainian spirituality and culture was so great, that in a certain transformed form it found its outcome in the literature and arts of the XX century, as in the 1920-s, the same today. The secret of such influence was in the fact, that the essence of this worldview was based on the characteristic features of national psychology and imagination of the world by Ukrainians.

8.4. Ukrainian Philosophy in XIX –First Third of XX Centuries

Ukrainian Philosophical thought in the XIX - the first third of the XX century was marked by the acknowledgement of West European philosophy and the beginning of the Ukrainian idea development. This choice was influenced by the Enlightenment, German classical philosophy and Romanticism culture. Yakiv Kelsky, Peter Lodij, Johannes Shad, Mykola Gogol, Taras Shevchenko and Lesya.Ukrainka promoted main ideas of that time trying to determine the place of philosophy in the system of science.

T. G. Shevchenko (1814 - 1861) made nvaluable contribution in the development of philosophical thought in Ukraine. Shevchenko was born in a family of a serf. He studied at the priest's school, later served as a "cossack" in the manor-house of landowner Engelgardt. In 1831 he moved to St. Petersburg where Ukrainian artist I. Soshenko and writer E. Grebinka acquainted him with outstanding cultural workers K. Bryullov, V. Grigorovich, O. Venetsianov. In 1838 Shevchenko was redeemed and entered the Academy of Arts which he successfully graduated from as the student of K. Bryullov in 1845. He began to write poems early in 1837 and in 1840 his first collection of poems "Kobzar" was published. In 1846 Shevchenko joined the "Ciry and Methodius Brotherhood". The organization was disbanded, he was imprisoned in

Petrovskaya fortress, and then sent to the Orenburg corps with the strict interdiction to write and to draw. He was discharged from Orenburg corps with the help of L. Tolstoy, the vice-president of the Academy of Arts. Shevchenko died in 1861.

The poet-creator, public figure T. Shevchenko did not belong to the circle of theoretic philosophers; he did not develop ontological, gnosiological or other philosophical problems. His philosophy belonged to the type that was sometimes characterized as “the philosophy of tragedy” in our spiritual tradition, which did not mean theoretical meditation about a tragedy of man who made it as a topic of his research and who felt it from the outside. It was the philosophy as a state of soul of a suffering man, the philosophy of the revealing and understanding of the tragedy of Ukrainian people, of Ukraine.

For him the Ukrainian world consisted of two main components – the world of the Ukrainian Cossacks and the world of the Ukrainian village. The correlation of these components is not equal. The world of village clearly surpasses the second value - the world of Cossacks. It is caused by unequal value that they are given. The world of Cossacks, in the poet’s writings, represents Ukrainian past, but the world of village is timeless, connected with nature, with its eternal cyclical life. The world of village is primarily a sacred ideal world, which reproduces the model of Ukraine as perfect integrity.

Ukraine in Shevchenko’s works is the world of existent being, which is full of disharmony and conflicts in its basis. He considered Ukraine as a nation full of contradictions, which determined the impossibility of a normal existence of man in the land where the poet lived, where “they take a patched skirt off a cripple, they take it with skin together, as the prince’s children have no shoes to put on.”, where “people exchange their shackles, sell the truth, deny God”. His own life was not less tragic: “I cry when I remember the unforgettable deeds of our grandfathers. They were the hard deeds”. Shevchenko’s poetry is full of pain for the past of our land. “Oh my beautiful, my reach land! Is there anybody who did not torment you? If it was possible to tell the truth about any baron, the Hades then would have been scared”.

In Shevchenko’s works the past does not conflict with the modern, and is "now and here" as its fatal consequences. If modern is tragic, no less tragic was the past of Ukraine. Shevchenko’s feeling that

damnation and evil fate hang over Ukraine was one of the main themes of his poetry. The conditions in Ukraine, on the one hand, were the result of external enemies, on the other, of insidious and evil children of their own country. The poet came to a bitter conclusion that the roots of evil lie inside – they reflect the loss of national memory and national dignity.

Shevchenko did not see the "golden age" either in the past or in contemporary Ukraine. He transferred to the desirable future which supports the central thesis of his poetry - the idea of transforming native land, which was traditional for Ukrainian spirituality. To achieve a happy future is possible, according to the poet only by internal transformation that will give space to ideal forces laid down in the depths of the Ukrainian world flourishing.

Ukraine is also the existential statement of being, where the ideal existence can be achieved only by “living together, understanding the full truth with a brother, and not sharing it”. For him Ukraine was a source of folk culture, which nourished his works with its motives, whose development expressed his own philosophy of life. At first, they were the motives of fate, good and evil, the motives of truth, the themes of orphanage, loneliness, foreign land, nostalgia and sorrow for his native land, and he foreboded his death being away from it.

One can state that Shevchenko’s philosophical views were revealed in his works and in his own way of life; they were a result of folk culture of Ukrainian people and its present quintessence.

Actually, thinkers, philosophers reveal the culture of the nation; they belong to in their works. But it is hard to find in the history of Ukrainian culture such an organic and realistic unification of a spiritual world with the fate of the nation as Shevchenko’s philosophy illustrated.

Romantic type of culture of the XIX century influenced greatly the development of professional and philosophical knowledge. That period is brightly represented in philosophy of *Pamfil Yurkevych*. (1827 - 1874). P. Yurkevych’s philosophy is multifaceted and not subjected to any one of the established definitions. It traces deep and original thoughts about the history of philosophy, philosophical anthropology, epistemology, ethics, philosophy of religion etc. But the central problem is the problem of man which is intertwined with the problem of the "philosophy of the heart." Yurkevych gave a theoretical grounding of

the "philosophy of heart" in his work "Heart and its significance in the spiritual life of man by teaching the word of God".

The philosopher justified and developed the doctrine of the heart on the basis of Plato's philosophy, the Holy Scriptures, the works of the Church Fathers, Kant's philosophy and Skovoroda's metaphysics of love and heart.

P. Yurkewich was well acquainted with the history of philosophical ideas in the spiritual culture of Ukraine. This explains the originality of the "philosophy of heart, which is remarkable by its genetic relationship with the Ukrainian national-cultural tradition in which the emotional and moral elements prevail over rational and which is focused on comprehension of individual" Ego ".

The whole philosophy, according to P. Yurkevych, aimed at understanding the soul. Since the soul is organically connected with the body, the question of the corporal body of spiritual activity raises. This organ, he believes, is the heart. To substantiate the symbol of the heart P. Yurkewich used two logically independent and different in scientific value theses: one is the base, the authority of the Bible (the heart - the integrity of the spiritual life - is multifaceted and inexhaustible, it covers not only thinking but also desires and feelings and is not accessible to knowledge), the second is based on scientific arguments (the heart as a physical body, organ which is the center of bodily and spiritual life).

Yurkewich, characterized heart as a principle that defines individuality and uniqueness of man. The philosopher strongly rejected the wide-spread point of view that the mind and thoughts lay the foundation for all spiritual. His work "The Heart and its Significance in the Spiritual Life of Man ..." is aimed against attempts to bring soul essence, the whole spiritual world of man to rational thinking. In this case the problem of human individuality was eliminated but an abstract man who has never and nowhere existed left; some collective "we" instead of individual "ego". If mental life were limited only by thinking, the world would seem to us some mathematical value, but in fact it is "alive".

P. Yurkewich thought that it was just the religious experience to reveal that the heart was the basis for deeper spiritual life than reason. It is because he has in himself all the spontaneity of life, originally bestowed by God. Heart is supposedly ahead of our mind in gaining

knowledge, especially in difficult moments. Mind governs, controls, dominates, but the heart generates. Therefore, the heart is the basis of human religious consciousness and the religion itself is not something external to the spiritual nature of man.

In this regard, Yurkewych made two fundamental conclusions to understand his "philosophy of heart":

1. The heart can express, discover and understand in rather a peculiar manner such mental states, which by their gentleness, spirituality and prevailing life activity are not available to understanding and abstract knowledge,.

2. Understanding and abstract knowledge open or give a chance to notice and to feel not in the head but in the heart; it must penetrate into this depth to become an active power and driving force of our spiritual life.

Yurkevych, as well as Skovoroda, gave a multiple meaning to the symbol of heart. One of them was heart as a spiritual state of a human being. The soul contained its meanings only, the latter lived as a part of world outlook of man, they were mysterious and they defined the contents of man's soul. "The heart", Yurkevych said, "is the output point of everything that is good or evil in words, thoughts and actions, it is a good or evil treasure-house of man".

The outstanding representatives of "Cyril and Methodius Brotherhood" were Panteleimon Kulish, a writer, critic and historian, one of the representatives of the so-called "philosophy of heart", and M. Kostomarov, a historian and writer. *P. Kulish* (1819-1897) defended the idea of world creation by God. The nature, as he thought, was "arranged by God's wisdom", and consciousness existed independently of matter, that was why the immortality of soul and heavenly life were possible. Concerning the national spirit as the basis of national development, Kulish created the theory about the peculiarities of Ukrainian soul, which had two sides: internal – heart (feeling), and external – thought (reason). With his internal side man is connected only with Ukraine and with external side with other nations. The Ukrainian was distinguished from other nations by the internal side, the essence of which was the national spirit. This side mainly, including national feelings and national spirit, united rich and poor men together. The external side, reason, telling the Ukrainian people about the necessity to have the relations

with other nations and perceive the best sides of their life, bothered the internal side. Kulish thought that Ukrainian people should develop in their own way, store the conservative (khutor) way of life that was the sign of higher morality and integrity of soul.

Another outstanding representative of Ukrainian and Russian romanticism was M. Gogol. His search for the truth was self-immersion (the immersion of his own soul), because the road to the world passed through the soul. According to Gogol, the real truth could be realized only by means of a soul. The world uncovered its truth to a man only with his spiritual awareness, his activity, but not with the rational cognition. For Gogol, man's soul was not merely the way of cognition, but its deep source. Like Skovoroda and Yurkevych, Gogol spoke of the soul as of the "heart". Man's heart was unknown abyss, and every moment we made mistakes there. The only way of self-perfection, that would help to rectify the mistakes, was that of the favorite work, which took much of man's time. Gogol's thoughts were very similar to Skovoroda's idea of a "congenial work". The statement about man's attitude to his congenial work stressed the uniqueness of man, his unsimilarity to others, and the right to his own moral way in life and his own freedom. The significance of Gogol's personality and his work for Ukrainian spirituality and culture, is that he was one of the founders of the idea of love to the Ukrainian nation, at least because the man, who took the honorable place in literature together with Pushkin, spoke much about Ukraine.

The second half of the XIX century was characterized in Ukraine by the interest to the development of the Ukrainian idea of philosophy as a theoretical self-consciousness of the Ukrainian national revival. These ideas became the basis in "Ciry and Methodius Brotherhood"—a secret political organization that was established in Kyiv in 1845 and existed until March 1847 when it was destroyed by the tsarist government. To understand the depth and breadth of the cohort of world-view thinkers means just to give names of famous members of the community: Mykola Kostomarov, Panteleimon Kulish, Mykola Hulak, Taras Shevchenko.

The next stage in the development of the national idea of philosophy was connected with the activity of "Hromada" movement which continued the efforts of Ciry and Methodius Brotherhood, "Gromad's"

members called for separation of Ukraine as a subject of the historical process with its sovereign cultural needs at the level of philosophical reflection. "Gromada" movement gave an impulse to a new pleiad of brilliant Ukrainian original thinkers of the European caliber, who greatly enriched creative philosophy of Ukraine. They were: V.B. Antonovich, a professor of Kiev University, M.P. Drahomanov, a scientist and public figure, O.O. Potebnya, a scientist, philosopher and public figure.

O.O. Potebnia (1835-1891) made a thorough scientific and philosophical researching and understanding of language. All Potebnia's philologist researches acquired a philosophical meaning. Having learnt creatively ideas of German scientists W. von Humboldt and G. Shteyntal, he became the founder of "psychological stream" in domestic linguistics and the first of Ukrainian philosophers who gave a profound and comprehensive analysis of the relationship between language and thought. Using historical approach in his research Potebnia showed that thinking is formed by means of language, it is based on language; he opened the language communication not only with thinking but also with psychology in general. He believed that the opinion is expressed through language and a speaking act is a creative process that does not ready to repeat the truth, but every time gives birth to a new one.

Potebnia fully supported the opinion of V. Gumboldt, that language was not a lifeless creation, but an activity, that is, the process of production, where the language was constant effort of spirit to make the articulate sound to reflect thought.

Potebnia stated that a language is a kind of activity and a continuous living process of people's creativity. Yet a nation living in the flood of his language is both its creator and also the subject of backwards interaction. A language forms ethnicity and is an important means of spiritual development of the nation.

In 80 years of the XIX century in Galichina representatives of "Youth of Ukraine" began their work. Philosophical and ideological heritage of this trend representatives demonstrated a new level in the development of the national idea philosophy, when in a stateless existence circumstances Ukrainian nation had to understand itself as an independent subject of historical development. Activity of "Youth of Ukraine" generation has provided the creative impetus to further

development of the Ukrainian culture – not only artistic, but also scientific, philosophical, religious and political.

Ivan Franko was the most significant representative and the leader of "Youth of Ukraine".

Ivan Franko (1856-1916), a writer, scientist philosopher, economist, poet and public figure greatly influenced the development of Ukrainian culture. Supporting materialism in philosophy, he, as well as another outstanding cultural figure M. Drahomanov, did not accept the idea of dictatorship of proletariat, which had got a great support at the end of the XIX century among the ideologists of proletarian movement.

The basis of Franko's social and political views is the idea of progress. The basis of this progress is a social productive activity, a fruitful source that fills human life with sense, binds them into a single family. Sharing the Marxist position that the economic conditions of the people are the foundations of their life and progressive development, Franko came to the conclusion that the conditions of historical life are prepared by economy and politics, but spiritual and literary revolution comes through economic upheaval. In labor division of labor, Franko like Kant, saw the main means of society progress in division of labor.

Correlating historical ascending development and social progress with economic ideal and spiritual factors, Franko argued that any social movement must have a purpose, a clear and distinct ideal. The notion of "ideal" was very multiple: an ideal in material, spiritual and in political spheres; an ideal for future development of society, nations and nationalities. In developing this ideal Franko recommended to apply to reality, not to abstract patterns; and the achievement of the ideal connected with the intellectual and cultural work, what brought on the understanding of the ideal in public and political life. The highest ideal he believed is the struggle for human happiness, freedom of man and the development of society.

Franko considered the fate of Ukraine in the context of global historical process where it becomes obvious that a nation, that is mature enough to separate from other peoples, aspires to self-affirmation; and denial of this right to Ukrainian people leads to a loss of integrity of world history. Philosophical views of Franko have their independency, value and significance; they can be credited neither to Marxism nor to idealism. In fact, he was a rationalist who tried to synthesize new forms

and living conditions through combination of conscious and unconscious, ideas of romanticism, positivism and materialism and their critical analysis.

Franko thought a trained critical mind, the development of which is conditioned by science and education, man's physical and spiritual needs to be prerequisite of creative knowledge; hence knowledge is the universal process of labor.

He divided science in society into natural (mathematics, physics, biology), which allow you to know the outside world, and anthropological (logic, psychology, history, ethnology, social economy and others) that are claimed to learn man. Franko considered ethics the highest among sciences, as in forms high moral ideals and helps man to live his life with dignity. In general Franko's philosophical outlook is characterized by combinations of ontological, gnosiological and ethical problems in the analysis of human society and individual development.

Outstanding scientists and naturalists of the late XIX - early XX centuries made a significant contribution to the philosophy of Ukraine. Prominent academic institutions such as Kyiv, Kharkiv and Novorossiysk (Odessa) Universities were centers of progressive world view ideas in the natural science. Distinguished scientists M.P. Avenarius, M.S. Vashchenko-Zakharchenko, D.A. Grave, G. De Metz, V.P. Ermakov, Y.Y. Kostonohov, T.F. Osypovskiy, M.V. Ostrogradskiy, S.M. Reformatyskiy, O.M. Syeverov and other concentrated ideological and philosophical attention on substantiation of the statement about objective existence of the world, independent of human consciousness. They supported the progressive views on motion, space and time as forms of existence of matter.

One of the central in the writings of naturalists is the statement that the world is not a product of human consciousness. On the contrary, man is the product of this world. Hence the belief in the infinite creative power of man is claimed, the necessity for realizing laws of nature as one of the better conditions of man's and mankind's life as a whole. Regarding life as the highest value on the Earth, scientists have unanimously proved dependence of this value on social factors. Especially important in this regard is the study of humanistic naturalists of man's humanistic nature and a need for his creative emancipation.

V.I. Vernadskyi (1863 - 1945) occupies a special place in the history of scientific and philosophical thought in Ukraine. His name was among the founders of geochemistry, cosmochemistry, hydrochemistry, radiochemistry and radiogeology. Vernadskyi's contribution to mineralogy, crystallography and the science of genetic soil is universally recognized; he is the creator of a new science - biogeochemistry.

He was among the founders of antropocosmism as a worldview system, an integral philosophy of the universe, philosophy of social life that unites the tendencies in science in harmonious integrity: natural - historical and social – humanitarian. Philosophy of cosmism is one of the achievements of the XIX century. It was substantially developed in the works of M. Fedorov, E. Tsiolkovsky and V. Vernadskyi.

V. Vernadskyi considered the Universe totality of living matter, biosphere and mankind. With the emergence of man, according to him, a new stage of the Universe formation began, where mind and reason would favor the development of nature. As a result the biosphere would be transformed into a new environment of life, which he called the sphere of reason, or noosphere. The teaching of noosphere by Vernadskyi helped form noospheric thinking which was not only a response to the challenge of time, but a new approach to understanding of the objective necessity for man to transfer to a new relationship with the biosphere and the development of a civilized cultural mankind. Estimating the role of human reason as a planetary phenomenon, V.I. Vernadskyi formulated the following conclusions:

1. Creative mind is able to represent self-organizing principles of the Universe on the Earth and in this sense to continue a constructive function of the biosphere.

2. The mind directs and inspires culture and biogeochemical energy.

3. Due to Mind cultural biochemical energy is realized not only through reproduction of organisms, but also through informational and productive power of science and labor.

4. Consequently, Mind is not only social but also a natural force of the world, a factor in the transition of biosphere into noosphere.

V. Vernadskyi advocated preservation of Ukrainian culture and cultural identity of the Ukrainian people. He believed the revival of the Ukrainian language to be a great positive phenomenon, though he was

afraid of the possibility of violent "ukrainization" with the proclamation of the Ukrainian People's Republic. He saw the future of Ukraine in alliance with Russia within a single federal state.

8.5. Philosophical Thought in Ukraine in XX-XXI Centuries

That period was the most difficult and tragic time in the life and creative achievements of Ukrainian philosophers. Ukrainian spiritual revival did not last long and from the mid of 1920-s it suffered from repressions caused by charges with the "treason, espionage, apostasy" against Marxism. In the early 1930-s philosophers were subjects of persecution. The situation was deteriorating by the fact that creative thinkers' search was directed to a single worldview channel - the philosophy of dialectical and historical materialism as the only possible type of philosophical reflection. The main purpose of philosophy at that time was to substantiate politics and the general line of the party. Philosophy turned into ideology, the party mouthpiece of slogans, dogmas and doctrines. However, even in the totalitarian system philosophical thought of Ukraine did not extinguish completely. Those years formed a galaxy of interesting, creative thinkers, namely: V.A. Yurynets, M.I. Khvyliovyi and S.Y. Semkovskiyi. Cultural renaissance of the twenties ended tragically and entered in the history as the "shot Renaissance."

Certain changes took place at the end of World War II. In 1944, the Faculty of Philosophy at Kyiv Shevchenko University was established, and in 1946 the Institute of Philosophy of the Academy of science of the USSR was founded. Thereby the foundations for institutional reproduction of philosophical life were laid in Ukraine, though these opportunities were extremely limited. Only during the so-called Khrushchev thaw (1956), when the pressure of Bolshevik party upon the spiritual life was somewhat eased, philosophical quest activated in Ukraine.

In 1962 *P.V. Kopnin* (1922 - 1972), a talented organizer of science, philosopher, humanist, highly educated and progressive man was appointed the director of the USSR Institute of Philosophy. He introduced several innovative philosophical directions of research, such as problems of logic, epistemology and methodology of scientific

knowledge, conducted detailed research of philosophical heritage of Kyiv Mohyla Academy thinkers, studies of human lifebeing, its ethical, aesthetic, social and psychological principles. P.V. Kopnin initiated establishment of the first in Ukraine concrete social research department in the Institute of Philosophy; since that time it has been developed into the Institute of Sociology of National Academy of Science of Ukraine.

P.V. Kopnin united talented young people who passed a thorny path of scientific, artistic, social and civil tempering over the last decades of the twentieth century and in present time they are the pride and glory of the modern Ukrainian spiritual culture. Among them are I.V. Bychko, P.F. Yolon, S.B. Krymsky, V.I. Mazepa, V.M. Nychyk, M.V. Popovych, L.I. Sokhan and others.

After P.V. Kopnin's appointment the director of the Institute of Philosophy of the USSR Academy of Sciences, his disciple and follower *Shynkaruk V.I. (1928-2002)* took the post of the director of Kyiv Institute of Philosophy. In developing the trends of philosophical investigations V.I. Shynkaruk deepened and expanded researches in humanistic orientation. Just in the works of the scientists of the Institute Dialectical materialism acquired the "human face." Philosophical works of V.P. Ivanov, A.I. Yatsenko, M.O. Bulatova, M.F. Tarasenko, V.G. Tabachkovskiy were focused on philosophy of culture, philosophy of worldview, philosophical anthropology and the problem of freedom. The Program work in this direction is the book "Man and the World of Man" (1977).

The new revival of Ukrainian philosophy began in late 1980s - early 90s, when new historical conditions of Ukrainian statehood were being created. They produced critical understanding of philosophical issues, ideological liberation from dependence and the transition toward common worldview values. Philosophical faculties of Kyiv, Lviv and Kharkiv universities became the centers of philosophical thought.

Basic concepts and categories:

Ukrainian baroque – (fr.Ital. “barocco” meaning freakish, bizarre) – is a creatively synthetic direction of European culture that arose between the Renaissance and Enlightenment epochs. Development of Baroque in Ukraine coincides with the Hetman's state existence, the

spirit of which manifested itself in praising military exploits, Knights virtues, holy sacrifice, and achievements of spirit and victory of life over death.

Congenial work (after H. Skovoroda) is a creative potential of human beings and the possibility of self-fulfillment in this life.

Cordocentrism is a biblical idea in its origin appealing that the true essence of man is concentrated in the heart. In the history of Ukrainian thought cordocentrism accompanies the genesis of personal self-consciousness. Heart is first of all an axiological integrator of the integrity of human being. Cordocentrism ascribes feelings, intellect, knowledge, freedom, contemplation and memory to the heart what inhibits to some extent differentiation and systematic subordination of these abilities.

Noosphere (fr. Greek “nous” - mind, “sphere” – the globe, ball) is a state of man’s world, when scientific understanding and practical activities become a global power, commensurate with the forces of nature. Noosphere is a state of harmony between people, man and nature and in nature itself.

Questions and Tasks for Self-Control

1. What are the reasons for the rise of philosophical thought in Ukraine? What historical stages has it passed?
2. What are two epochs in human history according to Hyllarion? What event defines transition from one era to another?
3. How did Prokopovich’s define the world?
4. What is the source of Cordocentrism in Ukrainian philosophical thought?
5. Consider whether it I easy to be happy according to Skovoroda’s "recipe".
6. Speak on Ivan Franko’s ambiguous attitude to Marxism.
7. How actual do you think is the idea of Vernadskyi’s conception of noosphere to cope with the current ecological situation in the world?
8. What problems in the history of Ukrainian philosophy, in your opinion, require special attention?

Literature

Basic:

Philosophy. Historical-Philosophical Introduction : [the course of lectures] / L.V. Kadnikova – K. : NAU, 2004. — 172 p.

Unit 9

OUTLINE THEORY OF DIALECTICS

The aim of the theme is: to learn the main principles of dialectics as the theory of development through explication of the concept of dialectics; its historical forms and principles, what laws of dialectics lie in and what categories of dialectics are to define their worldview and methodological functions.

The key words of the theme are: contradiction, development, dialectics, principle, law, category, system.

9.1. Dialectics and Its Historical Forms

At the previous lectures we have considered the specificity of philosophic worldview and discovered the stages of philosophic thought formation such concepts as “process”, “development”, “contradiction”, “necessity”, “connection”, “cause” and others were considered. Different thinkers analyzed them during the whole history of philosophy. Some elemental ideas about development and changes were already encountered in the mythological picture of the world. At the same time different attempts to make transition from the visual-sensuous way of expressing contradictions of living space to its conceptual, abstract-logical description were made by thinkers of Ancient India, China and Greece. In the philosophy of Taoism they expressed ideas about the instability of truth, the impossibility of equilibrium.

We also know dialectics of *Heraclitus* with his famous “Panta rhei” – everything is flowing and “you cannot enter the same river twice”. Hereby the cause of changes was related to the interaction of opposites. So, most natural philosophers operated with pair categories: “cause and effect” (Thales, Empedocles), “chaos and harmony” (Pythagoras), “being and not-being” (Parmenides), “finite and infinite” (Anaximander, Zeno), “sensuous and rational” (Democritus). Later on it was called a naïve or spontaneous dialectics that appeared to be the ***first historical form*** of dialectics.

But as the first philosophers connected the ideas of changeability, motion, continuity with cosmos, nature and the world in general, then starting with the second half of the V century the study of development becomes *the way of searching for truth* through the conflict of different viewpoints (Socrates’ maieutics) and *the method of analyses and synthesis of notions* (Plato’s dialectics).

It was ***Socrates*** who first mentioned the word “dialectics” and then sophists, the representatives of Socrates’ schools and Plato’s Academy, orators and poets turned dialectics into the art of conversation. It became the first way of theorizing of people’s ideas about the world, man and society. There appeared an ability to understand that the categories were the most general notions, which people used. Space, matter, motion, form and other categories were not just words, but forms of thinking.

Thus, in the Antique philosophy the *two approaches to understanding of dialectics* were formed: the first one interpreted it as the art of conversation, the form of a dialogue, which was aimed at searching for truth, coordination and generalization of contradictory points of view; the second one characterized *dialectics as a philosophizing method*, directed to cognizing of general, true and objective.

In *the Medieval epoch* dialectics was interpreted within the framework of a debate concerning about the nature of the universals (from Latin *universalis* – general). The main task of it was to find the solution to the question about the existence of some real prototypes of general notions. In fact, that heated the discussion purposed to solve the problem of an adequate reflection of the reality in man's thinking, but at the same time philosophers were divided into *Realists* (insisting that the general exists outside things), and *Nominalists* (believing that universals only exist in the human mind, in thought).

In the end of the XVIII and the beginning of the XIX centuries philosophers considered dialectics differently. It was contrasted with *metaphysical and dogmatical way of thinking*, which was characteristic for a methodological and scientific research. Taking God for the primary element, philosophers of the Modern Ages were intended to a description, registration and classification of empirical facts and their rational explanation.

The representatives of *German classical philosophy* (I. Kant, I. Fichte, F. Schelling, G. Hegel) opposed *dialectics and metaphysics*, called them differently directed, though interdependent ways of thinking. According to *I. Kant*, dialectics was the study of defining fundamental limitations and potentialities of human knowledge. *G. Hegel* gave new sense to dialectics. In his philosophy dialectics became not only the way of thinking but also the theory of development. He worked out the fundamental principles of dialectical logics, the theory of laws and categories as the theory of cognition though on idealistic base. It was the *second historical form* of dialectics.

Following the same principle, K. Marx and F. Engels developed the theory of *materialistic dialectics*. Unlike Hegel, who took the ideal Absolute for the primordial and the source of development, Marx and Engels described the development as an inherent characteristic of *nature*

and society. Human reasoning is able to reproduce this development through forming and giving content to appropriate categories and laws. Thus, Marxian philosophy differentiates *objective* and *subjective dialectics*. **Objective dialectics** reveals the laws of development of the objective reality independent from human will and consciousness. **Subjective dialectics** is a reflection of the objective dialectics in human consciousness. According to Marx and Engels this type of dialectics is objective in matter and subjective in form. In other words, although the laws of objective and subjective dialectics differ according to their forms, yet they are identical in matter. That statement can be represented by the following scheme:



Marxian materialistic dialectics was expressed in a system of philosophical principles, categories and laws and it appeared to be a means of understanding reality in all essential forms of its manifestation in nature, society and thought. This stage was the **third historical form** of dialectics.

Most of the streams of **non-classical western philosophy** just transformed the dialectical ideas of G. Hegel, K. Marx, and F. Engels according to their worldview principles. One of the most influential western theories of development, which ultimately goes back to metaphysical evolutionism, is **Henry Bergson's conception of creative evolution**. Bergson saw the source of qualitative development in the idealist principle of *elan vital* which means, on the philosophical plane, a "need for creativity" attributed to such an ideal object as consciousness or, better say, "Superconsciousness". According to it the source of development was conceived as an ideal force and placed outside the developing material object. **Neo-Thomism** (dialectical theology of K. Bart, P. Tillich) opposed religion and faith. **Existentialism** (J.-P. Sartre, K. Jaspers) differentiated *dialectics of*

human existence, which interpreted existence of opposites as the indication of freedom. **Negative dialectics** (T. Adorno, H. Marcuse, J. Habermas and others) aimed at overcoming the opposition of classical dialectics (necessity-chance, possibility-reality and so on), and vanquishing man's "one-sidedness" (H. Marcuse). Negative dialectics sees its basic task not to eliminate the contradictions but to seek for them; it also strives for gradual logical understanding of nonidentity, specificity of the world.

So, to sum up it is necessary to say that modern dialectics is man's search for integrity, his aspiration to comprehend infinity, eternity and truth. Due to dialectics man overcomes the restrictions of formal logic, strives to coordinate the disjointness of his own world with understanding of the Absolute.

Thus, the above-mentioned historical forms of dialectics prove the fact that nowadays there exist three forms of it: *idealistic dialectics* (developed on the basis of Hegel's objective idealism), *Marxist dialectics* (developed on the basis of materialism of K. Marx and F. Engels), and *negative dialectics* (developed by T. Adorno and M. Horkheimer to analyze the contradictions of the modern society development).

Dialectics in its all three forms is based on the need to consider all existing things (objects, phenomena and processes) in their interconnection, motion and development.

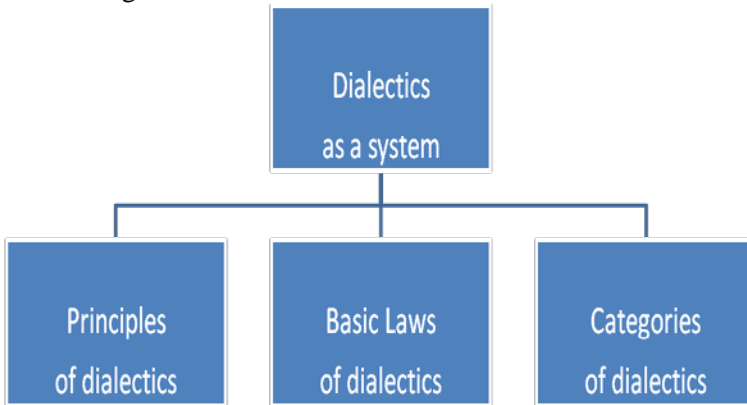
So, *dialectics is one of the principal philosophical methods of creative cognition and thought based on connection and development in its most complete deep-going and comprehensive form.*

Dialectics theoretically reproduces the development of matter, spirit, cognition and other aspects of the reality.

9.2. Principles and Laws of Dialectics

As we see, dialectics has many definitions but they do not contradict each other. They only reveal its different sides, its diversity and fields of application of dialectical understanding of the world. Dialectics as a system of scientific knowledge is of a universal character, just as it has to do with the nature, social life and man's

thinking. As a theory it relies on the system of interconnected principles, laws and categories.



Now let us examine the first elements of the system. **Principles** are the most general and substantiated theoretical rules, which underlie science. Principles combine notions, laws and categories into one whole system, playing a synthetic role. Principles can not be deduced from other forms of being; they are formed as a result of a long practical and theoretical mastering of the world.

The main principles of dialectics are:

- The principle of development.
- The principle of unity of historical and logical.
- The philosophical principle of universal connection and interactions.
- The systems principle.
- The principle of descending from abstract to concrete.

The principle of development comes out of the fact that there is nothing ultimately complete in the world: everything is on the path towards something else. The principle of the motion of matter as a mode of its existence, combined with the principle of universal connection, gives a general idea of the development of the world. **Development** is an irreversible, definitely oriented and law-governed change of material and ideal objects resulting in the emergence of new qualities.

Everything passes through one and the same state only once; thus the movement of an organism from old age to youth is impossible. Underlying development are not accidental events, of which the infinite numbers disturb the object's oriented change, but rather the necessary events that follow from the very essence of the object and from the type of its interactions with the surrounding world

The relationship between the concepts of development and progress must be clearly understood. They are close to each other but not identical. Development results in the appearance of a new quality, but it is not at all necessary that this quality should be more complex or more perfect than the previous one. *If the new quality is in some respect superior to the previous one, we have a progressive tendency of development, and if it is inferior, we have a regressive tendency.* Progress and regress are two different tendencies of development which, however, are intertwined with one another, forming a complex interdependence.

The principle of unity of historical and logical confirms the possibility of an adequate reflection of the real unfolding of events, processes and phenomena in man's mind through the system of notions and categories.

The philosophical principle of universal connection. The entire reality accessible to us is an aggregate of objects and phenomena linked with one another by extremely diverse relations and connections. All objects and events are links in an infinite chain joining all that exists in the world in a single whole. Everything interacts with everything else. The life of the world is in the endless web of relations and connections. **Connection** is usually defined as *a deep-seated attributive property of matter, consisting in the fact that all objects and phenomena are linked by infinitely varied interdependence and various relations with each other.*

In other words, **connection** is a general expression of dependence among phenomena, a reflection of the interdependence of their existence and development.

Connections can be of the following types: internal and external; direct and indirect; genetic and functional; dimensional (spatial) and temporal; casual and regular.

The most widespread types of connections are *internal and external*. For example, internal connections of a human body as a biological system. As for the second ones, these could be external connections of man with elements of a social system.

Everything that happens in the world springs from constant interaction between objects. Because of the universality of interaction, all the structural levels of being are interconnected, and the material world is unified. This interaction determines the emergence and development of the objects, their transition from one qualitative state to another. *Interaction* is a philosophical category reflecting the processes of reciprocal influence of objects on one another, their mutual conditioning, changes of state, mutual transition into one another, as well as generation of one object by another. Interaction is objective, universal and active in character.

The existing classifications of interactions are based on the differentiation between *force interactions* and *informational interactions*. *In physics* four principal types of force interaction are known: *gravitation, electromagnetism, and weak and strong interactions*.

The systems principle is an important one in dialectics. It shows that dialectics is not a mechanical collection of statements, examples and schemes, but it appears as the logical, consistent, non-contradictory, and open system; It is a holistic doctrine, which has a complex and coherent internal structure.

The principle of descending from abstract to concrete defines the direction of a cognitive process. According to this principle the real cognitive process must be directed from abstract, everyday life and accidental to concrete, given in the form of general and theoretical.

9.3. Laws of Dialectics

Practical experience constantly demonstrates that the processes going on in the world are not a chaos of raging elemental forces. *The universe has a code of laws of its own*. Everywhere we observe order coextensive with the world: the planets move along their strictly determined paths; however long a night may be, day will inevitably

come; the young grow old and depart this life with implacable necessity, and a new generation is born to replace the older one.

Everything in the world, beginning with the motion of physical fields, elementary particles, atoms, crystals, and ending with giant cosmic systems, social events and the realm of the spirit, is subject to regularity.

Century after century man noted the strictly determined order of the universe and recurrence of various phenomena; all this suggested the idea of the existence of something law-governed. The concept of law is a product of mature thought: it took shape at a late stage in the formation of society, at a time when science evolved as a system of knowledge.

A law is an essential, stable, regular and necessary type of connection between phenomena considered in a generalized form and adjusted to the typologically classified conditions of its manifestation. Laws as relations of essence or between essences are guarantees of the world's stability, harmony, and at the same time its development.

Laws are divided into: *particular ones*, valid only in a limited area, e.g. the laws of social development, which are only manifested at the level of the social form of the motion of matter; *general laws*, which characterize several types of motion and forms of material existence (e.g., the law of conservation of energy, the law of gravitation, the law of productive forces development and so on); *universal laws* permeating through all spheres of the objective world – nature, society and thinking, are *dialectical laws*, which are of the same character.

The basic dialectical laws are: 1) the law of the unity and struggle of opposites, 2) the law of the transformation of quantity into quality, 3) the law of negation. There are also secondary laws of dialectics, which reveal different sides and peculiarities of the process of development. In the contemporary philosophy they are called *correlative categories*: phenomenon and essence, cause and effect, possibility and reality, content and form, and others.

Thus, *dialectics is the theory of development in its broadest interpretation.* To understand what development is we need to answer such questions: what is the source of development?, what is the character of it? (how does development work?), what is the direction of

development? The basic dialectical laws give the answers to these questions. Let's characterize them briefly.

The law of the unity and struggle of opposites

One of the basic issues of worldview and of general methodology is the question whether the source of the world's motion and development must be sought for outside the world or in the world itself. The scientific worldview finds impulses for the motion and development of the world in the world itself, in the contradictions inherent in reality and generated by the world, which is expressed in the universal law of dialectics, *the law of the unity and struggle of opposites*. V. Lenin called this law the nucleus of dialectics. The law is operated through the following categories: identity, difference, opposition, contradiction and conflict.

Identity is the state of having unique identifying characteristics held by no other person or thing. In dialectics identity does not coincide with identity in formal logic, which claims the invariability of objects and phenomena, absolutizes their state and properties. Dialectical identity concentrates on identity in general isolating from the differences in details.

In accordance with that law, objective reality, the process of its cognition, and all forms of human activity develop through the division of oneness into different and opposing elements; the interaction of the opposing forces, on the one hand, marks a given system as something integral, and on the other, constitutes the inner impulse of its change and development. All concrete systems go through the test of contradiction in their life.

Difference is a relation of non-identity, of dissimilarity within an object and between objects. Differences have their degrees: they may be either essential or inessential. An extreme expression of an essential difference is an opposite

Opposites may be described as mutually conditioned and interacting sides of a dialectical contradiction. The dialectical principle of contradiction reflects a dual relationship within the whole: a unity of opposites and their struggle.

This law permits the identification of the sources, the real causes and forms of motion, and of the types of development of all being: there is no progress outside contradictions.

Contradiction is a definite type of interaction between different and opposing sides, properties, and tendencies within a given system or between systems, a process of confrontation between opposing tendencies and forces. The extreme case of contradiction is *conflict*.

The ultimate cause of the development of any system is interaction in the form of contradiction between different aspects both within an object and among objects. **There are no absolutely identical things:** they are different both within themselves and among themselves.

Principal types of contradictions

The character of contradictions depends on the specifics of the opposites and on the conditions under which their interaction unfolds. Hence the diversity of the types of contradictions: some of them lead to harmony, others, to disharmony. There are also *internal and external, principal and subsidiary, antagonistic and non-antagonistic contradictions*.

Contradictions of all types are realized and resolved, they are eliminated and created, they come to life in a new form, and all this constitutes their movement. The movement of contradictions towards resolution is a mode of change of the qualitative state of the system incorporating them. The root of all vitality is in contradiction as the unity and struggle of opposites. *In the social sphere*, contradictions taken by themselves, regardless of their timely identification and effective resolution, may produce not only progressive, but also regressive and destructive processes.

The struggle of opposites is the motive force both in the harmonious and the antagonistic type of development. While *antagonistic* development is produced by antagonistic contradictions, *harmonious* development is obviously associated with resolution of non-antagonistic contradictions. So, *harmony* is agreement in action, opinion, feeling, etc.; accord, order or congruity of parts to their whole or to one another.

The law of the unity and struggle of opposites, which is the nucleus of dialectics, is not only of great theoretical, but also of vast

practical and even practically political significance. It implies that increased acuteness of society's internal contradictions may be due not only to objective factors, but also to subjective causes: untimely diagnosis and incorrect evaluation of various socioeconomic, ideological and other processes and phenomena. The mastering of the law of unity and struggle of opposites develops a dialectical flexibility of thought, an acute perceptiveness for various nuances of social life; it shapes the ability for timely and adequate evaluation of favourable and unfavourable tendencies, enabling one to reject obstructions and to encourage general progress.

The law of the transformation of quantity into quality

This law answers the question about the character of development; it bears relation to continuity and discreteness, evolutionism and revolutionism of changes. The essence of this law is characterized by such categories as property, quality, quantity, measure and leap.

The quality of an object is revealed in the totality of its structurally ordered properties. From the epistemological standpoint, *a property* is a primary, further indivisible structure correlated with just as elementary cognitive phenomenon of sensation, and in more complex cases, with concept, if it is inaccessible to the subject's capacity for sensation. Properties can be accessible to the sense organs or physically accessible to measurement by apparatus, and they can also be extra-sensuous, pertaining to the sphere of social-mental reality.

A property is thus a way of manifestation of the object's definite aspect in relation to other objects with which it interacts. Among all possible properties, we can single out properties ***essential*** (or necessary) and ***inessential*** (accidental) for the given object, and also ***internal and external, universal and specific, natural and artificial*** ones.

Properties are manifested with various degrees of intensity, and this expresses the state of the system involved. ***The state is a stable manifestation of a given property in its dynamic.*** We speak of the physical or moral state of a person or people, of the state of a given nation's economy, or of its political or military state. The object's other properties are addressed to the outside, while its state is turned towards its inner structure. Properties, states, functions and connections are an object's qualitative features.

Having established what property and state are, we can accurately define a fuller definition of the quality of an object. *Quality is an integral description of the functional unity of an object's essential properties, its internal and external definiteness, its relative stability.*

Quantity expresses the external, formal relationship between objects, their parts, properties and connections: number, magnitude, volume, set, class, or degree of manifestation of a given property. The concepts of number, magnitude, figure, etc., are aspects or elements of the category of quantity.

Understanding of the quantitative aspect of a system is a step towards a deeper knowledge of the whole system.

Any quality is expressed in a system of quantitative characteristics that is inherent in this quality. *Quantity and quality appear as something separate only in abstraction, while in effect they are different characteristics of definite realities, gravitating towards each other and existing as an indissoluble unity that is their measure.*

Measure is a sort of "third term" that links quality and quantity in a single whole.

It is not enough to say, though, that measure is the unity of quality and quantity, and that it is the boundary at which quality is manifested in its definiteness. Measure is profoundly connected with essence, with law and regularity. *Measure is the zone within which a given quality is modified and varied in keeping with changes in the quantity of individual inessential properties while retaining its essential characteristics.*

The process of development presents a unity of the continuous and the discrete. Continuous changes, i.e. gradual quantitative changes, and the changes of separate properties in the framework of a given quality closely connected with them, are designated by the concept of evolution.

Continuity in the development of a system *expresses its relative stability and qualitative definiteness, and discreteness, a transition to a new quality.*

The appearance of a new quality is in effect the emergence of a new object with new laws of life, a new measure in which a different quantitative law is embedded. The depth of qualitative changes may vary: it may be restricted to the level of the given form of motion or go beyond

its limits, as illustrated by the emergence of the animate from the inanimate and of society from the primitive horde. These qualitative changes signify the formation of a new essence.

*The process of radical change in a given quality, the breakdown of the old and the birth of the new is a **leap** – a demarcation line separating one measure from another. There are different types of leaps determined both by the nature of the developing system and by the conditions under which it develops, i.e. by the external and internal factors of development*

In accordance with the nature of quality as a system of properties, *leaps are divided into individual or particular and general. Individual leaps are connected with the emergence of new particular properties, and general leaps, with the transformation of the entire system of properties, of quality as a whole.*

***Revolution** is a leap, in the process of which the whole substance and quality are changed. For example, a fly in the ointment spoils the whole thing. **Evolution** is a kind of a leap, which does not cause any radical changes in the qualitative base. Changes take place unnoticeably, with the transformation of the inner structure. For example, when we heat water the process of heating goes on gradually and only under reaching of a certain temperature the water acquires new quality – it changes into steam.*

The law of the transformation of quantity into quality reveals the most general mechanism of development. It shows how any development goes on. If the evolutionist conception of development absolutizes a quantitative change ignoring the qualitative, and another one (also metaphysical) conception reduces development only to some qualitative changes (explosions, catastrophes and leaps), then the dialectical-materialistic conception of development takes into account both the evolutionary (quantitative) and revolutionary (qualitative) moments of development scientifically describing connections between them.

Knowing the law of the transformation of quantity into quality becomes the instrument of a comprehensive mastering of the reality. On the basis of this law there are a number of methodological conclusions for the theoretical and practical activity of people.

Firstly, this law gives a possibility to facilitate the most complete process of cognition of those essential features and properties, which in their dialectical entity make qualitative definiteness of objects or phenomena.

Secondly, this law requires that in every single case measures must be defined, within the pale of which these or those quantitative changes would not lead to the qualitative changes. It will let us foresee qualitative leaps, forecast possible situations and plan our actions under certain conditions.

Thirdly, this law directs man to the necessity of a certain evaluation of events and processes of the reality not only from the qualitative point of view but also from the quantitative one using some proper methods of evaluation.

The law of negation

The law of negation gives the answer to the question where development is directed to. It states that a process of development goes on in several stages, which stipulate each other. This law shows not just separate acts of development or their properties but reflects the consistency of all its phases, the connection of new and old, future and past, their succession, continuity and gradualness. The action of this law is manifested through such categories as *dialectical negation* and *replacement (the second negation)*.

Dialectical negation characterizes the connectivity of the sequential stages of development. It means that qualitative changes are possible only through the negation of the old quality; i.e. dialectical negation is on the one hand, a moment and conditions of development and, on the other hand, it is a moment of connection with the old one. F. Engels, explaining the meaning of the given category, wrote that in dialectics to negate does not mean merely to say “no”. Dialectical negation presupposes determination of a sequence in the process of development. Contrary to that one, destruction of an object is described by such category as *metaphysical negation*. For example, if some grain was grown to make flour, then it was metaphysically destroyed. If some grain was planted and then it sprouted, here we can speak about dialectical negation.

Retention of old quality in a new one but in a changed form is expressed by such a category as *replacement (the second negation)*, which indicates a spiral way of development. Each of its new stage (turn) contains some elements of the previous one and is based on it.

However, one negation is not enough to determine the directedness of development because it only defines the limits and conditions of the existence of old, and indicates the necessity of its removal. That is to say the connection between the old and new reflects the unity of opposites and defines the conditions of further development. This function is given to the second negation (negation of negation). Without that negation the first one cannot realize itself up to the end. For example, if they carry out reforms only to solve an acute problem without a proper analysis of some consequences and correlations with the existing situation, then such changes, as a rule, fail. The very second negation determines and directs the process of development.

Everything is finite in this world. *Without negation of the old, the birth and maturing of a higher and stronger new is impossible, and thus the process of development itself is impossible.* All that is the scene of struggle between mutually excluding sides and tendencies. This struggle leads to negation of the old and the emergence of the new. As it appears, a new phenomenon already carries its own contradictions in it. The struggle of opposites starts on a new basis; the need arises for a new negation, i.e. for *negation of negation, ad infinitum*. It is this constant **negation** that realizes *the dialectical process of becoming of qualitative definiteness of phenomena, the replacement of some nodal lines of the measures of development by others.*

The emergent new cannot assert itself without negation on the one hand, and without retention and continuity, on the other. We have got the development where the new interrupts the existence of the old, absorbing from it everything positive and viable. This retention of the positive is precisely the continuity in the discrete, continuity in development. **Development** *is marked by continuity, consistency, orientation, irreversibility and retention of the results, obtained.*

The development of matter does not follow a single path, but a countless multitude of directions. It is an error to present it either as a straight line or as a circle: *it is a spiral with an infinite number of*

turns. In this form, forward movement is strangely combined with circular movement. *Development leads to a return, as it were, to previous stages, when some features of already outlived forms replaced by others are repeated in the new forms*. This, however, is not a simple return to the original form, but a qualitatively new level of development.

History is a series of turns of an expanding spiral moving outwards and upwards. No subsequent cycle of development repeats the previous one – it is a new and higher level. Such is the objective orientation in the infinite succession of phenomena and processes, in the incessant struggle between the new and the old; such is the dialectical path of the forward movement of being.

For society, this criterion is the level of development of productive forces and labor productivity, as well as the character of social relations, all of which is concentrated in a single criterion: the level of society's development is determined by the extent to which man is raised to a higher level in this society.

The methodological significance of the law of negation consists in the fact that it offers an understanding of the direction of the development of systems and objects both of the social and the natural world, permitting a correct evaluation of the scope, possibilities and rate of that development.

9.4. Categories of Dialectics

The content of all principles and laws of dialectics is manifested through a system of categories, which express general connections of some certain processes. Categories are such notions, which have been developed by people during the whole socio-historical practice. But not all notions could be related to the categories. Notions become categories when they indicate the most important in objects and phenomena, generalize the system of properties. *The categories of philosophy are general concepts reflecting the most essential, law-governed connections and relationships of reality; they are "stages of distinguishing, i.e. of cognizing the world, focal points in the web, which assist in cognizing and mastering it"*.

Philosophical categories reproduce the properties and relations of existence in a global form. But, just as in any other science, not all philosophical categories are universal. For example, epistemological categories like knowledge, truth, or error describe some essential aspects of cognitive activity only. There are, however, universal philosophical categories as well. These regulate the real process of thinking and gradually form a separate system in the course of its historical development; here belong such categories as *connection, interaction, reflection, information, development, causality, structure, system, form, content, essence, phenomenon*, etc. The basic laws of dialectics implement the links between and interaction of the categories. Moreover, they are themselves expanded categories. *Even the concept of law is a category.* Reflecting as they do the objective dialectics of reality, the categories and laws of dialectics, cognized by man, act as a universal method of the cognition and transformation of reality. Knowledge is at first moulded as general concepts and categories which form the basis for certain principles of both being and thinking itself.

Every science has its own historically established arsenal of logical instruments of thinking in terms of which the properties and essence of objects are perceived. Of course, any science operates with concepts of varying degree of generality and significance, but its framework is made up of the fundamental concepts.

The categories of philosophy are interconnected in such a way that each of them can only be perceived as an element of the overall system. Thus, the material and spiritual reality cannot be understood in terms of the category of matter only, without recourse to the categories of motion, development, space, time, and many others.

The order of philosophical categories in the system is based on the growing complexity of objective connections and the movement of knowledge from the simple to the complex.

The basic categories are as follows:

- essence and phenomenon;
- the individual, the particular and the general;
- cause and effect;
- necessity and chance;

- possibility, reality and probability;
- part and whole, system;
- content and form.

Essence and Phenomenon

Essence is something hidden, something deep-lying, concealed in things and their inner connections, something that controls things; it is the basis of all the forms of their external manifestation.

Essence is conceived both on a global scale, as the ultimate foundation of the universe, and in the limits of definite classes of all that is, e.g., minerals, plants, animals, or man.

The very concept of essence is comprehensive and cumulative: it contains the integral unity of all the most profound, fundamentally connected elements of the content of an object in their cause-and-effect relations, in their inception, development, and tendencies of future evolution. It contains the cause and the law, the principal contradictions and the structure, and that which determines all the properties of the object. Essence is in this sense something internal, a certain organizing principle of the object's existence in the forms of its external expression.

To bring out the essence of something means to penetrate into the core of a thing, into its basic properties; it means to establish the cause of its emergence and the laws of its functioning, as well as the tendencies of development

*Phenomenon is a manifestation of essence: if essence is something general, phenomenon is something individual, expressing only one element of essence; if essence is something profound, phenomenon is external, richer and more colorful; if essence is something stable and necessary, phenomenon is transient, changeable, and accidental. In a word, **phenomenon** is the way in which essence outwardly manifests itself in interaction with all that is not essence.*

Both essence and phenomenon exist objectively, both are attributes of the object, but phenomenon is a function of two magnitudes – object and its givenness to subject, whereas essence is the object's properly objective quality.

In the system of dialectical materialism, the categories of essence and phenomenon are regarded as universal objective characteristics of object reality. *They both reflect two sides of one and the same process.* The unity of these categories signifies the unity of

ontology and epistemology, i.e. the unity of the world and of thinking about the world. Essence and phenomenon emerge as different stages in the process of cognition.

The Individual, the Particular and the General

The individual is thus a category expressing the relative isolation, discreteness, delimitedness of one object from another in space and time, the intrinsic peculiarities that make up an object's unique qualitative and quantitative definiteness. However, infinite diversity is only one aspect of being. The other aspect is the universality of things, their structures, properties and relations. Just as firmly as we stated that there are no two absolutely identical things, we can also say that neither are there two absolutely different things.

The difference in individualities is embodied in the category of the particular. ***The particular*** signifies the measure and mode of combining the general and the individual in a single phenomenon. It is conceived as the specificity of the realization of the general, a specificity characteristic of the given object.

The general is the singular in the many. It expresses definite properties or relations characteristic of the given class of objects or events. As a similarity of the features of things, the general is accessible to direct perception. Being a law, it is reflected in the form of concepts and theories. Although a law comprises the concept of the general and is formed on its basis, the converse assertion that the general is a law is false. The general helps us to approximate to the essence of things, but it must not be confused with essence itself. Characterizing a sufficiently high degree of distribution of a quality or property, the general is not correlated with the object's entire essence as certain systemically organized integrity, but only with an attribute of that integrity. The categories of the individual and the general have a profound worldview and methodological significance. Just as the individual is impossible without the general, so is the general impossible without the individual, which serves as the premiss and the substratum of the general.

Thus, dialectics of the individual, the general and the particular helps us to understand better the essence of natural and social phenomena, as well as the principles of activity and of cognizing thought.

But it achieves these goals only when it is concretized in the necessary and the accidental.

Cause and effect

One should differentiate such categories as cause and effect. **Cause** is the philosophical category, which characterizes connections and relations that predetermine changes. **Effect** is the philosophical category, which determines the result of the cause. The concept of causality is one of the most important in philosophy and science. It defines the fundamental property of the Universe: cause always precedes effect. The cause-effect connection is objective. The concepts of "cause" and "effect" are used both for defining simultaneous events, events that are contiguous in time, and events whose effect is born with the cause. In addition, cause and effect are sometimes qualified as phenomena divided by a time interval and connected by means of several intermediate links. For example, a solar flare causes magnetic storms on Earth and a consequent temporary interruption of radio communication. The mediate connection between cause and effect may be expressed in the formula: if A is the cause of B and B is the cause of C, then A may also be regarded as the cause of C. Though it may change, the cause of a phenomenon survives in its result. An effect may have several causes, some of which are necessary and others are accidental.

An important feature of causality is the continuity of the cause-effect connection. The chain of causal connections has neither beginning nor end. It is never broken; it extends eternally from one link to another. And no one can say where this chain began or where it ends. It is as infinite as the universe itself. The internal mechanism of causality is associated with the transference of matter, motion and information.

Effect spreads its "tentacles" not only forwards (as a new cause giving rise to a new effect), but also backwards, to the cause which gave rise to it, thus modifying, exhausting or intensifying its force. This interaction of cause and effect is known as the principle of feedback. It operates everywhere, particularly in all self-organising systems where perception, storing, processing and use of information take place, as for example, in the organism, in a cybernetic device, and in society. The

stability, control and progress of a system are inconceivable without feedback.

In complex cases one cannot ignore the feedback of the vehicle of the action on other interacting bodies. For example, in the chemical interaction of two substances it is impossible to separate the active and passive sides. This is even truer of the transformation of elementary particles. Thus, the formation of molecules of water cannot be conceived as the result of a one-way effect of oxygen on hydrogen or vice versa. It results from the interaction between two atoms of hydrogen and one of oxygen. Mental processes are also a result of the interaction between the environment and the cortex.

Just as various paths may lead to one and the same place, so various causes lead to one and the same effect. And one and the same cause may have different consequences. A cause does not always operate in the same way, because its result depends not only on its own essence, but also on the character of the phenomenon it influences. Thus, the heat of the sun dries out canvas evokes extremely complex processes of biosynthesis in plants, etc. Intense heat melts wax but tempers steel. At the same time an effect in the form of heat may be the result of various causes: sun rays, friction, a mechanical blow, chemical reaction, electricity, disintegration of an atom, and so on. He would be a bad doctor who did not know that the same diseases may be due to different causes. Headache, for instance, has more than one hundred.

The rule of only one cause for one effect holds good only in elementary cases with causes and effects that cannot be further analysed. In real life there are no phenomena that have only one cause and have not been affected by secondary causes. Otherwise we should be living in a world of pure necessity, ruled by destiny alone.

In the sciences, particularly the natural sciences, one distinguishes general from specific causes, the main from the secondary, the internal from the external, the material from the spiritual, and the immediate from the mediate, with varying numbers of intervening stages. *The general cause is the sum-total of all the events leading up to a certain effect.* It is a kind of knot of events with some very tangled threads that stretch far back or forward in space and time. The establishing of a general cause is possible only in very simple events with a relatively

small number of elements. Investigation usually aims at revealing the specific causes of an event.

The specific cause is the sum-total of the circumstances whose interaction gives rise to a certain effect. Moreover, specific causes evoke an effect in the presence of many other circumstances that have existed in the given situation even before the effect occurs. These circumstances constitute the conditions for the operation of the cause. The specific cause is made up of those elements of the general cause that are most significant in the given situation. Its other elements are only conditions. Sometimes an event is caused by several circumstances, each of which is necessary but insufficient to bring about the phenomenon in question.

Sometimes we can clearly perceive the phenomenon that gives rise to this or that effect. But more often than not a virtually infinite number of interlocking causes give rise to the consequences we are concerned with. In such cases we have to single out the main cause – the one which plays the decisive role in the whole set of circumstances.

Objective causes operate independently of people's will and consciousness. *Subjective causes* are rooted in psychological factors, in consciousness, in the actions of man or a social group, in their determination, organisation, experience, knowledge, and so on.

Immediate causes should be distinguished from *mediate* causes, that is to say, those that evoke and determine an effect through a number of intervening stages. For example, a person gets badly hurt psychologically, but the damage does not take effect at once. Several years may elapse and then in certain circumstances, among which the person's condition at the time has certain significance, the effect begins to make itself felt in the symptoms of illness. When analysing causality we sometimes speak of a "minor" cause giving rise to major effects. This so-called "minor cause of a major effect" is the cause not of the whole long and ramified chain of phenomena that produces the final result, but only the cause of the first link in the chain. Sometimes the "minor cause" is merely a factor that starts up quite different causal factors. These are "triggering" factors, factors relating to the initial stage of avalanche processes and to a whole system's loss of labile equilibrium.

A distinction should be made between cause and **occasion**, *that is to say, the external push or circumstance that sets in motion a train of underlying interconnections*. For instance, a head cold may be the occasion for the onset of various diseases. One should never exaggerate the significance of occasions; they are not the cause of events. Nor should one underestimate them because they are a kind of triggering mechanism.

Necessity and chance

Historically, the categories of *necessity* and *chance* emerged as a consequence of meditation on the human fate, on "divine providence", the freedom of the will, on the predestination or spontaneous character of human being. These categories became free of this primarily ethical interpretation mostly in connection with the achievements of natural-scientific knowledge in the Modern Times.

Chance is a type of connection which is conditioned by *inessential, external, and contingent (in relation to the given phenomenon) causes*. As a rule, such a connection is unstable. In other words, chance is the subjectively unexpected, objectively unnecessary event which may or may not occur under given conditions, which may take any course in its development. Chance may be *external or internal*. ***External chance*** is beyond the power of a given necessity, and it is governed by some attendant circumstances. ***Internal chance*** follows from the object's nature: *it is, as it were, a turbulence caused by necessity*. Chance is regarded as internal if the situation of the birth of an accidental phenomenon is described from within a single causal series, while the total action of other causal sequences is described in terms of the objective conditions of the realization of the main causal series. Chance is also divided into ***subjective***, that is, *emerging from a display of the freedom of the will by an individual acting against objective necessity* (such is the nature of the historical voluntarism of some political figures) and ***objective*** (*this will be considered in our treatment of the category of probability*).

Like chance, ***necessity*** may be *external and internal*, i.e. produced by the object's own nature or under the contingency. It may be characteristic of a great number of objects or of a single object.

Necessity is an essential feature of law. Just as law, it may be dynamic or statistical.

Necessity and chance figure as two correlative categories expressing the philosophical interpretation of the interdependence between phenomena, the degree of the determination of their emergence and existence.

Ignoring of the dialectical understanding of the connection between such categories as necessity and chance leads to their absolutization: fatalism and voluntarism. **Fatalism** is the philosophical doctrine that all events are predetermined so that man is powerless to alter his destiny. It is quite a dangerous worldview principle as it forms some pessimistic points of view. **Voluntarism** on the contrary denies the existence of historical regularities, the theory that states the will rather than the intellect is the ultimate principle of reality.

The category of **freedom** is closely connected with such categories as *necessity* and *chance*. **Freedom** reflects man's possibility to act according to his interests and aims, relying on his ability to cognize the objective reality. It is one of the basic categories in philosophy that is why it will be described more in detail in the next chapters of this textbook.

The dialectical interpretation of freedom consists in the fact that it is not abstract and absolute. It is always particular and relative. The level of it directly depends on man's understanding of his abilities and responsibility for his made choice.

Possibility, Reality and Probability

The directedness of development, the mechanism of appearance of the new are characterized by such categories as *possibility*, *reality* and *probability*.

Due to the aid of the categories of the possible and the real, thought comprehends the fact that matter is active, that it continually acquires more and more new forms of existence, passing from one form or state into others, and that it conceals an infinite number of different potentials. **Possibility** is the future in the present, something which does not exist as a given qualitative definiteness but which may appear and exist, which may become a reality under definite conditions.

*Reality is recorded by everyday consciousness as something existing at the given moment, i.e. in the present. And **the present** is interpreted as the real, as something that exists, rather than as something that is only becoming, that is in the process or on the path from the possible to the real.*

The possible is in this case placed somewhere outside the present and, consequently, outside the real: it does not, as it were, exist really, it is only conceived. At the level of everyday consciousness such an understanding of the possible and the real may be quite sufficient, without doubt. But the scientific or philosophical consciousness does not wish to be satisfied by this level of understanding.

The real is much broader than simply the present, than the "naked" factuality of being. Reality is not only that which has become or is, which has taken place, but also that which is contained in what exists as a possibility of its transformation into something different.

Reality in the broad dialectical sense covers the possible, the process of creating the new, and its being. In the narrow categorical sense the real is interpreted as a realized possibility, something which has directly become something living and active.

Possibility is a tendency or rather latent tendency of the development of existing reality. If reality is the past in the present, possibility is the future in the present. Reality is the world of realized possibilities and the world of potential possibilities and between them lies the process of the transformation of potentialities into actual reality. In terms of time, possibility precedes reality, which, being a result of development, is at the same time its starting point.

They distinguish *formal* and *real* possibilities. **Real possibility** is called that one, the conditions of which have already come or can come under some certain circumstances. The possibility is called **abstract** (formal) if under the existing state of the system it could not be changed. Real possibilities reflect regular tendencies of the development of an object; formal – insignificant tendencies, which do not have the necessary conditions to come. Formal possibility is realized when there are no other ones to realize. Thus formal and real possibilities are interconnected and develop into each other.

Probability is a measure of objective possibility, a degree of possible realization of a given event in given conditions and under a given law. It characterizes the degree to which a certain possibility is grounded, the measure of its ability to become reality, the degree of its closeness to realization, the correlation of favourable and negative factors. Probability indicates the degree to which a certain event is possible or in general impossible.

Part and Whole. System

Part is a piece or portion of a whole, an amount less than the whole; an integral constituent of something.

The whole is a unity of its parts that has new qualities not deducible from the parts constituting it. The whole is an entity that is not reducible to a mere sum of its constituents.

A system is an integral whole internally organized on the basis of some principle, in which all elements are so closely interconnected that they form a single entity in relation to the environment and to other systems. An element of a system is a minimal unit forming part of the given whole and performing a certain function in it. Systems may be simple or complex. A complex system is one in which the elements themselves act as systems.

The nature of the connection between the elements of a system is embodied in the concept of structure. **A structure** is a mutually conditioned ensemble of connections between elements within a system which determines the system's qualitative specificity.

A function is the role which an element plays in a whole both to combine elements in an integral system and to ensure the smooth functioning of the system. Structure and function condition each other.

Content and Form

Content is the identity of all the elements and moments of the whole with the whole itself; it is the composition of all the elements of the object in their qualitative definiteness, interaction, and functioning; the unity of the object's properties, processes, relations, contradictions and trends of development. It is not all that the object "contains" that constitutes its content.

Form is the structure of anything as opposed to its constitution or content; essence as opposed to matter. In the philosophy of Plato it is the ideal universal that exists independently of the particulars which fall under it.

The above-mentioned principles, laws and categories form the nuclear of one of the philosophical methods – dialectics. Contrary to the other styles of philosophizing, dialectics regards the world in its unity, wholeness, and with a syncretic approach. It teaches us that all phenomena and processes are mutually conditioned and connected. A reason causes the appearance of a result, the freedom of choice imposes a responsibility, behind the phenomenon there is an essence, a form has a content and so on, so forth. That is why in the future dialectics will be applied as a methodological basis of solving the main philosophical problems.

Basic concepts and categories:

Determinism is a worldview and methodological principle which derives the possibility of cognition, of explanation and prediction of events of both dynamic and probabilistic nature from the fact that everything in the world is interconnected and causally conditioned. Causality is the nucleus of the principle of determinism, but it does not exhaust its entire content.

Development is an irreversible, definitely oriented and law-governed change of material and ideal objects resulting in the emergence of new qualities.

Discussion is the public examination or consideration of any vexed questions or problems in speech or writing, which is expected to find out the truth.

Dialectics in its primary meaning was the art of conversation, the method of finding out the truth by means of detection and eliminating contradictions in the opponent's judgments; in the modern philosophy it is the method and the theory of development in its most complete, deep-going, and comprehensive form. The essence of the dialectical approach lies in finding the source and motive forces of development, in the interpretation of its mechanisms and a direction.

Dialectical contrariety is the interaction of opposite but heret interdependent properties, parts, processes in a system, which are the source and the inner motive force of its development.

Dialogue is a conversation between two or more people, stipulated by a certain situation of a mutual perception, interplay and connection with the before expressed opinions etc. As a rule, it is characterized by an unorganizedness, non-directionality and reiteration.

Law is an essential, stable, regular and necessary type of connection between phenomena considered in a generalized form and adjusted to the typologically classified conditions of its manifestations.

Categories of dialectics are general concepts reflecting the most essential, law-governed connections and relationships of reality; they are "stages of distinguishing, i.e. of cognizing the world, focal points in the web, which assist in cognizing and mastering it".

Metaphysics is a comprehensive approach to natural phenomena, society and thinking, which explains development as a quantitative accumulation not necessarily causing some qualitative changes. Metaphysics denies the existence of inherent contradictions in objects and their self-development; the source of development is defined as a collision of some external opposing forces. It is characterized by the static mode of thinking, by the veering of thought from one extreme to the other, by exaggeration of some aspect of an object, such as stability, repetition, and relative independence. Before Hegel and Marx the term "metaphysics" was identified with the term "philosophy".

Principle – the essence, the main point, the bench mark, the precondition of a certain concept or a theory.

System is a group or combination of interrelated, interdependent, or interacting elements forming a collective entity; a methodical or coordinated assemblage of parts, facts, concepts, etc.

Questions and Tasks for Self-Control:

1. What two meanings does the term *dialectics* have?
2. What are historical forms of dialectics?
3. How many principles of dialectics do you know?
4. How can you characterize development?
5. Which two aspects of the surrounding world does

historism imply?

6. Does the universe have a code of laws of its own?

7. How can we classify laws?

8. What does the law of the transformation of quantity into quality reveal? Explain its relation with the law of the unity and struggle of opposites?

9. What is negation? How is it correlated with the law of the unity and struggle of opposites?

10. Can the laws of dialectics substitute some single scientific laws? If yes or no, then why?

11. Give your account to the categories of dialectics?

12. How are the categories of dialectics correlated with the laws of dialectics?

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Unit 10

PHILOSOPHICAL THEORY OF BEING

The aim of the theme is: to master one of the fundamental components of philosophical knowledge – ontology which enables us to grasp the world as a complex self-governed system with the unity of its structural elements; to reveal basic principles, forms and ways of its existence; to find the reasons of variability of things and phenomena of the world.

Key words of the theme are: being, matter, substance, motion, space, time, social space and social time.

10.1. “Being” as Philosophical Category. Unity and Structuredness of Being

What is reality? What are things made of? What is ultimate? What is it that everything depends on for its existence? What is *really* real? There are many ways of answering the question of reality. Your idea of reality may be only half-conscious but you do have some answers of your own to the question: What is really real? The point is to have a good answer, an answer that is well-conceived and well-evidence. Why is this so important?

Some philosophers would say that in some ways the question of reality is the basis of all the other questions of that matter. What you believe about reality determines to some degree what you believe about all sorts of things. If, for example, someone told you that he or she believes that all that exists is matter in motion, governed by fixed and unalterable laws, then you could predict pretty much what that person thinks about some other important things. If, on the other hand, you were informed that he or she believes in a supernatural and absolute being, then you could immediately guess that his other views on those matters would probably be quite different.

In this way, then, the question of reality is a fundamental one. “Fundamental” means the most “essential”, basic. And it is true. How we answer it will determine in a big way our perspectives on many issues, as well as our perspective on the universe and our experience generally.

Answers to the question of reality were represented by mythology, religion, science and philosophy. But these answers are different.

Mythological, religious, scientific, philosophical forms of worldview giving the versions of “the world as it actually is” could be mutually complementary, despite the fact they contradict one another.

Mythological understanding of the world represents the meditative basis of the answer. It is the concrete-perceptible appearance in which perceived and imaginary are united together, and the image of the world includes man in all aspects of the cosmic whole.

The main object of attention for the *religious picture* of the world is the difference between earthly everyday life and the beyond. Human and divine is the object of religious reflection. Thus the transcendent world, divine world determines people’s physical and spiritual life. The central point of the religious picture of the world is the image of the God (gods) as a higher true reality. Religious picture shows the hierarchical character of the created world and the place of man in it, depending on his attitude toward the God (gods).

Scientific approach puts in order the definite sphere of phenomena as a whole but according to the rules of the certain science with the use of its special language. The result is local pictures not enabling us to see the whole image of the world because every science represents its explanation and analyses.

The philosophical picture of the world comprehends the universe in mutual relations of man and the world in all aspects: ontological, cognitive, and axiological. That is why the philosophical pictures of the world are not alike. The common feature of them which distinguishes them from the religious and mythological pictures of the world, that philosophy relates to the theoretical method of mastering the world. This method is characterized by the fact that persons comprehend the world in concepts, speculatively (in an idea, in a word).

It is not introduced with the help of other categories, but could be compared with such categories as "essence", "existence", "substance", "matter", "nature", which are derived from "being" and are its various sides and aspects. So, we can say that the complete picture of the world, representing the unity of human existence and other forms of material things and spiritual phenomena is expressed in the philosophical category of "being". On the one hand, the category of "being" is focused on the most common characteristics of existing and on the other, its

content is achieved through a study of certain structures and forms of manifestation of all that exists.

Philosophical study of the nature of being, existence or reality in general, as well as the basic category of “being” and their relations is called *ontology*. Principal questions of ontology are "What can be said to exist?", "Into what categories, if any, can we sort existing things?", "What are the meanings of being?", "What are the various modes of being of entities?". Various philosophers have provided different answers to these questions.

Parmenides was among the first to propose an ontological characterization of the fundamental nature of reality. The single known work of Parmenides is the poem which has survived only in fragmentary form. In this poem, Parmenides described two views of reality. In *The Way of Truth* (a part of the poem), he explained how reality is one, change is impossible, and existence is timeless, uniform, and unchanging. In *The Way of Opinion*, he explained the world of appearances, which is false and deceitful.

The details of Parmenides’ argument, which plays on the verb “to be” is extremely complex and obscure, and its meaning is a matter of bitter scholarly controversy even today. But in rather everyday terms, it amounts to this: if something can be thought of at all, it must exist, and so it does not make any sense whatever to speak about nothing (or something that does not exist, does not yet exist, or no longer exists). Therefore, whatever is must be eternal; it cannot come into being and it cannot be destroyed.

From this, Parmenides concluded that there can be no such thing as change. What is already is. And nothing can come to be out of what is not. He further concluded that there can be no time, that our sense of time passing is an illusion, and that space is an illusion too.

The thoughts of an eternal, unchanging, unknowable reality strongly influenced *Plato*. Central to Plato’s philosophy was his theory of Forms. This theory entailed a “two-world” cosmology. One world is our everyday world of change and impermanence. The other is an ideal world populated by ideal “Forms” or *Eidoi* (from the singular *eidōs*). The first, the “World of Becoming”, was in flux, as Heraclites insisted, but the latter, the “World of Being” was eternal and unchanging, as Parmenides demanded. What made Plato’s new vision so appealing was

that, first of all, the two worlds were interrelated, not unrelated as Parmenides and some of the Sophists had suggested. The World of Becoming, our world was defined by the World of Being that is the world of ideal Forms.

Whereas for Plato the Forms that defined individual things were quite distinct from them, for Aristotle the forms of things just were those guiding internal principles. And whereas Plato sometimes said that there would be one Form for infinitely many individuals “participating” in that Form (the pre-Socratic problem sometimes called “The One in the Many”), Aristotle insisted that what ultimately exists is nothing other than each individual thing, this horse, this tree, this man. There is no super-reality, no world of Forms, insisted Aristotle, but only the individual things of this world.

Other approaches to the analysis of the category of “being” were represented in the XVII-XVIII cc. At that time, most philosophers were involved in the study of natural phenomena and their properties, so being was identified with nature. For instance, *Th. Hobbes* developed a purely materialist and mechanistic model of the world – the world as mere “matter in motion”. He identified being and material substance. In dualistic philosophy of *R. Descartes* being was split into two opposite substances: material (physical) and spiritual (thinking). In his famous phrase “I think, therefore I am” he shifted accent from being to knowledge.

The concept of being in philosophy of *G.W.F. Hegel* provides an illustration of his dialectic. As initially conceived, being is entirely abstract; it is “indeterminate immediacy” as G.W.F. Hegel expressed it. This idea could be understood without the aid of any others (it is “immediate”), but that is only because it is entirely indeterminate: it applies to everything, and so says nothing in particular about anything. It follows that, in predicating being, we say nothing about *what* is. To say that there is being is therefore to say nothing. Hegel thought of this as a contradiction: we have applied not only the concept of being, but also that of nothing or non-being, which was lying concealed, so to speak within being. Non-being determines or limits being, and compels it to “pass over” into the next concept in the dialectical chain: that of determinate being, which is the instance, exists; but there is a limit to its existence: there are places where it is not, and when we apply the

concept table, we divide the world into things that are tables, and things that are not tables. All this is comprehended in the thought that tables have determinate being, in which both being and non-being are contained and transcended. Hegel used the German word *dasein* to denote this idea. (*Dasein* means to exist but signifies etymologically “being there”; “there” captures the determinate element in our idea of existence).

Then there arises a new dialectical opposition, between being and determinate being, which can be resolved, Hegel argued, only through temporal ways of thinking. We give sense to the idea that one and the same thing both is and is not, by postulating its existence at one time, but not at another. Through time we discriminate entities, counting and distinguishing them. Time provides us also with the concept of “becoming” (the next stage of the dialectic), through which we understand the being of organisms. Organisms are entities in a constant state of becoming, which yet remain the same.

As one can see Hegel proclaimed the principle of identity of thinking and being. It is an objective-idealistic understanding of being.

After G.W.F. Hegel his philosophy was radically transformed by Marxian philosophy. In particular, *F. Engels* dealt with the following structure of being of the material world: organic and inorganic nature; living nature; social being; individual being. The cornerstone of Marxian philosophy was his analyses of social being. *K. Marx* placed productive forces in place of Hegel’s World Spirit. In place of ideas in confrontation there were competing socioeconomic classes.

The XX century represented the new approaches to understanding of being. For instance, *M. Heidegger* in his book *Being and Time* said that the question of being arises in part from the “thrown-ness” of things, which are dumped in the world without an explanation. “I see them in this way, and myself also”. Yet there is no “necessary being” outside the world, no God who will remove the world’s contingency. Each of us must come to terms with his own contingency, and find a meaning in contingency itself: only then the question of being will be answered for us. The problem, and the solution to it, is *existential*: they concern our mode of being in the world. It is only by being in a certain way that we solve the problem of being. But we then find the meaning of being not in a theory or in an argument, but in the fact that being

ceases to be an issue for us. The answer to the question of being comes when it ceases to be a question.

As the most common category of philosophy, "being" refers to the public relations, order and hierarchy of different objects, phenomena, processes, etc., that detect various forms of all that exists. All the philosophical concepts are united with the question about the quantity of ways and forms of being. The main forms of being are the following:

1) *being of things, processes, states of nature* which exist objectively (independent from man and his consciousness);

2) *being of things of the "second nature"* (material being created by man is called the "second nature"). This created world arising up once leads an independent life from man. Unlike natural things they are made for some purpose;

3) *man's being in the world of things* (corporeal existence of man as a part of nature and existence of man as an intellectual and simultaneously socially historical creature);

4) *individualized spiritual being* (ideas, persuasions, values, settings, reasons, ideas, impressions, senses, experiencing and so on, that is called "spiritual world"). ;

5) *objectified spiritual being* (social spiritual phenomena: customs, traditions, rites, science, political, legal, moral, aesthetical, religious consciousness of the society and etc. which have symbolic forms). The special place here is occupied by language, which fully reflects the unity of individualized and objectified spiritual, individual and social consciousness. Due to the language an individual absorbs social norms, principles, knowledge, ideals and so on;

6) *social being* (material and spiritual life of man and society). In detail this form of being will be analyzed in the theme "Social Philosophy".

All the forms (or aspects) of being are allocated by man. Due to them an existence of a human being manifests itself as the process of realization of human essential characteristics (feelings, emotions, thinking, speech, freedom, creativity, activity, etc.). Human existence means not just a fact of his presence, but represents the human mode of existence in culture created by man's spiritual and practical activity. Thus, being can be represented as a real process of life enabling man

through various social practices to turn out the outer world for the conditions and means of self-development.

10.2. Philosophical Category of “Matter”. Structure of Matter in Contemporary Science

All the given forms of being could be represented by the three main ones: 1) material being, 2) spiritual being and 3) social being. To reveal the essence of material being, one should refer to the history of philosophy and observe how the contents of the category "matter" has changed in the development of philosophy.

Etymologically, the term "matter" goes back to the Latin word *māteria*, meaning "wood" in the sense "material", as distinct from "mind" or "form".

The first stage of the historical development of the concept is known as the stage of *visual-perceptible representation* born in ancient Greece. Some natural elements (air, water, fire etc.) in the theories of *Thales*, *Anaximenes*, *Anaximander*, *Heraclites* and others became the basement of the world. All that exists was considered to be the modification of these elements.

Unlike these explanations *Aristotle* aimed to explain existence through the composition of matter and form. He conceived of matter as a passive possibility that something might be actualized by an active principle, a substantial form, giving it real existence.

The second stage is the stage of *substantial-substratum representation* of matter. Matter was identified with the substance, atoms, complexes of their properties, including the characteristic of their indivisibility.

Such a representation initiated by Democritus was mostly developed in works of French materialists of the XVIII c. (*C. Helvétius*, *P.-H. d'Holbach*). In fact, materialistic philosophy of the XVII-XVIII cc. transformed the concept of "being" into the concept of "matter". Under the circumstances when the science shook faith in God, as the Absolute and guarantor of life the concern of man about the grounds of existence was taken off by the category "matter". With its help being of the natural world was grounded. The natural world was announced to be

self-sufficient, eternal, true and non-created. It was viewed as the one which did not need the ground for its existence.

As a material matter possesses the property of extent, impenetrability, gravity and mass; as a substance - the attributes of motion, space, time, and finally the ability to cause feelings.

The third stage – philosophical-gnosiological representation of matter. It was formed in the context of the crisis of natural science at the beginning of the XX century. X-rays refuted ideas of impenetrability of matter; uranium electro-radiation; radio-active disintegration of atoms – ruined the idea of atom indivisibility. This crisis was connected with the introduction of the new basic concept of field into physics, which described a state of matter fundamentally different from substance.

The situation in physics of that day could be described as a methodological crisis as all the discoveries taken to mean that materialism was bankrupt. The scientists declared that “Matter has disappeared and there is nothing left but equations”. It should be assumed that they did not deny the existence of the world. They did not doubt its empirical reality. The expression “matter has disappeared” was merely philosophically inept expressions of the truth that new forms and types of motion of matter have been discovered.

Matter is everything that surrounds us, which exists outside our consciousness, does not depend on consciousness, and that is or may be reflected directly or indirectly in it. The philosophical understanding of matter retains its significance whatever the discoveries of natural science may appear. The concept of matter does not epistemologically mean anything except objective reality existing independently of human consciousness. Moreover, matter is the only existing objective reality: the cause, foundation, content and substance of all the diversity of the world.

It is the substratum, that is to say, the bearer of all properties and relationships of everything that exists. In all the visible changes that occur in things, in all processes, in their properties and relationships there must be some underlying vehicle of these transformations and changes. That which passes into something else and assumes a different form remains unchanged and this underlying, most general vehicle, that is, the substance, of all that exists, is matter.

According to V. Lenin's definition, "matter is a philosophical category denoting the objective reality which is given to man by his sensations, and which is copied, photographed and reflected by our sensations, while existing independently of them." This definition of matter is opposed to both objective idealism which posits the Spirit as the substance of being and to subjective idealism, which believes that all the objects around us are nothing but aggregate states of consciousness, "sets of sensations".

One quite often heard people say "all things consist of matter". They do not consist of matter. They are specific, concrete *forms of its manifestation*. Matter as such is an abstraction. Looking for a uniform matter as the principle of everything is like wanting to eat not cherries but fruit in general. But fruit is also an abstraction. Matter cannot be contrasted to separate things as something immutable to something mutable. Matter in general cannot be seen, touched or tasted. What people see, touch or taste is only a certain form of matter. Matter is not something that exists side by side with other things, inside them or at their basis. All existing formations are matter in its various forms, kinds, properties and relations. There is no such thing as "unspecific" matter. Matter is not simply the real possibility of all material forms, it is their actual existence. The only property that is relatively separate from matter is consciousness as an ideal and not material phenomenon.

The actual unity of the world lies in its materiality. There can be nothing in the world that does not fit into the concept of matter and its multiform properties and relations. The orderliness of matter has its levels, each of which is characterized by a special system of laws and by its own vehicle. Modern science deals with concrete forms and levels of organization of matter to get a deeper insight into the world. Science represents matter as a complex self-organized system in a constant change, elements of which are interconnected. It's possible to pick out the following levels of organization of matter:

Inorganic nature is represented by the levels of: elementary particles; atoms; molecules; macromolecules, stars and their systems; galaxies; metagalaxies (Universe).

Organic nature has its levels: precellular; cellular; multicellular; overcellular (biosphere).

The society is represented by the levels of: family; historical forms of human collectives (gen, tribe, ethnical groups, nation), classes and other social groups which are formed according to different marks. The society has its own history which includes past, present and future in their interconnected unity.

All the levels of matter interact with each other, representing a metagalaxy in their unity. Different levels and forms of matter are studied by different natural and social sciences. But as the world is single, so all the mentioned sciences constitute a coherent cognitive system that detects not only the features of a particular form of existence of matter, but attitudes and relations between all of them. Therefore a special role in modern science is occupied by the so-called interdisciplinary sciences, like Synergetic, Systems Theory, Computer Science, Biogeochemistry, Cybernetics and others.

10.3. Motion, Space and Time as Attributes of Matter. Social Space and Social Time as Forms of Human Being in Culture

Matter manifests itself in innumerable properties. Motion, space and time are viewed to be the most important ones. These are the attributes of matter, that is to say, its universal, intransient properties without which it could not exist.

Everything in the world is in continual motion, changing its form, being transformed and wavering between being and non-being of all individual existences. Since motion is an essential attribute of matter, *to be* means *to be in motion*.

Most thinkers of idealistic direction explained motion as God's intervention, they animated matter. Materialistic philosophy does not accept the presence of the soul in matter and explains its activity with the help of cooperation of matter and fields. But, ordinary consciousness understands the term "motion" as a spatial moving of bodies. In philosophy such motion is called "mechanical".

But what is motion? The philosophical definition of motion means any interactions and also changes in the states of objects provoked by this interaction. It is characterized with the following:

- motion is inseparable from matter, as it is the mode of its existence. One can not conceive matter without motion, and vice versa, it is impossible to conceive motion without matter;

- motion is objective, changes in matter could be brought only by practice;

- motion is not a pure continuum but the unity of continuum and discreteness, of change and stability, of disturbance and rest. In the endless flux of ceaseless motion there are always moments of discrete stability. Absolute rest is impossible, for to attain absolute rest would mean to cease to exist. Rest is always relative in character: bodies can only be at rest in relation to some reference system tentatively accepted as motionless.

Motion is a change. Types of motion, observable in the objective world, conditionally could be divided into quantitative and qualitative changes. *Quantitative changes* are always related to transformation of matter and energy in space. *Qualitative changes* are always related to radical alteration of inner structure of objects and their transformation into new objects, possessing new properties. In fact, the question is connected with development.

F. Engels made the classification of the forms of motion of matter and the corresponding classification of the sciences studying these forms of motion. According to the philosopher's opinion, the lowest form of motion is simple transposition from one place to another, the highest is thought. The basic forms studied by natural science are *mechanical, physical, chemical, and biological* motion. Each lower form of motion makes a transition by means of a dialectical leap into a higher form. Each higher form bears within it as a subordinate moment a lower form but cannot be reduced to it. Guided by this central idea, F. Engels made a thoroughgoing study of the dialectical content of mathematics, mechanics, physics, chemistry, and biology and of the transitions of one form of motion to another and, correspondingly, the transitions of one science to another. In mathematics he singled out the problems of apparently a priori statements and of mathematical abstraction and explained their objective meaning; in physics, the doctrine of the transformation of energy; in chemistry, the problem of atomistics; and in biology, the problems of the origin and nature of life, cell theory, and Darwinism. The transition from natural science to the history of society

takes the form of the labor theory of human origins developed by F. Engels.

Development is motion, related to transformation of quality of objects, processes or levels and forms of matter. One distinguishes dynamic and population development. Dynamic development is carried out as complication of objects, through opening of potential possibilities hidden in the preceding qualitative states, thus transformations keep indoors for scopes the existent type of matter (development of stars). In population development a transition is carried out from qualitative states, characteristic for one level of matter to the qualitative state of the next (transition from inorganic to animate nature). The source of population motion is self-motion of matter, according with the principle of self-organization.

All mentioned forms of motion of matter and their connection with types of matter and their development are embodied in the following principles:

1. The specific type of motion corresponds with each level of organization of matter.
2. Among the forms of motion there is the genetic connection. It means that superior forms of motion appear on the bases of the inferior ones.
3. Superior forms of motion are qualitative specific and can not be reduced to inferior ones.

The variety of all types of motion is unified due to the universal forms as *space* and *time*.

If I could come to the edge of space, would I be able to stick my arm through it or not? If I could not, what would prevent my doing it? If I could, then, have I come to the end of space? These questions were raised in antiquity by Archytas, a Pythagorean. His questions are profound since it is quite difficult to view space as either finite or infinite. Equally difficult is the question of the nature of space.

First, what is space? Early thinkers conceived of space in terms of something called ether, a substance through which light travels like a fish needs water to get from one part of the pond to another. Ether was conceived as necessary since a vacuum is a relatively late discovery. Another analogy used for space was that of a container. This illustrates where you place a chair in a room, in that "space" by the window. On a

larger scale, space is what the world is in. But in neither of these cases is space really defined.

Later, philosophers beginning with Descartes spoke of space and extension as being identical. Objects could be measured for their extension. Take away the object from that particular space and the dimensions are still measurably "there." Since a vacuum was impossible in their belief system, space ether was important to give form or room to space. For Descartes, space was objective. Later, for Kant, space was regarded as subjective, that is, that space is a product of the mind rather than as a result of "experiencing" space, as a result of sensory perception. Space is imposed on objects.

Perhaps the problem of definition centers on trying to make space a thing. Things go in space, but space is not a thing. Space is unique, one of a kind. Then, if space is not a thing, we must think of it as a relationship between things. Thus, *space could be defined as a form of the existence of matter characterized by such properties as extension, structuredness, coexistence and interaction of elements in all the material systems.*

What is time then? The early Greeks thought of time in relation to motion. Aristotle wrote, "And so motion, too, is continuous in the same manner as time is; for either motion and time are the same, or time is an attribute of motion." As an example, time is the motion experienced in the movement of the sun from rise to sunset. On these grounds, time is also linked to matter. If there were no matter in motion, there would be no time. Hence Plato and others viewed time as subordinate to eternity and only semi-real. St. Augustine, famous for the question, "What is time?" regarded time as "extendedness" which is experienced in the mind itself. Later, I. Kant also regarded time as subjective but in the sense that the mind organizes experiences in sequential order.

Contemporary philosophers tend to reject the idea that time is an entity that moves, or that it is through time viewed as an entity that one moves. Time is not like a river that flows from point to point. This is why time is difficult to measure if it is regarded as real. Is there an absolute beginning point for time? If one answers that time has always been, then there is no beginning point or a point of departure for measuring it.

If one cannot speak of time as an entity, or time flowing like the analogy of a river, what is proposed to replace such descriptions? The answer is *time is also a form of the existence of matter; it is characterized by such properties of alteration and development of systems as duration and sequential replacement of one state by another.*

Material phenomena are characterized 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.

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.

As we see, spatial and temporal characteristics of objects at different levels of matter have their peculiarities. They are the most important at the social level. What is *social space* and *social time*?

Social space is the space, mastered by humanity during its existence. It is a part of the physical space, which is the way of life of the society. It is inscribed in the space of biosphere. Social space is a space of human existence, which includes social, cultural, spiritual and practical dimensions. Man in his existence is involved into multi-dimensional spatial structures, sense of which are determined by the extent to which they correspond to being-situation at this particular time, to what extent they are "lived" by man, "his" for him. For instance, it is important for man the level of comfort of his lodging, job, recreation, car, and place among surrounding people.

Unlike physical space, the social one is created by people themselves. Mastering physical space, they transform the part of it according to their needs and interests: create artificial conditions of their lives, build settlements, cultivate the land, grow all the new plants and animals and so on. All this is a subspace of social space that constitutes the field of human culture. Each person is simultaneously in the space of life, society, culture, other people and his inner world. Man is not merely present in space, but he arranges the space of his life in culture. He creates a personal space that is integrated in social space. But at the same time, man's space is autonomic, "privatized" one. Social space has cultural and historical boundaries, but also tend to expand: a society develops all new areas of physical space, make it cultural and social.

Social time is the duration of existence of the mankind, its history. It also has a cultural dimension. It indicates the extent of variability of social life, material and spiritual processes that occur in society. It can be depicted as a beam, which has a beginning (the shift from animal to human condition) and has no end. Unlike physical time, which flows

uniformly and is measured in minutes, hours, days, years, etc., social time flows unevenly and measured in ages. Some periods are marked with a great number of social changes, and others are not. Thus, some social time in ages accelerates the move (“runs”, “flies”), and in some - slow (“creeps”, “stretches”).

Basic concepts and categories:

Being is a philosophical category denoting reality in all its aspects.

Matter is a philosophical category denoting the objective reality in an infinite set of all its manifestations.

Space is a philosophical category denoting reciprocal disposition of bodies and their configuration; it is a form of existence of matter.

Motion is a philosophical category denoting variability of the objective world; it is a mode of existence of matter.

Substance is a philosophical category denoting somewhat constant, the basis of things, phenomena, etc.

Time is a philosophical category denoting duration of existence of material bodies; it is a form of existence of matter.

Questions and Tasks for Self-Control

1. Is it possible to identify “to be” and “to exist”? Why do you think so?
2. Contrast definitions of “being” in classical and non-classical philosophy.
3. What are the main forms of being?
4. How many stages of the historical development of the concept “matter” do you know? Give a short characteristic of each stage.
5. What definition of matter in dialectical materialism could be found?
6. Name the levels of the structure of matter.
7. Explain the interconnection between matter, space, time and motion.
8. Why are social space and social time considered to be forms of man’s being in the culture?

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Unit 11

PHILOSOPHICAL CONCEPTION OF MAN

The aim of the theme is: to represent one of the fundamental problems of philosophy – the problem of man's being; to show the development of philosophical concepts of man, unique position of man in the world, the sense of human being.

The key words of the theme are: anthropogenesis, individual, individuality, personality, sense of life, freedom.

11.1. Development of Concept of Man in the History of Philosophy

A wise man of antiquity once said that nothing was more interesting to man than man himself.

Philosophy has always striven to grasp the *integral* nature of man, fully aware that a mere sum of knowledge embodied in the concrete sciences of man will not provide the image we are looking for. Philosophy therefore tried to work out its own means of cognizing the essence of man in order to define his place and role in the world, his attitude to the world, and his capacity for "making" himself, i.e. for forging his own destiny.

The problem of man in philosophy begins with the problem of his formation, that is, from the understanding of the anthropogenesis essence which is a single process of man and society's development. It was considered by religion, philosophy, a number of specific sciences, including anthropology, history, archeology and others.

A great many conceptions of man have been offered in the history of philosophy. Thus, the idea of creating human by higher forces was common in all religious and mythological tales of man's appearance on the Earth. The most complete form of religious teaching about man's creation by God is presented in the Bible, in Genesis: "And God created man from dust of the ground. And the breath of life breathed into his nostrils - and man became a living soul." Genesis reveals man's essence and his origin as a single whole, because the essence of man because man's essence is explained by his origin. God created man a living

soul ", like all living beings, but man not only the soul, he is the image and likeness of God and therefore man is not only the body and soul, but the spirit. This doctrine is the basis of the theistic anthropological conception in philosophy.

The philosophers of *Antiquity* primarily regarded man as part of the cosmos, as a kind of microcosm subordinated to fate as the highest principle. Man and the world were considered as a unity: microcosm in macrocosm. While Socrates set man forth into the centre of philosophy Aristotle regarded man as a social and political being. Sociality, rationality and language are the main characteristics that distinguish man of all the living creatures. Ancient philosophers focused human on cognition of himself, the world, and society.

In the *Christian* worldview, man began to be perceived as an indissoluble and contradictory unity of two hypostases, the spirit and the body, qualitatively opposed to each other as the noble and the base. Thus St. Augustine presented the soul as independent of the body, and it was the soul that he identified with man, while Thomas Aquinas regarded man as a unity of body and soul, a being intermediate between animals and angels. In the Christian view, the human flesh is the abode of base passions and desires, the work of the devil. Hence man's constant attempts to free himself from the devil's grasp and to see the divine light of the truth. This determines the nature of man's attitude to the world: there is an obvious desire not so much to understand one's own essence as to gain access to an essence of a higher order, to God, and thus to gain salvation on Judgment Day. The idea of the finality of being is alien to this mentality: faith in the immortality of the soul makes existence on this earth, often very hard existence, seem less painful.

The philosophy of the *Renaissance and the early Modern Ages*, being mostly idealistic, followed Christianity in stressing man's spiritual essence. Man is not just a creation of God, but a special being that received from God the gift of reason and creativity. Man is exclusive in the world in free choosing his destiny and his way of life. Man is able to rise to heavenly heights or fall to animal state. Man chooses and is earthly and worldly responsible for the choice. Renaissance humanists inherent faith in the limitless possibilities of man, his self-realization in the fullness of his abilities in the earthly life.

Modern Ages philosophers focused on mental and cognitive abilities. Only relying on the mind, man can conquer, change the world and create a reasonable and fair society. Philosophers assert the natural human inclination to goodness, happiness and harmony. We still enjoy the best works of this period with their precious and subtle observations on the human spirit, on the meaning and form of the operations of human reason, and on the secret springs of the human psyche and activity going on in the depth of personality. Freed from the ideological dictates of Christianity, natural science was able to create unsurpassed models of naturalist studies in man. But a still greater merit of the Modern Ages was the unconditional recognition of the autonomy of the human mind in the cognition of its own essence.

In the *German classical philosophy* the problem of human was in the center of philosophical research. In particular, Kant considered the question "What is man?" the central question of philosophy, and man himself as "the most important subject in the world." He kept the position of anthropological dualism, but his dualism was not dualism of body and soul, as in Descartes, but the dualism of natural and moral. Man, according to Kant, on the one hand was subjected to natural necessity and on the other – to moral freedom and absolute moral values. A distinctive feature of man is self-consciousness which distinguishes him from other living beings. G. Hegel in his anthropological conception focused on the expression of human as the subject of spiritual activities and the bearer of meaningful spirit and mind. The personality, said the philosopher, only begins with understanding himself as "infinite, total and free" being.

The idealist philosophy of the XIX and early XX centuries exaggerated the spiritual element in man, some scholars reducing his essence to the rational element and others, to the irrational. Although the understanding of man's true essence was already taking shape in various theories and was more or less adequately formulated by some philosophers (e.g., by Hegel, who viewed the individual in the context of the socio-historical whole as a product of intense interaction in which the human essence is reified, and the whole of the objective world around man is nothing but a result of that reification), there was still no consistent and coherent theory of man. On the whole, this process reminded one of a volcano ready to erupt but still tarrying,

awaiting the last and decisive bursts of inner energy. Starting with *Marxism*, man became the focus of philosophical knowledge out of which radiated the lines which connected man, through society, with the entire infinite universe. The foundation of a dialectical-materialist conception of man was laid. The construction of an integral philosophy of man harmonious in all its aspects is a process of human self-cognition which in principle cannot be completed, the manifestations of human essence being extremely varied, comprising reason, will, character, emotions, labor, communication, and so on.

The philosophy of the XXth century focused on man as a unique individuality. Even the basic question of philosophy was proclaimed the problem of man's sense of life. Having opened the deep human irrationality and trying to approach a particular living person, philosophers focused on man's inner world and his spirituality.

Every thinker, every philosophical school give their own interpretation of the problem of man, opening more and more aspects of it. And man continues to maintain his riddle, remaining mysterious Sphinx for philosophers, scientists, and for himself.

Natural science anthropology focused primary attention on the very process of human evolution and its main stages. Anthropologists agree that the time of the formation of man is a long period of 3-3.5 million years and it was the third great leap in the history of the universe after the universe itself came into being and the transformation of lifeless into alive. The impetus for the anthropogenesis was the change in climate, which forced the ancestors of man to erect posture and freeing upper extremities for gathering and hunting. Using some accidental objects for hunting and defending themselves, they later improved them, worked over and produced. Together with joint actions on hunting that all promoted the change of the body proportions, the development of brain structures and functions, lengthening of legs, increased mobility and flexibility of wrists and fingers due to making implements of labor. Body movements, senses are coordinated by more and more developed brain. The ability of reasoning, language development caused consequently the development of face muscles and larynx. Man held a mastery of fire.

Among the scientific conceptions of human origin the most common and influential is the evolutionary theory of J.-B. Lamarck and Charles Darwin. Evolution and the formation of new species took place under

the influence of variability, heredity and natural selection in the organic world. The highest level of the evolutionary process was the development of the human being. Evolutionary conception is not only the basic knowledge of anthropology, but also a precondition for rational philosophical doctrine of man, because it combines and separates the natural world and the world of human culture and history.

Philosophers focused on the meaning and driving forces of the anthropogenesis, considering it as a single process of the formation of both man and society. They approach to solving this problem from the idealism, or materialism positions. From the materialist position the problem was studied and developed deeply by F. Engels in his work "The Role of Labor in the Process of Transformation of Monkey into Man."

The determining condition in the formation of man is *labor*. In labor, man constantly changes the conditions of his existence, transforming them in accordance with his constantly developing needs, and creates a world of material and non-material culture which is formed by man to the same extent to which man himself is formed by culture, Labor is impossible as a singular manifestation and is from the very outset a collective, *social* phenomenon. The development of labor activity totally changed the essence of man's ancestors. Labor entailed the formation of new, social qualities, such as language, thought, communication, convictions, value orientations, worldview, and so on. On the psychological plane, it had as its consequence transformation of instincts in two respects: on the one hand, they were suppressed or inhibited, that is, controlled by reason, and on the other, they were transformed into intuition — a qualitative state of purely human cognitive activity.

The main sign of human presence in the world was production of tools. Man is above all a creator of implements - *Homo Faber*. He came from adapting to nature to adaptation of nature to himself.

All this signified the emergence of a new biological species, *Homo sapiens*, who from the very beginning appeared in two interconnected hypostases — as reasonable man and as social man. Stressing the universal quality of the social element in man, Marx wrote: "...The essence of man is no abstraction inherent in each single individual. In its reality it is the ensemble of the social relations." This

view of man had been evolved already in classical German philosophy. Thus Johann Gottlieb Fichte believed that the concept of man was not related to the individual, as an individual human being could not be conceived, but only to the species; Ludwig Feuerbach, who developed the materialist theory of philosophical anthropology which served as the starting point for Marx's discourse on man and his essence, also wrote that an isolated human being was nonexistent. The concept of man necessarily assumed another human being or, to be more precise, other human beings, and only in this respect was man a human being in the full sense of the word.

Everything that man possesses, everything that distinguishes him from animals is the result of his life in society. This is true not only of experience acquired by the individual during his lifetime: A child appears in this world in full possession of the anatomic and physiological wealth accumulated by mankind over the previous millennia. Characteristically, a child who has not absorbed social culture proves to be the least adapted to live in this world out of all living creatures. One cannot become a human being outside society. We know cases of small children falling among animals through some disaster. Remarkably, they failed to master either the erect posture or articulate speech; the sounds they pronounced were imitations of the sounds made by their animal foster parents. Their thought processes were so primitive that they hardly deserved the name of thought processes. The essence of man is concrete-historical, that is to say, its content, while remaining basically social, varies depending on the content of a given epoch, socioeconomic formation, socio-cultural and everyday context. However, at the first stage of an inquiry into personality, the individual elements are inevitably seen as secondary: the main issue is elucidation of the universal properties in terms of which the concept of human personality can be explained as such. The starting point of such an interpretation is the view of man as *the subject and product of labor activity*, on the basis of which social relations are formed and develop.

Without claiming to be formulating a rigorous definition, we can sum up the essential features of man: man is a reasonable being, the subject of labor, of social relations and communication. The emphasis on man's social nature in Marxism does not imply the simplistic view

that only the social environment forms man's essence. The social is here interpreted as an alternative to the subjectivist-idealist approach to man, an approach exaggerating the importance of his individual psychological features. This view of sociality is, on the one hand, an alternative to individualist interpretations, and on the other hand, it does not reject the biological component in the human personality, which is also universal.

11.2. Man as Biopsychosocial Being

We approach man along three different dimensions of his existence: biological, psychological, and social. The biological is expressed in morphophysiological, genetic phenomena, as well as in the nervous-cerebral, electrochemical and some other processes of the human organism. The psychological element covers the inner spiritual and intellectual world – conscious and subconscious processes, will, emotional experiences, memory, character, temperament, and so on. But not one aspect taken separately reveals the phenomenon of man in its integrity.

As a biological species man is characterized by the following signs: 1) life expectancy;

2) belonging to the sex; 3) belonging to the race; 4) women's childbearing age; 5) heredity as certain innate features and inclinations, which are realized only in the society.

A unique set of genes of each person determines his originality and uniqueness. The membership of all people, representatives of all races and nation to the same biological species is a natural basis of legal equality of all people in human rights, that everyone has.

All man's features and inclinations are laid biologically, but are formed only in a society. Man has an ability to learn language but he learns it only in society. Man's hand is adjusted to different human activities but man masters these activities in society. Man is an integral unity of biological and social levels, the integrated unity, which leads to the formation of human personality.

Organism and personality are two inseparable sides of man. Man's organism level is included in the natural interconnection of phe-

nomena and is subject to natural necessity, while his personality level is open to social being, to society and culture.

The biological aspect is determined mostly by the hereditary (genetic) mechanism, while the social aspect is conditioned by the process of the personality's involvement in the cultural-historical community context. Neither the one nor the other taken separately can bring us closer to an understanding of the mystery of man —only their functioning unity can. That does not rule out, of course, the emphasis being shifted either to the biological or to the socio-psychological element in man for various cognitive and practical purposes.

A limited consideration of man either in the framework of the purely culturological approach or in the narrow confines of biology, in particular of genetics, or physiology, or psychology, or medicine, etc. often leads to simplified interpretations of the relationship between the biological and the social. This simplification gives rise to different versions of biologism and sociologism. In the former, various social disorders and even distortions are explained in terms of man's intrinsic natural qualities while in the latter the entire complexity of negative social phenomena is reduced to various political shortcomings. The most recent theories of social Biologism and social Darwinism give an unequivocal answer to the question "Genes or the community?" That answer is firmly, "Genes." Man's biological destiny is variously interpreted here. Some believe optimistically that the existing system of heredity fully reflects the results of his development as a unique biological species. Its stability and perfection are so great that it can serve us practically over an unlimited period of time in the foreseeable future. Others insist that man as a biological species is already moving towards extinction. Thanks to the creation of his own environment and the successes of medicine, mankind has escaped from the harsh action of natural selection and thus has to carry the load of accumulating mutations. The social storms and explosions mark, from this standpoint, the beginning of the extinction of mankind. Still others believe that man, being a biologically young species, is still carrying too many genes from his animal ancestors. The social environment in which man lives is alleged to have been created by the activities of certain select members of the human species only. This view forms the

basis for all kinds of elitism as well as for the reverse side of elitism — theoretical racism.

On the crest of these ideas there emerges a somewhat renovated eugenics, stating authoritatively that, whether we want it or not, science must deliberately control the reproduction of the human race and introduce some kind of partial selection for the "benefit" of mankind. Leaving aside the purely genetic possibilities of selection, we still face a great many moral and psychological questions: How is it to be determined who possesses the genotype with the desirable features? And generally, who must and may say what is desirable?

Exaggeration of genetic factors and possibilities of selection characteristic of social Biologism and social Darwinism has as its premises the belittling of the social element in man. Man is indeed a creature of nature, but he is at the same time a social creature of nature. Nature gives man considerably less than life in society requires of him.

A few words must be said about the theories which, while recognizing, or seeming to recognize, the importance of the biological factor, express too optimistic a view of the possibility of rapid and irreversible changes in human nature for the better through education alone. History has known a great many examples of social psychology being changed (to the point of mass psychoses) by powerful social levers, but these processes have always been short-lived and, which is most important, reversible. Culturological rush work and short-term exhausting spurts are, historically and socially, senseless and merely disorient political will and undermine the effectiveness of the social levers themselves.

Now, in what way are the biological and the social elements in man combined? To answer this question, let us turn to the history of the emergence of man as a biological species.

Man appeared on the Earth as a result of a long evolution which led to a change in animal morphology proper, to the emergence of the erect posture, the freeing of the upper extremities and the attendant development of the articulate speech apparatus —an ensemble of factors which entailed the development of the brain. Man's morphology was a material crystallization, as it were, of his social or, to be more precise, collective existence. At a definite level of

development, anthropogenesis, stimulated by favorable mutations, labor activity, communication, and evolving spirituality, switched from the track of biological development onto that of historical evolution of social systems proper, as a result of which man evolved as a biosocial unity. That means that man comes into the world with insufficiently formed anatomical and physiological systems, which complete their formation under social conditions; that is to say, these systems are genetically programmed as uniquely human. The mechanism of heredity which determines man's biological aspect also includes his social essence. A newborn baby is not a *tabula rasa* on which the environment draws the fanciful patterns of the spirit. Heredity equips the child not only with purely biological properties and instincts. From the start, the child has a special capacity for imitating adults — their actions, sounds, and so on. He is inquisitive, and that is already a social trait. He can be distressed, and feel fear and joy; his smile is innate —and smiling is the privilege of man. The child thus comes into the world precisely as a Human being. And yet at the moment of birth he is only a candidate human being. He cannot become a full member of the human race if isolated: he has to *learn* to be human. It is society that introduces him into the world of people, regulates his behavior and fills it with social meaning.

Consciousness is not our natural birthright. Conscious psychological phenomena are shaped during one's lifetime as a result of education and training, of actively mastering languages and the world of culture. The social element penetrates through the psychological into the biology of the individual, which becomes in this transformed state the basis, or material substratum, of his psychological, conscious life activity.

This leads to changes in the ways of manifestations of the human species traits. For example, hereditary diseases people have learned to treat due to the development of science, production and medicine. Depending on his natural abilities and social preferences - political, economic, religious, moral, aesthetic, etc. man forms his body as a social being (Physique, health, a spiritual state). Thus man actively influences his own development toward a personality; he is not a passive material for the society needs. Man acts as a social creature. Activity is a specific way of man's attitude to the world. This is the process by which man creatively transforms nature, thereby making

himself an active subject, and nature - an object of his activity. Actually material transforming activity and labor people owe their formation and development of human qualities.

The common between man and animals are biological needs. Needs means a special condition of an open system - animal or man, which characterizes the contradiction between the existence and inner abilities of the system to ensure its existence. But the satisfaction of needs by humans and animals occurs in different ways. Animal directly meets the needs while man - indirectly. Here we must pay attention to the inhibition (the ability to inhibit human natural instincts and to satisfy them later in the relevant specified forms and culture conditions.) A number of scholars recognize the important role of the inhibition in the anthropogenesis. The process of life being is the satisfaction and reproduction of needs. In the process of life man does not only meet and satisfy needs but also develop new ones. That is social needs and interests that determine social essence of man as a social being.

- *Man's social essence of the first level:* human vital activity, in whatever form it is manifested, is the process of satisfaction, reproduction and giving rise to new needs which is based on man's active, energetic activity related to the conditions of his existence.

- *Man's social essence of the second level:* human life activity is an ongoing process of satisfaction, reproduction, and generation of new needs, which is based on material production, where production of implements becomes a special need. Labor serves as a way of satisfaction and predictors of new needs.

- *Man's social essence of the third level:* human life activity is a continuous process of satisfaction, reproduction and giving rise to new needs that are formed in the system of social relations, reproduction of which becomes a special social need. Social relations are first of all formed in material production which people can carry out only collectively by entering a qualitatively new, compared with the animal, communication among themselves and with the nature. Communication means all social relations into which men enter - political, economic, personal, etc. The communication is realized by the language which is a system of coded knowledge. Life activity of society is a complex process aimed not only at satisfaction of needs but also the reproduction of social relations. Moreover, the reproduction of these relations

becomes the particular need of human life; it turns into a relatively independent sphere of activity.

- *Man's social essence of the fourth level:* human life activity is a process of conscious, relevant and purposeful activity aimed at cognizing and transforming the world to ensure the satisfaction of needs, a process in which reproduction and setting of new goals becomes a special social need. Briefly we can say that this need is goal setting.. Goal setting and its realization becomes a relatively independent sphere of life being.

- *Man's social essence of the fifth level:* human life activity is a process of free, creative, transformative activities directed toward the world and man himself to ensure his existence, functioning, development and realization of the need for freedom.

The unity of various levels of human essence suggests that the human individual is not a mere arithmetical sum of the biological, the psychical and the social but their integral unity producing a qualitatively new stage, qualitatively new, open and self-regulating system in which in the complete integrated form all the development of the previous life is represented. Thus *man is an integral unity of the biological, psychical and social levels*, which evolve out of two kinds of elements, the natural and the social, the inherited and the acquired—during the individual's lifetime. Man is a living creature whose vital activity takes place in material production, implemented in the system of social relations; it is a conscious purposeful process, which makes a transforming impact upon the world and man himself to ensure his existence, functioning and development.

11.3. Man and His Environment: from the Earth to Outer Space

Just as any other living creature, man has an environment of his own, which affects in various ways, the interaction of all the constituent elements within him. Recently the sciences of man have come to realize more and more the influence of the environment on the state of the organism and the psyche, an influence which determines the feeling of comfort or discomfort) A philosophical view of man would therefore be essentially incomplete without a consideration of the man-environment system. Social environment will be discussed later, and

now we shall focus our attention on what is known as the natural environment.

Our life depends on natural phenomena to a much greater extent than we are inclined to believe. We live on a planet in whose depths countless turbulent processes occur of which we have no idea but which affect us all; the planet itself is hurtling through space as a grain of sand. Most effects of natural phenomena on the human organism are still unknown — science has studied only an infinitesimal part of these effects. Thus we know that if a human being is placed into a non-magnetic medium, death will be instantaneous.

Man exists in the system of interaction of all the natural forces, and is subject to extremely varied actions from these forces. Mental equilibrium is only possible under physiological and psychological adaptation to the natural world, and since man is above all a social being, he can only adapt himself to nature through society.) The social organism acts within the framework of nature, and if "this is forgotten, the punishment is ruthless. If a community's values are not oriented towards harmony with nature but rather at isolation of man from nature under the sign of a monstrously overblown urbanism, man becomes, sooner or later, a victim of such axiological orientations. Besides, a kind of environmental vacuum or lack of room for activity arises in this case, and no social conditions can compensate him for the psychological losses due to alienation from nature. Man is a biological as well as social being, and just as he will die without the society of other people, so he can die without communion with nature. Both the social and natural forces act in this sense absolutely ruthlessly.

The concept of environment is not restricted to the sphere of the Earth —it includes the cosmos as a whole. The Earth is not a cosmic body isolated from the universe. It seems to be firmly established in modern science that life on earth sprang into being due to cosmic processes. It is therefore quite natural that all living organisms interact in one way or another with the cosmos. It has been discovered that sun storms and the electromagnetic disturbances connected with them affect the organism's cells, its nervous and vascular systems, man's sense of well-being and the psyche. We live in unison

with the entire cosmic environment, and any changes in it affect our well-being.

Intense work is now being done on the problem of links between living organisms and the energy-information interactions in the universe. The ideas of Konstantin Tsiolkovsky, Vladimir Vernadsky and Alexander Chizhevsky on this subject appear to be quite topical and perspicacious; they insisted that we are surrounded on all sides by flows of cosmic energy reaching us across the vast distances from the stars, the planets and the sun, and that the processes occurring in the infinite spaces of the universe affect in one way or another all organic and inorganic matter on earth.

Outstanding scientist, anthropologist and philosopher Teiyard de Chardin considers anthroposociogenesis as a constituent part of cosmogenesis as a whole, driven by the interaction of mechanical and mental energies. Mental accumulations, growth of states of its expression is a factor of man's origin. Man realizes his consciousness, and that makes his existing in the world a new form of being, raises the process of evolution to a new level. Teiyard de Chardin, A.L. Chizhevsky, V.I. Vernadskyi ideas formed the basis of the cosmic origin of man conception. The emergence of man and, consequently, a social form of matter was not an accident, but the general tendency of cosmic evolution. In modern cosmology and physics there is an "anthropic principle", meaning that in the foundation of our Metagalaxy a tendency towards the emergence of intelligent beings was laid. Basic constants and fundamental parameters of the physical world are such that physical, chemical and biological conditions for the emergence of reasonable beings in the universe were necessarily created. Man acts as a natural-cosmic creature, which contains the infinity of space. Vernadskyi introduced the term of noosphere to designate the sphere of rational life on the planet, man's natural environment and its formative impact on him. The combination of two elements — the biological and the social, life and reason—is the basis for a broader conception of the term "environment". The noosphere need not be regarded as a purely terrestrial phenomenon, it may be extended to embrace the entire cosmos. Life and reason apparently exist in other worlds as well, and man as a particle of the noosphere is thus a social-planetary-cosmic being.

Since the environment makes such a decisive impact on man, its concept must be subjected to careful analysis, with due attention to its cosmic, natural, and social components.

11.4. Man. Personality. Society

To characterize man, the degree of his essence realization, the concepts of an individual, individuality and personality are used.

Man is the broadest category indicating human as a biological species. Man as a species concretely exists in real individuals. The concept of *individual* points, first, to a separate member of the biological species *Homo sapiens*, and second, to a single separate member of the social community. This concept describes man as separate and autonomous. The individual as a particular singular integral entity has a number of properties: an integral morphological and psychophysiological organization, stability of interactions with the environment, and activeness. The concept of individual is merely the first condition of designating the domain of the study of man, to be further concretized in the specific concepts of personality and individuality.

The concept of *individuality* underlines the uniqueness of man in his spiritual qualities, abilities, talents, self-employment, life in general. Man acts as a microcosm, in the unity of his unique and universal properties of life and identity; in realization of his abilities and talents in certain social conditions. Man is the more individual and unique the more developed and realized his natural abilities and talents. The terms "calling" and "talent" express the profound essence of individuality.

The problem of *personality* is one of the most complicated in philosophy. There are two principal theories of personality: personality as a functional (role-oriented) characteristic of man, and personality as man's essential characteristic.

The first theory relies on the concept of social function or, more precisely, social role. Although this aspect of personality has a great significance for contemporary applied sociology, it cannot bring out man's deep inner world, focusing attention on external behavior only, which does not always necessarily express his real essence.

A deeper conception of personality is formulated on the plane of essence rather than function personality is seen as a concentrate of regulatory intellectual-spiritual potentials, the focus of self-consciousness, the source of will power and the nucleus of character, the subject of free action and supreme authority in man's inner life. Personality is the individual concentration and expression of social relations and functions of people, the subject of the cognition and transformation of the world, of the rights and obligations, of ethical, aesthetic and all other social norms. Personality traits appear in this case as derivatives from the social way of life, from reason aware of itself. *A personality is therefore always a socially developed individual.*

Personality is formed in the process of activity, communication or, in other words, of the *socialization* of the individual. This process is realized through inner formation of the individual's unique image. Socialization requires from the individual productive activity, which is expressed in continuous revision of his actions, behavior, and deeds. In its turn, this necessitates the capacity for *self-appraisal*, which is connected with the development of self-consciousness. In this process, the mechanism of *reflexion*, which is characteristic specifically of personality, is developed and polished. Self-consciousness and self-appraisal form the core of a given personality, around which the pattern of personality is woven, unique in the wealth and variety of the subtlest and highly idiosyncratic nuances.

Personality is an ensemble of three main components: biogenetic predispositions, the action of the social factors (the environment, conditions, norms, and regulators), and the action of the psychosocial nucleus, the self. The nucleus is, as it were, the inner social element of personality which has become a phenomenon of the psyche, determining the personality's character, the sphere of motivation manifested in a definite orientation, a mode of correlation of one's own interests with the social ones, the level of ambitions and the basis for the formation of convictions, value orientations and worldview. The nucleus is also the basis for the formation of the social emotions: the feeling of personal dignity, duty, responsibility, conscience, moral and ethical principles, and so on. It is the essential element of personality structure, the highest regulative and predictive spiritual,

intellectual and semantic centre. An individual as personality is not a certain accomplished givenness but a phenomenon demanding incessant work of the soul.

The main property of personality, the resultant of other traits, is the *worldview* — an indication of a high level of the individual's spirituality. A man asks himself: what am I? What did I come into this World for? What is the meaning of my life, my predestination? Do I live in accordance with the purpose of all being, or not? Only if an individual has worked out a certain worldview can he realize his self-determination in life, acting purposefully and consciously to fulfill his essence. A worldview is a bridge, as it were, between personality and the entire surrounding world.

Simultaneously with the formation of a worldview, a personality's *character* is moulded; character is a person's psychological core which stabilizes his social forms of activity. Only through character does an individual arrive at a firm definiteness.

The word "character", used synonymously with the word "personality", signifies as a rule *will power*, which is also a generalized indicator of personality. Will power makes a person's worldview stable, integral, and effective. People of strong will also have strong character. They are usually respected and rightly seen as leaders: people know what can be expected of them. It is recognized that he who achieves great goals has great character, as his acts correspond to the requirements of objective, reasonably substantiated and socially significant ideals, and serve as a reference point to others.

Without will, neither morality nor the civic spirit nor the social self-assertion of the human individual as personality is possible.

An important component of personality is *morality*. Social circumstances are often such that a person in a situation of choice does not always follow his own ethical imperatives. At moments like this he becomes a puppet of social forces, which does irreparable damage to his integrity. People react in different ways to such trials: while one is hammered flat by social oppression, another will only be tempered. Highly moral intellectuals will be affected by an acute and tragic sense of "non-personality" in similar situations, i.e. an inability to do what their inner self dictates them to do. Only a personality that can freely manifest itself is able to retain a sense of personal dignity. The

measure of a personality's subjective freedom is determined by its moral imperative and serves as an indication of the degree of development of the personality itself.

Personality is thus a measure of the individual's integrity: there is no personality without inner integrity.

It is important to distinguish in personality not only the unitary and the common, but also the unique and the specific. An in-depth perception of the essence of personality assumes consideration of a personality as a social and at the same time individual and original being. A person's uniqueness is manifested already at the biological level. Nature itself carefully protects in man not only his genetic essence but also the particular about him, preserving it in the gene pool. Even the external diversity of human individualities is amazing. But the true meaning of this phenomenon is connected not so much with a person's appearance as with his inner spiritual world, with a unique way of being in the world, the manner of conduct, and communication with people and nature.

The uniqueness of personalities has an important social significance. What would society look like if all its members were all alike, with stereotype brains, thoughts, emotions, and abilities?

A wide variety of individualities is a necessary condition and a form of manifestation of a community's successful life activity. The individual uniqueness and originality of a personality is not simply the greatest social value but also a pressing need in the development of a healthy and reasonably organized society.

Personality. Collective. Society. Man is shaped and modified under the influence of joint labor, being both the subject and the object of the action of social forces and social relations.

The problem of personality cannot be solved without a clear philosophical formulation of the question of the relationship between personality and society. Now, in what forms is this relationship manifested?

The connection between personality and society is mediated above all by the primary collective: family, or group of students, or labor unit. Only through the collective does each of its members become a part of society.

In the family an individual abandons some of his specific features to become a member of the whole. The life of the family is related to the division of labor according to sex and age, the carrying on the husbandry, mutual assistance in everyday life, the intimate life of man and wife, the perpetuation of the race, the upbringing of the children and also various moral, legal and psychological relations. The family is a crucial instrument for the development of personality. It is here that the child first becomes involved in social life, absorbs its values and standards of behavior, its ways of thought, language and certain value orientations. It is this primary group that bears the major responsibility to society. Its first duty is to the social group, to society and humanity. Through the group the child, as he grows older, enters society.

Hence the decisive role of the group as an integral social organism, in which the individual is moulded spiritually, intellectually, and physically, and in which he absorbs, to some extent or other, what was created by his predecessors — through mastering the language and the socially evolved forms of activity. The direct forms of communication which take shape in the collective form social links, molding the image of the person; through the primary collective, the personal is handed over to society, and the achievements of society are passed on to the individual. Just as any personality carries an imprint of the collective, so any collective carries the imprint of its members: being the formative element for the individuals, it is in its turn shaped by the individuals. A collective is not something faceless, solid and homogeneous. It constitutes a combination of various individualities all unlike one another. The individual does not sink or dissolve in the collective but reveals and asserts himself. Performing a definite social function, a person plays his or her individual and unique role - one out of the vast spectrum of various kinds of creativity.

Human society is the highest stage of the organization of living systems. Being a collective of collectives, as it were, it has the highest social authority. The primary collective is a society in miniature, for it is here that the individual and society directly interact. For the individual, society is simultaneously an ensemble of all the social conditions of his life and the result of the development of all the pri-

mary collectives and thus of the individual himself, since he is a member of one of them.

A person's whole intellectual make-up bears the clear imprint of society as a whole. All his practical activities are individual expressions of the historically formed social practice of humanity.

The wealth and complexity of the individual's social content are conditioned by the diversity of his links with the social whole, the degree to which the various spheres of the life of society have been assimilated and refracted in his consciousness and activity. This is why the level of individual development is an indicator of the level of development of society, and vice versa. But the individual does not dissolve into society. He retains his unique and independent individuality and makes his contribution to the social whole: just as society itself shapes human beings, so human beings shape society.

The individual is a link in a chain of generations. His affairs are regulated not only by himself, but also by social standards and by collective reason. The true token of individuality is the degree to which a certain individual in certain specific historical conditions has absorbed the essence of society in which he lives.

The key to the mysteries of human nature is to be found in society. Society is the human being in his social relations and every human being is an individual embodiment of social relations, a product not only of the existing social system but of all world history. He absorbs what has been accumulated by the centuries and passed on through traditions. Modern man carries within himself all the ages of history and all his individual ages as well. His personality is a concentration of various strata of culture. He is influenced not only by modern mass media, but also by the writings of all times and every nation. He is the living memory of history, the focus of all wealth of knowledge, abilities, skills, and wisdom that have been amassed through the ages.

11.5. Problem of Man's Being Purport

Man is known to be the only creature that is aware of his mortality and the finiteness of his earthly existence. Birth and death – that is what all inevitably pass through which is common to all members of

humanity in all ages, that makes one to feel equality of all human beings. In different age and under different circumstances people realize their own mortality. At such moments a person is gripped with despair, fear and helplessness. But life goes on, man masters himself, recovers, and begins to wonder: Why do I live? What traces should I leave? Is there immortality? How can I justify my life to family and society in general? etc. So, the question of the meaning of life arises. Only man himself can give his own life meaning. The meaning of life purpose is subjective, but it may be socially significant, depending on how useful to society are the goals and ideals, which a given person has. Man's being purport is a super purpose, his understanding of the desirable and good in life. It determines the orientation of human life, all its manifestations, provides the order and meaning of man's life being. As it was mentioned the questions of the meaning of life signifies the highest degree in the way of personality's development, it shows a complex interaction of individual and social.

In the history of philosophy there were different viewpoints on the issue of life and death and the meaning of life. They can be conditionally divided into two groups:

- *An optimistic* attitude towards life and its meaning. Optimistic means that man is a master of his destiny and happiness, and it largely depends on him how to live his own life. This view was represented in the philosophy of Aristotle, Thomas Aquinas, Pico della Mirandola, Francis Bacon, Karl Marx, Teiyard de Chardin.

- *A pessimistic* attitude to life and its meaning. Pessimistic means that man is a plaything of forces (nature, fate, society) independent on him and he is unable to change something in his life. This point of view shared B. Pascal, A. Schopenhauer, F. Nietzsche, A. Camus, and J.-P. Sartre.

Like all worldview questions, the question of the meaning of life is an eternal problem: it is asked by man again and again throughout human history; it gets new facets in the spiritual experience of mankind. It can not have any final, pre-set solution for an individual, it can not be regarded as a ready knowledge or a recipe of life, it requires man's own awareness and choice.

In the history of philosophy several leading approaches to the meaning of life were adopted:

- Meaning of life is determined by the spiritual foundation of being; it is realized in the unity of eternal and temporary. This approach primarily concerns religious philosophy. Meaning of human life is seen in self-improvement of the soul and in spiritualizing man and the world;

- Meaning of life is beyond an individual being. The meaning of human life being is interpreted as service to the highest moral values, other people, and future generations. This approach can be described as *altruistic*;

- Meaning of life is thought in satisfying material and spiritual needs, and enjoying life. This approach is called *hedonistic*;

- Meaning of life is defined by man himself, by his own activity;

- Meaning of life aims to promote social development, development of other people, because only these activities create conditions for personal development.

The common in different approaches to the problem of man's being purport is the creation of an ideal and activity for achieving it. Purpose and meaning of human life cannot only be determined by external to him values. The purpose and the meaning of life are in man himself, first of all to become Man. On the basis of his values man defines his attitude towards the world, himself, society, social groups and institutions he belongs to. So, the solution to the question of the meaning of life depends on man's worldview which determines the choice of the ideal, goal, potential and possible means of achieving them. During his life man sets a definite goal and looks for means to achieve it. In different periods of life and in different circumstances man can have more than one goal. The purpose may be close or more distant. Often it happens that just a distant goal becomes the meaning of life. But the meaning of life and the goal are not identical. The meaning of life is human activity, aimed at realizing the goal which is human worldview reference-point. Goal-setting takes a special place in human life. It is determined by needs and interests of both man and social group to which he belongs and also by social conditions. A mandatory component of the meaning of life is choosing such sphere of activity which can ensure implementation of man's essential forces. The meaning of life options are usually set by a historical epoch, a particular

society, that serves as the unity of possibility and reality. The meaning of life finds its embodiment in happiness. Happiness is a sensory and emotional state of a person associated with awareness that the meaning of life has been realized.

The meaning of life and its search always involve a choice: a choice of purpose, goals and activities accordingly to the choice made - that is freedom. In making choices, his experiences demonstrate free will and freedom of action, leads to a profound understanding of freedom. In philosophy freedom of choice and free will were always regarded as a condition for the development of personality; and fighting for freedom, for oneself and for others is personality's sacred duty. But simultaneously, the question was put whether freedom is possible in the world where there is a causal conditioning of phenomena. In nature and society there are objective laws which are independent of man's consciousness. How can man be free in such circumstances? Here are the following conceptions of freedom in philosophy:

- Determinism is the theory of causality with its extreme variant - fatalism;
- Indeterminism, which generally denies causality; in approving boundless freedom of the individual it comes to voluntarism;
- Alternativism, which claims that there is always a freedom of choice, but not boundless, only several options are available.

The problem of freedom was always considered in dialectics of the categories "freedom - necessity." Spinoza stressed that "freedom is acknowledged necessity." G. Hegel also analyzed dialectic of freedom and necessity. Gradual understanding of objective laws of nature and society revealed both limits and the basis of choice, and realization of man's freedom. "Freedom... is based on the knowledge of natural necessity dominion over ourselves and over external nature,"- F. Engels wrote. Knowledge of objectively existing range of possibilities determined by objective laws creates conditions for reasonable and optimal choice of available options, and freedom of choice is actually individual liberty. C. Montesquieu said: "Freedom is the right to do whatever is allowed by law."

The category of freedom is inseparably linked with the notion of responsibility. Man as part of the world and society can not act without considering consequences of his actions. As it was noted, the individual

has necessarily got responsibility, awareness of mutual claims and liabilities. Realizing his freedom, man is responsible to himself and to society. Personal freedom is impossible without taking into account and respecting the rights of others to freedom. Therefore, responsibility implies knowledge of the consequences of one's activities, and also activity should be taken on the basis of universal rules of morality, in particular its golden rule: "Do not do to others what you do not want to be done against you." Man's ability to realize his uniqueness and at the same time correlation with others determines the measure of his own responsibility and will power. Personality is able to overcome brute animal's instincts, his selfish desires and to make choice based on the higher spiritual values, to realize his freedom. Responsibility is the result and the foundation of freedom. Freedom is impossible without responsibility and without awareness of the necessity and its incorporation in the process of human life. It is important, in particular, at the beginning of the XXI century, when science and society raised the level of individual freedom so high that without responsibility it could threaten man himself and other people.

Basic concepts and categories:

Will is a property of consciousness that governs and motivates human behavior; purposeful accomplishment of actions on the base of conscious choice and decision making.

Voluntarism (fr. Lat. "voluntas" meaning will) - human activities on the basis of their own desires and will without caring of objective circumstances and laws.

Individual is a single representative of the human race, similar to others, without regarding his unique characteristics and abilities.

Individuality supposes an original way of being of a certain individual, the uniqueness of his natural abilities and their development in the activities determined by the rules of social life. It is the unity of unique properties and universal characteristics of man that are formed in the dialectical process of interaction of hereditary qualities, personal characteristics and acquired social traits.

Man is a biosocial being of Homo sapiens species, which possesses a language, thought and consciousness; who is the subject of cognition, historical processes and the development of culture as a "second nature"

on the Earth; who differs from other related forms of life through the ability to produce tools.

Meaning of life is a philosophical notion expressing the purpose of human life, the process of fulfilling an individual's potential, his ability to freely chosen direction of development that gives a person a sense of happiness.

Personality is a socially developed individual who is formed in the process of activity, communication, or in other words, of the socialization of the individual.

Questions and Tasks for Self-Control

1. What antique philosopher was the first to draw attention to the problem of human comprehension? What are the specific features of his approach to man?

2. Is man a purely social creature? What place is occupied by the biological factor?

3. What is the difference among man, personality and individuality?

4. Is it any interconnection between the sense of life and the main question of philosophy?

5. What is the essence of freedom as a human's characteristic?

6. Read the following passage by J.P. Sartre and explain his understanding of the freedom of man. "Freedom of Man precedes his essence, it is a condition whereby the latter is possible; the essence of human existence is suspended in his freedom. So, what we call "freedom" is inseparable of being "human reality."

7. Explain modern understanding of man's essential forces.

8. Give your account for the problem of man's immortality.

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Unit 12

PHILOSOPHICAL PROBLEM OF CONSCIOUSNESS

The aim of the theme is: to study the essence of consciousness, its origins and structural components; to show the periods in development of the notion “consciousness”; to characterize individual and historical aspects of consciousness; to represent self-consciousness, reasoning and language as forms of consciousness.

The key words of the theme are: conscious, unconscious, consciousness, ideal, reflection, thinking, reason, mind, language, self-consciousness, social practice.

12.1. Problem of Consciousness in Different Philosophical Teachings

Consciousness is the most general category in philosophy, one of the most interesting, important and difficult ones. The widely used term “consciousness” is also one of the most poly-defined and at the same time so undefined. They often identify consciousness with spiritual life stating that any spiritual phenomena are those of consciousness. But doing this means to simplify the above-mentioned one. It would be also wrong to assume that consciousness is knowledge since it greatly narrows the parameters of it.

Such variety of definitions can be explained by the fact that consciousness is an extremely specific and nonobjective object of study. We cannot see it, measure it and record it in the way of some objective data. Moreover consciousness is always present in every image of perception. It immediately connects, identifies our feelings, notions, thoughts and emotions without our agreement and control.

Since the earliest antiquity philosophers have striven to find the solution to the riddle of consciousness. Heated debate on this subject has raged for centuries. Each epoch formed its own idea about consciousness, the meaning of which depends on its dominating worldview.

What is the nature of consciousness? What is the origin of it? These questions are as old as philosophy itself.

According to the ancient notions there is a supernatural force called soul active in the human organism; it is believed to be the

vehicle and cause of our thoughts, emotions, and desires. It was Heraclitus who mentioned the difficulties of cognition and advanced an opinion of its dark and light sides and of a sensuous and mental cognition.

In the ancient Greek philosophy consciousness was interpreted as a non-material phenomenon and that was mostly through morality. But such philosophers as Thales, Anaximenes, Heraclitus, the representatives of the natural philosophy and later Democritus, Epicurus and Lucretius thought that soul was formed by some material elements.

Democritus like Heraclitus spoke of two kinds of cognition. He was the first who made an attempt to establish scientific conceptions as a form of thinking and that was logic.

According to Plato, knowledge was a recollection.

Aristotle was the first who made logic the correct thinking science, the study about categories as a mental reflection of the reality.

Then soul was given some characteristics of intelligence. Socrates raised question about the necessity of conceptual thinking formation, which, as he proved, was cognition of contradictions. In addition, Socrates stressed the functionality of consciousness as a source of virtuous acts when it revealed truth.

Plato interpreted soul as the one which revealed objective truth, and the latter had an eternal and unchangeable character and dictated a certain policy to a man. In Aristotle's philosophy soul could not be considered independently from the body. It is "the inner form of a living body" which reflects its essence. Aristotle analyzed soul's ability to feel, imagine and think.

In the Medieval epoch consciousness was interpreted as soul where faith should be combined with the arguments of mind but understanding of God was mystic and irrational. Thomas Aquinas grounded the possibility for soul to exceed the limits of the body and with that there was also proved the possibility for it to come back to the body. Therefore the idea of resurrection was grounded too. In Christian theology, conscience stands for the moral conscience in which our actions and intentions are registered and which is only fully known to God. Medieval writers such as Thomas Aquinas

described the consciousness as the act by which we apply practical and moral knowledge to our own actions.

In the epoch of the Renaissance, when the heliocentric understanding of the world dominated, Giordano Bruno interpreted soul as the property of the world, which goes up to the Thinking Spirit. And the World Soul, according to Bruno, is not out of the world's limits, but it is within the world as its own inner form. Man's soul differs from that one of an animal by its structure that depends on the physical structure of the body organs. The purpose of mind is to penetrate into the depth of phenomena; this is its divinity.

And only *in the Modern Ages* with their anthropocentric worldview consciousness ceases to be the secondary notion and acquires a qualitatively new dimension. René Descartes has been said to be the first philosopher to use "conscientia" in the way that does not seem to fit this traditional meaning. René Descartes, who arrived at the famous dictum '*cogito ergo sum*', wrote *Meditations on First Philosophy* in the seventeenth century. He described, extensively, what it is to be conscious. Conscious experience, according to Descartes, included such ideas as imaginings and perceptions laid out in space and time and are viewed from a point, and appearing as a result of some quality (qualia) such as colour, smell, and so on. Like Aristotle, Descartes defined *ideas* as extended things.

In any event, John Locke had much influence on the 18th century view of consciousness: in Samuel Johnson's celebrated *Dictionary* (1755), Johnson gave a definition of "conscious" as "endowed with the power of knowing one's own thoughts and actions," and took Locke's own definition of "consciousness" as "the perception of what passes in a man's own mind."

Locke offered a definition of consciousness in his *Essay Concerning Human Understanding* (1690) that remained closely intertwined with moral conscience.

In Classical German philosophy philosophers-idealists proved consciousness and thinking through the universal laws and categories. Friedrich Hegel considered consciousness as the state of self-development of the Absolute Idea. He grounded the individual

consciousness (the subjective spirit) as being necessarily connected with the object and determined by the historical forms of social life.

Ludwig Feuerbach interpreted consciousness (psyche) as a manifestation of a specific energy of sense organs and mind, which gives rise to religion that is love between people.

Marxist interpretation of consciousness is a scientific view of the socio-historical role of social practice, the view of man as a product of his own labour and social relations. By changing external nature and social relations, man simultaneously shaped and developed his own nature. *There is no, and neither can there be, consciousness outside society, outside knowledge accumulated in the course of mankind's history and outside the specifically human modes of activity worked out by mankind.*

The contemporary philosophy made its own contribution to the development of the concept of consciousness. Nietzsche took a decisive step in overcoming the cognitive interpretation of consciousness. He replaced the *Cartesian cogito* with *I will*. Although the philosopher did not deal with the problem of consciousness purposefully, his ideas influenced on other thinkers who studied that phenomenon. Within the philosophy of life an original conception with a turn to biologism was created by Sigmund Freud. There he examined mechanisms of interaction of conscious and unconscious.

In XX century that was E. Husserl who most fruitfully studied the problem of consciousness. He tended to a cognitive interpretation of consciousness and analyzed all its acts including non-cognitive as well.

So, **Idealism** digs an abyss between reason and the world, whereas materialism searches for community and unity between them, deducing the spiritual from the material. Idealists insist on the primacy of consciousness over matter:

Materialist philosophy and psychology proceed from the two cardinal principles in the solution of this problem: they see consciousness as a function of the brain and as a reflection of the external world.

But it is impossible to oppose consciousness to matter. The biological form of life is only a precondition of the appearance of consciousness. Consciousness exists in reality but this is only a

subjective reality. Thus, the nature of consciousness is ideal but its source is material.

Matter is objective reality while consciousness is subjective reality.

Consciousness is a subjective image of the objective world. The subjective images as knowledge, as spiritual reality, and the physiological processes are qualitatively different phenomena. The reason is that the ideal, or consciousness, is not a substance, but a function of matter organized in a definite manner.

Now, how can we define consciousness? *Consciousness is the highest function of the brain characteristic only of man and connected with speech, a function whose essence is to provide a generalized and purposeful reflection of reality, anticipatory mental construction of actions and rational regulation and self-control of behaviour and foreseeing their results.*

12.2. Role of Practical Activity, Communication and Speech in Formation and Development of Consciousness

Consciousness and the objective world are opposites which form a unity. The basis of this unity is praxis, man's sensuous object-related activity. This is the activity that gives rise to the need for a psychical, conscious reflection of reality.

The phenomenon of consciousness is directly connected with such property of matter as *reflection*. But consciousness appears to be a social form of reflection. That is why consciousness is the key notion in philosophy, sociology and psychology and it defines man's ability of an ideal reflection of the reality and also the mode and forms of such a reflection.

The consciousness of modern man is a product of world history, the sum total of practical and cognitive activity of countless generations throughout the centuries. In order to understand its essence, it is necessary to establish its origins. Consciousness does not only have a social history. It also has a natural pre-history, the formation of its biological prerequisites in the course of the evolution of animal psyche. It took twenty million years to create the conditions for the emergence of Homo sapiens. Without this evolution, the appearance of human consciousness would have been a real miracle.

The decisive role of labor operations in the formation of man and his consciousness was materially expressed in the fact that the brain as an organ of consciousness developed simultaneously with the development of the hand as an organ of labor. It was the hand, the "receiving" organ that gave instructive lessons to other sense organs, such as the eye. The actively operating hand taught the head to think even before it became a tool doing the will of the head which plans practical actions in advance.

Along with the emergence of labor, man and human society evolved. Collective labor presupposed cooperation among people "and thus a division, however elementary, of labor actions among its participants: some kept up the fire, others prepared food, still others hunted, there were those who dug up roots, etc. A division of labor effort is only possible if the participants perceive, in one way or another, the connection between their actions and those of the other members of the collective, and thus their bearing on the attainment of the ultimate goal. The formation of the consciousness of man is linked with the emergence of social relations which signify the subordination of the individual's life to a socially fixed system of needs, duties, and disciplined conduct, all expressed in and regulated by language, historically shaped customs and mores.

But it would have been just as miraculous if psyche had developed in living organisms in the absence of the property of reflection inherent in all matter.

Reflection is the universal capacity of matter to reproduce some features and relations of the object that is reflected. The capacity for reflection, as well as the character of its manifestation, depends on the level of the organization of matter. Reflection in inorganic nature, in the plant world, in the animal kingdom, and finally in man, has qualitatively different forms.

Reflection in all the diversity of its forms, beginning with the simplest mechanical traces and ending with human reason, occurs in the process of interaction between different systems of the real world. As a general case, *reflection is an informational reproduction of the properties of the object being reflected.* In the broadest philosophical sense, information is being reflected in another, or other being, as Hegel would say. Information is an objective aspect of the processes

of nature, and as such it is universal. Everything in the world is in direct or mediated interaction, tending to infinity, of everything with everything else — everything carries information about everything else.

Numerous observations of the behaviour of animals, birds and insects show that they possess an amazing capacity for anticipatory reflection. Animal behaviour is realized through the organs, created by the evolution, which provide information about the surrounding things and processes (the sense organs), and also through control and direction of behaviour in accordance with the information received. *The psyche receives double information in the form of sensations and perceptions: first, information about the properties and relations of external things, and second, information about their relevance to the organism's life.*

The development of psyche is inseparable from the emergence of new forms of behaviour, connected with the concepts of instinct, skill, imitation and learning.

Since man has a historical origination then consequently the phenomenon of consciousness is adequately and fully understood in the context of the development of the material world. The whole historical development of man was no other than a development of man's consciousness.

That is why outstanding philosopher of the Modern Ages Spinoza defined consciousness as the substance attribute that is as an indispensable, essential and integral property of matter.

Thus, the material world in its development naturally reaches such form of self-reflection as consciousness is. That is why the ideal is the subjective form of the objective reality, the reflection of the external world in the forms of man's activity, consciousness and will. Consciousness can never be something different but the perceived and realized being and the human being is a real process of a man's life. *In this sense consciousness does not determine being but being determines consciousness.* Our sensations, our consciousness are only images of the external world. They are our reflection.

As a universal property of all material objects a **reflection** is a change, a reaction, a mould of any object or phenomenon, which interacts with other objects or phenomena. This reaction is always in a

certain conformity or similarity to this or that side of the object, which has an effect upon another object.

Since consciousness is exclusively a social phenomenon, then it is born only in the social form of the material motion. A social form of the material motion is the practical activity of the society in general and a man as a component of the productive forces.

The content of consciousness is realized in practice, in one way or another. For this it assumes the character of an *idea*. An idea is not only knowledge of what exists, but also the planning of that which ought to be. *It is also a concept oriented towards practical realization.*

It is closely linked with practical activity, with the needs arising under the impact of the external world. Reflected in the mind, needs become goals.

A goal is an idealized need that has found its object, a subjective image of the object of activity whose ideal form anticipates the result of such activity.

Goals are formed on the basis of mankind's total experiences and manifested in their highest forms as social, ethical and aesthetic ideals. The ability for goal-setting is a specifically human capacity, a cardinal characteristic of consciousness. Consciousness would be a mere luxury if it were devoid of goal-setting, i.e. of the ability for mental transformation of things in accordance with social needs. The basis of the goal-setting activity is dissatisfaction with the world and the need to change it. Man's goals thus arise out of social praxis, out of the objective world, and presuppose its existence.

Thus, the principal peculiarity of social practice is its universality, and consciousness as the universal form of reflection of the world can come into being only on universal grounds.

At the same time the theory of reflection runs into some difficulties, which have real meaning by solving problems of consciousness and cognition.

Consciousness in its advanced forms is a social-cultural product.

If we compare the IQ of the babies who were brought up in a family and children's home, then the difference between them will be great. The children brought up in families are more mature.

Man is an open system of necessities and he satisfies them in a specific human way of culture being. Man himself creates the conditions of his existence. In this process labour and communication, the appearance of speech and language play an important role. M. Heidegger had a very good reason to call language being's home. Man expresses himself with the help of a language; he is understood through his speech, pronunciation and attentive listening.

Whenever men start to make tools they are distinguished in nature. Labour is the process of objects exchange between man and nature, it is the organic base of human cooperation and partnership. Man's activity stipulates and controls that exchange of things.

But not only labour, practical activity forms the basis of consciousness. Any creative activity (scientific, poetic, artistic, religious and so on) is also an important factor of the development of consciousness.

The basic feature that distinguishes man's practical activity from the animals' one is that man conquers the world, subjugates it according to his needs. Thus man is able to master a countless number of activity forms. An animal is programmed by nature for the only one form of activity and can never learn any other. In this respect man subordinates the surrounding world to himself, but an animal adapts to it. Man can live in any circumstances, but an animal can live only in those circumstances, which are programmed to live in biologically. Animals are unable to understand and master the incompatible circumstances with their natural needs. That is just the reason why a man unlike an animal is a universal creature. Man understands his needs, and an animal acts according to its instincts. Since social practice has a conscious character, then consciousness is an ideal tool. Yet man's practice is impossible without understanding of a set goal.

Recognition of the active and creative character of consciousness is a necessary requirement of the Marxist understanding of the human personality: *people are products and creators of history*. It is not consciousness by itself that is connected with reality but actual individuals practically transforming the world. Activeness is inherent not only in the individual but also in the social consciousness, above all in progressive ideas which, taking a grip on the masses, become a material force.

There are two forms of consciousness: *individual* and *social*.

In addition, these forms are not absolutely isolated from each other – there is no individual consciousness without the social one, and vice versa. But it is also wrong to interpret social consciousness as a sum of “individual consciousnesses”. So we cannot take individual consciousness as a separated “extract” of social consciousness either – they are the identity of opposites that mutually stipulate and enrich each other.

At the same time the object-practical foundation of consciousness origin is manifested in a detection of consciousness activity concerning being – consciousness reflects not only being, but it appears to be the conditions of its active reproduction. Thus, during the process of social vital activity – material and “spiritual” production – the process of mutual stipulation of consciousness and being is uninterrupted – not only being produces consciousness, but also consciousness produces being. That is why the question about the primacy of being with respect to consciousness is worthwhile only with the aspect of what originated from what historically. In the real course of lifetime consciousness and being are constantly interchanged one into another – consciousness becomes a foundation of society and man’s vital activity. Therefore the difference of consciousness from the other forms of reflection lies in the fact that it appears to be a condition of man’s conscious activity in the realization of his needs.

Man's spiritual world can be neither felt nor seen, nor heard, nor discovered by any apparatus or chemical reagents. No one has so far found either the dullest or the brightest thought directly in the brain. Thought (the ideal) has no existence in the physical or physiological sense of the word. At the same time thoughts and ideas are real. They exist. An idea cannot therefore be regarded as something unreal. Its reality, however, is not material but ideal. It is our inner world, our individual, personal consciousness, as well as the entire world of "superpersonal" spiritual culture of mankind. It is a question of a special type of reality here.

12.3. Structure of Consciousness. Consciousness and Unconsciousness

The concept of consciousness is not an unambiguous one. In the broad sense of the word, consciousness signifies psychical reflection of reality regardless of the level at which it is realized – biological or social, sensuous or rational.

In a more narrow and special sense, consciousness is taken to mean not just a psychical state but the highest, properly human form of psychical reflection of reality. Consciousness is structurally organized, being an integral system consisting of various elements linked by law-governed relations. Such elements as the *realization* of things and the *emotional experiencing*, i.e. a definite attitude to the content of that, which is reflected, stand out most clearly in the structure of consciousness. The development of consciousness assumes above all enrichment of it through addition of new knowledge about the surrounding world and about man himself. Knowledge, realization of things, has different levels, depth of penetration into the object, and *degree of clarity of understanding*.

Hence there are differences between everyday, scientific, philosophical, aesthetic and religious conceptions of the world and also between the sensuous and rational levels of consciousness. Sensations, perceptions, representations, concepts, and thought form the core of consciousness, but they do not exhaust its full structure: the latter also includes the act of *attention* as a necessary component. It is precisely due to concentration of attention that a definite range of objects is brought within the compass of consciousness.

The objects and events acting on us produce not only cognitive images, thoughts and ideas, but also emotional storms which make us tremble, feel excited or fearful, cry, admire, love or hate. Cognition and creativity is a fervent search for the truth, rather than a coldly intellectual one. The rich sphere of emotional life comprises *feelings* proper, which are the attitude to external influences (pleasure, joy, grief, etc.), *moods*, or emotional *states* (cheerful, depressed, etc.), and *affects* (fury, horror, desperation, etc.). Depending on a particular attitude to the object of cognition, knowledge acquires a varying degree of significance for the individual, which is most strikingly expressed in convictions: the latter are permeated by profound and stable emotions. And this is an indication of the particular value of knowledge that becomes a vital reference frame. Emotions are elements of the structure of

consciousness. The process of cognition involves all aspects of our inner world – needs, interests, feelings, and will. Man's true knowledge of the world contains both imagined reflections and feelings.

The colourful fabric of psychical processes and their manifestations in the form of human actions and relations is woven out of various threads ranging from the highest degrees of the clarity of consciousness to the depths of the unconscious, which figures so prominently in man's mental life. For instance, we do not realize all the consequences of our actions – very far from it. Not all the external impressions reach the focus of consciousness. Many actions are automatic or habitual. But, despite the great significance and place of the unconscious forms of the "psyche, man is above all a conscious being.

Consciousness forms a complex relationship with various kinds of unconscious and irrational mental phenomena. They have a structure of their own, whose elements are connected both with one another and with consciousness and actions which influence them and in their turn experience their influence on themselves. We sense everything that acts on us, but it is by no means all sensations that reach our consciousness. A great many of them remain on the periphery of consciousness or even beyond its limits. Two types of unconscious actions should be distinguished. The first comprises actions that were never realized, the second, those that *were* previously realized. Thus many of our actions controlled by consciousness in the process of formation, become automatic and then performed unconsciously. Man's conscious activity itself is only possible on condition that a maximal number of the elements of that activity are performed automatically.

As a child develops, many functions gradually become automatic, and the mind is freed from any concern about them. But when the unconscious or already automatic elements violently invade our consciousness, the latter fights against this stream of unbidden guests and often proves unable to cope with them. This is manifested in various mental disorders – obsessive or maniacal ideas, anxiety states, overpowering unmotivated fear. Habit as something mechanical encompasses all kinds of activity, including thinking, where we often say: "I didn't mean to think of it, it just occurred to me". The paradox lies in the fact that consciousness is present in the unconscious forms of

spiritual activity, too, observing the overall picture, so to speak, without close attention to all the details of what occurs in the depth of the mind. In most cases, consciousness can control familiar actions and speed them up, slow them down, or even stop them altogether.

However, not all the unconscious elements, as we have already said, were previously conscious and then became automatic: a certain portion of the unconscious never reaches the illumined area of consciousness. It is these psychological phenomena, uncontrolled by consciousness, that expand the whole field of the psyche beyond consciousness as such.

Human activity is only conscious in relation to those results which originally exist in the design and the intention as their goals. But it is by far not all the consequences of actions that are adequate realizations of the objective. The results of our actions and deeds are often entirely different and even contrary to what we aspired for in performing these actions.

There is a great deal that is both rational and irrational in the life of a separate individual and in the whirlwind of history. The unconscious is manifested in extremely varied forms including information which is accumulated as unconscious experiences and settles in the memory of man forming, e.g., the rich sphere of illusions, the dreams, the powerful instincts, etc. But I would like to repeat that man is above all a conscious being. Both his thinking *and* emotions are imbued with consciousness.

Consciousness is not restricted to cognitive processes, to directedness at an object (referred to as attention), and the emotional sphere. Our intentions are realized through an effort of *will*. But consciousness is not a sum total of its constituent elements: it is an integral, complex structured whole.

Consciousness has a complex structure. We should distinguish *sensual-emotional*, *emotional-volitional*, and *abstract-logical* structural components of consciousness.

Sensual-emotional is often connected with unconscious, which is illegally identified with subconscious. More over, “unconscious” is usually interpreted in that way as Freud did. In his work “The Ego and the Id” Freud structured consciousness (and more precisely – psyche) through singling out Id, Ego and Super-Ego. ‘The mental apparatus’, he

wrote in “The Ego and the Id”, is composed of an id which is the repository of the instinctual impulses, of an ego which is the most superficial portion of the id and one which has been modified by the influence of the external world, and of a superego which develops out of the id, dominates the ego, and represents the inhibitions of instinct that are characteristic of man’.

Intuition could be referred to subconscious since sensual consciousness of perception stipulates an empirical level of it, where objects are perceived as independent, separate and beyond the internal connections.

Sensual consciousness is first of all a realization of the closest natural surroundings and at the same time understanding of a limited connection with other people and other objects. During this process first notions appear as a subconscious form of a subject integrity generalization. It comes to a sensory-visible image of an object, has a certain symbolic load and can have a claim on subconscious generalization as a thinking operation, which, in its turn, acquires many meanings: 1) the immediate identification of an object, phenomenon or a symbol; 2) clear understanding of the meanings and connections in a spontaneity of signs; 3) certain easiness in the definition of the content of the object of perception. Intuition as imagination means: 1) the ability to represent the perceived objects in another form (so-called geometrical intuition); 2) the ability to form metaphors, that is to show the identity of a single object with the features of the sort to which it belongs; 3) intuition as a creative imagination (inspiration).

Emotional-volitional component of consciousness *is connected with its role in the active construction of the reality*, because will is a conscious and purposeful control of man’s practical activity. In this process will appear to be historical in matter and orientation. “All regular kinds of animals’ activity could not put seal of their will on the nature. Only man could do that.” (F. Engels). *Content is conditioned by the character of man’s needs and modes of their realization*. That is why the emotional-volitional component of consciousness depends both on the level of development of those needs, and on the level of their adequate understanding.

Abstract-logical component of consciousness is characterized by the ability of a man to realize the nature of things through their

comprehension without direct sensory observation. That is why there are no consciousness beyond *thinking* and *language*. Thus, speaking about the peculiarities of *consciousness*, *thinking* and *language*, we must admit that they appear to be the phenomena of one and the same order, so far as they do not exist independently from one another. At the same time they differ from one another with their form of manifestation. If *consciousness* states the availability of social reflection, then *thinking* appears to be a *processing reflection that is of such kind, which follows the logic of emergence, development and solution of contradictions of the objective things*. That was the reason why Socrates tried to urge the participants of his dialogues upon understanding of some contradictions of objects and phenomena, which was cognition directed on. Kant formulated the essence of thinking as *man's ability to judge*. The high aim of thinking is the *dialectical understanding of the world*. That is why the question “what is thinking?” is the question “what is intelligence?” – everyone can think, but the lack of dialectical thinking preserves his consciousness in the frames of folly.

Language is a practical consciousness. It appears at a certain stage of the mankind's development of the practical activity when primitive people got a *necessity to say something to each other*.

But language is not something purely ideal. It is only the *form of a self-manifestation of the ideal, its verbal being*. So an object turns out to be ideal only on condition that the ability of its active modeling through labour is formed, relying on “the language of words and schemes”, where an ability of a social subject to transform actively words into things is formed, and through things – into another object. The assurance of true origination of a language from man's practical activity can be easily proved by the fact that animals do not need a verbal communication to pass things to each other. In the natural environment no animal suffers from the disability to speak or understand human speech. This is because of the fact that the experience of animals is restricted by their natural programming for a certain form of existence. Moreover, animals are unable to acquire other forms of existence.

Abstract-logical level of consciousness comes into being in consequence of the formation of the very first abstractions at the level of sensual consciousness. It has two sublevels: mind and intelligence.

Mind is the human faculty to which are ascribed thought, feeling,

etc.; often regarded as an immaterial part of a person. In Cartesian philosophy – one of two basic modes of existence, the other being matter.

Intelligence as an abstract and theoretical cognition is based on the dialectical mode of thinking. Thus dialectics comes out to be the major method of intelligence. Hence it is clear that only that man can think at the level of intelligence who is able to turn the universal laws and categories of development into his subjective property, the ability of his own thinking. So, to understand the world at the level of intelligence means to think of it fundamentally, according to its laws, which become the laws of social practice, man's practical activity and then the laws of thinking and cognition. It means that intelligence is thinking at the level of categories and fundamental laws of the objective reality, when the very essence of things and phenomena is understood.

The most important detailed theory of mind in the early modern period was developed by *Immanuel Kant*. His main work *Critique of Pure Reason* (1781) is as equally dense as it is important, and cannot easily be summarized in this context. Kant basically thought that an adequate account of phenomenal consciousness involved far more than any of his predecessors had considered. There are important mental structures which are "presupposed" in conscious experience, and Kant presented an elaborate theory as to what those structures are, which, in turn, had other important implications. He, like Leibniz, also saw the need to postulate the existence of unconscious mental states and mechanisms in order to provide an adequate theory of mind.

In his *Phenomenology of Mind* **G. Hegel** discusses three distinct types of mind: the subjective mind, the mind of an individual; the objective mind, the mind of society and of the State; and the Absolute mind, a unity of all concepts. See also Hegel's *Philosophy of Mind* from his *Encyclopedia*.

The development of consciousness assumes above all enrichment of it through addition of new knowledge about the surrounding world and about man himself. *But consciousness is not a sum total of its constituent elements: it is an integral, complex structured whole.*

12.4. Consciousness and Self-Consciousness

Directing the cognitive activity to its self consciousness becomes self-consciousness, whereupon consciousness appears to be means of distinguishing man from the world community, the way to have a look at his own self “from outside” and also to acquire the characteristics of “an inner man”, a peculiar and unique creature – existence.

The expression “self-consciousness” can mean different things. In the sense “consciousness of self” it refers to the awareness a subject (of experience) has of itself i.e. of the typical referent of the pronoun. It is not merely a grasp of the entity that happens to be myself, but an awareness of myself known as myself. The philosophical issues here revolve around how such awareness is generated and what its logical structure is. Alternatively, self-consciousness can be “experience of the items *in one’s consciousness* or the contents of consciousness” like sensations, thoughts, feelings etc. This leaves open the possibility of such awareness being a result of the special faculty of introspection. However, there is a use of self-consciousness that refers to the “self-intimation” of every conscious state and in this sense it means the “ability of a conscious state to become an object to itself”. The philosophical problem here is to cash out in epistemic and metaphysical terms the metaphor of “phosphorescence” that is generally used to capture this reflexivity of consciousness.

Consciousness cannot exist without self-consciousness.

Man thinks and knows himself. He realizes what he does, thinks, and feels. Both historically and in the course of his individual perfection man is first aware of objects and his own practical actions, and at a higher level of development, of his thoughts about objects and actions. He realizes himself as a personality. Self-consciousness presupposes the singling out and differentiation of man, of his own self from everything that surrounds him. *Self-consciousness is the realization by man of his actions, emotions, thoughts, motives of behavior, interests, and position in society.* An essential role in the formation of self-consciousness is played by the sensations of man's own body, of his movements and actions. Man can only become himself in interaction with other people, with the world, through his practical activity and communication. The formation of self-consciousness is socially conditioned not only through direct communication between people and their reciprocal evaluations but also through the formulation of society's imperatives imposed on the

individual, through his realization of the rules for mutual relations. A human being realizes himself not just through other human beings but also through the material and spiritual culture created by them. Labour products are mirrors, as it were, in which we see our radiant essences: a child, says Hegel, throws pebbles in a river and admires the spreading ripples as something that he can see as his own creation.

Self-consciousness is closely linked with such a spiritual phenomenon as *reflexion* (these concepts are sometimes used as synonyms). Reflexion is a principle of human consciousness which guides man towards a conscious realization of his own spiritual and intellectual processes, towards a frequently critical analysis of his spiritual and psychical states with due attention to all the contradictions in the orientation of the emotions, impulses and thoughts; reflexion is contemplation of the devices used in thought processes and of their social significance. The levels of reflexion may vary widely from elementary self-awareness to profound meditation on the meaning of man's being and its moral content. In cognizing himself, man never remains the way he was before. Self-consciousness did not arise as a kind of spiritual mirror for idle self-admiration. It appeared in response to the call of the social conditions of life which demanded of each individual from the very beginning that he evaluate his deeds, words and thoughts in the light of definite social norms. Life's harsh lessons have taught man self-control and self-regulation. Regulating his actions and anticipating their results, the self-conscious man assumes full responsibility for them.

So, consciousness is a specific manifestation of a man's spiritual vital activity connected with cognition, which makes the sense of reality known. It obtains an object-linguistic form of knowledge. It is an activity-directed, but not substantive phenomenon that is accomplished in directive acts – intentions to the outer world and results into a qualitatively-diversed and language-objectified system of knowledge. The latter obtain the ontological status of objects – material or ideal, real or probable, present or past (future), concrete-empirical or abstract and general, real or imaginary (fictitious, illusory, and fantastic). Being directed onto the real world cognitively, consciousness transforms its natural and psychical parameters into an ideal world.

A comprehensive understanding of consciousness will likely require theories of many types. One might usefully and without contradiction accept a diversity of models that each in their own way aim respectively to explain the physical, neural, cognitive, functional, representational and higher-order aspects of consciousness. There is unlikely to be any single theoretical perspective that suffices for explaining all the features of consciousness that we wish to understand. Thus a synthetic and pluralistic approach may provide the best road to future progress.

Basic concepts and categories:

Consciousness is the highest function of the brain characteristic only of man and connected with speech, a function whose essence is a generalized and purposeful reflection of reality, anticipatory mental construction of actions and foreseeing their results, and rational regulation and self-control of behaviour.

Ideal is the philosophical category denoting the non-material, subjective and spiritual nature of consciousness; it is the image of the objective reality in the forms of man's activity, his consciousness and will.

Reflexion is a principle of human consciousness which guides man towards a conscious realization of his own spiritual and intellectual process, towards a frequently critical analysis of his spiritual and psychological states with due attention to all the contradictions in the orientation of the emotions, impulses and thoughts; reflexion is contemplation of the devices used in thought processes and of their social significance.

Self-consciousness is the realization by man of his actions, emotions, thoughts, and motives of behavior, interests and position in a society.

Social consciousness is a spiritual part of the historical process; not just a mere totality of some individual consciousnesses, but it is the integral spiritual phenomenon, that has a certain inner structure and includes various levels (theoretical and everyday consciousness, ideology and social psychology) and forms of consciousness (political and law competence, morality, religion, art, philosophy, science). It is

the ensemble of generalized notions, theories, emotions, modes and traditions; the intellectual and spiritual reality – part of social being.

Thinking is the process of thought, the information activity, which finds out the necessary links, regularities, and development tendencies of the world of phenomena with the help of abstraction, estimation and typification. It exceeds the bounds of an empirical contemplation connected with the modeling of possible situations and that is why is able to plan actions and foresee their results.

Mind and intelligence are two basic stages of cognition: at the first one, objects are disintegrated into their constituent elements, parts and moments for their detailed mastering; at the second one, they are joined and systematized on the basis of a certain principle.

Language is a social product, which is produced by a community to fulfill the needs of communication and fixed in the memory of the community members and in the texts made by the means of the given language. It is the material form of the realization of a thinking process.

Questions and Tasks for Self-Control:

1. What conceptions of origin and essence of consciousness are known to you?
2. What parameters of man's psychic differ from the psychic of an animal?
3. What is the role of labor and language in the formation and development of consciousness?
4. Is it possible to understand the nature of man's consciousness studying human brain only?
5. If consciousness is not a material object, what is it then?
6. Evaluate Freud's conception of the nature of consciousness.
7. Elicit the specificity and peculiarity of each form of consciousness.
8. Analyze interconnection and interaction of social and individual consciousness.
9. Enumerate the components of the consciousness functions. Give a short description of them.
10. What are the basic functions of consciousness?

11. Please, explain Hegel's statement that self-consciousness is the true consciousness (*Hegel*. Encyclopedia of Philosophic Sciences. – Vol. 3. Phenomenology of Spirit. – M. : Мысль, 1977. – P. 233).

12. Is it possible for blind, deaf-and-dumb children to have consciousness if some skills of practical activity are formed in them?

13. What is unconscious?

14. Find out what role a language plays in man's life.

15. Differentiate between a pantomime and a verbal language.

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Unit 13

THEORY OF COGNITION

The aim of the theme is: to clarify the essence of cognition and its motive forces, the essence of truth and methods of its reaching.

The key words are: knowledge, mastering (developing), cognition, truth, method, methodology, information.

13.1. Cognition as Object of Philosophical Analysis

Mankind has always striven to acquire new knowledge. The process of mastering the secrets of the universe is an expression of the highest creative aspirations of human reason. Throughout the millennia of its development, mankind has traversed a long and thorny path of knowledge from a limited and primitive grasp of the essence of being to an ever deeper and more comprehensive one. On that path, countless properties and laws of nature and social life have been discovered, and pictures of the world succeeded one another. Development of knowledge went hand in hand with the development of production, and with the efflorescence of the arts and artistic creativity. The human mind does not inquire into the laws of the world out of mere curiosity (although curiosity is one of the ideal motive forces of human activity) but with the aim of practical transformation of nature and man to achieve the most harmonious order of life possible in the world. As it was mentioned before, man is an open system of needs. However, in contradistinction to animals, man does not satisfy his needs directly (on the basis of some conditioned and unconditioned reflexes and instincts); he does it indirectly – through making and improving tools. Man's nature causes the necessity of a constant transformation of the surrounding world and together with this – its mastering and learning.

But man's cognitive activity is not always stipulated by some pragmatic purposes such as to make physical labor easier, to improve living standards, to increase life expectancy, to make medical care and nourishment better and so on. During the process of cognition man learns the very essence of objects, their authentic, not illusive nature; transcend the limits of everyday life, superficial understanding of the world and his place in it, realizes himself as a spiritual, moral and creative personality. Aristotle had a good reason to point out that all

people naturally strive for knowledge, irrespective of the fact that the latter has its practical value or not.

So, cognition is, first of all, a special kind of a spiritual activity, the primary intent of which is to ascertain the objective and true knowledge about the world, society and man.

Being an inhabitant of the three worlds – *objective* (nature, society), *subjective* (spirit, soul, consciousness, thinking) and *subjective-objective* (culture), man is eager to grasp their unity and to express it in an abstract-logical (conceptual), symbolic or figurative form. The interaction of the above-mentioned worlds, the identification of any correspondence between them is called *mastering*. Needless to say that the sense of the notion ‘mastering’ comprises a *spiritual-theoretical* (objective and subjective relation), *spiritual-practical* (subjective and subjective-objective relation) and *object-practical* activity, so it has broader meaning than the notion ‘cognition’. In other words, cognition is based on the abstract-logical component of consciousness; it is the embodiment of mind. Herewith the spiritual-practical cognition is grounded on the sensual-emotional part of consciousness and the object-practical one – on the emotional-volitional part of it.

Thus, mastering is in all its manifestations (aspects) an aspiration for truth, a transition from insufficient and imperfect knowledge to more thorough and integral one being the property (indication) of human existence. It characterizes man as a creative being, as an incomplete project aimed at the future. Myths, art, life wisdom, morality and science are all forms of mastering the world, which help man to have a broad picture of the universe.

At the same time cognition is the most complicated kind of mastering since it is realized in accordance with the clearly verified laws with strict adherence to the norms of logic, consistency, sequence (succession) and explanation. During the process of cognition some complex ontological questions are posed and solved. They can be in particular as follows: Is the world knowable?, what is knowledge?, are there any criteria of truth and methods of its obtaining? and others. Taking into consideration that the results of the cognitive activity are put into practice in medicine, education, industry, transport and so on, such questions as objectivity, reliance, truthfulness and safety of the

obtained knowledge are not only the philosophical problems, but also ethic, axiological and human ones.

Besides, in the course of cognition the essences of things and phenomena are discovered, which are quite often privy behind the visibility and illusion. People needed thousands of years to understand the true reason of thunder, lightning, rain and so on before subduing fire, electricity and nuclear energy. All that required tense and intellectual work of many generations of thinkers and scientists, who managed to work out some special approaches and methods of separating of true knowledge (episteme) from belief (doxa), differentiating subject and object of cognition, discovering their features and principles of interaction. No wonder that in the very first philosophical systems, namely Democritus, Plato and Aristotle's, a great attention was paid to the problems of cognition, searching for methods, principles and characteristics of the cognitive activity, separating them from myth-making and religious practice.

***Cognition** is the process of selective and active functioning, refutation and continuity of progressive forms of accumulation of information historically succeeding one another. **Knowledge** is the result of the process of cognition of the reality tested by socio-historical practice and verified by logic; this result is on the one hand an adequate reflection of the reality in man's consciousness in the form of notions, concepts, judgments and theories (i.e. in the form of subjective images), and on the other hand, it is a mastery of all these and a capacity for acting on their basis.*

In modern philosophy the doctrine of cognition is called a *theory of knowledge* or *gnosiology*. ***The theory of cognition** is a philosophical study about the process of gaining knowledge by a man, about its sources, motive forces and regularities; the necessity of its deepening and substitution of insufficient and imperfect knowledge by more thorough and integral one.*

Lenin in his "Philosophical notebooks" wrote that cognition is man's understanding of the laws of the surrounding world and his place in it. That is to say, man's level of knowledge reflects the level of his development, widens his possibilities and opens new and new horizons of the unknown, problematic and potential. So, any cognitive process is

connected with considering the major philosophical question (its gnosiological side) about the possibilities and limits of cognition.

In seeking answers to this and other questions they used two approaches to interpret the term 'cognition' in the history of philosophy. The first one, which is called *classical*, admits single and absolute truth attaining of which reveals the sense, purpose, value and peculiarities of cognitive activity. Scientific knowledge is an ideal knowledge here. All other types of knowledge are measured in terms of the criteria and norms of scientific rationality. Exact and natural sciences are the highest forms of cognition.

From the history of philosophy it is known that the traditional approach to the problems of cognition has proved to be variegated. The way of solving the main ontological question about the first principle of the world allows to distinguish several cognitive strategies, i.e. philosophical principles of the doctrine of knowledge: a) recognition of the identity of thinking and being (Heraclitus, Parmenides); b) separation of thinking from being, opposing it to the truth (Plato, Aristotle, Galileo Galilei, F. Bacon, R. Descartes, G. Leibniz, G. Hegel, E. Husserl), c) perception of the world existing independently of consciousness, through which thinking is not able to fully reveal its essence (Pirron, Sextus Empiricus, G. Berkeley, D. Hume, I. Kant, E. Mach).

The first type of cognition is typical to the natural philosophers of Antiquity. It is based on the thesis of Parmenides that life exists because it can be conceived. That is, the idea of an object is a part of the reality. Accordingly, thinking is able to adequately reproduce the processes taking place in the world and display them in an apparent, clear form. Zeno's well-known aporias, which came out of the purely speculative reasons, were directed exactly to the denial of plurality and motion.

Yet, Democritus was already inclined to a more restrained assessment of human capabilities as the subject of cognition. In his opinion, "we can not clearly say about anything what it is in fact, because the latter is hidden from us like water in a deep well." This idea was developed in the philosophical systems of Plato and Aristotle, who laid the foundations of *the second type of cognition*. It became paradigmatic (exemplary, basic) for the whole Western philosophy from

the second half of the fifth century BC and up to the end of the nineteenth century.

The further developments of this approach to understanding cognition led to the establishment of the idea of a transpersonal entity (God, the Absolute, Ideas, and Spirit, the Logos), from the position of which any cognitive activity should take place. Imperfection, inaccuracy of human knowledge was explained by the lack of complete detailed information about the world. P. Laplace (1749-1827), a famous French astronomer and mathematician, the representative of mechanistic determinism, even formulated a position known as "Laplace's demon". According to him, the absolute truth is unattainable because all measuring instruments are not of the absolute degree of accuracy.

However, the question of the absolute origin of the subject and its relationship with man has generated a complex philosophical debate in XVII-XVIII centuries. Its contents consisted in the matter whether our knowledge is the result of a conscious reflection of the objective reality, or it is a product of the subjective construction, which has nothing to do with the actually existing world. As it turned out, to solve that problem was a very complicated task, since it implicitly absorbed the contents of all previous philosophical discussions. That what the reason why F. Engels formulated the basic question of philosophy as the question of the relation of thinking to being, the spirit to nature and mind to matter. Then it turned out that there were two conflicting positions regarding the origin of consciousness, thinking, and thus the structure and principles of knowledge – materialism and idealism.

Materialism, recognizing the existence of the objective reality, takes matter as the beginning, the fundamental principles of learning. Matter affects the senses and creates in mind a number of feelings, associations, relationships, ideas and so on. Their comparison, combination and generalization gradually take the form of theoretical knowledge about the world. In other words, the unity of the subject and object of knowledge is achieved only in the course of the object-practical activity. It is the only practice, which dialectical materialism recognizes as a universal way of man's being. Practice determines objectives, goals, learning orientation, creates tools for its implementation, and is the sphere of using the results, the criterion of true knowledge. It rates

the extent to which learning objectives and outcomes relate concerning the needs and interests of people.

Idealism proceeds from the statement that no reality can exist separately from consciousness. The subject (man) not only studies the world and reveals its laws, but also creates, constructs it in accordance with his cognitive abilities. So in his *Critique of Pure Reason* Kant proves that man is able to cognize only that he has created himself. Therefore the representatives of *objective idealism* view the world as being organized and developing not according to its own laws but due to the laws of Pure Thinking, the Absolute Idea and so on. The proponents of *subjective idealism* interpret cognition as the process mediated by ideas, principles, norms, which belong to the subject of cognition.

The representatives of *agnosticism* strived for the elimination of contradictions between materialism and idealism. The term "agnosticism" (derived from the Greek *αγνωστοζ* -unavailable knowledge) was introduced by the English scientist T. Hekslie in 1869. Ancient skepticism is believed to be the first form of agnosticism, whose representatives (Atcesilaus, Enesidem, Pirron, Sextus Empiricus and others) insisted on the absence of a reliable criterion for truth and relativity of knowledge about the world. The concept of agnosticism made by John D. Hume and G. Berkeley became classical in philosophy. They believed that man is unable to establish a correspondence between the reality and the contents of his knowledge, if the latter goes beyond immediate experience. Solving this problem, Kant developed the concept of transcendental idealism, according to which man has an innate (a priori) form of sensibility, understanding and reason. However, they only allow us to explore the world only at the level of events, not essences. Theorizing as to transcendental "things in themselves" (morality, God, Universe, Freedom, etc.) leads to the appearance of antinomies, irremovable contradictions. That is, according to the German thinker, the only thing, which defines the limits of a cognitive activity?

At the end of XIX – beginning of XX century attempts were made to overcome the limitations of the basic positions of agnosticism. In particular, the representatives of the Marxism philosophy (K. Marx, F. Engels, V. Lenin, P. Lafargue, A. Bebel, and others) considered

cognition as an object-practical and transforming activity. They modified the notion of the subject of cognition, giving it a socio-cultural and historical dimension. They grounded the dialectical nature of cognition, its continuity, consistency and succession, refuted the idea of absolutization of the object and subject, of truth, accuracy, objectivity and other gnosiological categories. It should be noted that the dialectical-materialist interpretation of the process of cognition had a great influence on the development of classical science.

Complications of science in the twentieth century, intensification of its impact on social life, increasing of the responsibility of scientists for the fate of humanity forced philosophers to review and broaden their understanding of the world, methodology and purpose of a cognitive activity. The contradictions of classical epistemology were noticed by the German philosopher E. Husserl (1859-1938) in his work "The crisis of European sciences and transcendental phenomenology". He noted that new European science is not able to help us in our life needs. Objectivism removes from it those issues that are important and fateful to humans and the humanity. This extension of the characteristics of a cognitive activity became transient to a *non-classical approach* in solving gnosiological issues.

The modern philosophers (G. Deleuze, J. Derrida, J.-F. Lyotard, M. Foucault, P. Feyerabend, K. Popper and others) speak of a pluralism (diversity) of knowledge, the necessity of its deconstruction, proximity to the world of human life, its correction in accordance with the objectives and purposes of the survival of the human race. As the French philosopher J.-F. Lyotard noted, in the information era knowledge and therefore science are mercantilised (take a pragmatic dimension, are considered with the self-interested point of view). Science, truth, knowledge can be the elements of an ideological, political and economic influence.

This limitation of science appears not only in dealing with sociocultural issues. The modern science is aimed at the study of complex, nonlinear, chaotic processes and systems. Under these conditions, it often loses objectivity, and the result often depends on the chosen method, calculations, involved technologies, devices, etc.

The subject and object of cognition

The basic categories for the theory of cognition are "*the subject of cognition*" and "*the object of cognition*". The world exists for us only as it is given to the knowing subject. *The subject of cognition* is someone who cognizes. It is a complex hierarchy, of which the foundation is the entire social whole. In the final analysis, the highest producer of knowledge and wisdom is the entire mankind. A person, a group of researchers and finally a society can appear as the subject of cognition. Scientific knowledge assumes not only the subject's conscious attitude towards the object but also towards himself, towards his activity, i.e. a realization of the conditions, devices, norms and methods of research. So the subject and his cognitive activity can only be adequately understood in their concrete historical aspect.

The object of cognition is those objects and phenomena of the world, at which the process of cognition is directed. A certain fragment of the reality, a man and society could be the object of cognition. That is the object and objectivity, the subject and subjectivity are not identical pairs of concepts.

Usually, under the subject of cognition they understand "the very human and even humanity", while the object is available for the perception of the subject reality (the nature, the inner world of a man, thinking, etc.). In other words, the subject and the object are dialectically interconnected and united in the process of socio-historical practice. The concepts of subject and object are correlative. They do not exist without each other, and their interaction determines the *social and concrete-historical nature* of the cognitive process. Indeed, at each stage of a society development it has the appropriate level of cognitive tools, and also some relevant research objectives that depend on the needs of society.

It is a well-known dictum that man as the creator and subject of history creates the necessary conditions and premises for his historical existence. It so appears that the object of socio-historical knowledge is not only cognized but also created by people: before it becomes an object, it must be shaped by them. In social cognition, man deals with the results of his activity and thus with himself as a practically acting being. As a subject of cognition, man finds himself at the same time in the position of

its object. Social cognition is in this sense man's social self-consciousness: he discovers for himself and studies his own historically created social essence.

In the history of philosophy the understanding of the object and subject of cognition relation varied depending on the social development and scientific progress. Let us consider now some approaches to defining of the subject of cognition.

Anthropological subject. The subject of cognition is identified with man for whom a cognitive activity is a form of life. This concept was supported by J. Lametri, L. Feuerbach, L. Buchner, J. Piaget and other thinkers.

Transcendental subject. So far back as Aristotle's times he wrote in his "Nicomachean Ethics" that knowledge is that, that exists with necessity and therefore forever. The reason for the generality, the truthfulness of knowledge were thought by the ancient Greek philosopher as the transcendental existence of the subject (separate from the person) – God. Even in the era of the Modern Ages most philosophers explained objectivity of scientific knowledge on the basis of assumptions about the universal nature of the object of cognition. Thus, R. Descartes considered the base of cognition the activity of *res cogito* (the substance that thinks). Kant pointed to the transcendental subject as a system of general and necessary a priori form of a categorial synthesis. G. Hegel formulated the concept of the absolute subject with which the researcher must be joined, if willing to disclose the true nature of processes and phenomena. In the modern philosophy a concept of the transcendental subject is being developed by the representatives of phenomenology. Its founder, E. Husserl called to remove the concept of psychological entity, individual, sociocultural and other aspects and consider subjectivity as a phenomenon, as one of the forms of being.

In the twentieth century the *concept of the socio-historical essence of the subject of cognition* became widespread (Karl Marx). It considered man not only as a set of biological or psychological traits, but placed him in the socio-cultural, value-semantic, and historical context. Consequently, the subject of cognition (which is not limited to a specific person) is found not aimed at attaining eternal, immutable, absolute truths, but at a practical subject-transforming activity.

The idea of a *scientific community as the subject of cognitive activity* is based on the above-mentioned conception. The representatives of this approach (T. Kuhn, R. Merton, and K. Popper) indicate that the scientific community is the only way to overcome the limitations of an individual. The approved norms, principles, ideals in a community provide historicity, universality, and objectivity of a cognitive process; they guarantee the right choice and application of the methods, associate science with social values and goals, transform truth criteria and so on.

The above-analyzed approaches to the interpretation of the subject of cognition point to a number of problems of a methodological, axiological and socio-cultural character.

Not less difficult and important task is to determine what is or may be the object of a cognitive activity, and how it is connected with the subject. After all, the understanding of the interaction between the subject and object of cognition is the first and foremost precondition of cognition.

Yet, the ancient thinkers pointed out that the object of cognition could be only *the constant, essential, and eternal*. Searching by Parmenides, Plato, R. Descartes and G. Hegel for the fundamental principle of the world was focused on identifying the true essence of being, which exists regardless of the subject. The materialist tradition with the solving of this question considers the object as the basis of empirical experience.

But the development of science (especially theoretical) in XVIII-XIX centuries forced philosophers to reconsider the mentioned approaches. Putting into practice the concepts and objects, which had no analogue in the nature (instantaneous speed, an absolute black body, the ideal gas, etc.) allowed them to put forward the idea that the object of research was not the reality itself, but its modified, idealized copy, model. At first this problem was most clearly expressed by Kant. In his view, the researcher *constructs the object of research*. Developing the ideas of the German philosopher, English philosopher Karl Popper proposed to consider knowledge as a special subjectless world that has its own laws of development and functioning.

In the contemporary philosophy the properties of the object are considered *to be derived from the language schemes, constructs,*

concepts, categories involved in the process of cognition. In other words this world is given to the investigator only through one or another conceptual system of a language. American philosopher and logician William Quine called them "linguistic ontologies". Language is a tool of cognition; it enhances the cognitive ability of a person and defines the structure of his operations. Moreover, language removes confrontation of the subject and object of cognition, there appears the diversity of their dialogue and interaction.

13.2. Methods and Forms of Scientific Cognition

The above-mentioned is related to cognition in general, both at the every-day and the scientific levels. Let us consider further the features of scientific knowledge because it is the most refined, rational, legitimate form of knowledge. Generally, *knowledge* is the result of a human interaction with the environment, which appears in the form of feelings, thinking images, concepts, categories, laws, etc. The obtained human knowledge exists in the form of traditions, legends, myths, and fairy tales.

Philosophical theory, which studies knowledge as a specific phenomenon of human existence is called *epistemology* (from the Greek. *epistem* - knowledge). It is important for epistemology to analyze the correlation "object – knowledge". Here we should distinguish epistemology from *gnosiology* (the theory of knowledge), which focuses on the opposition between "the object – the subject". Gnosiology has a narrower scope of application. It covers the problem of truth, its validity, logical consistency of knowledge, considering their social and cultural conditionings, etc. Gnosiology can be defined as the theory of scientific knowledge.

The procedure for obtaining scientific knowledge is accompanied not only by the development of complex, adjusted procedures, methods, standards, and needs, but it also needs some reliable, professional, expert and sociocultural assessments. *The peculiarities of scientific knowledge include:* 1) logic argumentation, 2) reliability, 3) ability to formalize, 4) consistency, 5) openness to criticism. These and other features make scientific knowledge inseparable from the methods of its acquisition.

Method is the system of principles, rules and modes of approaching to the study of phenomena and laws of nature, society and thinking, the way of achieving certain results in cognition; the mode of a theoretical research or a practical implementation of the results of cognitive activity. Methods express connections of the subject with the object of cognition, reveal the system of their interaction. Therefore, methods are often characterized as a system of regulatory rules and principles of a cognitive, practical and theoretical activity produced by the subject on the basis of the research of the object. The foregoing indicates that an important constituent part, the foundation of science as a special form of spiritual and theoretical activity is *methodology* – the study of methods, ways and forms of a scientific activity. Methodology reveals the ways of formation, structure and principles of knowledge argumentation.

Scientific cognition has two levels: *empirical* and *theoretical*. Each level has its own methods, forms of a cognitive activity, and also methods of processing, systematization and argumentation of the obtained knowledge. Herewith their division is not absolute. Every real act of cognition is a dialectical unity of empirical, theoretical and practical.

Scientific research assumes not only the movement upwards, towards the elaboration of theoretical apparatus (towards the construction of a perfect theory), but also the movement downwards involving assimilation of empirical information and discovery and prediction of new facts. Research never begins with observation and gathering of facts – it begins with an attempt at a solution of some task underlying which is always a certain hypothesis or surmise; it begins with the formulation of a problem.

The empirical level of cognition includes methods, techniques, and forms of a cognitive activity, which are the direct result of practice. For this stage of cognition it is important to select an object of research and systematization of knowledge about it.

The methods of selection and research of an empirical object:
a) observation, b) experiment, c) description, d) explanation, e) measurements, f) modeling.

Observation and experiment. There are two ways of achieving a solution of a problem: one may look for the necessary information, or one may try to investigate the problem on one's own through observation,

experiment and theoretical thinking. Observation and experiment are extremely important methods of research both in natural and in social science. There can be no research at all outside observation. **Observation** is an intentional and directed process of perception, carried out in order to identify the essential properties and relations in the object of cognition. Observation may be either direct or mediated by various technical devices (for instance, even molecules are now accessible to visual observation with the aid of electronic microscopes). Observation acquires scientific significance if it permits the reflection, in the framework of a research programme, of objects with the maximum accuracy, and if it can be repeated under varying conditions.

But man cannot restrict himself to the role of observer only: observation, as we know, records only that which life itself provides, while research also requires **experiment** through which an object is either artificially reproduced or placed under specified conditions in accordance with research goals. Through experiment, Faraday discovered magnetic induction, Lebedev, the pressure of light, and so on.

The so-called **mental experiments** are also part of scientific cognition: here, a scientist operates with certain mental images and mentally places the object of study under various conditions which, according to the experimental design, should facilitate the obtaining of a desired result. Experiment thus comprises both practical and theoretical activity, with the latter predominating.

What is a fact? The word "fact" comes from the Latin word *factum* "that which has been done". It means an actual, unimagined event in nature, history, everyday life, in the intellectual sphere. An arbitrary invention is also a fact, but it is a fact of consciousness recording the fact of invention. A fact is a fragment of being that has moved into the focus of a subject's thought, into the system of knowledge. A **fact** is a phenomenon of the material or spiritual world which has become an authenticated part of our consciousness; it is an object, phenomenon, property or relation as it is recorded in observation or experiment. The importance of facts in science is exceptional: reliable facts constitute the basis of any scientific research, for any science is concerned with the study, description and explanation of facts and nothing but facts.

Facts have scientific value if there is a theory interpreting them. When facts appear which cannot be explained in the framework of an existing theory, a contradiction arises between facts and theoretical principles. Scientific thought has to look for new explanations. In such cases, a shortage is sensed of really large-scale theories. Only in these circumstances can the "black market" of all kinds of surmises, sometimes reaching fantastic proportions, arise. It often so happens that something is hard to confirm yet impossible to refute!

Description and explanation. The course and results of observation and experiment are invariably recorded and described. The description employs generally accepted terms, visual means (graphs, drawings, photographs, film records), and symbolic means (mathematical, chemical and other formulas). The main scientific requirement imposed on **description** is *reliability, accurate presentation of the data of observation and experiment*. Description may be complete and incomplete. It always presupposes a certain systematization of the material, i.e. its classification and a certain generalization: pure description is left behind on the threshold of scientific creativity

Description and classification are the initial stages in the development of scientific cognition, as scientific cognition does not merely establish facts – it strives to understanding them, to comprehend the causes why these facts emerged and function in precisely this way and not another.

Explanation is a mental operation aimed at establishing the causal dependences of the object of research, at grasping the laws of its functioning and development and, finally, at the discovery of its essence. Explanation occurs where it is shown according to what laws an object emerged, exists, and is developing. Explanation assumes the existence of certain initial data about the object. To explain means to interpret an object in a system of already existing, historically accumulated knowledge, of definite principles, laws, and categories. It is impossible to explain anything without specifying the object's all-sided links with other objects, without taking into account the principle of historicism, the object's genesis, contradictions, and development.

Explanation as an extremely complex searching activity cannot do without all kinds of guesses and hypothetical judgements, that is, without hypotheses. It should be noted that contradictions sometimes

arise at the level of explanation of facts: identical facts can sometimes be explained in different ways and in different theoretical systems.

Measurement is a way to provide quantitative descriptions of the object being studied, its properties or relations. Measurement includes: 1) the object (measurement value), 2) the method (metric, scale), 3) the result (that is the subject to a further interpretation). Measurement is one of the most complex procedures in modern science, as, for example, the study of microscopic objects the measurement affects the system, changing the key parameters.

Experiment is a general scientific method, which lies in the study of phenomena and processes within specially created conditions. Unlike observation, the experiment involves isolating the object of study, creating favorable conditions for the detailed analysis of some of its properties. The structure of the experiment: 1) the subject, 2) the object, 3) the circumstances of experimentation (the conditions of time and place, equipment, theoretical framework).

Modeling is a general scientific method, which provides the research of not a specific object, but its substituent (a model, an image). The model is considered to be correct if its properties match the properties of the original, which is investigated. Stages of modeling: 1) construction of a model, 2) study the model, 3) extrapolation (the dissemination of the obtained data on the object-original). With the development of the computer and information technologies modeling has expanded much its limits of functionality and applicability.

Based on these methods they formulate relatively stable views of the world – *facts*. The verity of the facts is set directly by an experienced way. Scientists try to explain theoretically every scientific fact. Moreover, in modern science most facts are theoretically predicted. In other words, the empirical work of the subject is not chaotic, but is historically conditioned, dependent on the involved theory and previously acquired knowledge about the world.

Obviously, scientific knowledge is not limited to stating of facts. That is why ***the methods of processing and systematization of facts*** are important. They are: a) analysis and synthesis, b) induction and deduction, c) analogy, d) classification and others. These methods are also called general-logical methods of cognition.

Analysis and synthesis. The movement from the sensuous-concrete to the abstract and then to the concrete-in-thought includes above all such devices as analysis and synthesis. **Analysis** is the division of objects into their constituent parts or aspects in practical or theoretical activity aimed at grasping some complex whole. When the particulars have been studied sufficiently well through analysis, the next stage in cognition comes, which is **synthesis** that impractical or mental combination of the elements, divided and studied analytically, into a single whole. Analysis identifies primarily the specifics which distinguish the parts from one another, while synthesis reveals the essentially general which binds the parts into a single whole. Analysis which presupposes synthesis has as its central nucleus the identification of the essential. When that is done, the whole does not appear in the same light, either, as when reason first knows it — it now has much deeper content.

Induction is a form of thinking in which the general conclusion is based on knowledge of the particular. Induction is based on the existence of causal-effective dependence between the partial and general. Therefore, the inductive conclusion is always probable.

Deductive reasoning is a form of thinking, which includes strict observance of laws of logic as you move between thoughts and processes of contemplation. Sometimes the deduction is defined as the way to determine the views from the general to the particular. The conclusion obtained by the deductive method is always reliable. In the scientific cognition induction and deduction are interconnected. Induction expands the existing knowledge, allows to put forward hypotheses, assumptions, versions, while the deduction is aimed at systematizing the existing knowledge, creation of some theories and their argumentation.

Analogy is an objective relationship between objects that makes it possible to transfer the information obtained in the study of a given object onto another object resembling the former in terms of a definite set of features. Analogy, which links the unknown with the known, lies at the very heart of understanding facts. The new is consciously realized only through the images and concepts of the old and familiar. The first planes were constructed on the analogy of the behaviour of other objects in flight, such as birds, kites and gliders.

Analogy is a verisimilar, feasible logical conclusion about the similarity of two objects in terms of some feature. As a method, analogy is most often used in the so-called theory of similarity, which is widely employed in modeling.

Classification is the distribution of items of any kind of interrelated classes according to some certain criteria or indicators. Implementation of the classification reveals deep, unobvious at first sight relationships between objects, allows to formulate general conclusions on the subject of research.

The result of applying of the methods of processing and systematization of facts is to formulate *hypotheses and empirical laws* (assumptions, versions, etc.)

Clearly, the empirical evidence does not penetrate deeply into the essence of things, phenomena and processes, and allows formulating a superficial understanding of their structure, to identify some causal dependency, promote primary hypothesis. In other words, the empirical level of knowledge allows the researcher to formulate only probable knowledge about the object. The deeper understanding of reality is only possible when some methods of theoretical knowledge are involved, which require abstraction from inessential object properties.

That is why the first step of *the theoretical level of knowledge* is the construction of an idealized object that in the further study replaces the existing reality. For this man's cognitive practical activity *the methods of construction of an idealized object are important*. They are: a) abstraction, b) idealization, c) formalization, d) mathematical modeling.

Abstraction and idealization. It is impossible to grasp an object in the entire fullness of its properties. Like a spotlight, human thought throws light at each given moment at a fragment of reality, while the rest sinks in gloom, as it were. At each of these moments we are aware of some one thing only—but this one thing has a great many properties and relations. We can cognize it only in the order of continuity, by concentrating attention on some qualities and connections and ignoring others.

Abstraction is a mental singling out of some object in isolation from its connections with other objects, of some property of an object in isolation from its other properties, of some relation of an object in isolation from the object itself. Abstraction is a method of mental

simplification in which only one aspect of a given process is considered.

The result of the process of abstraction are various concepts of objects (plant, animal, man), ideas on the separate properties of objects and relations between them considered as particular "abstract objects" (whiteness, volume, length, heat capacity).

Idealization as a specific form of abstraction is an important device of scientific cognition. That is an abstraction not to be found in nature. But abstractions are also images of the real: they are born of the generalization from experience. *Idealization is a process of forming concepts whose real prototypes may be pointed out only with a certain degree of approximation.* The results of idealization are theoretical models in which the characteristics and aspects of the cognized object are not only abstracted from the actual empirical diversity, but also appear as products of mental construction that are more clear-cut and fully pronounced than in reality. Examples of concepts resulting from idealization are the "point" (an object that has neither length nor height nor width), the "straight line", or the "circle". The introduction of idealized objects into the process of research permits the construction of abstract schemata of real processes, which are necessary for a deeper understanding of the laws of their development.

Formalization and mathematicization. Formalization is generalization of the forms of processes differing in content, abstraction of these forms from their content. Here form is regarded as a relatively independent object of study. It is often believed that formalization is connected with mathematics, mathematical logic, and cybernetics. That is not correct. It permeates all types of man's practical and theoretical activity. Historically, it emerged together with the appearance of language. Our ordinary language expresses the weakest level of formalization. Formalization is at its extreme in mathematics and mathematical logic, which study the forms of reasoning in abstraction from their content, maximally "denuding" thought, leaving only the framework of its structure intact

Today, the problem of interpretation, i.e. of establishment of the objective content of scientific knowledge, is becoming more and more acute. Abstraction becomes meaningless without concretization,

while formalization has no meaning without interpretation. If formalization is the movement of thought from the content of an object to its abstract form, interpretation moves from the object's abstract form to its content. After it is constructed, a formal system again returns to its meaningful basis. Abstraction from content is temporary only.

What is *mathematization*? *It is the application of mathematical methods to scientific cognition.* There was a time when these methods were applied first and foremost to mechanics, physics, and astronomy, in short, to the natural sciences. Later they began to penetrate into the social sciences, e.g., into sociological, economic and other studies. This was made possible by the achievements of cybernetics.

Mathematics is needed by specialists in all fields not only to carry out calculations but also as a powerful heuristic device; it is also needed to introduce greater rigorousness and discipline into logical thinking. At the same time the limitations of formalization and mathematicization of scientific cognition are becoming increasingly clear. Modern science is developing on the path of a synthesis of formal and meaningful aspects of cognition on the basis of materialism and dialectics.

Methods of theoretical knowledge: a) the deductive (axiomatic, hipoteko-deductive), b) historical (specifically historical, abstract and historical), c) system.

Scientific knowledge, which is formed by the *axiomatic method*, is a deductive system in which the entire contents of the theory may be made from its first principles – *axioms* (statements, the reliability of which are not exposed to doubt). *Hypothetic-deductive method* implies the existence of the aggregate set of hypotheses and empirical facts, among which a complex system of interaction and interdependence is established.

The historical approach, unlike the previous one, is focused on the origin, formation and development of the object of research. It is widely used in linguistics, geology, astronomy, psychology and other sciences, which study complex, spread out in time processes.

At the core of the group of *systemic methods* is the concept of system – an orderly, structured set of elements. Systematic approach is based on the following principles: 1) the systemic object – a collection of items connected between each other with a finite set of structural and

functional dependencies; 2) the system functioning depends and can be explained in consideration of its structural organization, 3) the structural organization of the system can be interpreted with the help of other object-models.

The result of applying these methods is obtaining *knowledge in the form of scientific problems, hypotheses, theories, concepts*.

The problem is the issue or set of issues that arise objectively during the process of a scientific cognition. Solving the problem would help settle current scientific issues.

Hypothesis and its role in the development of scientific knowledge. Not one scientific theory appeared in ready-made form. At first, a theory exists as a hypothesis. The hypothesis itself does not spring up at once but goes through definite stages of formation. **A hypothesis** is a supposition starting out from facts, a proposition trying to grasp the essence of an inadequately studied sphere of the world.

The need for a hypothesis arises, as a rule, in a situation when facts are revealed which go beyond the boundaries of the explanatory possibilities of an existing theory. Hypotheses have a purely auxiliary but extremely great heuristic significance: they are instrumental in making discoveries. Just as theories, hypotheses are generalizations of available knowledge. At the same time knowledge contained in a hypothesis does not necessarily follow from previously available knowledge. A hypothesis is basically probabilistic; its truth is on credit, so to speak. Hypotheses should be clearly distinguished from fantasies.

Hypotheses are respected no less than theories. Although the latter are more reliable and even tinged with a halo of infallibility, the history of science shows that in the course of time they are either thoroughly revised or else destroyed or otherwise collapse, and fresh hypotheses are evolved on their ruins.

Theory as the highest form of integral scientific knowledge. In the broad sense of the word, theory is a system of reliable representations, ideas, and principles explaining some phenomena. In a narrower sense, **a theory** is the highest, well-substantiated, logically consistent system of scientific knowledge formulating an integral view of certain essential properties, laws, cause-and-effect relations, and determinants, all conditioning the character of the functioning and development of a definite sphere of reality.

A theory is a developing system of objectively true scientific knowledge verified by practice and explaining the laws governing the phenomena in a given field. The core of a scientific theory is its laws.

Science develops not only through gradual accumulation and augmenting of new knowledge. The turning points in the history of science were scientific revolutions linked with the names of Copernicus, Newton or Einstein. Revolutions in science are expressed in qualitative changes in its basic principles, concepts, categories, laws, theories, methods and the style of thought itself, in the replacement of one scientific *paradigm* by another. What is a scientific paradigm? This concept covers the norms and models of empirical and theoretical thinking accepted in a given scientific community which have become convictions; a mode of choosing the object of research and explaining of a definite system of facts in terms of sufficiently substantiated principles and laws forming a logically consistent theory. The scientific picture of the world is continually enriched, which ultimately leads *the* replacement of one paradigm by another, more meaningful, profound and complete. The characteristic features of paradigms distinguish the *styles of scientific thought* – mechanistic, probabilistic, or cybernetic.

The above mentioned methods and forms of scientific knowledge are interrelated and complement each other. In the complex, they allow to come closer to true knowledge, which is an ideal and the goal of a cognitive process.

13.3. Problem of Truth

Truth is usually understood as correspondence of knowledge to object. **Truth** is *adequate information about an object obtained through its sensuous or intellectual perception or report about it and characterized in terms of its reliability*. Truth thus exists as a subjective or spiritual reality in its information and axiological aspects rather than as an objective reality. The value of knowledge is determined by the measure of its truth. In other words, truth is a property of knowledge itself rather than of the object of cognition.

Knowledge is reflection, and it exists as a sensuous or conceptual image of any degree of complexity, e.g., a theory as an integral system.

Truth must be defined as *an adequate reflection of an object by the knowing subject, which reproduces reality such as it is by itself, outside and independent of consciousness*. It is the objective content of sensuous, empirical experience as well as of the concepts, judgements, theories, and finally of the entire integral picture of the world in the dynamics of its development. The fact that the truth is *an adequate reflection of reality in the dynamics of its development* lends it special value connected with the prognostic dimension. True knowledge enables people to organize their practical activities in a rational manner in the present, and to foresee the future.

But mankind rarely grasps truths other than through extremes and errors. The progress of knowledge is not smooth. The history of science abounds in examples of errors being accepted as truths over hundreds of years. An error is an undesirable yet natural zigzag on the path towards truth.

Error is the content of consciousness that does not correspond to reality but is taken for the truth. The whole course of mankind's cognitive activity shows that errors, too, reflect — albeit in one-sided form — objective reality, they have a real source, an earthly basis.

Errors have their epistemological, psychological and social foundations. But they should be distinguished from lies as a moral-psychological phenomenon. **Lies** are a distortion of the actual state of affairs of which the goal is deceiving someone. A lie may be both an invention of something that did not exist or a deliberate concealment of something that did. Logically incorrect thinking can also be a source of lies.

What we have said here mostly applies to cognition in the natural sciences. The situation is more complicated in social cognition. It is important to give analysis of facts to the point of revealing the truth and the objective causes which condition a given social event.

Absolute and relative truth. The system of scientific knowledge, and even everyday experience, is not a stockpile of exhaustive information about being — it is an endless process, a movement, as it were, up a staircase leading from the lower stages of the limited and approximate to a more comprehensive and deep grasp of the essence of things.

Truth is historical. In this sense it is a child of the epoch. The concept of finite or immutable truth is no more than a ghost. Any object of

knowledge is inexhaustible, it is constantly changing, it has a great variety of properties and is connected with countless threads of relationships with the surrounding world.

Each stage of cognition is restricted to the level of development of science and practice, by the historical conditions of the life of society. Scientific knowledge, including the most accurate and reliable knowledge, is probabilistic. Truth is relative inasmuch as it reflects the object within certain limits and relations which constantly change and develop, rather than does it fully and exhaustively. **Relative truth is limited true knowledge about something.**

Mankind has ever striven to come close to knowledge of absolute truth. Absolute truths include ascertained facts, the dates of events, birth, death, etc.

Stated with complete clarity and authenticity, absolute truths do not encounter any further counter-arguments. In other words, absolute truth is identity of concept and object in thought – in the sense of complete coverage, of coincidence of essence and of all the forms of its manifestation. **Absolute truth is a piece of knowledge that is not refuted by the subsequent development of science, but enriched and constantly re-affirmed by life.**

The term "absolute" is also applied to any relative truth: inasmuch as it is objective; it contains something absolute as one of its elements. Any truth may therefore be said to be *absolute-relative*. New scientific truths by no means discard their predecessors – they rather complement the latter, make them more concrete and include them as elements of deeper and more profound truths

13.4. Practice as the Basis and Purpose of Cognition

The principal form of the manifestation of human life is activity – sensuously objective, practical, intellectual, and theoretical. Man is an active being rather than a passive spectator at the "pageant" of life. He continually influences things around him, lending them forms and properties necessary to satisfy the historically evolved social and personal needs. It is in the transformation of the world that man lends definiteness to his way of life.

Practice is the material, sensuously objective and goal-directed activity of men intended to master and transform natural and social objects, and constituting the universal basis, the motive force of the development of human society and knowledge, Practice designates not only, and not so much, the sensuously objective activity of a separate individual as the total activity and experience of the entire mankind in its historical development. Practical activity is social both in its content and in the mode of its application. Contemporary practice is a result of world history, a result that embodies infinitely varied relations between men and nature and among men in the process of material and non-material production. Being the principal mode of man's social existence and the decisive form of his self-assertion in the world, practice acts as a complex integral system incorporating such elements as need, goal, motive, separate actions, movements, acts, the object at which activity is directed, the instruments of achieving the goal, and finally the result of activity. In practice, somebody always does something to create something out of something with the help of something for some purpose.

Social practice forms a dialectical unity with cognitive activity and with theory. ***It performs three functions in relation to it:***

1. It is the source and the basis of cognition, its motive force; it provides the necessary factual material for it, subject to generalization and theoretical processing. It thus feeds cognition as soil feeds trees, and does not let it become divorced from real life.

2. Practice is a mode of application of knowledge, and in this sense it is the goal of cognition. Scientific knowledge has a practical meaning only if it is implemented in life: practice is the arena in which the power of knowledge is applied. The ultimate goal of cognition is not knowledge in itself, but practical transformation of reality to satisfy society's material and non-material needs through harmonizing its relationship with nature.

3. Practice is the criterion and measure of the truth of the results of cognition. Only that knowledge which has passed through the purifying fire of practice can lay claims to objectiveness, reliability, and truth.

We can thus say that practice is the basis for the formation and development of cognition at all its stages, the source of knowledge and criterion of the truth of the results of the cognitive process.

The main kinds of practice are the *material-production activity* and *social-transforming activity* of the masses (the latter includes people's activity in the social, political and cultural spheres of society's life). Natural-scientific and social *experiments* are special kinds of scientific practice.

The feedback mechanism permits the implementation of corrective influences of theoretical and practical activity on each other, which ensures the role of practice as the *criterion of truth*.

Inasmuch as practical activity is conscious, the mental, spiritual element is undoubtedly part and parcel of it. The position of isolating the material and practical activity from the intellectual and theoretical one is hostile to dialectical materialism. These kinds of activity form an indissoluble unity. To resort to the dry language of categories, a part is not the whole, and substituting the one for the other is fraught with theoretical-methodological and worldview errors.

Basic concepts and categories:

Agnosticism is the philosophical position rejecting knowability of the world in principle.

Gnosiology is the philosophical study, where a cognitive process is examined from the point of correlation of the subject and the object of cognition, the problem of truth and its criteria are analyzed, form and methods of a cognitive activity are studied. Traditionally, Gnoseology is defined as the theory of cognition.

Epistemology is the philosophical study about the constitution, structure, development and functioning of knowledge. The basic problems of epistemology are concentrated on the analysis of the opposition “object – knowledge”. Sometimes the term “epistemology” is identified with the term “gnoseology”.

Knowledge is socially meaningful information gained by any way or method, which is ordered and arranged according to some norms. It could be also the facts, feelings or experiences known by a person or group of people gained by experience or learning.

Truth is defined as an adequate reflection of an object by the knowing subject, which reproduces reality such as it is by itself, outside and independent of consciousness.

Method originates in a practical activity as a generalized device that conforms with the properties and laws of reality, with the objective logic of the things at the transformation of which human activity is directed. It is a totality of ways and schemes (an algorithm) of a theoretical and practical mastering of the reality. In science method means the way of a scientific investigation, which includes an entire system of operations, rules and norms of a scientific research.

Methodology is a study of researching methods, ways of organization of a theoretical and practical activity of a man. They differentiate a philosophical methodology, a general scientific methodology and a specific science methodology.

The object of cognition is seen as the real fragments of being that are subjected to study by the subject of cognition (man).

Mastering is a spiritual and theoretical, spiritual and practical, material and practical comprehension of the world, expressed in the form of myths, art, philosophy, science and so on.

Cognition is the process of gaining knowledge; the activity of the subject of cognition aimed at obtaining some error-free and precise information about the world; the process and the result of man's reflection of the world; man's realization of non-experience principles of consciousness organization manifesting uniqueness of human being.

Rational cognition is the highest stage of man's comprehension of the world, where they make a transition from sensations and ideas to concepts, judgments and deductions as forms of abstract thinking.

Skepticism is the philosophical conception which doubts the possibility of a reliable cognition of the world and the existence of a reliable criterion of truth.

The subject of cognition is a bearer of an activity, consciousness and cognition. Usually the subject of cognition is a man.

Questions and Tasks for Self-Control:

1. What role does skepticism play in philosophy?
2. Clarify the methods of enquiry that might yield genuine

knowledge from those that can only deepen our ignorance?

3. Can the properties by which we detect the presence of objects be described apart from their objects of perception?

4. Are we like the man in a visorless helmet who cannot check the information transmitted to him to see whether it faithfully represents the external world?

5. Can epistemology provide a way of getting information from a first-person subjective viewpoint? Is there any other viewpoint available?

6. Could the possibility of our having experience be unintelligible to us unless we held a certain belief, and yet that belief be false?

7. Are experience and reality the same thing?

8. What follows from beginning our account of knowledge with the public world rather than with the private data of individual consciousness?

9. If there are propositions that are simply not open to doubt, how can we identify them? How are they related to propositions that we can doubt?

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Unit 14

SOCIAL PHILOSOPHY: SUBJECT MATTER AND STRUCTURE

The aim of the theme is: to brief (lead) students into the subject of social philosophy and to show the specific character of this part of philosophical knowledge, to explain the fundamental categories of social philosophy.

The key words of the theme are: society, social activity, social life, social consciousness, social structure of a society, historical division into periods of the mankind development.

14.1. Specific Character of Social Philosophy. Social Being and Social Consciousness

Social philosophy is a constituent part of philosophy that investigates society. Society is simultaneously studied by a number of sciences such as history, political economy, sociology, demography, ethics, aesthetics, jurisprudence etc. Each of these sciences investigates the same object – society, but at the same time they have some concrete spheres of society's life as the object of researches and their own methods of investigation.

Political economy studies the laws of social-productive, that is economic relations at various stages of a society's historical development. History as a science is interested in concrete events of the past: their causes, the essence and specific features of manifestations in different countries and at definite stages of the mankind's development. Sociology studies the present day life: the development of interactions between various social institutes, social groups, communities and the influence of definite factors upon social processes.

All sciences mentioned above and many others, which aimed at studying society, have their own objects of researches concerning society properly, but each of them investigates some definite fragments of society's life, definite types of social relations.

Social philosophy aims at researching society as a whole, as an integral system in interdependence of all its elements. It is interested in some basic fundamental principles concerning the development of both social life as a whole and of any concrete aspect of society. The questions are: Is there any definite connection between economical, political and social relations? Are there any laws and regularities to which many-sided, complicated and contradictory historical process is subjected or do blind contingency and chaos dominate? What are the motive forces of this progressive process?

All these questions are to be answered by social philosophy, which manifests itself as a theory that reveals the most important, fundamental problems of the development of a society as an integral system. Social philosophy is simultaneously a scientific method of investigating every concrete aspect, every concrete phenomenon of social life.

Social awareness has its specificity in comparison with other objects of cognition:

1. Society as a system is a highly complicated multiple structure, in which economical, political, ideological, moral, religious, aesthetic, national and other factors act; they all should be taken into consideration while any social phenomenon is regarded. Hence the deep and profound investigation of social problems is extremely difficult.

2. Society is rather a dynamic organism. Social laws are more complex in mechanisms and forms of action than the laws of nature. They appeared later and they are realized only in men's conscious activity. These laws are often manifested as "laws-tendencies" that have some definite level of probability, which makes it difficult to clearly understand their objective existence and action.

3. Laws of social development are realized only through men's activity; so far it is necessary to consider the general tendency, the definite regularity, which takes place in social processes with the activity of some individuals, who have their own purposes, interests and desires.

- 4) An experiment so often used in natural sciences can be limitedly maintained in society and it should be carefully prepared as real people participate in it.

The basic question of social philosophy is: „What is primary: social life or social consciousness?” The supporters of the priority of social

life in relation to consciousness are materialists; and those who believe in the priority of consciousness in relation to life are idealists; dualists insist on the independent existence of both of these factors of social life. *The basic problem of the modern social philosophy is man as social being in his relations with other people.* Therefore researching the most general principles of society's existence is undertaken through understanding man's self-realization and his sense of life. Practical value of social philosophy is in understanding the social world in totality, looking for the most favorable conditions necessary for man to develop his essential forces.

Dialectical materialist conception of the development of a society insists on the primacy of social being over social consciousness. That was done "by singling out the economic sphere from the various spheres of social life, by singling out *production relations* from all social relations as being basic, primary, determining all other relations". *Marxism* does not belittle the role of personalities in history, it does not detract from the significance of their ideas, interests, and motives, but the truth is that all these are not the *initial* but the *derivative causes* of the historical process, ultimately requiring an explanation in terms of the material conditions of life. It was precisely such an explanation that was formulated as the principal proposition of materialism in history. It is not men's consciousness that determines their being, as idealists believed, but, on the contrary, it is people's social being that determines their consciousness; in other words, the real process of material production and production relations underlie intellectual life. Marx and Engels proceeded from a very simple fact clear to anyone: before taking up science, philosophy, art, and so on, people must eat, drink, have clothes and *a roof over their heads*, and to have these, they must work. Labor is the basis of social life. Without labor activity, society would have been unable either to emerge or to continue to exist. Thus *social being* — *society's material life* and historically evolved objective production relations — was singled out in being in general. Briefly, Marx formulated the essence of the materialist understanding of history as follows: "In the social production of their existence, men inevitably enter into definite relations that are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of

production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life."

14.2. Philosophical Meaning of the Concept of Society. Society as System

The phenomenon of joint collective human existence is called *sociability*. People create each other both physically and spiritually. People are not only characterized by their individual properties, but they have general meaning conditioned by the circumstances of their life in a society: material production, social system, political organization, the level of spiritual culture, etc.

The concept of "*social*" characterizes people's coexistence, which is different from their biological nature. *Social is an aggregate of social relations of individuals and groups of individuals in the process of their mutual activity, which is realized in their attitude to each other, to their own role in the society and to various events and processes of social life.*

Social relations are the connections formed by people in a society. They are of various modalities: bloody relations – in a family; friendly relations – in a class or in a students group; economic relations – in a labor unit; political relations – in a state; spiritual relations – in an intellectual social activity. So, society is a form of coexistence of people. To understand the essence of a society it is necessary to regard the development of the conceptions of a society in the history.

Thinking about the world people were always striving to grasp the sense and the purpose of their existence, the sense and the purpose of the development of a society, the role of a human and his consciousness in this objective process. Their efforts are represented in various sociological doctrines.

From the history of philosophy we know the antique mythological and religious model of a society with the cosmological interpretation of its essence and sources of existence. Cosmic order in a society was guaranteed by a just and rational organization of life. Society was

identified with a state that provided citizens' defense, norms of coexistence, means of education etc. Plato represented his ideal society model in "Republic", in which individual interests were expected to be subordinated to the common good. Aristotle shared the idea of justice too.

Later on the basis of philosophy of *the Middle Ages* there was a theological doctrine of a society exposing its inequality and vices as eternal principles of social life. The social world as temporal and sinful was sharply contrasted to the celestial, ideal world. This idea was exposed in the conception of two cities of Saint Augustine. The City of God is marked by people who forgot earthly pleasure to dedicate themselves to the eternal truth of Christian faith. The City of Man, on the other hand, consists of people who have immersed themselves in the cares and pleasure of the present, passing world. In accordance with his looks, the mankind is in motion from the earthly city to the Divine city.

The rationalized philosophy of *the Modern Ages* set forth the idea of a social contract between people as the initial principle of a civil life organization (T. Hobbes, J. Locke, and J.J. Rousseau). The essence of this convention consists in voluntarily limitation of individuals' rights for the sake of a peaceful coexistence. One of the mechanisms of such limitation is forming a government which will regulate a civil society.

In the Modern Ages a naturalistic conception was spread. It regarded social phenomena to be a result of the natural influence: physical, geographical, biological etc. Following this doctrine the type of a society and the character of its development are determined by the climate and geographical position (I. Mechnikov, V. Klyuchevsky), by the racial and genetic characteristics of people (Social Darwinism: Th. Maltus, Goumlovich, Racial-anthropological school: Gobino), by the cosmic processes (O. Chizhevsky, L. Goumilev). In naturalistic conceptions man is regarded as a mere atom in the mechanical aggregate of similar atoms seeking for their individual interests. The natural component in human connections is exaggerated while the social one is evidently underestimated or ignored.

The idealistic model of the social life on the contrary isolated man from the nature making its spiritual sphere an independent and self-sufficient substance. In Hegel's philosophy the Absolute Reason was the

universal initial point while in the subjective idealism it was human unlimited spiritual activity.

The dialectical materialist conception of a society worked out by Marx and Engels had an intention to overcome the disadvantages of the previous approaches having applied the principle of materialism to the interpretation of the laws and the motive forces of a society development.

There are also some modern approaches to the essence of a society. The most well-known doctrine is *Max Weber's interpretation* of a social action, the conception in which he insists on human possibly rational behavior in all spheres of their connections. The social action is far from being mere natural. The nature of a society should be interpreted by a social action.

A society as a unity of different ideas, religious, moral, aesthetic, legal and political beliefs was interpreted by *E. Durkheim*.

The theory offered by *H. Spencer* estimated that society is a whole organism whose development corresponds to biological patterns.

The conception of *Methodological individualism of Karl Popper* regards society to be the result of an individual interaction. The social essence of individuals is determined not only by a society but also by cosmic, natural, productive and social being. Human realizes his cosmic spiritual potential in communities.

Thus, in the history of philosophy there is no definite answer to the question: what society is. Society in different times was regarded as a large living organism, as a part of nature, as a product of a social contract and others like that. So what is a society? How does the modern social philosophy answer this question?

A human society is the most complex, in its essence and structure, of all the living systems. The concept of a society covers not only the men living now but all the past and future generations, the whole mankind in its history and perspective. The vital basis of a society is men's labor activity. That is precisely the difference between the history of a society and the history of nature: the former is *made* by people, the latter just *occurs*. Men do not act as blind tools but on the basis of their needs, motives and interests, pursue definite goals and are guided by different ideas, that is to say, they act *consciously*. Economic, political, ideological, family relations and others interweave in a society in extremely intricate

ways. The natural reality is objective and material, while the social reality is supra-personal, supra-individual which is primary in its connection to man, who has his biological and psychical organization and who can exist only in a social environment.

Society is not a sum total of people living in it but rather the relations and connections between them, as people do not exist independently of each other. Interactions between people stimulate the development of a society, which is a complex system, the integrity of all constituent elements, a single whole. *Society is an aggregate of people united by the historically developed forms of their mutual connections and interactions.* Society is a real, objective aggregate of some collective life conditions.

Society is an integral social organism which differs from the essence of its elements in the following:

1. It is able to a historically long and autonomous existence. No individual element of a society (a man, a family, a social group or an organization) is capable to long a historical existence outside the process of interaction with the social surrounding.

2. Society is self-sufficient and relatively independent. Though interacting with other societies it is capable to live and develop as an independent social organism for rather a long period of time that is for several generations.

3. It is a system interacting with the environment, exchanging substance and energy and preserving its existence. Synergetic investigates society as a system, as integrity.

Society as a system is characterized as follows:

1. *A self-organizing, self-regulating and self-developing system:* its structure is formed, preserving all basic features; its complexity grows as a result of the internal causes and processes that take place, under no influence from outside. Social relations, connections and interactions between social groups and communities are the basis for the formation of the social structure of a society that is *the society's social sphere*;

2. *A dynamic system* – the specific form of its interaction with the environment is material production, which forms *the economic sphere of a society's life* (meaning production, distribution and assumption);

3. *A complex hierarchical system* – self-organization of a human society is linked with the development of social control forms and the

phenomenon of power. Struggle for power defines *the society's political sphere*;

4. *An informational system* – every society information acquires some supra-natural quality: the sense, which provides a new type of informational process that does not exist in nature, but appears only in a society. It becomes social information, the bearer of which is not an individual, but a society as a whole. Society's informational area is culture. Every individual is both the source and the receiver of social information who is capable to produce, to perform, to perfect, to preserve and to use it in his own purposes and goals. Informational system is the basis for *spiritual sphere of society's life*;

5. *A determined and stochastic system* – as far as people possessing will, consciousness, passions are active participants of history, the development of a society is possible due to two opposite tendencies: conscious and spontaneous which are relatively conscious operating social laws and their spontaneous realization;

6. *An adapting and adopted system*,

7. *An open system* – it constantly interacts with the environment, exchanging substance and energy. The natural world is simultaneously the area of man's existence and the means and the product of his life-activity, the basis of his existence.

14.3. Social System's Structure and Its Basic Elements

Various types of cooperation in a society form the system of social connections which determine the structural differentiation of a society. Society is a complex, multilevel system consisting of many elements. For that, to understand the principles of functioning of this system, it is necessary to answer the questions: *what basic elements does it contain? And how do they cooperate?*

According to the application of a human activity society as an extremely complex whole is divided into *four basic spheres: the economic, which is the ultimate determinant of all the social process, the social, political and intellectual ones*. Speaking about the subject of the activity, a society includes: individuals, groups of people i.e. social communities. Social communities may be distinguished: 1) according to the scale – microsocal (small), local (medium) and macrosocial (large);

2) according to the social status – formal (official) and non-formal (non-official); 3) according to the direct connections – real and conditional.

Guided by the principle of historicism forms of a social differentiation may be considered according to their appearance in the real historical process. All structures forming in their interaction a social structure as a whole have a dual background. Two of them – ethnical and demographical structures – are connected with the biological nature of man and in the most considerable way represent it in a social life, though having a social aegis beyond it. Other structures are: class, educational-professional and settlement-habitual spheres. They are social in the true sense of the word that is civilized and formed as a result of three great social labor divisions, provided the transition to a private property and class appearance.

Man exists in each of these communities, characterizing the components of the social structure. He carries out his duties as a member of a family, as a class and profession representative, as a city or village inhabitant, as an individual related to one of the ethnical communities. Thus we may say that *the social structure of a society is a complete set of all communities functioning in it, taken in their interaction.*

The determining element of the social sphere in any class society is classes. The question of the structure of the social sphere is linked above all with the problem of interrelation between classes.

Classes emerged at a time of disintegration of the gentile system. The main premises for the stratification of a society into classes were two processes: the development of productive forces and the division of labor.

A scientific analysis of the history of the mankind made it possible to identify the truly decisive feature of a social class, demonstrating that its essence is directly linked with the *place occupied by the class in social production*: the most important question here is whether the class is an owner of the means of production or not. This determines the class's position in a society, the forms of its everyday life, its way of life, and these in their turn determine its psychology, ideology, and worldview. Since material production is the decisive condition of the life and development of a society, it is this material production that constitutes the real basis of a class division.

In his work "A Great Beginning" Lenin formulated a classical definition of social classes: "Classes are large groups of people differing from each other by the place they occupy in a historically determined system of social production, by their relation (in most cases fixed and formulated in law) to the means of production, by their role in the social organization of labor, and, consequently, by the dimensions of the share of social wealth of which they dispose and the mode of acquiring it. Classes are groups of people one of which can appropriate the labor of another owing to the different places they occupy in a definite system of social economy."

There are processes of softening a class opposition in the modern western society. Greater social justice becomes firmly established. Workers and employers aim to coexist in accordance with principles of partnership as a civilized form of the class opposition.

The next great differentiation is connected with *nations* and *national relations*. The specifically human forms of community which replaced the primitive horde were gens, tribes, nationalities and nations. *A nation is a community of people which arises at the time of the appearance of capitalism on the basis of a communal economic life, territory, language, certain features of psychology, traditions of everyday life and culture.* Unlike nationality, a nation is a more stable community of people, the stability being ensured by profound economic factors.

Nations emerged both out of related tribes and nationalities, out of groups of unrelated tribes, races and nationalities. The specific features of a historical development, economic structure, culture, geographic and historical environment, everyday life and traditions impose an imprint on the nation's spiritual image, shaping the national character and national self-consciousness.

The highest criterion of man's belonging to some definite nation is his national self-consciousness.

The term "*people*" is another concept associated with nation which is the least researched in philosophy. The substantiation of the term is limited: 1) usually only participants of material production are referred to people as a subject of history; 2) only social groups whose activity leads to a progressive development of a society is thought of as the people; 3) a barrier is erected between the people and outstanding

personalities who are absolutely opposed, as if the people does not consist of persons.

Sometimes the term “people” is identified with that of “a nation” or “an ethnos” so far as an individual is simultaneously associated both with people and with a definite nation or ethnos. But this identification is not correct; as there are uninational people (Japanese, French, etc.) and multinational ones (American, former Soviet, etc.).

To clear out the term “people” it is necessary to take into consideration several moments:

1) common historical destiny which is not obligatory connected with the common territory and state though it is the precondition of its formation. The people’s destiny sometimes is represented in dispersing throughout the world: the Jews, Armenians, or in the long period of division: North and South Korea, former West and East Germany, Poland as a result of three divisions in the end of the XVIII century;

2) common faith and common idea that integrate the people into a single whole. This faith may be not only religious but secular as well (national liberation, for instance).

L. Tolstoy, the greatest Russian writer, said: “It is bad if a man has nothing peculiar for what he is ready to die”. The lack of such “something peculiar” is evident in our society now.

3) common historical perspective when the people are able to enjoy life without making great sacrifices to “happy future”. The lack of such historical perspective that once united people into a single whole makes this unity weaker and destroys it.

A few words should be said of people’s historical memory that is preserving the past in the present, the way people evaluate their past, correlate it with their ideals, activity and perspectives. All this influences social and psychological state of people. People who do not respect their own past have no future.

So, without claiming to rigorous definition one can conclude that *people is a social integrity characterized by common historical destiny and historical memory that reflects this destiny; by common faith, common idea and common historical perspective.*

So, **society** is a complex system of the elements which represent the whole variety of social relations. As a system, society is characterized by

its integrity meaning its ability to provide the unity of all the elements of the system.

14.4. Historical Periodization of Social Development

A thought that history needs a sort of alternatives is quite popular in the present day philosophy. The idea of diversity of social and historic paths of humanity contains quite a few productive and valuable moves of thought. The modern world is moving towards informational civilization. But how will it look like? Won't there be any other "designs" of future? Will all the countries get involved in this process? These questions bother many if not all modern philosophers.

In the historical periodization of the social process there are several approaches: formational, civilization, wave, informational and axial ones.

The *formational* approach is intrinsic to linear and progressive conceptions of studying history as an integral process of mankind's progressive development with the unity of interdependent stages of social and cultural development. According to *K. Marx*, **history** is a *natural-historical process of law-governed changes of socio-economic formations consistent of three basic elements: productive forces, production relations and superstructure*. There are five formations: primitive-communal, slave-owing, feudal, capitalist and communist. Marx also had a category of "Asian mode of production" but it was never developed. The laws of development and changes of the formations is a social manifestation of the general laws of materialistic dialectics in a human activity of particular classes in the sphere of material production, distribution, exchange and assumption of material wealth. History is a continuous process of class struggle, the implementation of class struggle law.

The *civilization* approach states the existence of self-sufficient historical formations with their own history. The English philosopher *J. Toynbee* considered that in the world history there were 21 civilizations, 13 of them were the most significant. At the present time only five civilizations remained: Chinese, Indian, Islamic, Russian and the West. Each civilization passes five stages of its development: 1) rise, 2) growing, 3) fracture, 4) decay and 5) destruction. The motive force of

civilization development is the minority of creative people, who are the bearers of the creative impulse and who lead the whole society. O. Spengler regarded civilization as the death of culture, the way of history existence which is different from that of natural causality. Real history for Spengler does not have any laws.

Other conceptions that help to highlight certain points and stages in a historical process are also discussed in the modern day philosophy. American sociologist *Daniel Bell* admitted that he had agreed with the main principles of Marxist division of history into formations, with each of them being characterized by its own mode of production, production relations form, etc. But he also wondered if it was the only division of the world's history. He supported the model of the evolutionary development of the mankind's history: beginning with a traditional society that is primitive-communal and agrarian, then through machine-industrial stage to the modern – postindustrial, or technological society. D. Bell initiated the term of *a postindustrial society*, while other philosophers consider it informational, cybernetic or the society of governing. Bell divides society into three spheres: social structure, politics and culture. Social structure includes economic, technology and professional system. Politics regulates the division of power. Culture accumulates spiritual wealth. The conception of a postindustrial society is characterized first of all by changes in social structure, economic, professional sphere and in information. The basic attributes of the postindustrial society as Bell stated are as follows: 1) the creation of a social services economy, 2) the predominance of technical specialists and people of “free professions”, 3) the dominant role of theoretical knowledge as a source of innovations and political decisions, 4) the postindustrial society seems to be capable to reach a new stage in the social progress, planning and control over technical development, 5) the creation of an ultimately new kind of intellectual technique.

Waves of history

The given scheme of a historical progress, including the theory of post-industrial society, was supported and developed by another American sociologist *Elvin Toffler* (born 1928). He also underlined the direct connection between the change of technology and way of life. Technology, as he said, stipulates for the type of a society and culture. The influence of technology has a *wave-like* character.

The first agricultural wave lasted for centuries. It corresponds to a traditional society according to Bell's scheme, in which the open and closed, traditional and contemporary societies are compared. Toffler notes, that from China and India to Benin and Mexico, from Greece to Rome there appeared and went into decay different civilizations. Everywhere the land was the basis of economy, life, culture, family structure and politics. About 300 years ago the industrial revolution began and its shock-waves destroyed the ancient societies and gave birth to a new civilization.

The main content of the second wave was industrial production. It is a reign of power machinery. It resembles the muscle work of a human and its working sequence is broken into separate monotonous operations. People's way of life corresponds to the given image of machinery and work – it is characterized by centralization, gigantism and uniformity. Life in such a society is accompanied by oppression, poverty and ecological decadence.

A current wave, the third one, is associated with "an information society". It is triggered by the universal spread of computers, jet aviation, and flexible technologies. Informational society is home for new types of family, new styles of work, living and forms of politics, economy and consciousness. The World does not look like a machine any longer; it is filled with innovation, for the comprehension of which one needs constant development of cognition ability. The symbols of the third wave are integrity, individuality, and a pure humane technology. Services, science and education take the leading part in such a society. Corporations have to give way to universities and businessmen – to scientists. Bell thought that in a traditional society life was a game between man and nature, where humans interacted with natural habitat – land, water, forests while working in small groups. In an industrial society work is the game that goes on between man and artificial habitat, where humans are repressed by machines that manufacture goods. In an informational society work becomes the game between man and man (an official and a visitor, a doctor and a patient, a teacher and a student). So, nature is excluded from the frame of working and everyday life. People learn to live beside each other. Bell believed that this was a new thing to the history of a society – a thing with no parallel positions. So, the social structure is represented by four big spheres:

cultural, political, social and economic. Every sphere is a mandatory, permanent part of social life. Some factors may be determinative in social development. Knowledge and technology are obviously claimed to be such factors in the modern society. But a society may only develop successfully if all the spheres and factors are developed simultaneously and effectively. Otherwise its development becomes one-sided, slows down, or even stops entirely.

Bell thought that social institutes and relations, spiritual processes are not determined by a single factor, for instance economy, as it was thought by Marx. Bell introduced a new category into social science – "*the axial principle*". He said that some social processes are situated along one axis, some other processes – along another one. Everything in a society depends on the chosen axial principle.

Bell had noted that feudalism, capitalism and socialism were forming a series of schemes in the Marxist system, which was based upon the axis of property relations. Bell thinks that nowadays the social development is not determined by the way of production properly, but only by science and technology. If this axial principle is recognized, the history of humanity will be composed of only three stages – traditional, industrial and post-industrial. Bell believed that a cardinal part of the postindustrial society was the central position of theoretical knowledge, as an axis around which the new technology, economic grows and the exfoliation of the society is organized.

Since 1970 a lot of philosophers followed in Bell's footsteps and created similar theories. *J. Naisbitt* introduced the concept of megatrends: powerful, global trends that are changing societies on the worldwide scale. Among the megatrends that he mentioned was the process of globalization. Another important megatrend was the increase in performance of computers and the development of the World Wide Web. *M. McLuhan* introduced the concept of the *global village* (*The Gutenberg Galaxy*), and this term was soon adopted by the researchers of globalization and the Internet. *J. Naisbitt* and many other proponents of the theory of postindustrial societies argues that those megatrends lead to decentralization, weakening of the central government, increasing importance of local initiatives and direct democracy, changes in the hierarchy of the traditional social classes, development of new social movements and increased powers of consumers and number of

choices available to them (A.Toffler even used the term of “overchoice”)

Some of more extreme visions of the postindustrial society are those related to the theory of the technological singularity. This theory refers to a predict point or period in the development of a civilization at which due to acceleration of technological progress, the social, scientific and economic change is so rapid than nothing beyond that time can be reliably comprehended, understood or predicted by the pre-singularity humans.

Critics of the postindustrial society theory point out that it is very vague and as any prediction, there is no guarantee that any of the trends visible today will in fact exist in the future or develop in the directions predicted by contemporary researchers. However, no serious scientist would argue it is possible to predict the future, but only such theories allow us to gain a better understanding of the changes taking place in the modernized world.

The direction of cultural-historical process always has a number of alternative possibilities. It depends on many factors which of possibilities will be realized. The human creative activity both conscious and unconscious and even unrealized, their goals and spontaneous freedom stimulate the development of the world history.

Questions and Tasks for Self-Control:

1. Give your reasons for the subject and tasks of social philosophy.
2. Describe the classical approaches to the consideration of society.
3. Give your account for basic spheres of society’s life.
4. What are the basic elements of the social structure of a society?
5. Prove that society is self-developing and self-organizing system.
6. Clear out basic differences between people and nation.
7. Describe the civilization approach of the development of society.
8. Name the main features of postindustrial society.

Basic concepts and categories:

Society's basic spheres are basic units of society as a social organism. These include material social, political, spiritual and cultural spheres.

The subject of social philosophy is the study of society's most general principles, laws of functioning and development.

Social being is a material natural-historical process, in which natural conditions are transformed into social.

Social consciousness is the spiritual component of the historical process, an integral spiritual phenomenon that includes various forms of consciousness.

Social relations are various relations that arise between the subjects of social interaction; they characterize a society or community, which includes these subjects as integrity.

Society is a system of concrete historical forms of social activity of individuals and groups of individuals.

The social structure of society is an established relationship and interaction between individuals, groups of individuals in society; it is the concrete historical expression of the system of social relations as a product of individuals and groups of individuals' social activity.

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Unit 15

SOCIAL PRODUCTION AS MODE OF MAN'S BEING IN CULTURE

The aim of the theme is: to represent one of the most complex notions of philosophy - "culture"; to discuss the essence of social production as a mode of man's being in culture, reveal relationships between material and spiritual culture.

Key words of the theme are: culture, symbol, a mode of production, productive forces, production relations, spiritual production, spiritual relationships, information society.

15.1. The Concept of Culture in Philosophy. Culture as a Symbolic World of Human Existence

The word "culture" has many different meanings. For some it refers to an appreciation of good literature, music, art, and food. For a biologist, it is likely to be a colony of bacteria or other microorganisms growing in a nutrient medium in a laboratory Petri dish. However, for anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. To watch the attempts to grasp the essence of culture, let's refer to the etymology of the word. It can be traced back to the Latin *cultura*, deriving from the word *colere*, meaning both to "cultivate" and to "worship". It is a curious fact that the very origin of the word *culture* contains the wisdom of the people's understanding of culture as the worshipful cultivation of something, particularly the land. The word "culture" was thus from the beginning related to good action. And action usually means assimilation of our world in some form or another. It may therefore be said that culture is a kind of prism, through which everything essential to us is refracted. Every nation, every level and form of civilization, and every individual attains knowledge of the world and a mastery of its principles and laws to the extent that it masters culture. The forms of culture are a kind of mirror that reflects the essence of every enterprise, its techniques and methods, and the contribution which it makes to the development of

culture itself. In this sense man himself is a phenomenon of culture, and not only of nature.

In what forms does culture exist? First of all in the form of human activity, which is generalized into certain modes or methods of its realization, in the sign or symbolic forms of the existence of the spirit, and finally in palpable material forms, objects, in which the individual's purposeful activity finds its embodiment. The practice as human activity covers the following relations:

- a) subject - object (man - nature);
- b) subject - subject (human interactions);
- c) self-change (a person changes himself through activities in the world and communication).

In the process of activity could be seen:

- 1) actual transformation of reality;
- 2) communication during this transforming activity and about it;
- 3) a system of produced norms and values which guarantees the goal-directed character of this activity.

As something created by human beings, culture is at the same time a necessary condition for humanity's cultural existence and development. Outside culture the individual cannot exist as a human being. As water permeates soil, culture permeates every pore of social and individual life. When studying one or another culture we usually think of it as something relatively independent. In reality, culture exists as a historically evolved system comprising its objects, its symbolism, traditions, ideals, precepts, value orientations and, finally, its way of thought and life, the integrating force, the living soul of culture. In this sense culture exists supra-individually, while at the same time remaining the profoundly personal experience of the individual. For this reason, archaeologists cannot dig up culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns – they are things that were made and used through cultural knowledge and skills.

Culture is created by mankind, the nation, the class, the social group and the individual. That is why there are a lot of approaches to classification of cultures, each of which has its own goals. The first classification reckons mostly with differences between major cultural entities, such as Western and Eastern cultures taken as a whole. The

differences between them go back to remote antiquity. Unlike the West the East cultivated the idea of rejection of the personal self in favor of the impersonal absolute. There is also a difference in the attitude to the possibilities of reason. On the whole, Europe has moved towards rational and pragmatic knowledge, seeing it as the highest value, whereas the East places rational knowledge lower than introspective and intuitive one, and therefore has a greater range of devices for meditation and auto suggestion at its disposal. Finally, as distinct from the European emphasis on social action, the traditional Orient has preached the doctrine of refraining from action.

Apart from this classification of cultures, there are smaller subdivisions. Of special interest here is the problem of national cultures. Their specificity is largely connected with the territorial, climatic, and ethnic situation of a given people, with its system of values that has been historically evolved and handed down from generation to generation. The greater and richer the range for the classification of various cultural traditions, the richer the spiritual life of mankind as a whole is. So, it is clear that the preservation of the national originality of cultures is one of the most painful problems of the XX century.

As one can see, the objective forms in which culture exists are the fruit of the creative activity of the people as a whole, the masterpieces of geniuses and other great talents. But in themselves the objective and symbolic forms of culture have only a relatively independent character; they are lifeless without man himself and his creative activity. All the treasures of culture in their palpable material form come to life only in the hands of a person who is capable of revealing them as cultural values.

How is one to define the concept of value in philosophy? Value is a fact of culture, and it is social in its very essence. It is a functional and at the same time an objective-subjective phenomenon. In themselves, things, events, outside their relation to man, to the life of society, do not exist as "categories of value". But as soon as a given reality comes into the focus of human consciousness and is made, transformed or modified by it, it also acquires a value aspect of its existence, a meaning. For example, instruments of labor, like everything else made by man, are a value which both determines the mode of their production and demands that they be used in a certain way. Life gives things certain functions –

ways of serving man with their natural and man-made properties. This refers not only to humanized nature, that is to say, to the whole mass of civilization, but even to the celestial bodies. They are in themselves significant in the context of the universe, as everything in nature. But man's perception of them, the way he sees and comprehends them and his relation to them are already a phenomenon of culture.

The concept of value is correlative with such concepts as "meaning", "use" or "harmfulness". Use may be of a purely utilitarian character. There may be material or spiritual values (clothes, home, implements of labor, knowledge, skills and so on). We speak of the truth as a cognitive value, which brings enormous benefit to human beings and may also be used for evil purposes, as scientific truths often are. People may be burned at the stake or condemned to penal servitude for the sake of truth. History abounds in the exploits of people who have done good for others. These are moral values.

So, values could be defined as broad tendencies for preferences of certain state of affairs to others (good/evil, right/wrong, natural/unnatural etc.). As the core of a culture many values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor can they be directly observed by others. Values can only be inferred from the way people act under different circumstances.

Cultural values are expressed in all kinds of symbols and systems of symbols, which constitute a huge layer of our value consciousness. *Symbols* represent the most superficial things and values as the deepest manifestations of culture, with heroes and rituals in between. Symbols are words, gestures, pictures, or objects that carry a particular meaning which is only recognized by those who share a particular culture. New symbols easily develop, old ones disappear. Symbols from one particular group are regularly copied by others. This is why symbols represent the outermost layer of a culture.

Symbols penetrate all forms of culture. Let's refer to some of them:

- 1) for ancient Greeks "symbol" is a conditional objective distinctive mark used by members of one social group;
- 2) in literature "symbol" is a character that represents some idea;
- 3) in science "symbol" is an accepted representation of the definite measure (e.g. mathematics, physics) through the letters of Greek and Roman alphabets;

4) in art “symbol” is a universal aesthetic category which is shown through comparison with related categories such as image or allegory (expressing of abstract concepts with the help of a particular image, for example, a *Winged woman* as an allegory of victory for ancient Greeks);

5) in religion “symbol” is a sign to indicate, express transcendence, sacred through sensual (e.g. lotus is a symbol of the highest perfection in Buddhism; the cross is a symbol of sacrificial love, getting rid of sins in Christianity).

Culture is a social phenomenon that embraces not only the past and the present, but also the future. Like everything else in life, culture is historical. The primitive horde and the tribal society and all the subsequent forms of organization are characterized by their own peculiar way of life, perception of the world, and levels of consciousness. For example, the primitive society was full of animist, magic and mythological beliefs and this left its imprint on the whole system of the life, thought, emotions and interrelations of people and their relationship with nature. The Middle Ages had a special type of culture related to the desire to achieve a personal absolute – God. Medieval culture is a culture of religious spirituality and the mortification of the flesh in the name of this spirituality with its orientation on the heavenly kingdom as the highest ideal of earthly existence, to which all the spheres of the life of society are subordinate. The Renaissance epoch has brought different ideals and standards of culture that are permeated with a profound and comprehensive humanism, as expressed in the maxim: everything for the benefit of man and everything in the name of man. The freedom of every person is seen as an indispensable condition for the freedom of all. When Modern Age came into being, everybody began to claim the right of free manifestation of his creative ego. The whole mode of human existence changed. The standards of culture also changed. Everything was subjected to the judgment of human reason and everything that failed this test was rejected. Society was rife with individualism, calculation and pragmatism.

These are very general outlines of the historical types of culture and are not intended to draw strict dividing lines between them. It should also be stressed that to this day huge masses of people on our planet adhere, in varying degrees, to different types of culture. New types of

culture are emerging. The expression "*mass culture*" is today extremely popular in the West. It is mostly used with a tinge of scorn, meaning something "watered down for the majority". But the concept of mass culture may also be understood positively. Mass culture has made accessible art to the masses, to millions of ordinary people, who previously vegetated in a state of ignorance and illiteracy. The term "mass culture" becomes negative when the masses are not raised to the level of real culture, when "culture" itself is prefabricated to suit the primitive tastes of the backward sections of the population and degenerates to a lower level as to be an affront to all real cultivation of the senses.

The contradictory nature of culture also finds expression in the fact that every culture has progressive, democratic and antidemocratic, reactionary, regressive tendencies and elements. The cultural progress defining as defined as the growth of spirituality both in individuals and society as a whole, its regress is expressed in a lack or decline of such spirituality. And this is not compensated by material well-being.

15.2. Material Culture, Its Structure

Society could not exist without the continuous process of production. The meaning of social production is explained by the fact that man as a social being is reproduced in this process. Social production equals to the production of social life and hence has its own structure, covering intellectual production, production of man himself, and material production. To clarify the links among them let's refer to the essence of the basic element in the structure of social production – material production.

Activity in any sphere of society is directed by definite needs and interests growing out of production and at the same time working as subjective stimuli for its further development. A *need* is the state of an individual or social group, class, or society as a whole reflecting their dependence on the conditions of existence and acting as a motive force of life activity always directed in a particular way. The existence of a need is not a sufficient condition of activity. A certain goal is also necessary, for no activity is possible outside *goal-setting* and without the *means* for the attainment of goals.

Man cannot satisfy his needs with what nature provides for him in ready-made form. In order to have necessary minimum, people must work. By combining their labor with what is given by nature and using its laws, people create things nonexistent in nature, in other words, material wealth. So, *material production* could be defined as the labor activity of men who transform nature, using the necessary tools, in order to create material wealth meant to satisfy human needs.

When a goal coincides with the need, activity assumes a strictly purposive character, and the need itself, becomes a stable and conscious interest. An *interest* is an oriented motive of activity colored with an emotional-axiological attitude. It is interest that helps to discover the means for satisfying the need, that is, for achieving the goal. Needs and interests determine the direction and content of actions of both individuals and society as a whole. The leading role in the ensemble of all the social interests belongs to the interests in material production. The highest form of the manifestation of such interests could be an interest in the growth of productive forces and labor productivity, and in the improvement of the entire system of production relations.

Material production has two sides: *productive forces* and *production relations*. Productive forces include the people who implement the process of production. They are the subject of labor, the principal and the decisive element in the productive forces. Man here is not just a force on the same level as the machine, but the inspiring element of the entire process of social production which has absorbed the experiences of all the previous generations. Apart from this the implements of labor should be mentioned. They are objects created by man in order to transform the external world in the interests of society. Production also requires buildings, warehouses, transport, etc. Together with the implements of labor, all this constitutes the means of labor. The means and objects of labor combined make up the *means of production*.

The system of the means of production constitutes the so-called *material and technical basis* of society — the part of the productive forces comprising *objects and energy*. This part is *objectified* labor. To participate in the process of production, it is necessary to apply *living* human labor. Thus two types of labor — living and objectified — are identified in the structure of production.

An important element of the structure of productive forces is production *technology*. The solution of technological tasks is largely determined by such factors as the character of labor, the implements of labor, the development of fundamental and applied science, and the degree of its implementation in production, the level of scientific organization of labor and so on. So, *technology could be defined as a system of man-made means and implements of production which also includes devices and operations, the art of realization of the labor process*.

In technology the mankind has accumulated its valuable experience of the methods of the cognition and transformation of nature and the fruits of culture over many centuries. The historical process of the development of technology includes three main stages: hand tools, machines, automata. The complexity of production today is such that it is no longer conceivable without scientific organization.

As one can see, *productive* forces cover human beings with production skills to produce material wealth; the means of production created by society, as well as the organization of labor, production technology, machinery, and scientific achievements.

The links between men which take shape in the process of production form a complex structural-functional and hierarchically subordinated and coordinated system; this system forms what is known as *production relations*. It covers the relations:

- to the means of production, i.e. the *form of property*;
- among men arising in the process of *exchange, distribution* and *consumption* of the wealth being created;
- between men determined by their production *specialization*, expressing the division of labor;
- of cooperation, subordination and coordination, or *managerial* relations, and
- all the other relations in which men become involved.

What are the principal elements of production relations? The main type of these is *economic* relations, of which the basis is formed by *relations to the means of production*: the latter are always somebody's property. If society is dominated by private ownership of the means of production, relations of *domination* and *subordination* are established (such as bondage, serfdom, hired labor)

Production relations are objective, i.e. they are independent on the consciousness and will of the people. They act as an objective criterion for determining the various concrete historical types of society.

Productive forces and production relations, in their intimate interconnection, form a complex structure of material production, a historically concrete *mode of production*. The motive force of its development is its inherent dialectics of form and content. The starting point of the development of production is in the system of the productive forces, which constitute the most mobile element of material production.

In the development process, man himself develops, and so do his needs, which are the motive force of the development of production itself; men's skills improve, their qualification rises, professional division of labor becomes increasingly more differentiated, and specialization is deepened and expanded. These changes in the structure of productive forces entail changes in production relations. Progress in productive forces thus determines the development of production relations.

Correspondence between production relations and the character and level of the development of productive forces is the main principle of the development of material production. But this is a contradictory process, and production relations cannot therefore constantly correspond to the developing productive forces. Owing to the anticipatory development of productive forces, the balance achieved at a certain moment is then disrupted; a contradiction between them again arises and becomes more and more acute.

Of great importance is a technique as an element of the productive forces (from the Greek "techno" - the ability, skill). This term covers both labor facilities and methods of their usage, ways to aggregate activity, used in material production. In the process of technology man is gradually transferring his technological functions to technical means. Technological development leads towards human emancipation from heavy physical work, intellectualization of material production, growth in labor productivity. Technological development impacts on the social sphere of society, politics, and spiritual culture. It is progressive as it creates conditions for realization of man's essential forces.

In the development of techniques there are three important stages:

1) *Neolithic Revolution* VIII c. B.C. covering the shift from gathering and fishing to the settled style of living. The conditions for specialization of labor, separation mental labor from physical labor were created.

2) *Industrial Revolution* of the end of the XVII - the beginning of the XIX cc. in Europe covering initiation and implementation of the machinery. Natural and technical disciplines started to develop. In the context of the industrial revolution modern science based on experiments, precise measurements shaped. Long before science was developing under the influence of technique, theoretically analyzing its results. There was an organic combination of science and technique, which became the impulse for scientific progress (i.e. the development of science, technique and production).

3) *Scientific and Technical Revolution*. Scientific progress sometimes is interrupted by scientific and technological revolutions that are rapid, radical changes in science, technique and production. Current STR started since the 40th years of the XX c. is a fundamentally new stage in the development of productive forces, characterized by:

- a new role of science which is becoming a "productive force", one of the driving mechanism in society's development;
- automate character of production, its monitoring and managing;
- using of new types of energy, including nuclear one;
- informatization of processes of production;
- creation and development of biotechnologies;
- changes in the social sphere;
- changes in the way of people's life.

New phenomena caused changes not only in material production but also in all social spheres. The intrusion of cybernetics, informatics into society's life could be seen the most important results of scientific and technical revolution. As long as computers relied on vacuum tubes and were bulky, balky, and expensive, they had only a minor impact on industrial processes and structure. However, with the invention of transistors and their refinement into today's microchips, computers became omnipresent; their power was greatly multiplied, and they found many applications beyond computational number-crunching. It is this application of computerized information to all facets of life and technology that makes it the centerpiece of the new technological

revolution. These processes have acquired a special intensity in the second part of the XX c. and provoked new terms applied for new stage of society's development. The society was called "post-industrial" and "information". D. Bell, who introduced this term, believes that the central position in such a society is the theoretical knowledge as the axis around which: new techniques and technologies; economic growth and stratification of society are organized. These major technical changes – in materials, fuels and prime movers, machinery, the organization of work, transportation, and communication – all involved more knowledge and more information. Workers were forced to acquire new and distinctive skills, and their relation to their work shifted: instead of being craftsmen working with hand tools, workers became machine operators, subject to factory discipline. In brief, the Information Age has indeed revolutionized the technical elements of industrial society. But does it have similar revolutionary implications for non-technical institutions, values and society as a whole?

Let's look at some of the non-technical changes that are occurring, partly as a result of the technological changes but also causing the advance of technology because of the synergistic relationship between technology and society.

When the first electronic computers were introduced some decades ago, their complexity, size and expense seemed to dictate that the computerized information would perforce be concentrated and hence be susceptible to control by relatively few individuals. Indeed, this appeared to lend substance to G. Orwell's vision of "1984" when all information – and hence all thought – would be controlled by "Big Brother". However, the introduction of the transistor and the development of the microchip allowed for the miniaturization of computing devices, so that today's small, hand-held computer can rival the past giants in information capacity and activity. The problem is no longer that Big Brother is watching you, but that "Little Brother" is messing up his program.

As a result, while the dispersion of information capabilities makes impossible the centralized control of information and the power implied therein, new problems regarding the secrecy of data, the patentability of software, and a whole host of new socio-legal problems confront us. We are still engaged in the process of discovering these new problems.

For example, A. Toffler points out that computers will enable information workers to do their work at home, being tied in with central computers at the office. Yes, it is indeed possible for more people to work at home. But the fact is that, with very few exceptions in certain occupations, such as editing and writing and the piece-rater processing of insurance forms and the like, that is simply not happening on a wide scale. The reason is that, as the ancient philosophers pointed out, man is a social and political animal. People like to congregate together; they derive intellectual stimulus and social satisfaction from personal contacts. The work place is not only a spot for making a living but is also the site of the social interchange that is apparently a hallmark of our human species. So, just because computers might offer us certain capabilities, this does not mean that we would want to take advantage of them, nor does it mean that they would necessarily be advantageous for the social interchange that, in the vast majority of cases, is essential for individual fulfillment.

Nowadays is marked with a rising level of education, itself made possible though previous technological advance. The increasingly complex nature of technological devices required an educated work force. As a result, we can trace the democratization of education throughout the XIX–XX cc. in the industrially advanced nations as a function of technological growth and complexity. The new Information Age requires even more complex and sophisticated technology, so there is need for a still higher degree of specialized technical skills – including social skills as well as manipulative ones.

There were other broad social and cultural transformations. Until the Industrial Revolution people had always been fearful that the vagaries of nature would deprive them of life's necessities. With the plethora of material goods and foods made available through the technological advances of the XIX–XX cc., people were able to keep hunger at bay, and indeed overcome many of the hardships inflicted by nature through centralized heating and air conditioning systems, electrical lighting, and the like.

Of much greater significance than simply catering to our creature comforts are those major social changes occurring as an outgrowth of advancing information technology which will have a powerful effect upon our country's and the world's future. Among the most important

are demographic changes resulting from public health, medical and nutritional advances deriving from sophisticated computerized research in health technologies. Advances in agriculture, combined with progress in medical knowledge and public health measures, meant that hunger began to disappear as a major threat in the industrially advanced nations. People lived longer – and better, in terms of material goods.

But there is a reverse side of this demographic coin, namely, rapidly exploding populations in the developing nations, where more than half the people are under 15 years of age. As a result, there are demands for technological development to meet the material needs of the world's growing population. At the same time there are apparently conflicting demands that this be done without plundering the earth of its resources or damaging the environment. In other words, the Information Age must stimulate technological growth to meet these demands and do so by new kinds of technical applications that will maintain the productivity and salubrity of our planet for future generations.

Instead of man's being the master of nature, it is now realized that man is a part of nature and that our future depends upon a fuller recognition of both nature's and humanity's capabilities and limitations. Because the scientific technology of the incoming Information Age offers us manifold choices, we can make decisions about the future course of society with due concern for conservation of natural resources, the preservation of the environment, and the well-being of our fellowman now and in the future.

15.3. Spiritual Culture, Its Structure

A distinction made between “material” and “spiritual” is arbitrary. The use of a tool, and even more so, the creation of new ones demand the work of imagination and are accompanied by emotions, giving us ground to consider these phenomena part of “spiritual” culture. If we were to attempt to formulate the principle on the basis of which this distinction is made, the following would probably be the best way: material culture is called upon to satisfy those needs which are common to humans and animals (material needs), while spiritual culture satisfies needs which, we think, are specifically human (spiritual needs).

Spiritual needs are people and society's need to create and to develop cultural values (need for moral perfection, satisfaction of sense of beauty, for knowledge of the surrounding world etc.). To satisfy these needs one makes spiritual activity and forms the unique branch of spiritual production.

Material needs historically precede spiritual ones, but they do not define the last, and perform the role of the condition creating possibility of their occurrence, development and consumption. The spiritual production is made to satisfy spiritual and material needs.

Essential differences between spiritual and material production one can find in the following:

1) all the people could be engaged in the material production but only talented people with the special skills are engaged in spiritual production;

2) the result of material production is concrete things, the result of spiritual production is formation of abstract images and abstract concepts.

Among functions of spiritual production one should firstly define the activity directed at perfection of all other spheres of society's life. In the context of this function one should distinguish production of applied ideas, enabling to perfect an everyday public life, and production of fundamental ideas, allowing the radical change of old technologies. At the same time it is impossible to consider the process of spiritual production finished as soon as new applied and fundamental ideas, are received. It is the same as it is in the sphere of the material production. The product of labor should reach the consumer, passing through the distribution and exchange stages. The effect of transition is defined not only by those who makes cultural goods, but also by those who delivers them to consumers.

Culture is, on the one hand, the process of production, consumption, accumulation and distribution of spiritual values, and on the other, is the result, measure got by the society in its spiritual becoming. Thus one can distinguish the spiritual culture of a certain historical period (Antiquity, Middle Ages, Renaissance etc.); culture of the peoples (Ukrainian culture, German culture, culture of Maya people etc.). Being the phenomena of different natures they can't be compared quantitatively. For example, it is incorrect to estimate the culture of one

historical period as superior to the culture of another period. The same is true if one refers to the cultures of the peoples. All of them are the elements of the integral system of spiritual culture of the societies which co-operate and enrich one another. At the modern stage of civilization's development there is displacement of accents in understanding of culture. The tendencies of the XIX century led to a complex phenomenon of anticulture (for example, weapon of massive destruction, gas chambers in annihilation camps etc.). These phenomena belong to modern civilization (in wide sense of word), but they are not cultural.

The other phenomenon of modern society is the so-called "mass culture". D. Bell allocated five major characteristics of the term "mass" in his work «End of Ideology»:

- Mass is a non-differentiated set of people opposite to the class or other homogeneous group. Information consumption extended by the mass media, is adopted by all the social groups uniformly. It caused Bell's conclusion that the mass media is the initial reason of creation of "man of mass".

- Mass is a synonym of ignorance. This characteristic was put forward by D. Bell under the influence of José Ortega y Gasset's work «The Revolt of the Masses».

- The industrial society predetermines and regulates people's way of life, their preferences. The result is transformation of an individual into his technical function.

- Mass understood as a bureaucratic apparatus is traced in the works of M. Weber, K. Manheim, E. Fromm. They thought that the goal of production aimed at increasing of its efficiency creates the conditions under which all the decisions are accepted only by bureaucratic groups without taking into account the decision of the main producers.

- Mass understood as a crowd is found in the works of G. Lebone devoted to psychological understanding of the mass. It was developed by Z. Freud considering behavior of people in crowd to be a form of the «mass psychosis».

D. Bell's ideas have been supported widely. Representatives of the post-industrialism concept defined a post-industrial society as a society determined not by economic but social and cultural factors forming the specific style of worldview and thinking. In the society of this type,

socio-political sphere should be directed at an individual and the consumers' quality of life. From the Latin "consumere", to take up, consumption means to acquire. But other meanings mean burning, wasting, and decaying. In the first case consumption adds; in the others it subtracts. In current practice, the term may refer either to using an object or to both acquiring and using it. In the broader usage, consumption also includes such supporting activities as attending advertising, shopping retail displays, interacting with salespeople, engaging in word of mouth, and searching online for a good or service. This more common view holds that consumption consists of activities potentially leading to and actually following from the acquisition of a good or service by those engaging in such activities. Tangible goods can be acquired and stored for future consumption, but most services, including surgery, stage plays, and haircuts, must be acquired and used simultaneously. Mass culture is the main mechanism of the consumer society creating a certain social and cultural homogeneity. In the context of homogeneity, the main signs of democratization and equality of opportunity are standardization and unification of the act.

Mass culture was viewed as opposite to elite culture. Elite culture can be defined as those "high" cultural forms and institutions that were exclusive to, and a distinguishing characteristic of, modern social elites. It is a term that particularly references the cultural tastes of the established aristocracy, the commercial bourgeoisie, educated bureaucrats and political power brokers, and the professions in the eighteenth, nineteenth, and twentieth centuries. Over most of this period such groups dominated those who consumed and supported such cultural styles as opera, symphony orchestras, ballet and dance companies, the decorative arts, fine art, museums and galleries, and the literary end of live theater.

While these forms all thrive in a postmodern society, it is no longer clear that elite culture can be distinguished from mass culture in the way it was before the mid-twentieth century. This sensibility is expressed in J.-F. Lyotard's book *The Postmodern Condition: A Report on Knowledge*, when he writes: "Eclecticism is the degree zero of contemporary general culture: one listens to reggae, watches a western, eats McDonald's food for lunch and local cuisine for dinner, wears Paris perfume in Tokyo and "retro" clothes in Hong Kong; knowledge is a

matter for TV games. It is easy to find a public for eclectic works. By becoming kitsch, art panders to the confusions which reigns in the “taste” of patrons. Artists, gallery owners, critics and the public wallow together in the “anything goes,” and the epoch is one of slackening”. So, if in a modern society it is possible to make distinctions between the elite arts and mass culture, postmodern conditions involve what can be described as de-differentiation. It breaks down the distinctions between the elite arts and mass culture and revels in experimentation and in mass mediated culture. In a postmodernist society mass media forms an ironic attitude towards life, some kind of playfulness making people “play” with their identities, changing them when they feel bored with their old ones.

Despite the fact of diversity of spiritual production its uniform, general purpose remains. This purpose is reproducing of social consciousness. Social consciousness is a complicated phenomenon with its structure and historical character. It includes such elements like: *social psychology* and *ideology*; *forms of social consciousness* (political, legal, moral, aesthetical, religious and philosophy, science).

The essence of consciousness is the ability to reflect social being only on the condition of its simultaneous creative transformation. Consciousness as reflection and as active creativity is a unity of two inseparable aspects of a single process: it evaluates being revealing its secret meaning, it predicts being and transforms it through people’s practical activity. This expresses the historically established function of social consciousness, which makes it an objectively necessary and an actually existing element of any social structure.

The fact that social consciousness includes different levels (everyday consciousness, theoretical consciousness, social psychology, ideology etc.) with social being reflected at each of these levels in different ways, presents a real difficulty in understanding the phenomenon of social consciousness.

The division into the *everyday practical* and the *theoretical level* is based, as it is clear from the terms themselves, on the antithesis of an integral understanding of life that is practical and unsystematized (although not entirely spontaneous) on the one hand, and ideas that have been subjected to creative elaboration and rational systematization (in the special sciences, in art, philosophy, socio-political and other

doctrines), on the other. This division is usual in all the form of social consciousness. As distinct from the systematic, rational and clearly intelligible quality of the theoretical level, *everyday consciousness* has a fullness and integrity of life perception that is uncharacteristic of the theoretical forms of consciousness. That is one of the main indications of its viability.

Everyday consciousness is closer to the immediate realities of life than its theoretical forms, and it therefore more fully reflects the specifics of a situation with all its concrete details and semantic nuances. The experiences of everyday consciousness are the treasure-trove from which the special sciences, philosophy and art draw their content. Everyday consciousness is thus the primary form of society's understanding of the social and the natural, a form that is objectively conditioned by the very nature of man. Its qualities are historically variable. If, for instance, everyday consciousness of the Middle Ages was virtually free from scientific notions, society's present-day practical consciousness is no longer a naïve religious-mythological reflection of the world: on the contrary, it is permeated with scientific knowledge – yet at the same time it generalizes this knowledge in a kind of unity with its own means irreducible to scientific ones.

The relationship between the everyday and theoretical levels of consciousness is transformed in a specific manner in the relation between social psychology and ideology. *Social psychology* is a partial analogue of the everyday level of consciousness; it embraces various scientific and nonscientific views and assessments, aesthetic tastes and ideas, mores and traditions, inclinations and interests, images of fantasy and the logic of common sense. *Ideology* is a partial analogue of the theoretical level of consciousness; it systematically evaluates social reality from the positions of a definite class or party. Ideology accumulates the historical experiences of definite groups or classes, formulates their socio-political tasks and goals, and builds a system of authoritative ideals. A significant feature of ideology as a specific form of consciousness is that it reflects reality in a mediated form, and not integrally and directly as social psychology does; ideology develops its own categorical tools which, being fairly abstract, are more remote from reality; this holds the danger of ideology becoming self-contained and inclined towards scholastic theorizing.

Because of this, social psychology an ideology can reflect identical realities in different ways. The very fact of their antithesis leads not only to ideology lagging behind everyday consciousness but to a destabilization and undermining of social psychology itself. When the structure of social consciousness is undermined by disharmony reaching the point of an acute conflict, social consciousness gradually loses its stability and unity. A great role in the resolution of this contradiction is played by the study of public opinion, which is interpreted as the statistically averaged evaluative attitude of various social strata to current events.

Such are the most general features of the principal levels of social consciousness on which all of its forms function. The forms in question are as follows: philosophy, politics, law, morality, aesthetics, religion and science. All forms of social consciousness with the exception of philosophy can be divided, somewhat arbitrary, into two cycles. The first cycle includes politics, law and ethics; underlying all of the there are various modifications of the primary relations between subjects. The second cycle includes aesthetics, religion and science. The focus here is the basic relation between subject and object.

Political consciousness reflects the understanding of the relationship established between people's immediate practical activity, on the one hand, and socially regulated conditions under which this activity takes place, on the other. As the social division of labor leads to the formation of classes, the need arises for supporting the established class structure through state power expressing the interests of the ruling class. So, political consciousness is a reflection of the economic, social and production interconnections between classes in their overall relation to state power.

Politics requires objective normative regulations, otherwise erroneous or openly voluntarist tendencies develop in it. *Legal consciousness* is the form of social consciousness which expresses the knowledge and evaluation of the normative regulations – accepted in a given society as juridical laws – of the socioeconomic activities of various subjects of law. Legal consciousness occupies an intermediate position between political and moral consciousness.

Moral consciousness is the principal axiological form of social consciousness reflecting generally accepted normative statutes and

evaluations of human activity. As distinct from political consciousness, which reflects the principles of interrelations among social groups, and from legal consciousness, in which the individual play a much greater part yet is considered in his relation to society as a suprapersonal generalized social force, moral consciousness reflects the relations between individuals and those positions from which a person evaluates his own self.

Aesthetic consciousness occupies a special position in the second group of forms of social consciousness. It is necessary to clearly distinguish between the two largely coinciding but not identical concepts – aesthetic consciousness in general and art as the highest but partial manifestation of that consciousness. The aesthetic is the immediately given sensuous expressiveness of the other object's inner life embodying the process of objectification of the human essence and humanization of the natural world, an expressiveness that is perceived and emotionally experienced by man as a vital value.

Religion is a complex aggregate concept incorporating a certain mythology, a system of dogmas, cultic and ritual actions, socialized religious institutions, forms of relationships between believers and religious organizations, and many other issues. Religious consciousness is intended to meet the need of man for a system of absolute and unquestionable moral values which have to be adhered to. It seeks to attach meaning to the individual human existence and to guarantee the inevitable triumph of justice.

Science unlike the religion reflects social being and the surrounding world in the specific form of scientific representations, concepts, theoretical systems. Thus science acts as a branch of the spiritual production which products are concepts, laws, and theories.

Philosophy is a generalized theory of social life and its laws. It produces appropriate philosophical categories, principles, theories and concepts.

All forms of social consciousness are closely linked, but not separated from one another. Split can be only conditionally, as social life in general. They complement each other, giving an idea of unity in social life and prospects for social development.

Basic concepts and categories:

Culture is a set of material and spiritual values, made by humanity during its history, and also the very process of creation, distribution and consumption of material and spiritual values that directed into the complete exposure and development of essential forces of man.

Labor is an expedient activity of people aimed at transforming and mastering of natural and public forces for satisfaction of human needs.

Material production is a process of labor activity of people, which with the help of corresponding facilities carries out transformation of nature to create material welfares and satisfy human needs.

Production relations are public relations between people, which arise up in the process of production, exchange, distribution of material and spiritual welfares. They are predetermined by productive forces.

Productive forces are instruments, means of production, people who set them in motion and carry out a production. The aggregate of instruments and articles of labor presents means of production. The main element of productive forces is people as a subject of labor activity directing their efforts for the purpose of labor.

Spiritual relations are people's relations concerning spiritual values (ideas, scientific theories, traditions, customs, religious beliefs, works of art, moral norms etc).

Spiritual production is an activity generating ideas which come true with the help of the material production. It is a part of society's spiritual life, related to the production of spiritual values to satisfy spiritual interests of the society and individuals.

Symbol is, in a general view, a concept fixing the ability of material things, events, and also vital characters to express ideal maintenance, different from their direct.

Questions and Tasks for Self-Control

1. Comment on the phrase "Culture is human way to be included into Universe".
2. Give a short characteristic of the material and spiritual culture.
3. Show the dialectical interconnection between productive forces and production relations.

4. Do you agree with K. Marx who stated that productive forces are the determining factor in the development of the society? Do you share this point of view? Why?

5. What elements of society's spiritual life do you know?

6. Is it true that the character of the scientific progress is contradictory? What contradictions could be observed?

7. Clarify the definitions of "mass" and "mass culture".

8. Does mass culture make any contribution to individual and/or social development? Explain your decision.

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Unit 16

POLITICAL SPHERE OF SOCIETY'S LIFE AS PHILOSOPHICAL PROBLEM

The aim of the theme is: to reveal the essence of politics as the major part of society's life, to grasp the structure of politics, to analyze the state as the basic political institution, to show the peculiarity of law-governed state and civil society.

Key words of the theme are: politics, political system of society, state, civil society.

16.1. Politics and Political System of Society. Structure of Politics

Politics (from Greek "politicos" meaning citizen, civilian) is a process by which groups of people make collective decisions. The term is generally applied to behavior within civil governments, but politics has been observed in other group interactions, including corporate, academic, and religious institutions. It consists of "social relations involving authority or power" and refers to the regulation of a political unit, and to the methods and tactics used to formulate and apply policy.

In our ever changing world, the idea of policy and politics tends to have a powerful and often times contentious meaning. People see politics as a necessary evil in their day to day lives and for the most part completely forget the policy behind the politics. In some cases, most of people would like to think, too combine the world of politics and policy and blur the lines of what they truly are and represent.

Politics is the part of our governmental system where men and women vie for the acceptance and votes of the nation or the constituents in their respective districts. Policy on the other hand is what the elected politicians, analysts, and administrators are supposed to accomplish on a day to day basis as part of their jobs. The world of politics and political science diverges at this point but most people do not and will not see this divergence. The world of policy is a complex world of research, writing, arguing, and hopefully reaching some kind of consensus on a given issue. In the most general understanding of the terms, the world policy helps to create and write the legislation that parliaments,

congresses, and other elected bodies vote on during the course of their elected terms. Politics is the part that muddles through the policy and they help decide what is appropriate for the people and they are a form of check and balance to the policy created daily. Political scientists study the governmental systems created by man and the processes that work towards the creation of the policy that will one day become law.

In modern theories *politics* is regarded as the following:

- 1) relations between social groups (classes), people, states, that deal with supremacy, predominance, conflicts, peace as well;
- 2) policy, course, direction of taking decisions, forming and fulfilling different tasks and obligations of management (foreign political affairs, trade policy);
- 3) in practical dimension it is a field where individuals and social groups struggle for achieving power;
- 4) the art to manage and rule people in the society.

Social relations formed between various social groups and politics reflecting these groups' interests are derivative of their place and role in economic sphere of society's life. Some scholars regard politics to be the concentrated expression of economics. For example, Marxism affirms that politics is the superstructure over some economical basis.

Politics as the social phenomena has following *functions*:

- 1) expresses political interests of social subjects;
- 2) manages social and political processes in the society;
- 3) defines priorities in the society's development;
- 4) provides harmony of various social groups' interests, avoiding conflicts between groups;
- 5) preserves the unity and stability of social system.

So, politics is the specific sphere of man's activity where the central point is conquest, attainment, holding and usage of political power.

Power is an ability and opportunity of different men, groups, classes to influence on other people, classes or state's activity. Power is administration and governance. Every power is the process of submission and subjugation. That is why the *main mechanisms of power realization* are:

- authority;
- violence (a forced intrusion).

Attainment, holding and affirming political power is accomplished through the political system of society. A *political system* is a system of politics and government. It is usually compared to the legal system, economic system, cultural system, and other social systems. It is different from them, and can be generally defined on a spectrum: from the left - communism, to the right - fascism. However, this is a very simplified view of a much more complex system of categories involving the views: who should have authority, how religious questions should be handled, and what the government's influence upon people and economy should be.

There are several definitions of "political system":

Political system is a complete set of institutions, interest of social groups (such as political parties, trade unions, lobby groups), the relationships between those institutions and the political norms and rules that govern their functions (constitution, election law).

- Political system is composed of the members of a social organization (group) who are in power.

- Political system is a system that necessarily has two properties: a set of interdependent components and boundaries toward the environment with which it interacts.

- Political system is a concept in which theoretically regarded as a way of the government makes a policy and also to make them more organized in their administration.

- Political system is one that ensures the maintaining of order and sanity in the society and at the same time makes it possible for some other institutions to also have their grievances and complaints put across in the course of social existence.

Generally *political system* is the totality of state, political and civil institutions and organizations that cooperate in order to realize definite political ideas and norms. With the help of these norms the political relations between different states, nations and classes are regulated.

Political system has the following *functions*:

- defines goals and tasks of social development;
- mobilizes the reserves of production (material, spiritual, financial) in order to distribute and realize them;
- integrates all elements of society, provides optimal level of social prosperity;

- provides correspondence of real political life to officially pronounced political and law norms (legalization).

The elements of politics as the sphere of society are as follows:

- political relations between subjects as elements of the system;
- political activity (concerning problems of attainment and realization of power);
 - state, political institutes, parties, social and civil organizations, autonomous bodies;
 - political consciousness that has two levels – everyday (practical) and theoretical (scientific). The lower level forms political psychology, the higher level forms ideology;
 - political culture – totality of stereotypes of political consciousness and activity (it explains the character and the peculiarity of political system, political regime, the direction of political processes);
 - political and legal norms;
 - mass media.

The following are examples of political systems, some of them mutually exclusive (eg Monarchy and Republic), while others may (or may not) overlap in various combinations (e.g. Democracy and Westminster system, Democracy and Socialism):

- anarchism (rule by all/ no one);
- democracy (rule by majority);
- monarchy (rule by monarch). Monarchies are one of the oldest political systems known, developing from tribal structure with one person the absolute ruler;
 - meritocracy (rule by best);
 - technocracy (rule by scientist/intellecutuals);
 - republic (rule by law). The first recorded Republic was in India in the VI century B.C.;
 - sltanates (rule by Allah) an Islamic political structure combining aspects of monarchy and theocracy;
 - Islamic democracy (rule by majority in Islamic context) an Islamic and democratic political structure, which combines aspects of Theocracy (as the framework) and Democracy (as the decision making method under Islam's ethical system). Iran's constitution is based on such a system;

- theocracy (rule by alleged representative of God);
- Westminster system (rule by republic and representative democracy through parliament);
- feudalism (rule by lord/king).

The term *political structure*, used in a general sense, refers to institutions or groups and their relations to each other, their patterns of interaction within political systems and to political regulations, laws and the norms present in political systems in such a way that they constitute the political landscape of the political entity. In the social domain its counterpart is Social structure. *Social structure* is a term used in the social sciences to refer to patterned social arrangements which form the society as a whole, and which determine, to some varying degree, the actions of the individuals socialised into that structure. The meaning of "social structure" differs between various fields of sociology. On the macro scale, it can refer to the system of socioeconomic stratification (e.g., the class structure), social institutions, or, other patterned relations between large social groups. On the micro scale, it can refer to the structure of social network ties between individuals or organizations. On the micro scale, it can refer to the way norms shape the behavior of actors within the social system.

These meanings are not always kept separate. For example, recent scholars have theorized that certain macro-scale structures are the emergent properties of micro-scale cultural institutions (this meaning of "structure" is similar to that used by anthropologist Claude Lévi-Strauss). Marxist sociology also has a history of mixing different meanings of social structure, though it has done so by simply treating the cultural aspects of social structure as epiphenomena of its economic ones.

16.2. State as Basic Political Institution

A state is an organized political community, living under a government. States may be sovereign in that they enjoy a monopoly of the use of force and are not dependent on, or subject to any other power or state. Many states are federated states which participate in a federal union. Some states are subject to external sovereignty or hegemony where ultimate sovereignty lies in another state.

The state in classical antiquity

The history of the state in the West usually begins with classical antiquity. During that period, the state took a variety of forms, none of them very much like the modern state. There were monarchies whose power (like that of the Egyptian Pharaoh) was based on the religious function of the king and his control of a centralized army. There were also large, quasi-bureaucratized empires, like the Roman empire, which depended less on the religious function of the ruler and more on effective military and legal organizations and the cohesiveness of an aristocracy.

Perhaps the most important political innovations of classical antiquity came from the Greek city-states and the Roman Republic. The Greek city-states before the 4th century granted citizenship rights to their free population, and in Athens these rights were combined with a directly democratic form of government that was to have a long afterlife in political thought and history.

In contrast, Rome developed from a monarchy into a republic, governed by a senate dominated by the Roman aristocracy. The Roman political system contributed to the development of law, constitutionalism and to the distinction between the private and the public spheres.

From the feudal state to the modern state in the West

The story of the development of the specifically modern state in the West typically begins with the dissolution of the western Roman empire. This led to the fragmentation of the imperial state into the hands of private lords whose political, judicial, and military roles corresponded to the organization of economic production. In these conditions, according to Marxists, the economic unit of society was the state.

The state-system of feudal Europe was an unstable configuration of suzerains and anointed kings. A monarch, formally at the head of a hierarchy of sovereigns, was not an absolute power who could rule at will; instead, relations between lords and monarchs were mediated by varying degrees of mutual dependence, which was ensured by the absence of a centralized system of taxation. This reality ensured that each ruler needed to obtain the 'consent' of each estate in the realm. This was not quite a 'state' in the Weberian sense of the term, since the king

did not monopolize either the power of lawmaking (which was shared with the church) or the means of violence (which were shared with the nobles).

The formalization of the struggles over taxation between the monarch and other elements of society (especially the nobility and the cities) gave rise to what is now called the *Standestaat*, or the state of Estates, characterized by parliaments in which key social groups negotiated with the king about legal and economic matters. These estates of the realm sometimes evolved in the direction of fully-fledged parliaments, but sometimes lost out in their struggles with the monarch, leading to greater centralization of lawmaking and coercive (chiefly military) power in his hands. Beginning in the 15th century, this centralizing process gives rise to the absolutist state.

Cultural and national homogenization figured prominently in the rise of the modern state system. Since the absolutist period, states have largely been organized on a national basis. The concept of a national state, however, is not synonymous with nation state. Even in the most ethnically homogeneous societies there is not always a complete correspondence between state and nation, hence the active role often taken by the state to promote nationalism through emphasis on shared symbols and national identity.

It is in this period that the term "state" is first introduced into political discourse in more or less its current meaning. Although Niccolò Machiavelli is often credited with first using the term to refer to a territorial sovereign government in the modern sense in *The Prince*, published in 1532, it is not until the time of the British thinkers Thomas Hobbes and John Locke and the French thinker Jean Bodin that the concept in its current meaning is fully developed.

Today, most Western states more or less fit the influential definition of the state in Max Weber's *Politics as a Vocation*. According to Weber, the modern state monopolizes the means of legitimate physical violence over a well-defined territory. Moreover, the legitimacy of this monopoly itself is of a very special kind, "rational-legal" legitimacy, based on impersonal rules that constrain the power of state elites.

There are different theories of origin of the state:

- in *theological theory* the state origin is explained by God's Will (Christianity, Islam);

- according to *patriarchal theory*, where state originates from family and the absolute power of monarch is the continuation of the power of father in family (Aristotle);
- *contract theory* claims that state appeared as the result of contract between people (Th. Hobbes);
- *psychological theory* explains the genesis of state by the inner psychological need for subjection, submission (J. Freizer);
- *Marxist theory* holds that the origin of state is the result of society's division into classes and social groups.

The state as a political organization is a social organism aimed to protect interests of people of a defined territory and to regulate their relations with the help of law norms and institutions.

The *attributes* of the state:

- 1) public power separated from the majority of people;
- 2) tax system (taxation)
- 3) fixed territory

The attributes of the state are also: officials, army, police, supreme court, public prosecutor's office, secret service, prison etc;

The state has a lot of functions. There are internal and external functions of the state.

The *internal functions* are:

- economical;
- humanitarian;
- social;
- national and integrative;
- law enforcement (i.e. disobedience to law is persecuted);
- cultural and educational;
- scientific.

The *external functions* are:

- diplomatic;
- military;
- protective.

The form of government refers to the set of political institutions by which a government of a state is organized in order to exert its powers over a house in the congress body politic. Synonyms include "regime type" and "system of government". The main forms are monarchy and republic.

A *republic* is a form of government in which the people retain supreme control over the government, and in which the head of the government is not a monarch. The word "republic" is derived from the Latin phrase "res publica", which can be translated as "a public affair". In the early XXI century, most states that are not monarchies label themselves as republics either in their official names or their constitutions. Here is a list of variations on the term "republic":

- *parliamentary republic* is a republic, like India, Bangladesh, with an elected head of state, but where the head of state and the head of government are kept separate with the head of government retaining most executive powers, or a head of state akin to a head of government, elected by a Parliament;

- *federal republic*, confederation or federation, is a federal union of states or provinces with a republican form of government. Examples include Argentina, Austria, Brazil, Germany, India, Russia, the United States, and Switzerland;

- *Islamic republic* is countries like Afghanistan, Pakistan, Iran are republics governed in accordance with Islamic law;

- *Arab republic* — for example, Syria, where Arabs are the overwhelming majority of total population;

- *people's republic*, or a *single-party state* is countries like China, Vietnam are meant to be governed for and by the people, but with indirect elections;

- *democratic republic* is a republic where the people elect their representatives and may engage in some forms of popular referenda. Examples include the United States of America.

- *monarchy* is a form of government in which all political power is absolutely or nominally lodged with an individual, known as a monarch ("single ruler"), or king (male), queen (female). As a political entity, the monarch is the head of state, generally until their death or abdication, and "is wholly set apart from all other members of the state";

- *constitutional monarchy* is a form of monarchical government established under a constitutional system which acknowledges an elected or hereditary monarch as head of state;

- *absolute monarchy* is a monarchical form of government where the ruler has the power to rule his or her land or country and its citizens freely, with no laws or legally-organized direct opposition in force;

• *state system* is the way of territory organization of one state or several states, united in one union. It is interconnection and interdependence of state and his elements (territories), fixed in the Constitution of the country. State system characterizes the territory organization of state power. However, different social organizations, parties and communion can not be regarded as types of state system.

The types of the state are federation, a confederation, a unitary state, empire.

A *unitary state* is a sovereign state governed as one single unit in which the central government is supreme and any administrative divisions (subnational units) exercise only powers that the central government chooses to delegate.

A *federation* also known as a federal state, is a type of sovereign state characterized by a union of partially self-governing states united by the central (federal) government.

A *confederation* is an association of sovereign member states that by treaty have delegated certain of their competences (or powers) to common institutions, in order to coordinate their policies in a number of areas, without constituting a new state on top of the member states. Under international law a confederation respects the sovereignty of its members and its constituting treaty can only be changed by an unanimous agreement.

Empire is a geographically extensive group of states and peoples (ethnic groups) united and ruled either by a monarch (emperor, empress) or an oligarchy.

According to another classification states can be divided into:

- *sovereign* state, a sovereign political entity in international public law;
- *member* state, a member of an international organization;
- *federated* state, a political entity forming part of a federal sovereign state;
- *nation* state, a state which coincides with a nation;
- *Rechtsstaat*, the legal state (constitutional state, state subordinated to law).

Political regime is the form of social organization with a peculiar form of governing. There are several **types of governing**:

- *authoritarianism* is a form of social organization characterized by submission to authority. It is opposed to individualism and democracy. In politics, an authoritarian government is one in which political power is concentrated in a leader or leaders, typically unelected, who possess exclusive, unaccountable, and arbitrary power;

- *totalitarianism* (or totalitarian rule) is a political system (regime) where the state, usually under the control of a single political person, faction, or class, recognizes no limits to its authority and strives to regulate every aspect of public and private life wherever feasible;

- *democracy* is a political form of government in which governing power is derived from the people, either by direct referendum (direct democracy) or by means of elected representatives of the people (representative democracy).

16.3. Law-Governed State and Civil Society

The state is both separate from and connected to **civil society**. The nature of this connection has been the subject of considerable attention in both analyses of state development and normative theories of the state. Classical thinkers, such as Th. Hobbes, J.J. Rousseau, I. Kant emphasized the identity of the state and society, while modern thinkers, by contrast, beginning with G. W. F. Hegel and Alexis de Tocqueville, started to emphasize the relations between them as independent entities. Following Karl Marx, Jürgen Habermas has argued that civil society may form an economic base for a public sphere placed in political superstructure domain of an extra-institutional engagement with matters of public interests trying to influence the state and yet necessarily connected with it.

Some Marxist theorists, such as Antonio Gramsci, have questioned the distinction between the state and civil society altogether, arguing that the former is integrated into many parts of the latter. Others, such as Louis Althusser, maintain that civil organizations such as church, schools, and even trade unions are part of an “ideological state apparatus.” In this sense, the state can fund a number of groups within

society that, while autonomous in principle, are dependent on state support.

Given the role that many social groups have in the development of public policy and the extensive connections between state bureaucracies and other institutions, it has become increasingly difficult to identify the boundaries of the state. Privatization, nationalization, and the creation of new regulatory bodies also change the boundaries of the state in relation to society. Often the nature of quasi-autonomous organizations is unclear, generating debate among political scientists on whether they are part of the state or civil society. Some political scientists thus prefer to speak of policy networks and decentralized governance in modern societies rather than of state bureaucracies and direct state control over policy.

Civil society is composed of the totality of voluntary civic and social organizations and institutions that form the basis of a functioning society as opposed to the force-backed structures of a state (regardless of that state's political system) and commercial institutions of the market.

The London School of Economics Centre for Civil Society's working definition is illustrative: civil society refers to the arena of uncoerced collective action around shared interests, purposes and values. In theory, its institutional forms are distinct from those of the state, family and market, though in practice, the boundaries between state, civil society, family and market are often complex, blurred and negotiated. Civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power. Civil societies are often populated by organizations such as registered charities, development non-governmental organizations, community groups, women's organizations, faith-based organizations, professional associations, trade unions, self-help groups, social movements, business associations, coalitions and advocacy groups.

The literature on relations between civil society and democratic political society have their roots in early liberal writings like those of Alexis de Tocqueville. However they were developed in significant ways by XX century theorists like Gabriel Almond and Sidney Verba, who identified the role of political culture in a democratic order as vital.

They argued that the political element of many voluntary organizations facilitates better awareness and a more informed citizenry, who make better voting choices, participate in politics, and hold government more accountable as a result. The statutes of these organizations have often been considered micro-constitutions because they accustom participants to the formalities of democratic decision making.

More recently, Robert D. Putnam has argued that even non-political organizations in civil society are vital for democracy. This is because they build social capital, trust and shared values, which are transferred into the political sphere and help to hold society together, facilitating an understanding of the interconnectedness of society and interests within it.

Others, however, have questioned how democratic civil society actually is. Some have noted that the civil society actors have now obtained a remarkable amount of political power without anyone directly electing or appointing them. Finally, other scholars have argued that, since the concept of civil society is closely related to democracy and representation, it should in turn be linked with ideas of nationality and nationalism.

The general features of civil society:

- privacy, free enterprise, private enterprise;
- existence of independent political parties, civil organizations;
- free mass media;
- Private life and families are not completely regulated by the state
- The principle of equality of opportunity
- the participation of non-state organizations and different groups and communities in the society's life.

The term "*law-governed state*" originates from the German word "*Rechtsstaat*". It is a concept in continental European legal thinking, originally borrowed from German jurisprudence, which can be translated as "legal state", "state of law", "state of justice", or "state of rights". It is a "constitutional state" in which the exercise of governmental power is constrained by the law, and is often tied to the Anglo-American concept of the rule of law. In a law-governed state the power of the state is limited in order to protect citizens from the arbitrary exercise of authority. The citizens share legally based civil

liberties and they can use the courts. A country cannot be a liberal democracy without first being a Rechtsstaat. The Rechtsstaat in the meaning of "constitutional state" was introduced in the latest works of German philosopher Immanuel Kant (1724–1804) after US and French constitutions were adopted in the late XVIII century. Kant's approach is based on the supremacy of a country's written constitution. This supremacy must create guarantees for implementation of his central idea: a permanent peaceful life as a basic condition for the happiness of its people and their prosperity. Kant was basing his doctrine on constitutionalism and constitutional government. Kant had thus formulated the main problem of constitutionalism, "The constitution of a state is eventually based on the morals of its citizens, which, in its turns, is based on the goodness of this constitution." Kant's idea is the foundation for the constitutional theory of the XXI century. In his *Groundwork of the Metaphysic of Morals* philosopher claims: "The task of establishing a universal and permanent peaceful life is not only a part of theory of law within the framework of pure reason, but an absolute and ultimate goal. To achieve this goal, a state must become the community of a large number of people, living provided with legislative guarantees of their property rights secured by a common constitution. The supremacy of this constitution... must be derived a priori from the considerations for achievement of the absolute ideal in the most just and fair organization of people's life under the aegis of public law." The most important *principles of the Rechtsstaat* are:

- the state based on the supremacy of national constitution and guarantees the safety and constitutional rights of its citizens;
- civil society is equal partner to the state;
- separation of powers, with the executive, legislative and judicative branches of government limiting each other's power and providing for checks and balances;
- the judicature and the executive are bound by law (no acting against the law), and the legislature is bound by constitutional principles;
- both the legislature and democracy itself is bound by elementary constitutional rights and principles;
- transparency of state acts and the requirement of providing reasoning for all state acts;

- review of state decisions and state acts by independent organs, including an appeals process;
- clear hierarchy of laws, requirement of clarity and definiteness;
- reliability of state actions, protection of past dispositions made in good faith against later state actions, prohibition of retroactivity;
- principle of the proportionality of state action.

The general features of law-governed state:

- supremacy of law;
- sovereignty of nation as the source of state power;
- separation of powers into legislative, executive and judicial;
- human rights.

Basic concepts and categories:

Politics is a process by which groups of people make collective decisions. It consists of social relations involving authority or power and refers to the regulation of a political unit, and to the methods and tactics used to formulate and apply policy

Political system is a system of state and non-state social institutes that fulfill certain political functions.

State is an organized political community, living under a government; an organized social structure that controls some aspects of men's behavior and maintains the social order.

Civil society is a society composed of the totality of voluntary civic and social organizations and institutions that form the basis of a functioning society as opposed to the force-backed structures of a state (regardless of that state's political system) and commercial institutions of the market.

Questions and Tasks for Self-Control

1. What is the difference between politics and policy?
2. Is there any correspondence between state and civil society?
3. What are the main features of civil society?
4. Name the types of political system.
5. What are the major forms of monarchies?
6. Consider the basic forms of republic governing.

7. Why is the principle of separation of powers necessary for a law-governed state?

8. What are the forms of state system?

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Unit 17

PHILOSOPHY OF HISTORY

The aim of the theme is: to introduce students to the subject of philosophy of history, to determine basic differences of the processes of human history and those of nature; to explore philosophical issues of history and main approaches to the problem of the direction and meaning of history; the coincidence of progress and regress, of material and spiritual factors of the historical process development.

Key words of the theme are: philosophy of history, orientation of the historical process, meaning of history, evolution, revolution, progress, regress, role of personality in history, a historical personality.

17.1. History as Object of Philosophical Research: Historical Development of Circle of Problems. Meaning of History

Investigating any social phenomenon one can realize its essence and place in the development of history only by analyzing its inseparable links with society as a whole during all historical process. Puzzling over the world history man wonders whether there is any sense and goal in historical development, what direction history is moving to, and if there is any meaning of history. All these questions are answered by philosophy of history, a constituent part of social philosophy which is interested in the analysis and interpretation of historical process and historical cognition. As the object of investigation of philosophy of history mankind's historical process is subjected to philosophical comprehension and philosophical reflexion. The basic problems of philosophy of history are as the following: the meaning of history; direction of historical process; motive forces of history; the role and significance of masses of people and personality in history.

The term of "philosophy of history" was initiated by A. Voltaire in the XVIII century. And it was J.G. Herder who made it a part of European terminology after having edited his work "Ideas as for Mankind's Philosophy of History" and G. Hegel who delivered lectures on philosophy of history in Berlin University. Nevertheless

comprehension of history as a specific sphere of reality took place at all stages of the development of philosophical thought.

Does historical process have its own qualitative specificity? There are several approaches to answer this question:

- History is a part of universal natural-cosmic process (Antique philosophy, Medieval philosophy, partially Renaissance philosophy);
- History has its own specificity and in some definite aspects is different from natural-cosmic processes (Modern Ages philosophy, German classic philosophy);
- History is the sphere of realization of human essential properties or possibilities of human nature (partially philosophy of Renaissance and Modern ages and non-classical philosophy)

Another question is: *What is the direction of human history?*

There are different approaches to understanding the object and the circle of problems of philosophy of history as it has been constantly changing up to present day and even now representatives of various philosophical trends consider historical process and its direction in a different way.

Antique philosophy added human history to universal cosmic rotation. History was moved by supernatural forces though people, as Thucydides stated, played a significant role in history. Antique philosophers Herodotus, Plato, Thucydides, Aristotle, Plutarch and others regarded history as an interaction of man and nature; they described historical events beyond their theoretical systematization and without elaborating an integral philosophical-historical system. Historical development was thought as an exclusive circle with infinite cyclical returns to the same point. Historical events were never compared and evaluated, sometimes they were opposed as “perfect-imperfect”, “higher-lower” (Empedocles). Ancient Greeks thought that history started in some indefinite time and moved unchangingly in unknown direction.

In the *Middle Ages*, on the contrary, natural processes were subjected to human history, the central idea of which was God and man relationship. History was strictly directed within the frame of several important events: transgression of protohumans Adam and Eva, First coming of Jesus Christ as the central historical event, Crucifixion and Resurrection of Jesus Christ, the Second coming of Christ and his Last

judgment meaning Apocalypses of human history. History acquired linear and progressive way of development, it was regarded as realization of God's Will, the providence; providentialism was meant as the basic philosophical principle.

In the epoch of *Renaissance* history was thought as a sphere where human strength was tried. The idea of cyclic character of development was set forth, each rising in history being accompanied by decline, and each decline – by rising. The amplitude of such cycles was constantly growing: the deeper decay – the higher rising. The meaning of history and its motive forces were found in Earthly natural being, in individual's being in particular. Man as he is appeared in the focus of philosophy of history.

In *Modern Ages* the problems of history directedness, the human role (both of individuals and classes) in historical process, the idea of social laws became the object of philosophy of history investigations. Fr. Bacon, Th. Hobbes, O. Thierry, O. Mignet and others stated that society should correspond to both the world and human nature; man should be able to realize his aims and achieve his ideals.

One of the first attempts to create a theoretically based periodization of mankind's history was made by Italian philosopher *Giambattista Vico*.

He thought that all the nations are subjected to a common law and have to take the same way of development. They go through three epochs in their development - divine, heroic and human which correspond to primitive barbarism, feudalism and civilization (epoch of state, towns, juridical laws). Every cycle finally comes to general decay and then destruction of the given society. But what would be then? The end of history? No, a new cycle begins but this time at the higher level of development.

The existence of cycles in nature and society has attracted attention of philosophers and scientists since ancient times. Thus, in ancient Chinese "Book of Changes" the World processes were described as repetitive interchange of situations that were born from the interaction of light and darkness. Vico's ideas are also intrinsic to cyclic theories of culture and civilizations of M. Danilevsky, O. Spengler and A. Toynbee.

I. Herder brought some novelty into philosophy of history. He suggested that "philosophy is pluralistic". Every culture develops

independently as a variant of historical process and it should be evaluated according to its own inner criteria. The development of every culture is but one of the possibilities of mankind's historical development. Herder also considered that people and nations who have the right for sovereignty are the motive forces of historical process.

F. Shelling underlined the essential difference between natural history and social one claiming that history has its own quality that makes it peculiar as for nature and human manifestations.

Innovative ideas in understanding the peculiar character of social development though on idealistic base was created by *G. Hegel*.

He regarded history as a single natural process, in which every epoch is unique and an inimitable one but at the same time it is the subsequent stage in mankind's development. This process is different from natural regularity for historical laws are realized through people's conscious activity; nevertheless there is some definite objective logic in history so historical process is just infinite unfolding of its inner opposites and self-development of World Reason, of Absolute Idea. The World history is the progress in understanding freedom that is carried out through man. Hegel worked out the spiral-like theory of development.

K. Marx and F. Engels made a great contribution into philosophy of history by creating the concept of materialistic understanding of history. They stressed the role of material production as primary condition of social existence; in the final analysis material production is the main motive force in historical process; people themselves create their own history but in accordance with the objective laws of its development.

In the XIX–XX century's new conceptions of historical process appeared: gnosiological (*W. Dilthey, R. Collingwood and R. Aron*); ontological (*R. Mell, R. Ramon, E. Kallo*); axiological (*W. Windelband, H. Rickert*) and technological (*D. Bell, O. Toffler, Z. Bzhezingsky, J. Gelbrait*).

Gnosiological approach was formed in the second half of the XIX century; the founder was German philosopher of culture *W. Dilthey*, who identified life as a mode of human being and history. He did not believe that objective scientific awareness of historical process is possible, for people estimate historical events on the base of their own values and viewpoints. Gnosiological approach is also often called "critical philosophy of history" as the representatives of this school dealt with

methodological problems of historical cognition; they researched the specific character of human history. French philosopher *R. Aron* is considered to be the founder of this branch.

The representatives of *Ontological approach* insist that there are ontological problems that is: mankind's meaning and development, the essence of historical process, the possibilities to predict future, man's role and place in historical process etc., that should be focused in the philosophy of history.

In *Axiological approach* philosophy of history is thought as the theory of values that exposes the nature and the essence of values and also the ways of carrying them out into human being and activity. The representatives of Baden school *W. Windelband* and *H. Rickert*, who initiated and developed this theory, regarded values to have suprahistorical character; these values form an ideal independent of people world. Having realized the meaning and the essence of values people are guided by them in their practical life. *Windelband* and *Rickert* insisted on the primacy of spiritual being over material.

Technological approach in contemporary West philosophy of history lends greater importance to technique regarding it a decisive factor in social life and progress. The authors of the theories of "postindustrial society", "informational society" etc. *D. Bell*, *O. Toffler*, *Z. Bzhezinsky* and others stated that industrialization alone is capable to rationally regulate and master society's and human being. Microelectronic revolution which is being developed in postindustrial society makes information the fundamental social factor in historical progress.

In the XIX-XX centuries a new *polylinear civilization-culturological approach* appeared, the basic idea being the existence of great number cultures and civilizations, their local character and various essences. Its proponents *M. Danilevsky*, *O. Spengler* and *A. Toynbee* insisted that each culture develops as an independent organism and they rejected monolinear scheme of social progress.

K. Jaspers, German existentialist philosopher has got an interesting viewpoint as for the problem of mankind's history directedness. He explains the meaning of history, the structure and forms of its development with the help of so called "axial time" which is a kind of "pivot" of historical process directedness that runs throughout all types

of cultures. Axial time is a special synthesis of material and spiritual culture in their universal meanings.

A. Toynbee's idea of civilization fracture and its influence upon society's spiritual being is rather suggestive in modern philosophy of history researches.

This brief historical revision of philosophical views shows dissimilarity of history of philosophy approaches to clarifying the meaning and directedness of history but all of them are common in recognizing the basic problems of philosophy of history that are as the following: *the meaning of history; direction of historical process; motive forces of history; the role and significance of mass of people and personality in history.*

17.2. Coincidence of Evolutional and Revolution Principles in the Development of Mankind's Civilization

The idea of *social progress* plays an important role in the history of philosophy. Progress is a type of development characterized by the transition from the lower to the higher, from inferior to superior. Progress is a contradictory process; it is always accompanied by regress, the descending development. Most of philosophers recognize the progressive character of mankind's development; though some of them A. Pechchei and O. Toffler, in particular, insist on dangerous and harmful influence of progress on the development of civilization. The problem of the criteria of social progress is also in quest. Enlighteners of the XVIII century regarded human reason as the criterion of social progress; later the level of productive forces and production relations seemed to be such a criterion; at present day social-political, ideological, humanistic and other principles are set forth. At the same time all these criteria characterize various concrete spheres of social life but they do not expose the progress of society as a whole. The universal philosophical *criterion of social progress* deals with the humanization of society, the place and role of the personality, the measure of his social and spiritual freedom, the level of satisfaction of his material and spiritual needs and the possibilities of his self-realization and self-assertion.

History is the unity of discrete and continual where one can always distinguish the past – that, what has already occurred and what is unchangeable; the present – as real activity, though limited and conditioned by the circumstances of actual being; and the future – as an ideal, people aspire for.

So, reality, norm and ideal – these are human dimensions of history motion. History becomes real only when it supposes: the unity of discrete and continual;

- historical memory as conscious keeping the line of human activity and life being; conscious activity that provides the possibility of future history;

- coincidence of society's existing psychological state with innovations of life; temporal dimension through the unity of reality, norms and ideals.

Historical consciousness provides the continuity of the real history process; historical activity adds new forms and parameters to the unique line of the historical process flowing.

History is the forward motion towards social ideal, towards human unity. Man is always a system of needs, he is always unsatisfied with that he has got and he always aspires for the better. An interest is in fact a consistently oriented motive of activity colored with an emotional-axiological attitude. It is interest that helps to discover the means for satisfying the need, that is, for achieving the goal. Social interests determine the degree of intensity and social significance of the entire scale of interests of the individual or any other subject of activity, beginning with the smallest group or collective, for it is these groups, more than any other subject, take into account the real conditions and general direction of the development of the social system, ensuring thereby its preservation and progress.

Needs and interests – both personal and social – have a complex historically established structure, ranging from biological and material to the most refined ones – intellectual, moral, aesthetic, and so on. Social needs and interests are, as it were, the spring of the social mechanism: they determine the direction and content of actions of both individuals and society as a whole. Social groups have their own ideals that are reflected by philosophy or some other social theory; each social group adds history its meaning.

There are various views as for motive forces of history: fate (Democritus, Epicurus), personalities (N. Machiavelli, J. Fichte), masses of people (K. Marx, V. Lenin), elite (V. Pareto, V. Lipinsky). People make their own history by actively transforming the conditions of their being first of all in the sphere of material production. In the depth of the old mode of production arises a conflict between accelerated productive forces and antiquated production relations; the balance achieved at a certain moment is then disrupted; a contradiction between them arises again, and becomes more and more acute, demanding resolution through social revolution. So social development takes place in a contradictory way including two opposite forms: evolution and revolution.

Social revolution is a radical turn in society's life meaning destruction of the old and confirmation of the new more progressive social system. Social revolution has a systemic character: as far as the whole formation is defined by the economic mode of production, its turn is accompanied by more or less rapid fundamental changes in all other spheres of society's life including political and intellectual-spiritual superstructure. Social revolution is a phenomenon of the universal character, it always exposes the objective, law-governed character; it is caused by both objective and subjective factors and reflects certain fundamental circumstances of social being. The meaning of history is revealed in social revolution as the necessity of coincidence of both man's essential forces and history development. Social revolution is not the same that a *revolutionary turn*. While social revolution changes the whole socio-political system and the form of power revolutionary turn is merely the change of the leading top.

It is necessary to clearly distinguish the concepts of revolution and reforms.

A reform is a way of changes within the system of social relations that do not suppose the change of the system itself. Reforms are usually used to soften the tension of social contradictions. Reforms is a way of quantitative changes in the system of social relations aimed to preserve the system proper; they represent continuation in historical development while revolution is always a break of continuity, a qualitative leap in development. The motive forces of social revolution are classes, nations, peoples, social groups when they realize their place and role in society; when they are guided by common socially valued ideals, and when they

carry out revolutionary turns. The types of social revolutions depend on the mode of production type they give rise to. The classical types of social revolutions are: bourgeois and socialist revolutions; in the XX century new types of social revolutions came into being: social-democratic revolutions in Europe and Asia, national-liberating revolutions in Asia, Africa and Latin America.

The opposite form of social development is *evolution* that is characterized by accumulating quantitative changes which are smoothly transformed into qualitative ones. Democratic system of governing gives room for such development; the significance of human in social being and his responsibility is growing.

Evolution in history has concrete-historical meaning. Each social-economic formation has its evolutionary period which is characterized by gradual progressive development of contradictions: between productive forces and production relations; between economical basis and ideological superstructure; social class contradictions. Historical evolution has its own concrete-historical essence conditioned by the definite mode of production. Evolution takes place in accordance with the dialectical laws though its specificity is that the contradictions mentioned above go through only quantitative-qualitative changes, the first stage of negation, without changing the mode of production as a whole. When the development of socio-economic formation's internal contradictions reaches the level of impossibility of further existence within this system the epoch of social revolution comes; this is the second negation (negation of negation), the break of continuity in evolutionary development of history.

It is obvious that history is the result of human activity, it is conditioned and determined by that activity; its unfolding is possible only in a definite socio-cultural environment. Social progress is a natural way of historical development that has its definite criteria. There are various types of social dynamics that is revolution and evolution which are different from the concept of revolutionary turn and reform.

17.3. Role and Significance of Masses of People and Personalities in History

It was already stated that the motive forces of historical development are multiplied interests that is society's and individuals' realized multiplied needs. The next question is what the subjects of historical process are. Society as a whole is the subject in its relation to nature and to society itself, for society aims to subject nature to society's interests. But simultaneously society appears the object of activity of all connections and relations created by society and alienated from its control. As far as such subjective-objective status is characteristic to society as a whole, it is right for smaller subjects of historical process: people, crowd, classes, nations and individuals.

The People is the concept the least researched in philosophy, so far as people's role in history was being ignored by historians for centuries. Only in the XIX century common people were set forth and opposed to aristocracy and clerics, they were given importance in historical process; they were regarded as an objective force in the flow of history. Nevertheless the substantiation of the term is limited: 1) usually only participants of material production are referred to people as a subject of history; 2) only social groups whose activity leads to progressive development of society is thought of as the people; 3) a barrier is erected between the people and outstanding personalities who are absolutely opposed, as if the people does not consist of persons.

Sometimes the term "the people" is identified with that of "nation" or "ethnos" so far as an individual is simultaneously associated both with the people and with a definite nation or ethnos. But this identification is not correct; as there are uninational people (Japanese, French, etc.) and multinational ones (American, former Soviet, etc.).

The same correlation one can see between the concepts of "the people" and "the class": there are uniclass people (peasantry) or multiclass communities (in the time of French revolution of 1848 when peasantry, factory workers, artisans, small owners, clerks and tradesmen were combined into a single community).

To clear out the term of "the people" it is necessary to take into consideration several moments:

1) common historical destiny which is not obligatory connected with common territory and state though it is the precondition of its formation. The people's destiny sometimes is represented in dispersing throughout the world: the Jews, Armenians, or in the long period of division: the North and South Korea, former West and East Germany, Poland as a result of three divisions of the end of the XVIII century;

2) common faith and common idea that integrate the people into a single whole. This faith may be not only religious but secular as well (national-liberation, for instance). L. Tolstoy, the greatest Russian writer said: "It is bad if man has nothing peculiar for what he is ready to die". The lack of such "something peculiar" is evident in our society now;

3) common historical perspective when the people is able to enjoy life without making great sacrifices to "happy future". The lack of such historical perspective that once united people into a single whole makes this unity weaker and destroys it.

A few words should be said of people's historical memory that is preserving the past in the present, the way people evaluate their past, correlate it with their ideals, activity, perspectives. All this influences social and psychological state of people. People who do not respect their own past have no future.

So, without claiming to rigorous definition one can conclude that the *people – is a social integrity characterized by common historical destiny and historical memory that reflects this destiny; by common faith, common idea and common historical perspective.*

In the process of its development people pass through qualitatively different social-psychological stages-states, **crowd** being one of them. There are two various meaning of crowd: *in the wide meaning crowd is the state that precedes the formation of people as integrity or indicates its degradation; in the narrow meaning crowd is a group of people who are in direct "face-to-face" contact with each other.* These two meanings are correlative, having the same features: quick excitability, huge but short-termed energy, instability and mobility together with unprognostication and veering from one extreme to another.

The transition from the state of crowd is not at all a straight forward process; it is possible under the condition of entire individuals' self-creation and up bringing on the base of social experience that is not always only positive.

The formation of the entire masses of individuals into the people is the most meaningful result of civilization process which is not exhausted till now.

What are we from the point of view of our social-psychological state? Are we capable to be a single whole and to make a decisive influence on the choice of the further historical development?

The masses of people who produce material wealth has got a decisive role in historical process, in *economic sphere*, in particular, as they are the most important and powerful element of productive forces.

L. Tolstoy underlined the role of working masses while reading "The History of Russia" by V. Solovyov: "on reading that ones robbed, ruled, made war, ruined (only this is spoken about in history) one can unwittingly ask: what was robbed and ruined? And another question: who produced that what was being ruined? Who and how fed with bread the entire people? Who made brocades, broadcloths, dresses and coats in which tsars and boards made parade? Who caught black foxes and sables that ambassadors were presented; who extracted gold and iron; who selected horses, bulls and sheep; who built houses, churches and palaces; who transported goods?"

That are working people who every day improve implements of labor aimed to perfect the effectiveness of their labor activity and this way they constantly prepare changes in technological mode of production and in social system as a whole.

The masses of people play a great and significant role in *the socio-political sphere*. The dominant classes had always to take into consideration people's attitude to their policy at all stages of the definite system development. All reforms and democratic liberties were established under the demands of working people; their role is particularly powerful in the epochs of social revolutions, for the radical changes in society are impossible without masses of people active intervention. The character of these changes depends on the level of culture of masses, political culture in particular.

Intellectual-spiritual sphere of society's life is also dependent of masses of people, though the history of spiritual life is always personified: there is no nameless philosophy or science but we know philosophical systems of Plato, Socrates, F. Bacon, I. Kant, K. Marx, E. Husserl etc. and scientific theories of Copernicus, A. Einstein,

Ch. Darwin and I. Pavlov. The same situation is in art. Nevertheless masses of people play a significant role in the intellectual-spiritual culture: 1) the people is the creator and the keeper of the language that is the prime base of spiritual culture; 2) folk art was and still continues to be the source of professional art; M. Gorky stated: "The people does not only produce all material wealth, he is a single and unexhausted source of spiritual values; he is the first in time, beauty and greatness philosopher and poet who created all great poems, all world tragedies including the greatest among them – the history of world culture"; 3) all great philosophers, scientists, artistic men were inseparably linked with their people; their masterpieces remained deathless only if they reflected people's needs, interests and hopes; 4) despite severe exploitation and suppression of people's creative potential a great number of outstanding men were ordinary people by origin, among them were M. Lomonosov, S. Polzunov, H. Skovoroda, M. Faraday, R. Fulton, M. Shchepkin, T. Shevchenko, H. Berlioz, J. Haydn, L. Beethoven, F. Shopen, M. Gorky and many others.

Throughout human history social philosophers often exaggerated personality's role in history, statesmen, in particular, regarding them to determine historical process, as if they could govern the course of history like a puppet theatre. Each *historical personality* was set forth to the scene of historical development by certain definite social forces.

Hegel regarded world historical personalities or heroes those not numerous outstanding people who possess some substantial element which is the will of World Spirit or Reason of History. These people don't belong to themselves; they are like ordinary people, only the World Spirit tools, though great tools with the help of whom historical process is carried out. These people intuitively grasp historical necessity; they are wise spiritual leaders who guide masses of people. As usual they are not happy for as soon as they have accomplished their mission they "fall off like an empty seed-coat" as Hegel said.

N. Machiavelli considered that the happiness of great historical personalities was the occasion due to which they got some material, that they formed according to their principles and goals; without such occasion their merits could become extinct: Mosey found out Israel people who were suffering in slavery and oppression in Egypt; their desire to get free stimulated them follow him. For Romulus became the

founder and the ruler of Rome it was necessary that he was sent away from Alba and left alone at his birth. Theseus could hardly manifest his entire valor, if he had not found Athenians weak and separate. Really an occasion was the starting point of all those people's fame but each of them was talented to give the chance development for the sake of their peoples.

Analyzing the personality of Napoleon J. Goethe stated that "anyhow his personality towered above all the rest, but the most important was that people, though were subjected to him, aimed to achieve their own goals; that is exactly why they followed him like one follows anybody who inspires with such confidence in the future".

Russian historian and writer N.M. Karamzin said of Peter the Great: "The people was going to take the field, they expected a leader and the leader appeared!" The fact that precisely that man was born in that country in that definite time is of course contingent. Sometimes history gives chance to more or less worthy people; if they appear to be incapable to guide people the results are very poor for them. Democritus was wise when he noted: "Fool citizens less deserving high honorable posts become careless, stupid and impertinent".

History is carried out by people in accordance with objective laws of development. The people is a great separate and dispersed number of individuals, while the force and energy of his being and self-assertion needs some certain unity. The unity of people is embodied in a single spiritual-volitional centre that is the person who possesses great intellect and experience which reflects will and civil spirit of the entire people. Plato said that "the world will become happy when sage men become rulers, and rulers become sage men".

In the process of historical activity the personality vividly reveals all his advantages and disadvantages that gets a great social meaning and influences life of nations, peoples and even mankind as a whole.

For in human history the people but not the individual is the decisive force, the initial point of development; personalities depend on the people like a tree depends on the soil where it grows. If legendary Anthey's strength consisted in his ties with native land, personality's social strength is in his connection with his people. At the same time only a genius is capable to intuitively understand the people's sole.

Whatever genius a historical personality might be in his activity he is determined by the aggregate of social relations; personality by making decisions can either accelerate historical process or slow it down. The leader's activity supposes deep theoretical generalization of social practice, a dialectical flexibility of thought, an acute perceptiveness for various nuances of social life, the ability for timely and adequate evaluation of favorable and unfavorable tendencies, enabling to reject obstructions and to encourage progress. Outstanding historical personalities are characterized by their ability to derive benefit from any necessity and even to turn fatal coincidence of circumstances for the good of society and people; they should take into consideration both the general line and all the subtlest possibilities of development; they should choose a correct way to transform a mature historical possibility into reality. Great historical leaders are much more than ordinary people responsible for their decisions and activity.

Confucius wrote that "man who does not peer into remote future is expected to get into trouble in the nearest future". "Everybody who is given much will be required much" is said in the Bible (Luc. 12, 48).

Classic conceptions of personality's role and significance in history were based on the contradiction: reason or passions are determining factors that make some person a leader; but in actual fact neither blind gust of passion nor cold rationality but their harmonious unity defines person as integrity, underlines his powerfulness. In his "Philosophy of history" Hegel wrote that "nothing great in history was created without passion" and French writer Honore de Balzac puzzling over the problem of outstanding people noted "All great people are born in a definite century womb but inside their body mankind's heart is beating". Other classic approaches to clear understanding the role of personality in history were based either on **fatalism** (the form of determinism that predestines each one's place in life and history) or on **voluntarism** (that relies on personality's subjective will while ignores objective circumstances of his possibilities).

Thus, the masses of people who produce material wealth has got a decisive role in historical process; they constantly prepare changes in technological mode of production and in social system as a whole.

Historical personality is a philosophical characteristic of a personality meaning that his being purport and practical activity are

directed towards the development of historical process. *Personality's role in history* – means correlation of personality's being purport with fundamental meaning of history; person's subjective freedom with objective necessity of life. As it was substantiated by G.V. Plekhanov in his work "The role of personality in history" the role and significance of personality in history is determined by the dialectics of objective and subjective, freedom and necessity, regularity and chance.

Basic concepts and categories:

Philosophy of history is a constituent part of social philosophy which is interested in the analysis and interpretation of historical process and historical cognition.

History is the processes of reality that arises and develops as a specific part of cosmic processes, as it is connected with men's conscious activity and their conscious realization of life-being as a whole. History develops in accelerated tempo constantly extending the sphere of its forms and possibilities, hence it is manifested as the space where human creates and realizes his freedom, his essential forces.

Meaning of history is understanding history as a process directed towards some definite strategic goal, the process in which man can realize his essence – that is his theoretical and practical faculties.

Progress is development of social system from the elementary towards the complex, more perfect, more finely organized, towards a richer potential and greater informational volume.

Regress is "reverse development" that leads to decay, to degradation, from the higher to the lower level.

Revolution means a qualitative change, the radical turn in a social system that provides progressive development.

Evolution means gradual changes in the course of social life and in nature that do not change the system as a whole.

Historical personality is a philosophical characteristic of a personality meaning that his being purport and practical activity are directed towards the development of historical process

Personality's role in history means correlation of personality's being purport with fundamental meaning of history; person's subjective freedom with objective necessity of life.

Questions and Tasks for Self-Control

1. Give your account for the problems covered by philosophy of history.
2. What main directions of the historical process are distinguished?
3. Explain the coincidence of the subject and the driving forces of history.
4. Is modern history rather characterized of evolutionary or revolution state?
5. What criteria of progress or regress can be applied to the analysis of modern history?
6. Interpret Hegel's statement "Philosophy is an epoch caught by thought".
7. Analyze the role of personality in history.
8. Give your account for the category of "the people" and expose the role of masses in the world history.

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Unit 18

STRATEGY OF FUTURE

The aim of the theme is: to demonstrate different philosophical approaches to the perspectives of society's development. People focus on their past and present to predict tomorrow. This wish is based on the human's desire to set goals and choose different means to achieve them. That is the way to obtain *expected* results. But the *real* results of people's activity do not always coincide with their plans. Activities of other people can significantly affect the pace and degree of achievements. There is an objective need for anticipation of *possible* development trends in the history of civilization, which in the long run can become dominant, decisive ones. Hence there is a need to include into historical periodization of the society not only its past and present, but also its future. Perception of future depends on axiological aspect of worldview of the researchers who engage in social projections and estimation of humanity's past and present.

Key words of the theme are: modern, postmodern, global problems, sustainable development, globalization.

18.1. Opposition “Modern-Postmodern” in Mankind’s Cultural and Civilized Development

Different approaches to the historical periodization of society's life were outlined in the theme "The Subject of Social Philosophy". Among them the special place was occupied by formation, civilization, waves and axial conceptions. These approaches do not contradict, but complement one another because each is based on a rod factor of social development: economic, ethno-cultural or technological one. In their unity, they help to establish the integrity of social development, because in real life material and spiritual factors are inextricably linked and influence each other.

These concepts of historical periodization primarily refer to the analysis of humanity's past and present periods of social progress but mankind can't help trying to predict the future. That is why in philosophy, sociology, culturology and other social sciences one can see

a lot of theories, which develop strategy of future of the human civilization through matching or contrasting past and future. (The term "*strategy*" means an overall perspective plan of specific actions; in contrast to it the term "*tactics*" denotes immediate concrete actions with the help of the certain means. Tactics is subject to strategy).

Among theories of civilization development special attention is drawn to the concept of historical stages periodization in cultural development. In the centre of the concept there are the "opposite", or "controversial" relations of "modern – postmodern" ("opposition" means counteraction; "controversial" - dissension). Some thinkers see a tough confrontation between modern and postmodern, others insist that there is a significant difference between them, but these stages in human development can not be opposed.

In modern philosophical literature there is a widely-spread thought that such a historical periodization of common civilization is more complete than previous ones, covering various spheres of social life in their unity and mutual controversy, being the main feature of the culture in future.

Different philosophers define the term "modern" and "postmodern" in different ways paying attention to various features inherent in the stages of culture development, marked with these terms. Therefore it is necessary to establish the basic differences between Modern era culture and Postmodern era culture as stages in the culture of mankind.

For the first time the question of Modern as a historical epoch was initiated by *G.W.F. Hegel*. According to his theory Modern is a modern time in the European culture, namely: three centuries from 1500 to 1800. (One should pay attention that there is some difference between Modern and modernity). *Modernity* typically is related to the modern era and to modernism and denotes "a post-traditional, post-medieval historical period", in particular, one marked by progress from agrarianism via the rise of industrialism, capitalism, secularization, the nation-state, and its constituent institutions and form of surveillance. In art history, the term "modernity" is distinct from the terms "Modern Age" and "Modernism"; it is a discrete term applied to the cultural condition in which the seemingly absolute necessity of innovation becomes a primary fact of life, work, and thought.

At its simplest, modernity is a shorthand term for modern society, or industrial civilization. Portrayed in more detail, it is associated with:

- 1) a certain set of attitudes towards the world, the idea of the world as open to transformation, by human intervention;
- 2) a complex of economic institutions, especially industrial production and a market economy;
- 3) a certain range of political institutions, including the nation-state and mass democracy.

Largely as a result of these characteristics, modernity is vastly more dynamic than any previous type of social order. It is a society which, unlike any preceding culture, lives in the future, rather than the past.

Postmodernity (also spelled post-modernity or termed the postmodern condition) is generally used to describe the economic and/or cultural state or condition of society which is said to exist after modernity. Some schools of thought hold that modernity ended in the late XX c., replaced by postmodernity, while others would extend modernity to cover the developments denoted by postmodernity. At the same time others suggest that the modern project is not finished. For example, this point of view is shared by *J. Habermas* who sees mankind within the modern project. A range of theorists have tried to analyze the present as a development of the modern project into a second, distinct phase that is nevertheless still “modernity”: this has been termed the “risk” society by *U. Beck*, “late” modernity by *A. Giddens*, “liquid” modernity by *Z. Bauman* and the “network” society by *M. Castells*.

The debate on postmodernity has two distinct elements that are often confused; (1) the nature of contemporary society and (2) the nature of the critique of contemporary society. The first of these elements is concerned with the nature of changes that took place during the late XX c. It denotes to the condition or a state of being associated with changes to institutions and conditions and with social and political results and innovations, globally but especially in the West since the 1960s. Modernity is defined as a period or condition loosely identified with the Progressive Era, the Industrial Revolution, or the Enlightenment. In philosophy and critical theory postmodernity refers to the state or condition of society which is said to exist after modernity, a historical condition that marks the reasons for the end of modernity.

This usage is ascribed to the philosopher *J.-F. Lyotard* and *J. Baudrillard*.

Another set of issues concerns the nature of critique, often replaying debates over universalism and relativism, where modernism is seen to represent the former and *postmodernism* the latter. Postmodernism is an aesthetic, literary, political or social philosophy, the “cultural and intellectual phenomenon”. The relationship between postmodernity and critical theory, sociology and philosophy is fiercely contested and the terms “postmodernity” and “postmodernism” are often hard to distinguish, the former being often the result of the latter.

Postmodernity has been said to have gone through two relatively distinct phases, the first beginning at the end of the Cold War (when analog media encouraged a few, authoritative media channels) and the second beginning at the end of the Cold War (marked by the spread of cable television and “new media” based on digital means of information and broadcast). The first phase of postmodernity overlaps the end of modernity and is regarded by many as being part of the modern period. Television became the primary news source, manufacturing decreased in importance in the economies of Western Europe and the United States but trade volumes increased within the developed core. In 1967-1969 a crucial cultural explosion took place within the developed world as the baby boom generation, demanded entrance into the political, cultural and educational power structure. A series of demonstrations and acts of rebellion – ranging from nonviolent and cultural, through violent acts of terrorism – represented the opposition of the young to the policies and perspectives of the previous age. Opposition to the Vietnam War, to laws allowing or encouraging racial segregation and to laws which overtly discriminated against women and restricted access to divorce, increased use of marijuana and hallucinogens, the emergence of pop cultural styles of music and drama, including rock music and the ubiquity of stereo, television and radio helped make these changes visible in the broader cultural context. This period is associated with the work of *M. McLuhan*, a philosopher who focused on the results of living in a media culture and argued that participation in a mass media culture both overshadows actual content disseminated and is liberating because it loosens the authority of local social normative standards.

The second phase of postmodernity is defined by “digitality” – the increasing power of personal and digital means of communication including fax machines, modems, cable and high speed internet, which has altered the condition of postmodernity dramatically: digital production of information allows individuals to manipulate virtually every aspect of the media environment. This has brought producers into conflict over intellectual capital and intellectual property and led to the creation of a new economy whose supporters argue that the dramatic fall in information costs will alter society fundamentally.

The simplest demarcation of this era is the collapse of the Soviet Union and the liberalization of China in 1991. For a period of time it was believed that this change, which was called “The End of History” by *F. Fukuyama*, ended the need for an overarching social order.

Some philosophers and scientists insist on the point of view that postmodernity covers not all culture but treats only with literature, art and religion. But most researchers believe that it penetrates into economy, politics, morality, and science - all areas of public life.

Can you believe that the postmodern era has already occurred and has become a general planetary phenomenon? Answering this question, it should be noted that the opposition of "modern - postmodern" is a phenomenon of Western culture, although some postmodern trends touch other regions of our planet. And even in relation to Western Europe postmodern phenomenon there is no clearly defined set of attributes. The prefix "post" means only that there are major differences in the basic characteristics of modern era culture and culture of the new historical period, following modern. But now one can only talk about its first steps and first hypothesis, theories, concepts, predictions of its formation, i.e. strategic objectives and prospects for social development. And it seems possible that the new stage in the future progress of mankind will acquire another name.

18.2. Global Problems of Today as Negative Consequences of Modern Culture

According to the opinion of contemporary researchers (philosophers, sociologists, economists etc.), the realization of Modern culture plans is the reason of global problems.

Global problems are not just important problems, or problems that affect many people. Rather they are those problems that affect the whole of the planet, and potentially all of the people who live on it. Climate change is one clear example that springs to mind quickly. This is because the consequences of humanly-generated changes in the atmosphere will, albeit in different ways according to region, affect everyone on the planet. In other words, the consequences are universal. Moreover, unless we profoundly change our collective behavior, climate change may well result in irreversible changes in the climatic conditions of life - a measure of the deep vulnerability of human society in the face of this issue. And it is easy to see that there will be no easy solution to the problem: the causes of the present situation are clearly related to our economic system, our attitudes to nature, our political organization, our technological capacities and preferences, and our uses of resources. Solutions will involve not just all communities and every country, but solutions will necessarily involve cooperation between all, rather than individual approaches. In other words, the example of climate change suggests that global problems are complex, intractable, and make human society as a whole very vulnerable.

Other examples of global problems of this scale and with these characteristics would include the following:

- weapons of mass destruction;
- violation of the human security of several billions of the world's poor, and the consequences of the conditions of their lives for the rest of the world;
- resource depletion, especially that of energy resources, on a scale and in a manner that both unsustainable and profoundly inequitable;
- physical, social and psycho-cultural consequences of unprecedented and still accelerating development of mega-cities;
- cultural collisions within and across national borders generated by globalization and claims to the primacy or universal superiority of one version of reason and ethics.

This is a very incomplete listing, and there could be many other such lists. In “High Noon: 20 *Global Problems*”, “20 Years to Solve Them”, *J.-F. Rischard* identifies twenty global problems, comparable to those just mentioned, and argues that:

1) a third of these have to do with how we share our planet (burning environmental issues);

2) another third of which relate to how we share our humanity (urgent economic and social issues requiring a worldwide coalition for their effective solution);

3) with a final third having to do with how we share our rulebook (important regulatory challenges urgently requiring a minimum critical mass of global rules to prevent free-riding and other negative consequences).

One key characteristic of global problems is that they are interlinked in complex, and often unrecognized, ways. One problem exacerbates another or makes its solution more difficult. For example, population growth affects all eleven other problems; more people means more deforestation, more toxic chemicals, more demand for wild fish, etc. The energy problem is linked to other problems because use of fossil fuels for energy contributes heavily to greenhouse gases, the combating of soil fertility losses by using synthetic fertilizers requires energy to make the fertilizers, fossil fuel scarcity increases our interest in nuclear energy which poses potentially the biggest “toxic” problem of all in case of an accident, and fossil fuel scarcity also makes it more expensive to solve our freshwater problems by using energy to desalinate ocean water. Problems of deforestation, water shortage, and soil degradation in the Third World foster wars there and drive legal asylum seekers and illegal emigrants to the First World from the Third World.

This interlinking of issues, or complex interdependency of problems, has implications for both the way we think about these issues - our forms of knowledge - and the way we might go about beginning to solve them. People often ask, “What is the single most important environmental problem facing the world today?” A flip answer would be, “The single most important problem is our misguided focus on identifying the single most important problem!” That flip answer is essentially correct, because any of the dozen problems if unsolved would do us grave harm, and because they all interact with each other. If we solved eleven of the problems, but not the 12th, we would still be in trouble, whichever was the problem that remained unsolved. We have to solve them all.

Often, global problems are multi-dimensional, and drive pervasive change driven by interrelationships across superficially segmented problems or disparate issues or levels of governance. Global problems may be the result of multi-directional causes that erupt suddenly from below or fall without warning from above, or both at the same time. Sometimes, events in one society arc for a moment around the planet to another, thereby dramatically changing both their trajectories.

The impacts of some global problems may not be felt for years or decades whereas decision-making time horizons are very short. Such enduring global problems may set severe limits on solving interrelated, medium-term global problems. Some solutions may turn out to generate further problems.

This has led to establishment of a small international group of people from the fields of academia, civil society, diplomacy, and industry to solve "complex problems that change when you apply a solution." Under the leadership by *Aurelio Peccei*, an Italian industrialist, and *Alexander King*, a Scottish scientist the group was formed in April 1968 when met at a villa in Rome, Italy, hence the name – the *Club of Rome*.

Representatives of the Club of Rome offered their own strategies dealing with global problems. One of the best-known strategies is known as the strategy of "*sustainable development*". It is responsible for the search for the global development model that would allow secure the economic, social and political processes without catastrophes. This means that the world should reveal all sorts of contradictions and possible distortions in the economic and social development in different countries and regions to remove them promptly with the help of negotiations (not weapons).

The concept of "sustainable development" is based on the obvious fact that the world is unique and at the same time diverse. There are dozens of different ethnic and national cultures, local civilizations, and that is the reason of tolerance towards one another. It is stressed the idea of mankind's developing of global consciousness, which means the awareness of interdependence of all people from different regions of the world in various fields. Coordination, optimization of various spheres of international life can be promoted with the usage of computer technologies enabling us to create a global model of world development.

The most effective models of study of global and regional problems, which behavior could be predicted only with low degree of probability are synergetic, stochastic (probabilistic) ones. Their usage foresees the entire arsenal of modern mathematical theories allowing analyzing global processes as open, self-organized, nonlinear, disruptive systems with fluctuations, dissipation, coherence, bifurcation phenomena. These theories are able to take into account all possible components of Universe and earth evolution with its nonlinear effects, contribute to co-evolution (harmonious combination of) human and the universe. It allows in the future to achieve expected results and exclude (or at least blur) disastrous events.

18.3. Phenomenon of Globalization in Modern Civilized Development

The term “globalization” has only become commonplace in the last two decades, and academic commentators who employed the term as late as the 1970s accurately recognized the novelty of doing so because the term covers a wide range of distinct political, economic, and cultural trends. In popular discourse, globalization often functions as little more than a synonym for on or more of the following phenomena:

- the pursuit of “free market” policies in the world economy (“economic liberalization”);
- the growing dominance of western (or even American) forms of political, economic, and cultural life (“westernization” or “Americanization”);
- the proliferation of new information technologies (the “Internet Revolution”),
- as well as the notion that humanity stands at the threshold of realizing one single unified community in which major sources of social conflict have vanished (“global integration”).

Although sharp differences continue to separate participants in the ongoing debate, most contemporary social theorists endorse the view that globalization refers to fundamental changes in the *spatial* and *temporal* contours of social existence, according to which the significance of space or territory undergoes shifts in the face of a no less dramatic acceleration in the temporal structure of crucial forms of human activity. Geographical distance is typically measured in time. As

the time necessary to connect distinct geographical locations is reduced, distance or space undergoes compression or “annihilation”. The human experience of space is intimately connected to the temporal structure of those activities by means of which we experience space. Changes in the temporality of human activity inevitably generate altered experiences of space or territory.

Theorists of globalization disagree about the precise sources of recent shifts in the spatial and temporal contours of human life. According to the Canadian researcher *M. McLuhan*, the unabated proliferation of high-speed technologies is the main source of the numerous references in intellectual life since the 1950s to the annihilation of distance. He introduced a new term “global village” to describe a technologically based society, generated by social “acceleration at all levels of human organization”. But it was probably German philosopher *M. Heidegger* who most clearly anticipated contemporary debates about globalization. M. Heidegger did not only describe the “abolition of distance” as a constitutive feature of our contemporary condition, but he linked recent shifts in spatial experience to no less fundamental alterations in the temporality of human activity: “All distances in time and space are shrinking. Man now reaches overnight by places, places which formerly took weeks and months of travel”. M. Heidegger also accurately prophesied that new communication and information technologies would soon spawn novel possibilities for dramatically extending the scope of *virtual reality*: “Distant sites of the most ancient cultures are shown in film as if they stood this very moment amidst today’s street traffic... The peak of this abolition of every possibility of remoteness is reached by television, which will soon pervade and dominate the whole machinery of communication”.

Nowadays social theorists have moved beyond the relatively underdeveloped character of previous reflections on the compression or annihilation of space to offer a rigorous conception of globalization. They reached a consensus about the basic characteristics of globalization.

First, contemporary analysts associate globalization with *deterritorialization*, according to which a growing variety of social activities takes place irrespective of the geographical location of

participants. Globalization refers to increased possibilities for action between and among people in situations where latitudinal and longitudinal location seems immaterial to the social activity at hand. Business people in different continents now engage in electronic commerce; television allows people situated anywhere to observe the impact of terrible wars being waged far from the comfort of their living rooms; academics make use of the latest video conferencing equipment to organize seminars in which participants are located at disparate geographical locations; the Internet allows people to communicate instantaneously with each other notwithstanding vast geographical distance separating them. Territory in the traditional sense of a geographically identifiable location no longer constitutes the whole of “social space” in which human activity takes place. In this initial sense of the term, globalization refers to the spread of new forms of non-territorial social activity.

Second, recent theorists conceive of globalization as linked to the growth of social *interconnectedness* across existing geographical and political boundaries. Globalization in this sense is a matter of degree since any given social activity might influence events more or less faraway: even though a growing number of activities seem intermeshed with events in distant continents, certain human activities remain primarily local or regional in scope. Also, the magnitude and impact of the activity might vary: geographically removed events could have a relatively minimal or a far more extensive influence on events at a particular locality.

Third, globalization must also include reference to the *speed* or *velocity* of social activity. Deterritorialization and interconnectedness initially seem chiefly spatial in nature. Yet it is easy to see how these spatial shifts are directly tied to the acceleration of crucial forms of social activity. High-speed technology plays a pivotal role in the velocity of human affairs.

Fourth, even though analysts disagree about the causal forces that generate globalization, most agree that globalization should be conceived as a relatively *long-term process*. The triad of deterritorialization, interconnectedness, and social acceleration hardly represents a sudden or recent event in contemporary social life. The impact of recent technological innovations is profound, and even those

who do not have a job directly affected by the new technology are shaped by it in innumerable ways as citizens and consumers.

Fifth, globalization should be understood as a *multi-pronged process*, since deterritorialization, social interconnectedness, and acceleration manifest themselves in many different (economic, political and cultural) arenas of social activity. Although each facet of globalization is linked to the core components of globalization described above, each consists of a complex and relatively autonomous series of empirical developments, requiring careful examination in order to disclose the causal mechanisms specific to it. Each manifestation of globalization also generates distinct conflicts and dislocations. High-speed technologies and organizational approaches are employed by transnationally operating firms, the so-called “global players”, with great effectiveness. The emergence of “around-the-world, around-the-clock” financial markets, where major cross-border financial transactions are made in cyberspace at the blink of an eye, represents a familiar example of the economic face of globalization. Transnational movements, in which activists employ rapid-fire communication technologies to join forces across borders in combating ills that seem correspondingly transnational in scope (for example, the depletion of the ozone layer), offer an example of political globalization. Another would be the tendency towards ambitious supranational forms of social and economic lawmaking and regulation, where individual nation-states cooperate to pursue regulation whose jurisdiction transcends national borders no less than the cross-border economic processes that may undermine traditional modes of nation state-based regulation. Political scientists typically describe the trend towards ambitious forms of supranational organization (the European Union, for example) as important recent manifestations of political globalization.

Thus, globalization is changing the split world with autonomous and atomized peoples and cultures, leading to the unity of economic relations, political and social processes and historical fate of different countries. It leads to dialogue of cultures, to the harmonious unification of mankind in the face of common threats and global challenges.

But one can not evaluate the significance of globalization processes purely *positively*. Globalization poses a fundamental challenge to each of these traditional assumptions. It is no longer self-evident that nation-

states can be described as “self-sufficient schemes of cooperation for all the essential purposes of human life” in the context of intense deterritorialization and the spread of social relations across borders. It should be noted and negative trends arising from globalization. After the collapse of the Soviet Union the "bipolar" world did not turn into the "multipolar", but to "monopolar" one with the United States in the center. It marks the expansion of American standards into most regions of the world, announced by the U.S.A. to be the zone of national interests.

Another negative consequence of globalization is demolishing of the ethnic and national values of different nations and countries under pressure of standardization, homogenization of material and spiritual culture. "Westernization" of spiritual culture threatens with the destruction of national art, cinema, theater, language and literature. Americanized English dominates not only in science, economic and political spheres but also in everyday life. It comes into opposition with the development of national languages, unreasonably polluting them with Americanism elements.

Imposition of U.S. standards and values for all the nations met opposition from some regions. In this regard, new oppose vectors of civilization could be observed: on the one side, Western - Eastern axis, and on the other - North – South axis. It raises a question about possibility of common civilization development. Under these circumstances the best strategy for future is viewed to be the one enabling to achieve the unity of the world in its diversity.

The phenomenon of globalization is drawn attention of all the countries. The researches devoted to global processions are the matter not only of scientists and philosophers, but the subject of interest for culture, state and public figures. Such interest is reasonable, as the researches seek for the new models of international stable order in interconnected world. Solving this problem may not be easy and simple, because humanity has accumulated a lot of global and regional problems, which solution seems to be impossible without the formation of a just world order. It is a task of mankind's distant future.

Basic concepts and categories:

Modernity is a type, mode, or stage of society, characterized by a larger-scale integration of formerly isolated local communities and departure from tradition and religion toward individualism, rational or scientific organization of society, and egalitarianism.

Modern is the historical period in the development of Western civilization dated from the beginning of the XVI century to the mid-twentieth century.

Postmodern is the historical period in Western Europe dated from the second half of the XX century till the present time.

Global problems are a set of economic, social, political, environmental and other controversies emerged at the end of 60 years of the XX century, solving of which will influence the future of mankind.

Globalization is the objective processes of civilization development, which determine the interdependence, integrity of the world in all spheres of public life and emphasize common historical destiny of humanity.

Sustainable development is the scientific concept, which puts forward the idea of creating such a model of world development, which would ensure the peaceful coexistence of all peoples, taking into account economic, political and ethno-cultural interests of each.

Questions and Tasks for self-control

1. What is the basis of historical periodization “modern” – “postmodern”?
2. Contrast notions “postmodern” and “postmodernism”.
3. What phases in Postmodernity could be defined?
4. Classify the main global problems.
5. Explain why the nature of globalization is objective.
6. What are the negative trends of contemporary globalization processes?
7. Show the differences between global problems and globalization.

8. What does Club of Rome offer as the solutions to global problems offers Club of? Do you agree with these proposals?

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Part II LOGIC

Unit 19

LOGIC AS PHILOSOPHICAL AND SCIENTIFIC DISCIPLINE

The aim of the theme is to reveal the peculiarity of logic as the philosophical science, to demonstrate the logical laws of thinking, to point out different types of logic.

Key words of the theme: logical law of thinking, truth, formalization, conjunction, disjunction, equivalence, implication, negation.

19.1. Subject of Logic. Sensual and Abstract Cognition

The cognition of the world begins with sensual cognition. The forms of sensual cognition are senses, perception and representation. There is no firm agreement among neurologists as to the number of senses because of differing definitions of what constitutes a sense. One definition states that a **sense** is a faculty by which outside stimuli are perceived. The traditional five senses are sight, hearing, touch, smell and taste, a classification attributed to Aristotle. Senses are the physiological capacities within organisms that provide inputs for perception.

Perception is the process of attaining awareness or understanding of sensory information. The word "perception" comes from the Latin word perceptio, and means "receiving, collecting, and action of taking possession, apprehension with the mind or senses".

Representation is a term that refers to a hypothetical internal cognitive symbol that represents external reality. David Marr defines representation as "a formal system for making explicit certain entities or types of information, together with a specification of how the system does this".

The forms of sensual cognition are not sufficient for understanding the inner essences of things, general tendencies and links between the processes in nature and society. That is why the highest level of cognition is abstract thinking. The characteristic features of abstract

thinking are generalization, mediation (indirection) and the language. The results of abstract thinking are fixed in logical forms of thinking such as concept, proposition and reasoning. We shall consider each of these forms in details in the next lecture. Now let us give a brief explanation of these terms.

Concept is a cognitive unit of meaning, an abstract idea or a mental symbol sometimes defined as a "unit of knowledge," built from other units which act as a concept's characteristics.

Proposition is the pattern of symbols, marks, or sounds that make up a meaningful declarative sentence.

Reasoning is a logical form of thinking that consists of premises and conclusion and based on logical laws.

Deductive reasoning is reasoning which constructs or evaluates deductive arguments. Deductive arguments are attempts to show that a conclusion necessarily follows from a set of premises.

Inductive reasoning is a kind of reasoning that allows for the possibility that the conclusion is false even where all of the premises are true

Reasoning by analogy is a kind of reasoning that has the following form:

I has attributes A, B, and C

J has attributes A and B

So, J has attribute C

It should be mentioned that *the subject of logic is studying the forms of abstract thinking*. Logic is the study of arguments. Logic is used in most intellectual activities, but is studied primarily in the disciplines of philosophy, mathematics, and computer science. Logic examines general forms (valid and fallacies) of arguments. It is one kind of critical thinking. In philosophy, the study of logic falls in the area of epistemology, which asks: "How do we know what we know?" In mathematics, it is the study of valid inferences within some formal language.

Logic has origins in several ancient civilizations, including ancient India, China and Greece. Logic was established as a discipline by Aristotle, who established its fundamental place in philosophy. The study of logic was a part of the classical trivium. Averroes defined logic as "the tool for distinguishing between the true and the false";

Richard Whately, "the Science, as well as the Art, of reasoning"; and Gottlob Frege, "the science of the most general laws of truth".

Logic is often divided into two parts, inductive reasoning and deductive reasoning. The first is drawing general conclusions from specific examples, the second drawing logical conclusions from definitions and axioms. A similar dichotomy, used by Aristotle, is analysis and synthesis. Here the first takes an object of study and examines its component parts. The second considers how parts can be combined to form a whole.

Types of logic

Informal logic is the study of natural language arguments. The study of fallacies is an especially important branch of informal logic. The dialogues of Plato are good examples of informal logic.

Formal logic is the study of inference with purely formal content. An inference possesses a purely formal content if it can be expressed as a particular application of a wholly abstract rule, that is, a rule that is not about any particular thing or property. Traditional Aristotelian syllogistic logic and modern symbolic logic are examples of formal logics.

The works of Aristotle contain the earliest known formal study of logic. "The Organon" was Aristotle's body of work on logic, with the Prior Analytics constituting the first explicit work in formal logic, introducing the syllogistic. The parts of syllogistic logic are the analysis of the judgments into propositions consisting of two terms related by one of a fixed number of relations, and the expression of inferences by means of syllogisms that consist of two propositions sharing a common term as premise, and a conclusion with the two unrelated terms from the premises.

Modern formal logic follows and expands on Aristotle. In many definitions of logic, logical inference and inference with purely formal content are the same. This does not render the notion of informal logic vacuous, because no formal logic captures the entire nuance of natural language.

Symbolic logic is the study of symbolic abstractions that capture the formal features of logical inference. Symbolic logic is often divided into two branches: propositional logic and predicate logic.

Mathematical logic is an extension of symbolic logic into other areas, in particular to the study of model theory, proof theory, set theory, and recursion theory.

Modal logic. In languages modality deals with the sub-parts of a sentence that may have their semantics modified by special verbs or modal particles. For example, "We go to the games" can be modified to "We should go to the games" and "We can go to the games" and perhaps "We will go to the games". More abstractly, we may say that modality affects the circumstances in which we take an assertion to be satisfied. The logical study of modality dates back to Aristotle, who was concerned with the modalities of necessity (*must, have to, ought to*) and possibility (*could, may, might*), which he observed to be dual.

Dialectical logic (founded by G. Hegel) is a study about general development of absolute spirit. The *main principles* of dialectical logic are:

1. Everything is transient and finite, existing in the medium of time.
2. Everything is made out of opposing forces/ opposing sides (contradictions).
3. Gradual changes lead to turning points, where one force overcomes the other (quantitative change leads to qualitative change).
4. Change moves in spirals, not circles (sometimes referred to as "negation of the negation").

Now let's concentrate on the *formal logic*. Logic is generally accepted to be formal when it aims to analyze and represent the form (or logical form) of any valid argument type.

The structure of argument and reasoning

The *form of an argument* is displayed by representing its sentences in the formal grammar and symbolism of a logical language to make its content usable in formal inference. We know that sentences of ordinary language show a considerable variety of form and complexity that makes their use in inference impractical. It requires:

- 1) ignoring those grammatical features which are irrelevant to logic (such as gender), replacing conjunctions which are not relevant to logic (such as '*but*') with logical conjunctions like '*and*' and replacing ambiguous or alternative logical expressions ('any', 'every',

etc.) with expressions of a standard type (such as 'all', or the universal quantifier \forall);

2) certain parts of the sentence must be replaced with schematic letters. Thus, for example, the expression 'all As are Bs' shows the logical form which is common to the sentences 'all men are mortals', 'all Greeks are philosophers' and so on.

In the traditional view, the form of the sentence consists of (1) a subject (e.g. 'man') plus a sign of quantity ('all' or 'some' or 'no'); (2) the copula which is of the form 'is' or 'is not'; (3) a predicate (e.g. 'mortal'). Thus: all men are mortal. The logical constants such as 'all', 'no' and sentential connectives such as 'and' / 'or' were called “*syncategorematic*” terms (from the Greek 'kategorei' – to predicate, and 'syn' – together with). This is a fixed scheme, where each judgement has an identified quantity and copula, determining the logical form of the sentence.

The reasoning consists of *premises and conclusion*. In correct reasoning (i.e. reasoning based on logical laws of thinking) from true premises derives true conclusion and from false premises derives the false conclusion. In non-correct reasoning from either true or false premises derive unknown conclusion. Thus we see that truth and falsehood are basic notions of Logic. Then a question comes – what is *truth*? In a common archaic usage truth also meant constancy or sincerity in action or character.

Correspondence theories state that true beliefs and true statements correspond to the actual state of affairs. This type of theory posits a relationship between thoughts or statements on the one hand, and things or objects on the other. It is a traditional model which goes back at least to some of the classical Greek philosophers such as Socrates, Plato, and Aristotle. This class of theories holds that the truth or the falsity of a representation is determined in principle solely by how it relates to "things", by whether it accurately describes those "things". An example of correspondence theory is the statement by philosopher and theologian Thomas Aquinas: "Truth is the equation of things and intellect".

Correspondence theory practically operates on the assumption that truth is a matter of accurately copying "objective reality" and then representing it in thoughts, words and other symbols. The opposite of

truth is *falsehood*, which can correspondingly take logical, factual or ethical meanings.

19.2. Logical Functions and Laws of Thinking

The logical laws of thought are fundamental axiomatic rules upon which rational discourse itself is based. The rules have a long tradition in the history of philosophy.

The logical laws express the connections between different propositions. These types of connections are called *logical functions*. Commonly used logical connectives include:

1. Negation (not) (\neg or \sim)
2. Conjunction (and) (&, or \bullet)
3. Disjunction (or) (\vee)
4. Material implication (if...then) (\rightarrow)
5. Biconditional (if and only if) (\leftrightarrow)

For example, the meaning of the statements “It is raining (P)” and “I am indoors (Q)” is transformed when the two are combined with logical connectives:

- It is raining and I am indoors ($P \& Q$)
- If it is raining, then I am indoors ($P \rightarrow Q$)
- It is raining if I am indoors ($Q \rightarrow P$)
- It is raining if and only if I am indoors ($P \leftrightarrow Q$)
- It is not raining ($\neg P$)

The *law of identity* states that an object is the same as itself: $A \equiv A$. Any reflexive relation upholds the law of identity. When discussing equality, the fact that "A is A" is a tautology. Aristotle identifies the principle in Book VII of the *Metaphysics*: “Now "why a thing is itself" is a meaningless inquiry (for — to give meaning to the question 'why' — the fact or the existence of the thing must already be evident — e.g., that the moon is eclipsed — but the fact that a thing is itself is the single reason and the single cause to be given in answer to all such questions as why the man is man, or the musician musical, unless one were to answer, 'because each thing is inseparable from itself, and its being one just meant this.' This, however, is common to all things and is a short and easy way with the question.)”

The *principle of contradiction* (“*principium contradictionis*” in Latin) is the second of the so-called three classic laws of thought. The oldest statement of the law is that contradictory statements cannot both at the same time be true, e.g. the two propositions A is B and A is not B are mutually exclusive. A may be B at one time, and not at another; A may be partly B and partly not B at the same time; but it is impossible to predicate of the same thing, at the same time, and in the same sense, the absence and the presence of the same quality. This is the statement of the law given by Aristotle. It takes no account of the truth of either proposition; if one is true, the other is not; one of the two must be false.

In the symbolism of propositional logic, the principle is expressed as: $\sim (P \ \& \ \sim P)$.

According to Allan Bloom, “the earliest-known explicit statement of the principle of contradiction — the premise of philosophy and the foundation of rational discourse” — is given in Plato's *The Republic* where the character Socrates states, “It's plain that the same thing won't be willing at the same time to do or suffer opposites with respect to the same part and in relation to the same thing” (436B).

The traditional source of the Principle of Contradiction is Aristotle's *Metaphysics* where he gives three different versions.

1) ontological: “It is impossible that the same thing belong and not belong to the same thing at the same time and in the same respect.”

2) Psychological: “No one can believe that the same thing can (at the same time) be and not be.”

3) Logical: “The most certain of all basic principles is that contradictory propositions are not true simultaneously.”

The law of excluded middle, also known as the *principle of excluded middle* or *excluded middle* is the principle that for any proposition, either that proposition is true, or its negation is. The principle can be expressed in either a logical or a semantic form. The semantic form uses the non-logical word “true”, as above. The logical form uses only logical expressions “either”, “or” and can be expressed by the formula “ $P \vee \sim P$ ”: “either P or not P”, where “P” is schematic for any proposition such as ‘snow is white’, ‘Socrates is running’ and so on.

The earliest known formulation of the principle is in the book *On Interpretation* by Aristotle, where he says that of two contradictory

propositions (i.e. where one proposition is the negation of the other) one must be true, and the other false. He also states it as a principle in the *Metaphysics* book 3, saying that it is necessary in every case to affirm or deny, and that it is impossible that there should be anything between the two parts of a contradiction.

For example, if P is the proposition: “Socrates is mortal”, then the law of excluded middle holds that the logical disjunction: “Either Socrates is mortal, or it is not the case that Socrates is mortal” is true by virtue of its form alone. That is, the "middle" position, that Socrates is neither mortal nor not-mortal, is excluded by logic, and therefore either the first possibility (Socrates is mortal) or its negation (it is not the case that Socrates is mortal) must be true.

Basic and Derived Argument Forms		
Name	Sequent	Description
Modus Ponens (The mode of putting)	$((p \rightarrow q) \wedge p) \vdash q$ The dog barks if it does not know the visitor well. The dog barks. Therefore dog doesn't know the visitor well.	If p then q ; p ; therefore q
Modus Tollens	$((p \rightarrow q) \wedge \neg q) \vdash \neg p$ If the dog didn't know the visitor well, then the dog would bark The dog didn't bark Therefore the dog knew the visitor well	If p then q ; not q ; therefore not p
Hypothetical Syllogism	$((p \rightarrow q) \wedge (q \rightarrow r)) \vdash (p \rightarrow r)$	If p then q ; if q then r ; therefore, if p then r
Disjunctive Syllogism	$((p \vee q) \wedge \neg p) \vdash q$	Either p or q , or both; not p ; therefore, q

Constructive Dilemma	$((p \rightarrow q) \wedge (r \rightarrow s) \wedge (p \vee r)) \vdash (q \vee s)$	If p then q ; and if r then s ; but p or r ; therefore q or s
Destructive Dilemma	$((p \rightarrow q) \wedge (r \rightarrow s) \wedge (\neg q \vee \neg s)) \vdash (\neg p \vee \neg r)$	If p then q ; and if r then s ; but not q or not s ; therefore not p or not r
Bidirectional Dilemma	$((p \rightarrow q) \wedge (r \rightarrow s) \wedge (p \vee \neg s)) \vdash (q \vee \neg r)$	If p then q ; and if r then s ; but p or not s ; therefore q or not r
Simplification	$(p \wedge q) \vdash p$	p and q are true; therefore p is true
Conjunction	$p, q \vdash (p \wedge q)$	p and q are true separately; therefore they are true conjointly
Addition	$p \vdash (p \vee q)$	p is true; therefore the disjunction (p or q) is

		true
Composition	$((p \rightarrow q) \wedge (p \rightarrow r)) \vdash (p \rightarrow (q \wedge r))$	If p then q ; and if p then r ; therefore if p is true then q and r are true
De Morgan's Theorem (1)	$\neg(p \wedge q) \vdash (\neg p \vee \neg q)$	The negation of (p and q) is equiv. to (not p or not q)
De Morgan's Theorem (2)	$\neg(p \vee q) \vdash (\neg p \wedge \neg q)$	The negation of (p or q) is equiv. to (not p and not q)
Commutation (1)	$(p \vee q) \vdash (q \vee p)$	(p or q) is equiv. to (q or p)
Commutation (2)	$(p \wedge q) \vdash (q \wedge p)$	(p and q) is equiv. to (q and p)
Commutation (3)	$(p \leftrightarrow q) \vdash (q \leftrightarrow p)$	(p is equiv. to q) is equiv. to (q is equiv. to p)
Association (1)	$(p \vee (q \vee r)) \vdash ((p \vee q) \vee r)$	p or (q or r) is equiv. to (p

		or q) or r
Association (2)	$(p \wedge (q \wedge r)) \vdash ((p \wedge q) \wedge r)$	p and (q and r) is equiv. to (p and q) and r
Distribution (1)	$(p \wedge (q \vee r)) \vdash ((p \wedge q) \vee (p \wedge r))$	p and (q or r) is equiv. to (p and q) or (p and r)
Distribution (2)	$(p \vee (q \wedge r)) \vdash ((p \vee q) \wedge (p \vee r))$	p or (q and r) is equiv. to (p or q) and (p or r)
Double Negation	$p \vdash \neg\neg p$	p is equivalent to the negation of not p
Transposition	$(p \rightarrow q) \vdash (\neg q \rightarrow \neg p)$	If p then q is equiv. to if not q then not p
Material Implication	$(p \rightarrow q) \vdash (\neg p \vee q)$	If p then q is equiv. to not p or q
Material Equivalence (1)	$(p \leftrightarrow q) \vdash ((p \rightarrow q) \wedge (q \rightarrow p))$	(p is equiv. to q) means (if p is true then q is true) and (if q is

		true then p is true)
Material Equivalence (2)	$(p \leftrightarrow q) \vdash ((p \wedge q) \vee (\neg p \wedge \neg q))$	$(p$ is equiv. to $q)$ means either $(p$ and q are true) or $(\text{both } p \text{ and } q \text{ are false})$
Material Equivalence (3)	$(p \leftrightarrow q) \vdash ((p \vee \neg q) \wedge (\neg p \vee q))$	$(p$ is equiv. to $q)$ means, both $(p$ or not q is true) and $(\text{not } p \text{ or } q \text{ is true})$
Exportation	$((p \wedge q) \rightarrow r) \vdash (p \rightarrow (q \rightarrow r))$	from $(\text{if } p \text{ and } q \text{ are true then } r \text{ is true})$ we can prove $(\text{if } q \text{ is true then } r \text{ is true, if } p \text{ is true})$
Importation	$(p \rightarrow (q \rightarrow r)) \vdash ((p \wedge q) \rightarrow r)$	from $(\text{if } q \text{ is true then } r \text{ is true, if } p \text{ is true})$ we can prove $(\text{if } p \text{ and } q \text{ are true then } r \text{ is true})$
Tautology (1)	$p \vdash (p \vee p)$	p is true

		is equiv. to p is true or p is true
Tautology (2)	$p \vdash (p \wedge p)$	p is true is equiv. to p is true and p is true
Tertium non datur (Law of Excluded Middle)	$\vdash (p \vee \neg p)$	p or not p is true
Law of Non- Contradiction	$\vdash \neg(p \wedge \neg p)$	p and not p is false, is a true statement

19.3. Functions of Logic

1. *Cognitive.* As any other science logic considers and reveals the objective laws. While physics and chemistry studies the laws of nature, logic tries to find out the laws of thinking. Logic shows us the right forms of thinking and gives the criteria of the truth.

2. *Worldview.* Logic helps us to comprehend the key philosophical concepts such as consciousness, man, and cognition. It moulds our worldview, and structures it.

3. *Methodological.* Logical theory is the method of cognition. Logic as a science is methodology of cognition and science.

So, logic influences the development of scientific and cognitive capabilities of man. It also forms the logical culture of our thinking.

Thus, logic is the formal science of using reason. It is considered a branch of both philosophy and mathematics. One of the aims of logic is to identify the correct (or valid) and incorrect (or fallacious) inferences. Logicians study the criteria for the evaluation of arguments. Logic investigates and classifies the structure of statements and arguments, both through the study of formal systems of inference and through the study of arguments in natural language. The scope of logic can therefore be very large, ranging from core topics, such as the study of fallacies and paradoxes, to specialized analyses of reasoning such as probability, correct reasoning, and arguments involving causality.

Basic concepts and categories:

Logical laws of thought are fundamental axiomatic rules upon which rational discourse itself is based. Aristotle formulated three logical laws: the law of identity, the law of contradiction and the law of excluded middle.

Truth can have a variety of meanings, such as the state of being in accord with a particular fact or reality, or being in accord with the body of real things, real events or actualities. It can also mean having fidelity to an original or to a standard and ideal.

The formal system (also called a logical calculus) consists of a formal language and a set of inference rules, used to derive (to conclude) an expression from one or more other premises that are antecedently supposed (axioms) or derived (theorems).

Logical conjunction is a logical connective (“and”) that has the value of true if both of its operands are true, otherwise a value of false.

Logical disjunction or inclusive disjunction is a logical operator that results in true whenever one or more of its operands are true. For instance in this context, "A or B" is true if A is true, or if B is true, or if both A and B are true.

Entailment (or **logical implication**) is a relation between sets of sentences and a sentence. Typically entailment is defined in terms of necessary truth preservation: some set T of sentences entails a sentence A if and only if it is necessary that A be true whenever each member of T is true.

Equivalence relation is a relation that specifies how to partition a set such that every element of the set is in exactly one of the blocks in the partition, and the union of all the blocks equals the original set. Two elements of the set are considered equivalent (with respect to the equivalence relation) if and only if they are elements of the same block.

Negation is an operation on propositions, truth values, or semantic values more generally. Intuitively, the negation of a proposition is true when that proposition is false, and vice versa. In classical logic negation is normally identified with the truth function that takes truth to falsity and vice versa.

Questions and Tasks for Self-Control

1. What is the subject of logic?
2. Distinguish the types of logic.
3. Speak on the general characteristic of formal logic
4. What are the logical laws of thinking?
5. Explain the law of identity.
6. Give an example of the principle of contradiction?
7. What is the main idea of the law of excluded middle?
8. Analyze the logical functions.
9. Differentiate the inductive and deductive reasoning.

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Unit 20

LOGICAL FORMS OF THINKING

The aim of the theme is to observe different types of basic logical forms of thinking such as concepts, propositions and reasoning.

Key words of the theme are: concept, definition, extension of the concept, intension of the concept, proposition, reasoning, deductive reasoning, inductive reasoning.

20.1. Concept as Form of Abstract Thinking

Many philosophers consider concepts to be fundamental ontological categories of being. For example, Kant declared that human minds possess pure or *a priori* concepts. Instead of being abstracted from individual perceptions, like empirical concepts, they originate in the mind itself. He called these concepts categories, in the sense of the word that means predicate, attribute, characteristic or quality. But these pure categories are predicates of things in general, not of a particular thing. According to Kant, there are 12 categories that constitute the understanding of phenomenal objects.

A *concept* is a cognitive unit of meaning – an abstract idea or a mental symbol sometimes defined as a "unit of knowledge", built from the other units which act as a concept's characteristics. A concept is typically associated with a corresponding representation in a language or symbology such as a single meaning of a term.

One of the philosophical views maintains that concepts are psychological entities, taking the representational theory of the mind (RTM) as its starting point. According to RTM, thinking occurs in an internal system of representation. So, the representational theory of mind proposes that concepts are mental representations.

The structure of concepts

Since thoughts are composed of more basic, word-sized concepts, so these word-sized concepts – known as lexical concepts – are generally thought to be composed of even more basic concepts. According to the classical theory, a lexical concept C has definitional structure in that it is composed of simpler concepts that express necessary and sufficient

conditions for falling under C. The stock example is the concept *bachelor*, which is traditionally said to have the constituents unmarried and man. If the example is taken at face value, the idea is that something falls under bachelor if it is an unmarried man and only if it is an unmarried man. According to the classical theory, lexical concepts generally will exhibit this same sort of definitional structure. This includes such philosophically interesting concepts as truth, goodness, freedom, and justice.

General structure of the concept consists of two elements: extension and intension.

The *extension* of a concept, idea, or sign consists of the things to which it applies, in contrast with its comprehension or intension, which consists very roughly of the ideas, properties, or corresponding signs that are implied or suggested by the concept in question. For example, the extension of the word "dog" is the set of all (past, present and future) dogs in the world.

In linguistics, logic, philosophy, and other fields an *intension* (or concept content) is any property or quality connoted by a word, phrase or other symbol. In the case of a word, it is often implied by the word's definition.

Intension and intensionality (the state of having intension) should not be confused with *intention* and intentionality, which are pronounced the same and occasionally arise in the same philosophical context.

The classification of concepts

According to the *quantity of elements in concept's extension*, all concepts are divided into normal (nonempty) and nonsensical (empty) ones.

Nonsensical concepts

The phrase "Colorless green ideas sleep furiously" was coined by Noam Chomsky as an example of nonsense. The individual words make sense and are arranged according to proper grammatical rules, yet the result is nonsense. The inspiration for this attempt at creating verbal nonsense came from the idea of contradiction (for a start, how can a green idea be colorless?) and seemingly irrelevant and/or incompatible characteristics, which conspire to make the phrase meaningless. The phrase "the square root of Tuesday" operates on the

latter principle. This principle is behind the inscrutability of the koan "What is the sound of one hand clapping?" where one hand would presumably be insufficient for clapping without the intervention of another.

Nonempty concepts

The concept that contains at least one element in its extension is called nonempty concept. All nonempty concepts can be divided into *general* and *individual* (particular). *Individual* concept is the one that contains only one element in its extension, for example "the founder of logic". *General* concept is the one that contains two or /and more elements in its extension (for example "planet", "criminal").

General concepts are divided into *registered* and *unregistered*. General registered (for example "the state of USA") contains 51 states in extension and we can count all elements of the extension). In general unregistered notions (for example "oak tree") we cannot count every element of the extension (it's hard to say how many oak-trees are in the world).

According to the character of elements in the concept extension, the concepts can be divided into collective and non-collective.

In linguistics and logic, a *collective concept* (noun) is a word or term used to define a group of objects where objects can be people, animals, emotions, inanimate things, concepts, or other things. For example, in the phrase "a pride of lions," pride is a collective noun. Most collective concepts encountered in everyday speech, such as "group," are mundane and are not specific to one kind of constituent object. For example, the terms "group of people," "group of dogs," and "group of ideas" are all correctly used.

Collective concepts are the ones that refer to groups consisting of more than one individual or entity, even when they are inflected for the singular. Examples include committee, herd, and school (of fish). These concepts have slightly different grammatical properties than other ones. For example, the noun phrases that they head can serve as the subject of a collective predicate, even when they are inflected for the singular. A collective predicate is a predicate that cannot normally take a singular subject.

The concept that generalizes singular objects ("student", "table") is called *non collective*.

According to the *types of elements in the concept extension* all concepts are divided into abstract and concrete.

Concrete concepts (nouns) refer to physical entities that can, in principle, be observed by at least one of the senses (for instance, chair, apple, Janet or atom).

Abstract concepts (nouns), on the other hand, refer to abstract objects; that is, ideas or concepts (e.g., justice or hatred). While this distinction is sometimes useful, the boundary between concrete and abstract is not always clear; consider, for example, the noun *art*, which usually refers to a concept (e.g., art is an important element of human culture) but which can refer to a specific artwork in certain contexts (e.g., I put my daughter's art up on the fridge).

According to the *characteristic features of concepts* they can be divided into *positive* (contains such characteristic as good, clever, wise) and *negative* (contains such attributes as awful, ugly, naughty); *correlative* (the one that has correlation with other concept and has no independent meaning. For instance, such concepts as “cause”, “parents” need to be added with predicate: the “cause of cancer”, “parents of George Washington” and so on); *non-correlative* (the one that has independent meaning, for instance “the Pacific ocean”, “school”)

According to the *relations between concepts*, they can be *comparable* (relative) or *incomparable*. The *incomparable* concepts do not have common features between themselves. (For instance “atom” and “joy” as well as basic philosophical categories “being” and “non-being”, “spirit” and “matter” are incomparable).

The *comparable* concepts have common features in their content (“lion” and “monkey” are comparable because both are living creatures, mammals etc). All comparable concepts can be in the relations of *compatibility and incompatibility*.

Philosopher Bolzano defined a system of relations between the extensions of ideas. The first relations he defines are compatibility and its negation, incompatibility. Two ideas *A* and *B* are *compatible* if they have (represent) at least one object in common, i.e., if at least one object falls under both *A* and *B*. In the case in which not only some, but all objects represented by *A* are also represented by *B*, *A* is included in *B*. If this relation is reciprocal, i.e., if *A* is included in *B* and *B* included in *A*,

the ideas A and B are *equivalent* (coextensive). Further, we have two special cases: proper compatibility, i.e., compatibility where neither A is included in B , nor B in A ; this relation is called by Bolzano *intersection* or concatenation. Another is subordination which is proper inclusion, without reciprocity.

Identity (Sameness)

In philosophy, *identity* (also called sameness) is whatever makes an entity definable and recognizable, in terms of possessing a set of qualities or characteristics that distinguish it from other entities. Or, in layman's terms, identity is whatever makes something the same or different..

In logic, the identity relation (also called "equality") is normally defined as the binary relation that holds only between a thing and itself. That is, identity is the two-place predicate, "=", such that for all x and y , " $x = y$ " is true if x is the same thing as y . *Identity is transitive, symmetric, and reflexive*. It is an axiom of most normal modal logics that for all x and y , if $x = y$ then necessarily $x = y$. That is, identity does not hold contingently, but of necessity.

Subsumption is a primitive relation between an object and an idea (an object is subsumed under an idea if that idea represents it, e.g. Socrates is subsumed under the idea "philosopher").

Subordination is a relation between ideas defined in terms of subsumption (an idea is subordinate to another idea if all objects subsumed under the former idea are subsumed under the latter but not conversely, e.g. "Greek" is subordinate to "European"),

Part relation between ideas (an idea is a part of another idea, e.g. "rational" is a part of the idea "man"), *intersection* (denoted as \cap) of two sets A and B is the set that contains all elements of A that also belong to B (or equivalently, all elements of B that also belong to A), but no other elements.

The negative cases give rise to *three kinds of incompatibility*: exclusion, contradiction, opposition and contrariety (incompatibility without contradiction). *Exclusion* differs from incompatibility only in comparing three or more ideas or collections of ideas: the ideas A , B , C , ... exclude each other if they are incompatible and if not even two of them are compatible with each other. To define contradiction, Bolzano needs also the universal class which is the extension of the concept

“something in general”. As all these relations are derived from compatibility and its negation, it is possible to represent both the relations between ideas and those between propositions in the form of a genealogical tree.

In classical logic, a *contradiction* (contradictoriness) consists of a logical incompatibility between two or more propositions. It occurs when the propositions, taken together, yield two conclusions which form the logical, usually opposite inversions of each other. Illustrating a general tendency in applied logic, Aristotle’s law of non-contradiction states that “One cannot say of something that it is and that it is not in the same respect and at the same time.”

The relationship between opposites is known as *opposition*. *Opposites* are words that lie in an inherently incompatible binary relationship as in the opposite pairs *male - female*, *long - short*, *up - down*, and *precede - follow*. The notion of incompatibility here refers to fact that one word in an opposite pair entails that it is not the other pair member. For example, something that is *long* entails that it is not *short*. It is referred to as a 'binary' relationship because there are two members in a set of opposites. A member of a pair of opposites can generally be determined by the question *What is the opposite of X?*

Contrariety is the relation between contraries. The sentences 'X is blue all over' and 'X is red all over' are contraries since both cannot be simultaneously true. On the Aristotelian square of opposition, the A and E type propositions ('All As are Bs' and 'No As are Bs', respectively) are contraries of each other. Propositions that cannot be simultaneously false (e.g. 'Something is red' and 'Something is not red') are said to be *subcontraries*.

The logical operations with concepts

The basic logical operation is definition. A *definition* is a passage that explains the meaning of a term (a word, phrase or other set of symbols), or a type of thing. The term to be defined is the definiendum (plural definienda). A term may have many different senses or meanings. For each such specific sense, a definiens (plural definientia) is a cluster of words that defines it.

A chief difficulty in managing definition is the need to use other terms that are already understood or whose definitions are easily obtainable. The use of the term in a simple example may suffice. By

contrast, a dictionary definition has additional details, typically including an etymology showing snapshots of the earlier meanings and the parent language.

Like other words, the term definition has subtly different meanings in different contexts. A definition may be descriptive of the general use meaning, or stipulative of the speaker's immediate intentional meaning. For example, in formal languages like mathematics, a 'stipulative' definition guides a specific discussion. A descriptive definition can be shown to be "right" or "wrong" by comparison to general usage, but a stipulative definition can only be disproved by showing a logical contradiction.

A *precising definition* extends the descriptive dictionary definition (lexical definition) of a term for a specific purpose by including additional criteria that narrow down the set of things meeting the definition.

An *intensional definition*, also called a coactive definition, specifies the necessary and sufficient conditions for a thing being a member of a specific set. Any definition that attempts to set out the essence of something, such as that by genus and differentia, is an intensional definition.

An *extensional definition*, also called a denotative definition, of a concept or term specifies its extension. It is a list naming every object that is a member of a specific set. So, for example, an intensional definition of "prime minister" might be the most senior minister of a cabinet in the executive branch of government in a parliamentary system. An extensional definition would be a list of all past, present and future prime ministers.

One important form of the extensional definition is *ostensive* definition. This gives the meaning of a term by pointing, in the case of an individual, to the thing itself, or in the case of a class, to examples of the right kind. So, you can explain who Alice (an individual) is by pointing her out to me; or what a rabbit (a class) is by pointing at several and expecting me to 'catch on'.

An *enumerative* definition of a concept or term is an extensional definition that gives an explicit and exhaustive listing of all the objects that fall under the concept or term in question. Enumerative definitions

are only possible for finite sets and only practical for relatively small sets.

A new definition can be composed of two parts:

1. A genus (or family): An existing definition that serves as a portion of the new definition; all definitions with the same genus are considered members of that genus, and a definition can be composed of multiple genera (more than one genus).

2. The differentia: The portion of the new definition that is not provided by the genera.

For example, consider these two definitions: “a triangle is a plane figure bounded by 3 straight sides”; “a quadrilateral is a plane figure bounded by 4 straight sides”. Those definitions can be expressed as a genus and 2 differentiae:

2.1. A genus: A plane figure.

2.2. Differentiae:

- the differentia for a triangle: bounded by 3 straight sides.
- the differentia for a quadrilateral: bounded by 4 straight sides.

Continuing the process of differentiation:

- a rectangle: a quadrilateral with 4 right angles.
- a rhombus: a quadrilateral with all 4 sides having the same length.

Importantly, differentiae can include genera. For instance, consider the following: a square - a rectangle where all 4 sides are the same length. This definition could be recast as follows:

- a square: a rectangle that is a rhombus.
- a square: a rhombus that is a rectangle.
- a square: a quadrilateral that is both a rectangle and a rhombus.
- a square: both a rectangle and a rhombus.

The rules for definition by genus and differentia

Certain rules have traditionally been given for this particular type of definition:

1. A definition must set out the essential attributes of the thing defined.

2. Definitions should avoid circularity. To define “a priori” as “transcendental” would convey no information whatsoever. For this reason, a definition of the term must not comprise the terms which are synonymous with it. This would be a circular definition, a “circulus in definiendo”. Note, however, that it is acceptable to define two relative

terms in respect of each other. Clearly, we cannot define 'antecedent' without using the term 'consequent', nor conversely.

3. The definition must not be too wide or too narrow. It must be applicable to everything to which the defined term applies (i.e. not miss anything out), and to nothing else (i.e. not include any things to which the defined term would not truly apply).

4. The definition must not be obscure. The purpose of a definition is to explain the meaning of a term which may be obscure or difficult, by the use of terms that are commonly understood and whose meaning is clear. The violation of this rule is known by the Latin term *obscurum per obscurius*. However, sometimes scientific and philosophical terms are difficult to define without obscurity.

5. A definition should not be negative where it can be positive. We should not define 'wisdom' as the absence of folly, or a healthy thing as whatever is not sick. Sometimes this is unavoidable, however. We cannot define a point except as 'something with no parts', nor blindness except as 'the absence of sight in a creature that is normally sighted'.

20.2. Proposition and Its Structure

In logic and philosophy, the term proposition (from the word "proposal") refers to both (a) the "content" or "meaning" of a meaningful declarative sentence or (b) the pattern of symbols, marks, or sounds that make up a meaningful declarative sentence. The meaning of a proposition includes that it has the quality or property of being either true or false, and as such propositions are called truth bearers.

The existence of propositions in the abstract sense, as well as the existence of "meanings", is disputed by some philosophers. Where the concept of a "meaning" is admitted, its nature is controversial. In earlier texts writers have not always made it sufficiently clear whether they are using the term proposition in sense of the words or the "meaning" expressed by the words. To avoid the controversies and ontological implications, the term sentence is often now used instead of proposition to refer to just those strings of symbols that are truth bearers, being either true or false under an interpretation. Some

scholars advocated the use of the term "statement", and this is the current usage in mathematical logic.

Aristotelian logic identifies a proposition as a sentence which affirms or denies a predicate of a subject. An Aristotelian proposition may take the form "All men are mortal" or "Socrates is a man." In the first example the subject is "men" and the predicate "are mortal". In the second example the subject is "Socrates" and the predicate is "is a man".

Often propositions are related to closed sentences to distinguish them from what is expressed by an open sentence. In this sense, propositions are "statements" that are truth bearers. This conception of a proposition was supported by the philosophical school of logical positivism.

Some philosophers argue that some (or all) kinds of speech or actions besides the declarative ones also have propositional content. For example, yes-no questions present propositions, being inquiries into the truth value of them. On the other hand, some signs can be declarative assertions of propositions without forming a sentence nor even being linguistic, e.g. traffic signs convey definite meaning which is either true or false.

Propositions are also spoken of as the content of beliefs and similar intentional attitudes such as desires, preferences, and hopes. For example, "I desire that I have a new car," or "I wonder whether it will snow" (or, whether it is the case that "it will snow"). Desire, belief, and so on, are thus called propositional attitudes when they take this sort of content.

The elementary structure of proposition

Proposition consists of subject and predicate. In traditional grammar, a predicate is one of the two main parts of a sentence (the other being the subject, which the predicate modifies). For the simple sentence "John is yellow" *John* acts as the subject, and *is yellow* acts as the predicate, a subsequent description of the subject headed with a verb.

In many current theories of linguistic semantics a predicate is an expression that can be true of something. Thus, the expressions "is yellow" or "is like broccoli" are true of those things that are yellow or like broccoli, respectively. This notion is closely related to the notion

of a predicate in formal logic, which includes more expressions than the former one, such as nouns and some kinds of adjectives.

The most wide-spread propositions are categorical: **S is P** and **S is not P**

A *categorical proposition* contains two categorical terms, the subject and the predicate and affirms or denies the latter of the former. Categorical propositions occur in categorical syllogisms and both are discussed in Aristotle's Prior Analytics. Categorical propositions are part of deductive reasoning. For example: John serves on gasoline station (subject: John; predicate: serves on gasoline station). Some politicians are corrupt. (subject: politicians; predicate: corruptness). Nobody ever got fired for buying IBM. (subject: people; predicate: getting fired for buying IBM).

The subject and predicate are called the terms of the proposition. The subject is what the proposition is about. The predicate is what the proposition affirms or denies about the subject. A categorical proposition thus claims something about things or ways of being: it affirms or denies something about something else.

Categorical propositions are distinguished from *hypothetical propositions* (if-then statements that connect propositions rather than terms) and disjunctive propositions (either-or statements, claiming exclusivity between propositions).

There are only four classes (or categories) of categorical propositions: 1. *Universal affirmative* propositions; 2. *Universal negative* propositions; 3. *Particular affirmative* propositions; 4. *Particular negative* propositions. The systematic development of these four classes is credited to Aristotle.

Categorical propositions can be categorized on the basis of their quality, quantity, and distribution qualities. Quality refers to whether the proposition affirms or denies the inclusion of a subject to the class of the predicate. The two qualities are affirmative and negative. On the other hand, quantity refers to the amount of subjects in one class which are included in the other class. The first quantifier is the universal, "all". This means that every subject of one class has membership in the predicated class. The other quantifier is called a particular. It is an indefinite number, which could mean five, twenty or, perhaps, all, but

always at least one. From quality and quantity four types of categorical propositions are designated alphabetically:

- *A proposition* is a universal affirmative: All S is P
- *E proposition* is a universal negative: No S is P
- *I proposition* is a particular affirmative: Some S is P
- *O proposition* is a particular negative: Some S is not P

Also there is special type of proposition that is called *relative*. The example: **X R y** (x has relation to y). **X not R y** (x does not have relation to y)

The logical operators

In logic, a logical connective (also called a logical operator) is a symbol or word used to connect two or more sentences (of either a formal or a natural language) in a grammatically valid way, so that the compound sentence produced has a truth value dependent on the respective truth values of the original sentences.

Each logical connective can be expressed as a function, called a truth function. For this reason, logical connectives are sometimes called truth-functional connectives. The most common logical connectives are binary connectives (also called dyadic connectives) that join two sentences whose truth values can be thought of as the function's operands. Also commonly, negation is considered to be a unary connective.

Logical connectives along with quantifiers are the two main types of logical constants used in formal systems such as propositional logic and predicate logic.

The commonly used logical connectives include:

Negation (not) (\neg or \sim)

Conjunction (and) ($\&$, or \bullet)

Disjunction (or) (\vee)

Material implication (if...then) (\rightarrow)

Biconditional (if and only if) (\leftrightarrow)

For example, the meaning of the statements it is raining and I am indoors is transformed when the two are combined with logical connectives:

It is raining and I am indoors (P & Q)

If it is raining, then I am indoors (P \rightarrow Q)

It is raining if I am indoors ($Q \rightarrow P$)

It is raining if and only if I am indoors ($P \leftrightarrow Q$)

It is not raining ($\neg P$)

For statement $P =$ It is raining and $Q =$ I am indoors.

In logic, *quantification* is the binding of a variable ranging over a domain of discourse. The variable thereby becomes bound by an operator called a quantifier. Academic discussion of quantification refers more often to this meaning of the term than the preceding one.

Quantification is used in both natural languages and formal languages. Examples of quantifiers in English are for all, for some, many, few, a lot, and no. In formal languages, quantification is a formula constructor that produces new formulas from old ones. The semantics of the language specifies how the constructor is interpreted as an extent of validity.

The two fundamental kinds of quantification in predicate logic are universal quantification and existential quantification. The traditional symbol for the universal quantifier "all" is " \forall ", an inverted letter "A", and for the existential quantifier "exists" is " \exists ", a rotated letter "E".

A truth table

A	$\neg A$	$\sim B$	$A \wedge B$	$A \vee B$	$A \vee \sim B$	$A \rightarrow B$	$A \leftrightarrow B$
<p>Reasoning <i>Deductive reasoning</i> is the reasoning which constructs or evaluates deductive arguments. Deductive arguments are attempts to show that a conclusion necessarily follows from a set of premises. A deductive argument is valid if the conclusion does follow necessarily from the premises, i.e., if the conclusion must be true provided that the premises are true. A deductive argument is <i>sound</i> if its premises are true. Deductive arguments are <i>valid</i> or invalid, sound or unsound, but are never true or false. An example of a deductive argument:</p>							

1. All men are mortal
2. Socrates is a man
3. Therefore, Socrates is mortal

The first premise states that all objects classified as 'men' have the attribute 'mortal'. The second premise states that 'Socrates' is classified

as a man- a member of the set 'men'. The conclusion states that 'Socrates' must be mortal because he inherits this attribute from his classification as a man. Deductive reasoning is sometimes contrasted with inductive reasoning. Deductive arguments are generally evaluated in terms of their validity and soundness. An argument is valid if it is impossible both for its premises to be true and its conclusion to be false. An argument can be valid even though the premises are false. This is an example of a valid argument. The first premise is false, yet the conclusion is still valid.

1. *Everyone who eats steak is a quarterback.*

2. *John eats steak.*

3. *Therefore, John is a quarterback.*

This argument is valid but not sound. For a deductive argument to be considered sound the argument must not only be valid, but the premises must be true as well.

An argument is sound if and only if: 1. The argument is valid; 2. All of its premises are true. For instance:

All men are mortal.

Socrates is a man.

Therefore, Socrates is mortal.

The argument is valid (because the conclusion is true based on the premises, that is, that the conclusion follows the premises) and since the premises are in fact true, the argument is sound.

The following argument is valid but not sound:

All organisms with wings can fly.

Penguins have wings.

Therefore, penguins can fly.

Since the first premise is actually false, the argument, though valid, is not sound.

Inductive reasoning

Inductive reasoning is a kind of reasoning that allows for the possibility that the conclusion is false even where all of the premises are true. The premises of an inductive logical argument indicate some degree of support (inductive probability) for the conclusion but do not entail it; i.e. they do not ensure its truth. Induction is employed, for example, in the following argument: “*All of the ice we have examined so*

far is cold. Therefore, all ice is cold.” or, “*The person looks uncomfortable. Therefore, the person is uncomfortable.*”

The words 'strong' and 'weak' are sometimes used to praise or demean the goodness of an inductive argument. The idea is that you say "this is an example of strong induction" when you would decide to believe the conclusion if presented with the premises. Alternatively, you say "that is weak induction" when your particular world view does not allow you to see that the conclusions are likely given the premises.

Strong induction

Consider the example: “*All observed electrons have a negative charge. Therefore, all electrons have a negative charge.*” The conclusion of this argument is not absolutely certain. Though all electrons that we have observed have a negative charge, it is logically possible that there is an exception from the law. However, though the conclusion is not absolutely certain given the premises, it is nevertheless highly likely. We have very good reason to accept it, though it is not indefeasible. So we call this argument an instance of *strong induction*.

Weak induction

Consider this example: “*I always hang pictures on nails. Therefore, all pictures hang on nails.*”

Here, the link between the premise and the conclusion is very weak. Not only is it possible for the conclusion to be false given the premise, it is even very likely that the conclusion is false. Not all pictures are hung from nails; moreover, not all pictures are hung. Thus we say that this argument is an instance of weak induction.

Some philosophers believe that an argument from analogy is a kind of inductive reasoning. An *argument from analogy* has the following form: “*I has attributes A, B, and C*

J has attributes A and B. So, J has attribute C.” An analogy relies on the inference that the attributes known to be shared (the similarities) imply that C is also a shared property. The support which the premises provide for the conclusion is dependent upon the relevance and number of the similarities between I and J. The fallacy related to this process is false analogy. As with other forms of inductive argument, even the best reasoning in an argument from analogy can only make the conclusion probable given the truth of the premises, not certain.

Analogical reasoning is very frequent in common sense, science, philosophy and the humanities, but sometimes it is accepted only as an auxiliary method. Consider this example: *George Bush once argued that the vice-president role is to support the president's policies whether or not he agrees with them because you don't tackle your own quarterback.* Bush is suggesting that being part of an administration is like being part of the football team. When you join a football team you agree to abide by the decisions of quarterback because the success depends on obedience. Similarly Bush suggests joining the administration is commitment to abide by the decisions of the president because the success of administration also depends on obedience.

Basic concepts and categories:

Concept is a cognitive unit of meaning—an abstract idea or a mental symbol sometimes defined as a "unit of knowledge," built from other units which act as a concept's characteristics.

Extension of the concept is a set of things or objects to which it applies.

Intension of the concept (concept content) is a set of characteristic properties, features or quality of thing, connoted by term; it is often implied by the word's definition.

Definition is a passage that explains the meaning of a term (a word, phrase or other set of symbols), or a type of thing.

Proposition is the pattern of symbols, marks, or sounds that make up a meaningful declarative sentence.

Reasoning is the cognitive process of looking for reasons, beliefs, conclusions; the complicated combination of various propositions,

Deductive reasoning is the reasoning which constructs or evaluates deductive arguments (when a conclusion necessarily follows from a set of premises). It can be valid or invalid, sound or unsound, but never true or false.

Inductive reasoning is a kind of reasoning that allows for the possibility that the conclusion is false even where all of the premises are true. It can be strong or weak.

Questions and Tasks for Self-Control

1. What is the main structure element of our thinking?
2. What is the difference between intension and extension of concept?
3. Give the classification of the concepts.
4. What logical operations with the concepts do you know?
5. What does the term “propositions” mean?
6. What are the peculiarities of the categorical propositions?
7. Is there any difference between the hypothetical propositions and categorical ones?
8. Speak on the inductive reasoning and its types.
9. Differentiate the sound and valid deductive reasoning.
10. What kind of logical quantifiers do you know?

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Unit 21

LOGICAL BASIS OF ARGUMENTATION

The aim of the theme is: to show the structure of argumentation, its main principles, to demonstrate the mistakes in argumentation, to consider the types of controversy, and the logical techniques often used in polemics, debates and the propaganda.

Key words of the theme are: argumentation, logical fallacy, proof, controversy, sophism, propaganda.

21.1. Structure of Argumentation

Argumentation theory, or argumentation, is the interdisciplinary study of how humans should, can, and do reach conclusions through logical reasoning, that is, claims based, soundly or not, on premises. It includes the arts and sciences of civil debate, dialogue, conversation, and persuasion. It studies rules of inference, logic, and procedural rules in both artificial and real world settings. Argumentation includes debate and negotiation which are concerned with reaching mutually acceptable conclusions. It also encompasses eristic dialogue, the branch of social debate in which victory over an opponent is the primary goal. This art and science is often the means by which people protect their beliefs or self-interests in rational dialogue, in common parlance, and during the process of arguing. Argumentation is used in law, for example in trials, in preparing an argument to be presented to a court, and in testing the validity of certain kinds of evidence. Different methods of argumentation are used in *propaganda*.

The key components of argumentation are the following:

1. Understanding and identifying arguments, either explicit or implied, and the goals of the participants in the different types of dialogue.

2. Identifying the premises from which conclusions are derived.

3. Establishing the "burden of proof" i.e. determining who made the initial claim and thus is responsible for providing evidence why his/her position merits acceptance.

4. For the one carrying the "burden of proof", the advocate, to marshal evidence for his/her position in order to convince or force the opponent's acceptance. The method by which this is accomplished is producing valid, sound, and cogent arguments, devoid of weaknesses, and not easily attacked.

5. In a debate, fulfillment of the burden of proof creates a burden of rejoinder. One must try to identify faulty reasoning in the opponent's argument, to attack the reasons/premises of the argument, to provide counterexamples if possible, to identify any logical fallacies, and to

show why a valid conclusion cannot be derived from the reasons provided for his/her argument.

Generally there are six interrelated components for analyzing arguments:

1. *Claim*: Conclusions whose merit must be established. For example, if a person tries to convince a listener that he is a British citizen, the claim would be “I am a British citizen.”

2. *Data*: The facts we appeal to as a foundation for the claim. For example, the person can support his claim with the supporting data “I was born in London”.

3. *Warrant*: The statement authorizing our movement from the data to the claim. In order to move from the data established in 2, “I was born in London” to the claim in 1, “I am a British citizen,” the person must supply a warrant to bridge the gap between 1 & 2 with the statement “A man born in London will legally be a British Citizen.”

4. *Backing*: Credentials designed to certify the statement expressed in the warrant; backing must be introduced when the warrant itself is not convincing enough to the readers or the listeners. For example, if the listener does not deem the warrant in 3 as credible, the speaker will supply the legal provisions as backing statement to show that it is true that “A man born in London will legally be a British Citizen.”

5. *Rebuttal*: Statements recognizing the restrictions to which the claim may legitimately be applied. The rebuttal is exemplified as follows, “A man born in London will legally be a British citizen, unless he has betrayed Britain and has become a spy of another country.”

6. *Qualifier*: Words or phrases expressing the speaker’s degree of force or certainty concerning the claim. Such words or phrases include “possible,” “probably,” “impossible,” “certainly,” “presumably,” “as far as the evidence goes,” or “necessarily.” The claim “I am definitely a British citizen” has a greater degree of force than the claim “I am a British citizen, presumably.”

The first three elements “claim,” “data,” and “warrant” are considered as the essential components of practical arguments, while the second triad “qualifier,” “backing,” and “rebuttal” may not be needed in some arguments. When first proposed, this layout of argumentation is based on legal arguments and intended to be used to analyze the rationality of arguments typically found in the courtroom. In fact, this

layout would be applicable to the field of rhetoric and communication. Typically an argument has an internal structure, comprising of the following:

1. A set of assumptions or premises
2. A method of reasoning or deduction.
3. A conclusion or point.

An argument must have at least one premise and one conclusion.

Often classical logic is used as the method of reasoning so that the conclusion follows logically from the assumptions or support. One challenge is that if the set of assumptions is inconsistent then anything can follow logically from inconsistency. Therefore it is common to insist that the set of assumptions is consistent. It is also good practice to require the set of assumptions to be the minimal set, with respect to set inclusion, necessary to infer the consequent. Such arguments are called “mincon arguments”, short for minimal consistent. Such argumentation has been applied to the fields of law and medicine. A second school of argumentation investigates abstract arguments, where 'argument' is considered a primitive term, so no internal structure of arguments is taken on account.

The types of arguments

Arguments can be formal and informal, deductive and inductive. *Informal* arguments studied in informal logic, are presented in ordinary language and are intended for everyday discourse. Conversely, *formal* arguments are studied in formal logic (historically called symbolic logic, more commonly referred to as mathematical logic today) and are expressed in a formal language. A *deductive* argument is one which, if valid, has a conclusion that is entailed by its premises. In other words, the truth of the conclusion is a logical consequence of the premises—if the premises are true, then the conclusion must be true. It would be self-contradictory to assert the premises and deny the conclusion, because the negation of the conclusion is contradictory to the truth of the premises. In *inductive* arguments the premises support the conclusion but do not entail it. Forms of non-deductive logic include the statistical syllogism, which argues from generalizations true for the most part, and induction, a form of reasoning that makes generalizations based on individual instances. An inductive argument is said to be cogent if and only if the truth of the argument's premises would render the truth of the

conclusion probable (i.e., the argument is strong), and the argument's premises are, in fact, true.

An *objection* (also called refutation), is a reason arguing against a premise, lemma or main contention. An objection to an objection is known as a *rebuttal*.

21.2. Logical Fallacies

In its most common form, argumentation involves an individual and an interlocutor/or opponent engaged in dialogue, each contending differing positions and trying to persuade each other. While trying to convince our opponent we often face with logical fallacies. In logic and rhetoric, a fallacy is a misconception resulting from incorrect reasoning in argumentation. By accident or design, fallacies may exploit emotional triggers in the listener or interlocutor (e.g. appeal to emotion), or take advantage of social relationships between people (e.g. argument from authority). Fallacious arguments are often structured using rhetorical patterns that obscure the logical argument, making fallacies more difficult to diagnose. Also, the components of the fallacy may be spread out over separate arguments.

1. *Fallacy of Accident or Sweeping Generalization*: a generalization that disregards exceptions. The example:

Argument: Cutting people is a crime. Surgeons cut people. Therefore, surgeons are criminals.

Problem: Cutting people is only sometimes a crime.

Argument: It is illegal for a stranger to enter someone's home uninvited. Firefighters enter people's homes uninvited; therefore firefighters are breaking the law.

Problem: The exception is also ignored.

2. *Converse Fallacy of Accident or Hasty Generalization*: argues from a special case to a general rule. The example:

Argument: Every person I've met speaks English, so it must be true that all people speak English.

Problem: Those one has met are a subset of the entire set. One cannot have met all people.

3. *Irrelevant Conclusion*: diverts attention away from a fact in dispute rather than address it directly. The example:

Argument: Billy believes that war is justifiable, therefore it must be justifiable.

Problem: Billy can be wrong. (In particular this is an appeal to authority).

Special cases of irrelevant conclusion:

Purely personal considerations (*argumentum ad hominem*), popular sentiment appeal to the majority; appeal to loyalty (*argumentum ad populum*), to arouse fear (*argumentum ad baculum*), conventional propriety (*argumentum ad verecundiam*--appeal to authority), to arouse pity for getting one's conclusion accepted (*argumentum ad misericordiam*), proving the proposition under dispute without any certain proof (*argumentum ad ignorantiam*, also called a "red herring")

4. *Affirming the Consequent:* draws a conclusion from premises that do not support that conclusion by assuming Q implies P on the basis that P implies Q. The example:

Argument: If people have the flu, they cough. Billy is coughing. Therefore, Billy has the flu.

Problem: Other things, such as asthma, can cause someone to cough.

Argument: If it rains, the ground gets wet. The ground is wet, therefore it rained.

Problem: There are other ways by which the ground could get wet (e.g. dew).

5. *Denying the antecedent:* draws a conclusion from premises that do not support that conclusion by assuming Not P implies Not Q on the basis that P implies Q. The example:

Argument: If it is raining outside, it must be cloudy. It is not raining outside. Therefore, it is not cloudy.

Problem: There does not have to be rain in order for it to be cloudy.

6. *Begging the question:* demonstrates a conclusion by means of premises that assume that conclusion (also called *Circulus in Probando*, arguing in a circle, assuming the answer). Begging the question does not preclude the possibility that the statement in question is correct, but is insufficient proof in and of itself. The example:

Argument: Billy always tells the truth, I know this because he told me so.

Problem: Billy may be lying.

7. *Fallacy of False Cause or Non Sequitur*: incorrectly assumes one thing is the cause of another. Non Sequitur is Latin for "It does not follow." Example:

Argument: Taxes fund necessary services such as police, courts, and roads; this demonstrates the necessity of taxation.

Problem: The fact that taxes currently fund certain services does not prove that taxation is the only means, or the best means, of funding those services. Although, in all fairness, it is a deductive fallacy to claim that the logical possibility of something (funding public services without taxes) implies its practicality, probability or even existence.

Special cases of fallacy of false cause:

- *post hoc ergo propter hoc*: believing that temporal succession implies a causal relation. Example:

Argument: After Billy was vaccinated he developed autism, therefore the vaccine caused his autism.

Problem: This does not provide any evidence that the vaccine was the cause. The characteristics of autism may generally become noticeable at the age just following the typical age children receive vaccinations.

- *cum hoc ergo propter hoc*: believing that correlation implies a causal relation. Example:

Argument: More cows die in India in the summer months. More ice cream is consumed in summer months. Therefore, the consumption of ice cream in the summer months is killing Indian cows.

Problem: It is hotter in the summer, resulting in both the death of cows and the consumption of ice cream.

8. *Fallacy of many questions or loaded question*: groups more than one question in the form of a single question. Example:

Argument: Is it true that you no longer beat your wife?

Problem: A yes or no answer will still be an admission of guilt to beating your wife at some point.

9. *Straw man*: A straw man argument is an informal fallacy based on misrepresentation of an opponent's position. Example:

Person A claims: Sunny days are good.

Argument of Person B: If all days were sunny, we'd never have rain, and without rain, we'd have famine and death. Therefore, you are wrong.

Problem: B has falsely framed A's claim to imply that A says that only sunny days are good, and has argued against that assertion instead of the assertion A has made.

10. *Fallacy of Composition "From Each to All"*, arguing from some property of constituent parts, to the conclusion that the composite item has that property. Example Argument: All the band members (constituent parts) are highly skilled, therefore the band (composite item) is highly skilled.

Problem: The band members may be skilled musicians but lack the ability to function properly as a group.

Example Argument: "The university (the whole) is 700 years old, therefore, all the staff (each part) are 700 years old".

Problem: Each and every person currently on staff is younger than 700 years. The university continues to exist even when, one by one, each and every person on the original staff leaves and is replaced by a younger person.

11. *Fallacy of Equivocation* consists in employing the same word in two or more senses, e.g. in a syllogism, the middle term being used in one sense in the major and another in the minor premise, so that in fact there are four not three terms:

- 1.Nothing is better than eternal happiness.
- 2.Eating a hamburger is better than nothing.
- 3.Therefore, eating a hamburger is better than eternal happiness.

This argument has the appearance of an inference that applies transitivity of the two-placed relation is better than, which in this critique we grant is a valid property. The argument is an example of syntactic ambiguity.

The logical argument (proof)

A *formal proof* or derivation is a finite sequence of sentences (called well-formed formulas in the case of a formal language) each of which is an axiom or follows from the preceding sentences in the sequence by a rule of inference. The last sentence in the sequence is a theorem of a formal system. A transformation rule or rule of inference is a syntactic rule or function which takes premises and returns a conclusion (or conclusions). For example, the rule of inference *modus ponens* takes

two premises, one of the form "If p then q" and another of the form p and returns the conclusion q. The rule is sound with respect to the semantics of classical logic (as well as the semantics of many other non-classical logics), in the sense that if the premises are true (under an interpretation) then so is the conclusion.

In logic, *an argument* is a set of one or more meaningful declarative sentences (or "propositions") known as the premises along with another meaningful declarative sentence (or "proposition") known as the conclusion. A deductive argument asserts that the truth of the conclusion is a logical consequence of the premises; an inductive argument asserts that the truth of the conclusion is supported by the premises. Deductive arguments are valid or invalid, and sound or not sound. An argument is valid if and only if the truth of the conclusion is a logical consequence of the premises, and (consequently) its corresponding conditional is a necessary truth. A sound argument is a valid argument with true premises.

The controversy and its types

Controversy is a state of prolonged public dispute or debate, usually concerning a matter of opinion. The word was coined from the Latin *controversia*, as a composite of *controversus* – "turned in an opposite direction," from *contra* – "against" – and *vertere* – to turn, or *versus* (see *verse*), hence, "to turn against."

Perennial areas of controversy include history, religion, philosophy and politics. Other minor areas of controversy may include economics, science, finances, and race.

A *polemic* is a variety of argument or controversy made against one opinion, doctrine, or person. Other variations of argument are debate and discussion. The word is derived from the Greek *polemikos* (*πολεμικός*), meaning "warlike, hostile". A polemic is a form of dispute, wherein the main efforts of the disputing parties are aimed at establishing the superiority of their own points of view regarding an issue. Along with debate, polemic is one of the more common forms of dispute. Similar to debate, it is constrained by a definite thesis which serves as the subject of controversy. However, unlike debate, which may seek common ground between two parties, a polemic is intended to

establish the supremacy of a single point of view by refuting an opposing point of view.

Polemic usually addresses serious matters of religious, philosophical, political, or scientific importance, and is often written to dispute or refute a widely accepted position. Polemic is often used in theology as the branch of theological argument devoted to the history or conduct of controversy on religious matters. As such, it is distinguished from *apologetics*, the intellectual defense of faith. For example, Martin Luther's "The Bondage of the Will" is an example of polemic theology. *Debate* or debating is a formal method of interactive and representational argument. Debate is a broader form of argument than logical argument, which only examines consistency from axiom, and factual argument, which only examines what is or isn't the case or rhetoric which is a technique of persuasion. Though logical consistency, factual accuracy and some degree of emotional appeal to the audience are important elements of the art of persuasion; in debating, one side often prevails over the other side by presenting a superior "context" and/or framework of the issue, which is far more subtle and strategic.

In a *formal debating* contest, there are rules for people to discuss and decide on differences, within a framework defining how they will interact. *Informal debate* is a common occurrence, the quality and depth of a debate improves with knowledge and skill of its participants as debaters. Deliberative bodies such as parliaments, legislative assemblies, and meetings of all sorts engage in debates. The outcome of a debate may be decided by audience vote, by judges, or by some combination of the two. Although this implies that facts are based on consensus, which is not factual. Formal debates between candidates for elected office, such as the leaders debates and the U.S. presidential election debates, are common in democracies.

The major goal of the study of debate as a method or art is to develop one's ability to play from either position with equal ease. To inexperienced debaters, some propositions appear easier to defend or to attack; to experienced debaters, any proposition can be defended or attacked after the same amount of preparation time, usually quite short. Lawyers argue forcefully on behalf of their client, even if the facts appear against them.

The *controversy* can contain the elements of:

- *heuristic* or heuristics (from the Greek "find", "discover") as experience-based techniques for problem solving, learning, and discovery. Heuristic methods are used to come to an optimal solution as rapidly as possible. Part of this method is using a "rule of thumb", an educated guess, an intuitive judgment, or common sense. A heuristic is a general way of solving a problem;

- *demagogy* (from the Greek *dēmos* "people" and *agein* "to lead") as a strategy for gaining political power by appealing to the prejudices, emotions, fears and expectations of the public—typically via impassioned rhetoric and propaganda, and often using nationalist, populist or religious themes;

- *sophistic* methods or sophisms. A sophism is taken as a specious argument used for deceiving someone. It might be crafted to seem logical while actually being wrong, or it might use difficult words and complicated sentences to intimidate the audience into agreeing, or it might appeal to the audience's prejudices and emotions rather than logic; e.g., raising doubts towards the one asserting, rather than his assertion. The goal of a sophism is often to make the audience believe the writer or speaker to be smarter than he or she actually is; e.g., accusing another of sophistry for using persuasion techniques;

- *propaganda* that often presents facts selectively (thus possibly lying by omission) to encourage a particular synthesis, or uses loaded messages to produce an emotional rather than rational response to the information presented. The desired result is a change of the attitude toward the subject in the target audience to further a political agenda.

Now let us concentrate on common *logical mistakes* and methods of the proof in propaganda:

Ad hominem. A Latin phrase that has come to mean attacking one's opponent, as opposed to attacking their arguments.

Ad nauseam. This argument approach uses tireless repetition of an idea. An idea, especially a simple slogan, that is repeated enough times, may begin to be taken as the truth. This approach works best when media sources are limited or controlled by the propagator.

Appeal to authority. Appeals to authority cite prominent figures to support a position, idea, argument, or course of action.

Appeal to fear. Appeals to fear and seeks to build support by instilling anxieties and panic in the general population, for example.

Appeal to prejudice. Using loaded or emotive terms to attach value or moral goodness to believing the proposition. Used in biased or misleading ways.

Join the crowd. This technique reinforces people's natural desire to be on the winning side. This technique is used to convince the audience that a program is an expression of an irresistible mass movement and that it is in their best interest to join.

Beautiful people. The type of propaganda that deals with famous people or depicts attractive, happy people. This makes other people think that if they buy a product or follow a certain ideology, they too will be happy or successful.

Big Lie. The repeated articulation of a complex of events that justify subsequent action. The descriptions of these events have elements of truth, and the "big lie" generalizations merge and eventually supplant the public's accurate perception of the underlying events.

Black-and-white fallacy. Presenting only two choices, with the product or idea being propagated as the better choice. For example: "You're either with us, or against us...."

Classical conditioning. All vertebrates, including humans, respond to classical conditioning. That is, if object A is always present when object B is present and object B causes a negative physical reaction (e.g., disgust, pleasure) then we will when presented with object A when object B is not present, we will experience the same feelings.

Cognitive dissonance. People desire to be consistent. Suppose a pollster finds that a certain group of people hates his candidate for senator but love actor A. They use actor A's endorsement of their candidate to change people's minds because people cannot tolerate inconsistency. They are forced to either to dislike the actor or like the candidate.

Common man. The "plain folks" or "common man" approach attempts to convince the audience that the propagandist's positions reflect the common sense of the people. It is designed to win the confidence of the audience by communicating in the common manner and style of the target audience. Propagandists use ordinary language and mannerisms (and clothe their message in face-to-face and audiovisual communications) in attempting to identify their point of view with that of the average person. For example, a propaganda leaflet

may make an argument on a macroeconomic issue, such as unemployment insurance benefits, using everyday terms: "Given that the country has little money during this recession, we should stop paying unemployment benefits to those who do not work, because that is like maxing out all your credit cards during a tight period, when you should be tightening your belt."

Cult of personality. A cult of personality arises when an individual uses mass media to create an idealized and heroic public image, often through unquestioning flattery and praise. The hero personality then advocates the positions that the propagandist desires to promote. For example, modern propagandists hire popular personalities to promote their ideas and/or products.

Demonizing the enemy. Making individuals from the opposing nation, from a different ethnic group, or those who support the opposing viewpoint appear to be subhuman, worthless, or immoral, through suggestion or false accusations. Dehumanizing is also a term used synonymously with demonizing, the latter usually serves as an aspect of the former.

Basic concepts and categories:

Argumentation is the arts and sciences of civil debate, dialogue, conversation, and persuasion that studies rules of inference, logic, and procedural rules in both artificial and real world settings.

Controversy is a state of prolonged public dispute or debate, usually concerning a matter of opinion.

Debates are a kind of controversy that emerges during discussions at conferences, meetings and summits.

Discussion is public controversy aimed at defining and comparing different viewpoints and finding out a correct solution of the problem.

Dialogue is a form of intellectual communication where different opinions cross in order to achieve the common point of view and to distinguish the contradiction with the aim to reveal the truth.

Disproof is a kind of argumentation aimed at proving the false thesis.

Eristic is the art of polemics and debating that uses all means to win the opponent

Logical fallacy is a misconception resulting from incorrect reasoning in argumentation.

Proof is a set of one or more meaningful declarative sentences (or "propositions") known as the premises along with another meaningful declarative sentence (or "proposition") known as the conclusion.

Sophism is a specious argument used for deceiving someone. It seems to be logical while actually being wrong, appealing to the audience's prejudices and emotions rather than logic.

Propaganda is a form of communication that is aimed at influencing the attitude of a community toward some cause or position.

Questions and Tasks for Self-Control

1. Speak about the argumentation theory.
2. Give an example of logical fallacy.
3. What is the structure of argumentation?
4. What is the peculiarity of deductive argument?
5. Consider the meaning of inductive argument.
6. Define the term "controversy".
7. Consider the characteristic features of debates?
8. What are the peculiarities of polemics?
9. The propaganda and its ways of persuading. Usage of fallacies and sophisms in propaganda.

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Part III RELIGION STUDIES

Unit 22

**RELIGION: ESSENCE, STRUCTURE AND
HISTORICAL FORMS**

The aim of the theme is: to master the unique status of religion science which enables us to grasp religion as its subject, to reveal

religion as one of the fundamental human worldview system, to find out the variability of religions and different approaches for its classification, to point out conceptions of religion origin; to consider the structure of religion studies and its methodological principles and to show functions and the significance of religion in society's life.

Key words of the theme: Abrahamic religions, deism, monotheism, pantheism, religion, theism, transcendental.

22.1. Religion studies as a philosophical discipline.

Religion science is an academic field of multi-disciplinary, secular study of religious beliefs, behaviors, and institutions. It describes, compares, interprets, and explains religion, emphasizing systematic, historically-based, and cross-cultural perspectives. While *theology* attempts to understand the intentions of a supernatural force (commonly referred to as a god or God), *religious studies* tries to study human religious behavior and belief from outside any particular religious viewpoint.

The subject of religion studies is the origin and the development of religion, its place and role in the society's life. Religion studies draw upon multiple disciplines and their methodologies including anthropology, sociology, psychology, philosophy, and history of religion. For instance, *sociology of religion* is concerned with the social aspects of religion, both in theory and in practice. Social structure, the relationship between individual practitioner and religious community, and the construction of meaning are a few of the concerns of the sociology of religions. Emile Durkheim was the forefather of the sociological study of religion. In 1912 he stated in *The Elementary Forms of Religious Life* that religion cannot be separated from society, and vice-versa. Durkheim saw religion as a form of social solidarity which helped members of the society to bond together and worship the natural or the supernatural. Simply put, for the sociologist of religions the social conditions in the local form of Heaven or Pantheon mirror the local social conditions on the Earth, often the former also act to justify the latter.

The *psychology of religion*, in its turn, is concerned with what psychological principles are operative in religious communities and

practitioners. William James was one of the first academics to bridge the gap between the emerging science of psychology and the study of religion. A few issues of concern to the psychologist of religions are the psychological nature of religious conversion, the making of religious decisions, and the psychological factors in evaluating religious claims.

The anthropology of religion is principally concerned with the common basic needs of man that religion fulfills. Religious studies originated in the nineteenth century, when scholarly and historical analysis of the Bible had flourished, and Hindu and Buddhist texts were first being translated into European languages. Early influential scholars included Friedrich Max Muller, in England, and Cornelius P. Tiele, in the Netherlands, and Mircea Eliade, in France.

The history of religion refers to the written record of human religious experiences and ideas. This period of religious history typically began with the invention of writing about 5,000 years ago (3,000 BCE) in the Near East. The prehistory of religion relates to a study of religious beliefs that existed prior to the advent of written records. The timeline of religion is a comparative chronology of religion.

There are different approaches in the religion studies:

The theological approach is to explain and interpret the main dogmas of the religion to its adherents (believers). Theology studies religion from within because only the believer can comprehend the inner essence and significance of religion, faith in God. According to this approach religion is regarded to have supernatural origin. For example, famous Orthodox Metropolitan Anthony (Bloom) of Sourozh and Priest Alexander Megne were the representative of this approach. Theology is the study of God or, more generally, the study of religious faith, practice, and experience, or of spirituality. In some contemporary contexts, a distinction is made between theology, which is seen as involving some level of commitment to the truth of the religious tradition being studied, and religious studies, which is not. If contrasted with theology in this way, religious studies is normally seen as requiring the bracketing of the question of the truth of the religious traditions studied, and as involving the study of the historical or contemporary practices or ideas those traditions using intellectual tools and frameworks that are not themselves specifically tied to any religious tradition, and that are normally understood to be neutral or secular.

The biological approach considers religious experience to be immanent (inherent) to all people, the one that increases their spiritual power. According to James, the existence of religion has sense because it has empirical consequences (aftereffects) and can be observed in practice.

According to the *sociological* approach, religion is regarded to be a social institute that is formed by people to serve and to satisfy their social need. Thus, religion is a cultural phenomenon that provides sense to the social activity.

According to *Marxism* approach, religion is pure social phenomena. It emerges owing to economic life of society and economic relations. Marx claimed that man created God but not visa verse.

In the *phenomenological* approach (M. Eliade) all the forms and manifestations of religiousness and piety are the realization of the same intention of man`s consciousness toward the sacred reality beyond the ordinary (profane) world.

Philosophy of religion studies and explains the theoretical problems of religion as the specific worldview by means of philosophical concepts and categories. The founder of this approach was B. Spinoza. The main problems of philosophy of religion are ontological and epistemological questions of God`s being, his cognition and comprehension.

The main principles of religion science:

The principle of objectivity implies the distance between scholar and an object of his research, the absence of religious, ideological and political commitment; the research of different religions without any preferences.

The principle of tolerance implies neutral attitude to adherents of any religion without persecution; equal rights to all confessions.

The principle of historicism denotes studying of religious traditions and cults in the process of their emergence, and must take into account the historical tendencies and circumstances of rising different religious customs and ceremonies.

The principle of freedom of conscience includes the special law in the constitution that preserves the right to choose and the right to confess any religion without damaging or harming the other members of society.

Anthropological principle stresses upon the central role of man in religions and religiousness, the humanistic dimension of religious studies.

The above mentioned principles are combined with the *scientific methods* of researching various religions:

Historical and comparative method compares different religions or different stages in the development of the same religion.

Structural and functional method is mostly used in the sociology of religion; it studies different elements and functions of religions and their interaction.

Sociological method uses concrete sociological methods to analyze the religious activity (for example, the influence of Islam on birth rate).

Causal method points out causal connection (the cause and consequence) in various religious phenomena.

Philosophical method implies understanding of peculiar religious worldview, man's attitude to the world and God, trying to look at different dogmas from rational point of view.

22.2. Religion: Structure and Functions

The word religion roots back to the Latin verb “religare”, that means to “connect” or to “relate”. So that religion is connection. It connects man with the sphere of divine. There are plenty of explanations of religion, but the simplest one is how mankind relates to divine. Thus, *religion is “feelings, acts and experiences of the individual man in his attitude to whatever he may consider divine”* (definition by William James). According to the dictionary, divine is something dedicated or connected to God; something regarded with great respect and reverence. The synonym to divine is the word “sacred” or “holy”. We often use these terms in their figurative meanings. One's family, love, the country, the Independence Day can be holy or sacred. But from literal sense of the word “sacred” is not something belonging to worldly things. The sacred transcends and surpasses our common knowledge, experience, and the power of description. It is outside the apprehension. Thus sacred (or divine) realm is *transcendental* – beyond the realm and reach of the senses, beyond everyday experience or reason. Sacred is the heart of religion. For Mircea Eliade, a famous philosopher and historian of

religion, the sacred is a “tremendous mystery”. The opposite of the sacred is profane, worldly, and secular. From religious point of view sacred realm is primary and perfect, while the profane one is secondary and imperfect.

The one who ever experienced or simply believe in the existence of sacred realm is called “*homo religiosus*” (term by Mircea Eliade). The one who affirms the existence of profane realm is called non-religious man. While philosophical worldview is always full of doubt and incredulity, religious worldview is dogmatic. Dogma (from- “opinion”, “decision”) means rules and laws that are immutable. Dogma resembles the notion of axiom – a statement that is accepted as true without proof and argument. Every religion has a number of skilful interpreters of the dogmas. The dogmas are usually given in the sacred books which are considered to be revelation from God or gods, i.e. non-human sources. The fundamental rituals and sacraments are believed to be established not by people but by cultural hero or god(s).

The structure of religion includes:

- Religious organizations and institutes (churches, sects, denominations); A religious denomination is a subgroup within a religion that operates under a common name, tradition, and identity. The term usually describes various Christian denominations (for example, Eastern Orthodox, Anglicanism, and the many varieties of Protestantism). The term also may refer to the four branches of Judaism (Orthodox, Conservative, Reform and Reconstructionist), or to the two main branches of Islam (Sunni and Shia). A sect is a group with distinctive religious (political or philosophical) beliefs. Although in past it was mostly used to refer to religious groups, it has since expanded and in modern culture can refer to any organization that breaks away from a larger one to follow a different set of rules and principles. The historical usage of the term sect in Christendom has had negative connotations, referring to a group or movement with heretical beliefs or practices that deviate from those of groups considered orthodox.

- Religious activity (cult, sacred texts); The word cult refers to a group whose beliefs or practices are considered deviant. The word originally denoted a system of ritual practices within different religious traditions.

- Religious relations and norms;

- Religious consciousness that includes myths, dogmas, ideas, feelings, experiences, traditions and customs. The religious consciousness operates on two levels: ordinary and theoretical. The *ordinary level* includes opinions, stereotypes, images, customs and traditions of common people. The *theoretical level* consists of scientifically classified notions, concepts, theories, approaches.

The *function of religion*, according to Joseph Campbell, a profound historian of religions, is to “link back” man to the primary source of life. Famous psychologist Viktor Frankl wrote in his “Man’s Search for Meaning” that lack of sense and inner logic is a serious problem, which leads to frustrations, anxiety, despair, depression, even committing a suicide. Until we find the sense in our personal life, the entire universe seems so absurd, meaningless, and hopeless. *So, religion serves a basic human need, an innate need to find a sense in life and to overcome the death.* The sense of life and the fear of death are the basic philosophical problems that are closely connected. A lot of questions such as: “Why man is born into the world of struggle and pain?”, “What is life and how did creation happen?” and finally the basic one “What is the sense of my life?” can not be solved by the intervention of science - biology, chemistry, physics. The basic peculiarity of religion is that it is not the bundle of theoretical presuppositions and statements. It is not the theory, abstract knowledge. It is faith and practice, expressed in cults and the system of worship. To be Christian or to be Muslim does not simply mean to know doctrines. You can know something but you are not necessarily to believe in it. Faith is a principal point for a believer. St. Paul defined: “Now Faith is being sure of what we hope for and certain of what we do not see. By faith we understand that the universe was formed at God’s command”. St. Augustine said religion is based on three underlying elements: faith, hope and love. These are things that can not be proved by scientific methods, by deductive and inductive reasoning. But love, faith and hope as the elements of religion can be experienced, felt by one. Religion is contained not in books but in practice, in the way of life. Until we simply believe in Buddha, in Jesus, in Krishna, that is not enough to be a religious man. That is not enough to call ourselves Christians, Buddhists or followers of Krishna. St. Paul said: “what good is it...if man claims to have faith but has no deeds?”

Can such faith save him? ... Faith by itself, if it is not accompanied by action, is dead”.

The main functions of religion are:

- to form the worldview that would explain the universe as the whole;
- to provide psychological compensation, to reconcile the opposites;
- to integrate the society;
- to regulate the men`s behavior by means of religious principles, values, taboos;
- to provide the communication on two levels (I-You), (I-God);
- to develop and to maintain moral and cultural values, the fine art, the written language, literacy.

Religion is a universal cultural phenomenon which has been spread among all nations, cultures and civilizations since the origins of the human species. There are a lot of theories concerning the rise of religion. Generally we can point out theological and scientific groups of theories.

Among theological theories we can point out the *Theory of Revelation*, according to which God reveals himself to first people. For example, Judaism and Christianity are the religions of revelation, because Old and New Testaments were given to people by God himself (Moses received 10 commandments from Yahweh, 12 disciples were taught by Jesus, son of God).

Scientific theories:

1. *Naturalistic* conception that explains the religious believes by fear of unknown forces of nature. (D. Hume, Th. Hobbes)

2. *Animistic* conception that explains religion by intention of primitive people to animate everything, and also by primary belief in spirits and souls - spiritual double of man. (J. Taylor, Spenser).

3. *Preanimistic* theory according to which primitive people possessed non-logical, non-rational consciousness. (K. Levi-Bruhl)

4. *Social* theory explains religions by social process and intention to increase the political power (Emil Durkheim)

5. *Magical* theory explains religious belief as the desire to influence on nature with the help of supernatural. The development of mankind has three stages – magic, religion and science. (J.Frezer)

6. *Psychological* conception that explains religion as a kind of reaction of primitive people for stress-situation, as “placebo”, or self-hypnosis. (Z. Freud)

22.3. Historical Types and Forms of Religion

There are different modifications of religious beliefs:

Monotheism (from Theo – God, Supreme Being) is a religious belief in a single God, the creator;

Polytheism is a religious belief in many gods, which represent the forces of nature.

Theism is a philosophical conception of God as a supernatural transcendental person. In theism God is absolute omnipotent being, who created the universe, its laws and man. Judaism, Christianity and Islam are monotheistic and theistic religions. They personify God as Supreme Judge, loving Father or Redeemer. A man’s attitude to God’s personality is expressed in prayer. Although transcendence is defined as the opposite of immanence, the two are not necessarily mutually exclusive. Some theologians and metaphysicians of the great religious traditions affirm that God, or Brahman, is both within and beyond the universe; in it, but not of it; simultaneously pervading it and surpassing it. Mircea Eliade calls this phenomena “*coincidentia oppositorum*”, or the coincidence of opposites which is the basic characteristic of every religion and religious experience.

Deism is a philosophical conception of God as the supreme architect, or mathematician who created the world and its laws. God’s function is to “wind up the world just like the clock, stir it up and then fade away”, so that God never interferes or breaks into the world. Deistic God is absolutely transcendental, beyond our earthly life. Deism is represented by philosophers of French Enlightenment, such as Voltaire, Rousseau and later - Nietzsche).

Pantheism is the philosophical conception of God as immanent in all things. God and nature is the same. (Represented by B. Spinoza). Pantheism denotes the idea that “God” is best seen as a way of relating to the Universe. Although there are divergences within Pantheism, the central ideas found in almost all versions are the Cosmos as an all-

encompassing unity and the sacredness of Nature. *Immanent* means permanently present throughout the whole universe.

There are various *classifications of religions*. According to *theological classification*, there are natural religions and religions of revelation. *Natural religions* are created and limited by man`s reason (intellect). *Religions of revelation* have supernatural divine source of origin, that is why the truths of revelations (dogmas) cannot be understood by means of pure intellect, but also by meditation, prayer, grace, gifts of Holy Spirit etc.

According to the classification commonly used in religious studies there are two major types of religion:

- National (or ethnic) religions: Judaism, Hinduism, Taoism, Zoroastrianism, Shinto and others. They are characterized in that adherents generally are defined by their ethnicity, and conversion of alien ethnical groups is forbidden or essentially equates to cultural assimilation.

- World religions: Christianity, Buddhism, Islam. They are characterized by cosmopolitanism.

According to general scientific classification all religions are divided into:

- *Abrahamic* religions which are by far the largest group, and these consist primarily of Christianity, Islam and Judaism. They are named for the patriarch Abraham, and are unified by the practice of monotheism. Today, around 3.4 billion people are followers of Abraham religions and are spread widely around the world apart from the regions around South-East Asia. Several Abraham organizations are vigorous proselytizers.

- *Indian religions* originated in Greater India and tend to share a number of key concepts, such as dharma and karma. They are of the most influence across the Indian subcontinent, East Asia, South East Asia, as well as isolated parts of Russia. The main Indian religions are Hinduism, Buddhism, Sikhism, and Jainism. Indian religions mutually influenced each other. Sikhism was also influenced by the Abraham tradition of Sufism.

- *Far Eastern religions* consist of several East Asian religions which make use of the concept of Tao (in Chinese) or Do (in Japanese or Korean). They include Taoism, Shinto, Chondogyo, Caodism, and

Yiguandao. Far Eastern Buddhism (in which the group overlaps with the "Indian" group) and Confucianism (which by some categorizations is not a religion) are also included.

- *Iranic religions* originated in Iran and include Zoroastrianism, Yazdanim and historical traditions of Gnosticism (Mandaeism, Manichaeism). It has significant overlaps with Abraham traditions, e.g. in Sufism and in recent movements such as Bábism and the Bahá'í Faith.

- *African Diasporas religions* practiced in America, imported as a result of the Atlantic slave trade of the 16th to 18th centuries, building of traditional religions of Central and West Africa.

- *Indigenous tribal religions*, formerly found on every continent, now marginalized by the major organized faiths, but persisting as undercurrents of folk religion. It includes African traditional religions, Asian Shamanism, Native American religions, Austronesian and Australian Aboriginal traditions and arguably Chinese folk religion (overlaps with Far Eastern religions). Under more traditional listings, this has been referred to as "Paganism" along with historical polytheism.

- *New religious movements*, a heterogeneous group of religious faiths emerging since the 19th century, often syncretizing, reinterpreting or reviving aspects of older traditions (Bahá'í, Hindu revivalism, polytheistic reconstructionism), some inspired by science-fiction (UFO religions).

Thus, the classification of Ukrainian religious scientists takes the following form: 1) ancient religious cults, 2) national religions, 3) world religions, and 4) alternative religions and syncretic movements and flows.

Basic concepts and categories

Abrahamic religions is the designation used for monotheistic faiths emphasizing and tracing their common origin to Abraham. Judaism regards itself as the religion of the descendants of Jacob, grandson of Abraham. Christianity began as a sect of Judaism in the 1st century AD and rapidly evolved into a separate religion with distinctive beliefs and practices, notably its replacement of the Jewish idea of an exclusive ethnic religious community with an inclusive, universal community, the Christian Church. Islam was founded by Muhammad in the VIIth

century CE upon the teachings in the Quran, which draws on Judaism, Christianity and native Arab traditions;

Deism is a religious and philosophical belief that a supreme being created the universe, and that this (and religious truth in general) can be determined using reason and observation of the natural world alone, without the need for either faith or organized religion. Many Deists reject the notion that God intervenes in human affairs, for example through miracles and revelations.

Immanent (Immanence), derived from the Latin "to remain within" - refers to philosophical and metaphysical theories of divine presence, which hold that some divine being or essence manifests in and through all aspects of the material world. It is usually applied in monotheistic, or pantheistic faiths to suggest that the spiritual world permeates the non-spiritual one, and often contrasts the idea of transcendence.

Monotheism (fr. Greek "mono" meaning one) is the belief in theology that only one God, the Creator exists who created the world out of nothing. The concept of "monotheism" tends to be dominated by the concept of God in the Abrahamic religions, such as Judaism, Christianity and Islam.

Pantheism (fr. Greek "pan" meaning all and "theo" meaning God.) is the view that the Universe (Nature) and God are identical. Pantheists thus do not believe in a personal, anthropomorphic or god creator.

Religion is the belief in and worship of God or gods, or in general a set of beliefs explaining the existence of and giving meaning to the universe, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.

Theism in the broadest sense is the belief that at least one deity exists. In a more specific sense, theism refers to a doctrine concerning the nature of a monotheistic God and his relationship to the universe. Theism, in this specific sense, conceives of God as personal, present and active in the governance and organization of the world and the universe. The use of the word theism as indicating a particular doctrine of monotheism arose in the wake of the scientific revolution of the seventeenth century to contrast with the then emerging deism that contended that God, though transcendent and supreme, did not intervene in the natural world and could be known rationally but not via revelation. The term *theism* derives from the Greek theos meaning God.

The term theism was first used by Ralph Cudworth (1617–1688). The claim of no knowledge, no faith, and a complete rejection of theism is known as agnosticism, atheism, and antitheism, respectively.

Transcendental is a condition or state of being that surpasses physical existence and independent of it. Transcendence can be attributed to the divine not only in its being, but also in its knowledge. Thus, God transcends the universe, but also transcends knowledge (is beyond the grasp of the human mind).

Questions and tasks for self-control.

1. Prove the religious study as one of the philosophical sciences.
2. What is the structure of the religion study?
3. Define the term and the essence of religion.
4. What are the elements of religious faith?
5. Name the main functions of religion.
6. What religious institutes do you know?
7. What is the difference between denomination and cult?
8. Speak about the main theories of religion's origin.
9. What are historical types and forms of religion?

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Unit 23

PRIMITIVE RELIGIOUS BELIEFS AND ETHNIC RELIGIONS

The aim of the theme is: to master primitive forms of religion, to grasp the mythological worldview, to reveal the peculiarity of eastern

way of thinking and understanding of human, to analyze the content of such notions as non-causal connection, tao, karma and its moral dimension.

Key words of the theme: myth, ontology, cosmology, eschatology, karma, Brahman, sansara, nirvana, atman, Tao.

23.1. Primitive Religions

In his famous book “A Myth of Eternal Return” Mircea Eliade examines the primitive (prehistoric) society in his attitude to the realm of sacred. According to Eliade, myth is a story originated in ancient times giving explanations of natural events, seasons, the origin of race, nation and earth. For ancient society it was not something imaginary or impossible. It was not interpreted as a fancy. Eliade claims that myth has *ontological* meaning. It is known that *ontology* is the branch of philosophy that studies the being, reality and truth. Ontological level is the level of being, reality. The ontology answers the following questions: Does something possess real being? Does it exist really? Is it real or unreal?). A lot of myths, rituals and symbols of primitive society give us key to these ontological questions. For prehistoric society usual things of the world are insignificant because they do not truly exist, they are unreal. Only sacred realm possesses real being and significance. So the function of the ritual and myth is to connect insignificant and unreal worldly things with the real being. For example, a stone, a tree, or river remains usual, profane, and ordinary until we serve some special ritual. Only ritual procedure turns an ordinary thing into a holy one – a sacred stone, tree, a real sanctity.

The archaic ritual always should repeat some mythological prototype. All rituals connected with food, marriage, hunting, rituals of initiation should repeat or imitate the mythological prototype. It can be some deeds, actions that were once accomplished, performed by gods or heroes in times of creation. Eliade claims that this is a very special mythological time – “once upon a time”, time of creation. “Once upon a time” for archaic people means a primary time that had been before human history. So there is a prototype, model or pattern, which had happened once upon a time. We call it also archetype, “archaic type”.

Every ancient city, temple, cultural phenomenon (dance, song, hunting) was deemed to have pattern, archetype in times of creation.

Myth of origin, creation and development of the earth is called the myth of *cosmogony*.

What is creation or cosmogony for the archaic people? It means a process of turning chaos into the cosmos. Chaos is translated as a “disorder”, with no shape and structure, something indivisible. Chaos is a non-being, nothingness, something that is unreal. To create for primitive people means to make order from disorder, to give world a being, start to exist. Most of the rituals of archaic society follow this archetype, the process of creation. For example: each war, act of conquest of the foreign land and occupying it is considered to be a holy war, a holy conquest because it repeats the myth of cosmogony (myth of origin and development of the universe). There is analogy between alien and foreign land of enemy and the chaos, disorder, non-being. There is analogy between conquest and process of creation, turning disorder into the order.

Calendar of ancient people also repeats the creation. The seasons remind the highlights of cosmogony. For example: Jewish Shabbat (day of rest and worship of God - Saturday) imitates the sixth day of god creation, when He had rest-day. Calendar is connected with renewal or renovation of the time. Every archaic culture had the festival or feast of New Year. It symbolizes the end of the old time and the beginning of the new one. NY-feast repeats the creation, the cosmogony once again. People endeavor to return to chaos. The system of society, system of do's and don'ts is being ruined for one day. During this feast slaves become masters, priests can break some moral rules, dead men come back to their family and can speak to living. So, ancient civilizations had the myth about resurrection that would happen in the end of the world. It is called the *eschatological* myth. (*Eschatology* - branch of theology concerned with the end of the world and the history).

One of the symbols of the sacred is the Centre of the world. It can be Holy Mountain, the king's Palace, the tree of life, the temple. All of them express the idea of the centre or axis of the world, so called “Axis mundi”. The world centre or axis connects the heaven, the earth, and the hell, the world of sacred and the one of profane. For example: the mount of Meru in Indian mythology, the mount of Sion in Jewish one. The

centre is like the first place of creation, the place from which everything has been started. That is why the centre of the world sometimes is called the navel of the world. The ancient Babylon, ancient Israel and ancient Greece had their mythological centre of the world. The centre of the world is the territory of absolute reality.

The significance and reality of archaic rituals, of every deed must have prototype in the time of creation and all of them were prescribed by gods or cultural heroes.

Primitive religions were inherent in primitive society. Undeveloped doctrines and worship were typical for them, later they became the ground for more complex religious forms. All these forms are closely related and can not exist without one another.

Primitive forms of religion are the following:

Animism - (from Latin anima "soul, life") is a philosophical, religious or spiritual idea that souls or spirits exist not only in humans but also in animals, plants, rocks, natural phenomena such as thunder, geographic features such as mountains or rivers, or other entities of the natural environment. Animism may further attribute souls to abstract concepts such as words, true names or metaphors in mythology. Animism is particularly widely found in the religions of indigenous peoples, although it is also found in Shinto, and some forms of Hinduism, Sikhism, Pantheism and Neo-Paganism.

Fetishism – from fetish (from Latin facticius, "artificial" and facere, meaning "to make") - is an object believed to have supernatural powers, or in particular, a man-made object that has power over others. Essentially, fetishism is the attribution of inherent value or powers to an object.

Totemism - (referred to something kinship-related) - is a religious belief that is frequently associated with shamanistic religions. The totem is usually an animal or other natural figure that spiritually represents a group of related people such as a clan. Totemism was a key element of study in the development of XIX and early XX century theories of religion, especially for thinkers such as Émile Durkheim, who concentrated their study on primitive societies (which was an acceptable description at the time). Drawing on the identification of social group with spiritual totem in Australian aboriginal tribes, Durkheim theorized that all human religious expression was intrinsically founded in the

relationship to a group. Generally, *totem* watches over or assists a group of people, such as a family, clan, or tribe. Totems support larger groups than individuals. In kinship and descent, if the apical ancestor of a clan is nonhuman, it is called a totem. Normally this belief is accompanied by a totemic myth.

Shamanism is an anthropological term referencing a range of beliefs and practices regarding communication with the spiritual world. A practitioner of shamanism is known as a shaman. Shamanism encompasses the belief that shamans are intermediaries or messengers between the human world and the spirit worlds. Shamans are said to treat ailments/illness by mending the soul. Alleviating traumas affecting the soul/spirit restores the physical body of the individual to balance and wholeness. The shaman also enters supernatural realms or dimensions to obtain solutions to problems afflicting the community. Shamans may visit other worlds/dimensions to bring guidance to misguided souls and to ameliorate illnesses of the human soul caused by foreign elements. The shaman operates primarily within the spiritual world, which in turn affects the human world. The restoration of balance results in the elimination of the ailment.

Magic as a means of influencing the world seems to have been common in all primitive cultures. There was considerable overlap between beliefs and practices that were religious and those that were magical, their mutual influence was significant.

Unlike other kinds of magic, religious magic usually involves requesting the intervention of a personal deity or deities - or often an impersonal divinity or spiritual force - to enact the desired effect. It is up to the deity in question whether or not to grant the request. In the case of an impersonal spiritual force, as in Taoism or other eastern or shamanic or pagan religions, it may require some specific religious or spiritual discipline, such as esoteric meditation methods or fasting or vision questing, to attune oneself to the divine power that is capable of effecting the desired magical change.

Some anthropologists have asserted that "magical thinking" is a form of proto-science or pseudoscience rather than a form of religious practice, most notable among them being Sir James George Frazer and Bronisław Malinowski. By this line of thought, early magical beliefs developed through a post-hoc fallacy - a supplication was made on the

altar, and then it rained shortly afterward. Regardless of whether the supplication was the actual cause, it was credited with the change, and thus magical beliefs could grow. Magical thinking is causal reasoning that looks for correlation between acts or utterances and certain events. In religion, folk religion and superstition, the correlation posited is between religious ritual, such as prayer, sacrifice or the observance of a taboo, and an expected benefit or recompense. Bronisław Malinowski in his book "Magic, Science and Religion" (1954) discusses magical thinking, in which words and sounds are thought to have the ability to directly affect the world. This type of wish-fulfillment thinking can result in the avoidance of talking about certain subjects ("speak of the devil and he'll appear"), the use of metaphors instead of certain words, or the belief that to know the "true name" of something gives one power over it, or that certain chants, prayers, or mystical phrases will bring about physical changes in the world. More generally, it is magical thinking to take a symbol to be its referent or an analogy to represent an identity.

23.2. Ethnical Religions

Ethnic religion may include officially sanctioned and organized civil religions with an organized clergy, but they are characterized in that adherents generally are defined by their ethnicity, and conversion essentially equates to cultural assimilation to the people in question. Contrasted to this are imperial cults that are defined by political influence detached from ethnicity. A partly overlapping concept is that of folk religion referring to ethnic or regional religious customs under the umbrella of an institutionalized religion (for instance, folk Christianity). Adherents of an ethnic religion may constitute an ethno-religious group.

Religion of Egypt

Ancient Egyptian religion was a complex system of beliefs and rituals which were an integral part of ancient Egyptian society. It centered on the Egyptians' interaction with a multitude of deities who were believed to be present in, and in control of, the forces and elements of nature. The myths about these gods were meant to explain the origins

and behavior of the forces they represented, and the practices of Egyptian religion were efforts to provide for the gods and gain their favor. Formal religious practice centered on the pharaoh, the king of Egypt. Although he was a human, the pharaoh was believed to be descended from the gods. He acted as the intermediary between his people and the gods, and was obligated to sustain the gods through rituals and offerings so that they could maintain order in the universe. Therefore, the state dedicated enormous resources to the performance of these rituals and to the construction of the temples where they were carried out. Individuals could also interact with the gods for their own purposes, appealing for their help through prayer or compelling them to act through magic. Another important aspect of the religion was the belief in the afterlife and funerary practices. The Egyptians made great efforts to ensure the survival of their souls after death, providing tombs, grave goods, and offerings to preserve the bodies and spirits of the deceased. The most important of all Egyptian myths was the myth of Osiris and Isis. It tells of the divine ruler Osiris, who was murdered by his jealous brother Set, a god often associated with chaos. Osiris' sister and wife Isis resurrected him so that he could conceive an heir, Horus. Osiris then entered the underworld and became the ruler of the dead. Once grown, Horus fought and defeated Set to become king himself. Set's association with chaos, and the identification of Osiris and Horus as the rightful rulers, provided a rationale for pharaoh succession and portrayed the pharaohs as the upholders of order. At the same time, Osiris' death and rebirth were related to the Egyptian agricultural cycle, in which crops grew in the wake of the Nile inundation, and provided a template for the resurrection of human souls after death.

Zoroastrianism

Zoroastrianism is a religion and philosophy based on the teachings of Prophet Zoroaster (also known as Zarathustra) and was formerly among the world's largest religions. It was probably founded some time before the 6th century BCE in Persia (Iran). In 2004, the number of Zoroastrians worldwide was estimated at between 145,000 and 210,000.

Zoroastrians believe that there is one universal and transcendent God, Ahura Mazda. He is said to be the one uncreated Creator to whom all worship is ultimately directed. Ahura Mazda's creation (truth and order) is the antithesis of chaos (falsehood and disorder). The resulting conflict involves the entire universe, including humanity, which has an active role to play in the conflict. The religion states that active participation in life through good thoughts, good words, and good deeds is necessary to ensure happiness and to keep chaos at bay. This active participation is a central element in Zoroaster's concept of free will, and Zoroastrianism rejects all forms of monasticism. Ahura Mazda will ultimately prevail over the evil Angra Mainyu, at which point the universe will undergo a cosmic renovation and time will end. In the final renovation, all of creation - even the souls of the dead that were initially banished to "darkness"- will be reunited in Ahura Mazda, returning to life in the undead form. At the end of time, a savior-figure (a Saoshyant) will bring about a final renovation of the world, in which the dead will be revived. In Zoroastrianism, the Creator Ahura Mazda is all good, and no evil originates from Him. Thus, in Zoroastrianism good and evil have distinct sources, with evil trying to destroy the creation of Mazda, and good trying to sustain it.

The most important texts of the religion are those of the Avesta, of which a significant portion has been lost, and mostly only the liturgies of which have survived. According to contemporary researches, Zoroaster was born in either Northeast Iran or Southwest Afghanistan. He was born into a Bronze Age culture with a polytheistic religion, which included animal sacrifice and the ritual use of intoxicants. This religion was quite similar to the early forms of Hinduism in India. Zoroaster had a wife, three sons, and three daughters. Zoroaster rejected the religion of the Bronze Age Iranians, with their many gods and oppressive class structure. When Zoroaster was 30 years old, he received a mystical vision that radically transformed his view of the world, and he tried to teach this view to others. Zoroaster believed in one creator God, teaching that only one God was worthy of worship. Furthermore, some of the deities of the old religion, the Daevas (Devas in Sanskrit), appeared to delight in war and strife. Zoroaster said that these were evil spirits and were workers of Angra Mainyu, God's adversary.

Religion of Greece and Rome

Greek religion encompasses the collection of beliefs and rituals practiced in ancient Greece in the form of both popular public religion and cult practices. These different groups varied enough for it to be possible to speak of Greek religions or "cults" in the plural, though most of them shared similarities. Also, the Greek religion extended out of Greece and out to other islands.

Many Greek people recognized the major gods and goddesses: Zeus, Poseidon, Hades, Apollo, Artemis, Aphrodite, Ares, Dionysus, Hephaestus, Athena, Hermes, Demeter, Hestia and Hera though philosophies such as Stoicism and some forms of Platonism used language that seems to posit a transcendent single deity. Different cities often worshipped the same deities, sometimes with epithets that distinguished them and specified their local nature.

Greek religion had a large mythology. It consisted largely of stories of gods and of how they affected humans on the Earth. Myths often revolved around heroes, and their actions, such as Heracles and his twelve labors, Odysseus and his voyage home, Jason and the quest for the Golden Fleece and Theseus and the Minotaur. Many of the myths revolved around the Trojan war between Greece and Troy. For instance, the epic poem, "The Iliad", by Homer, is based around the war. Many other tales are based around the aftermath of the war, such as the murder of King Agamemnon of Argos, and the adventures of Odysseus on his return to Ithaca.

There was no one set Greek cosmogony, or creation myth. Different religious groups believed that the world had been created in different ways. One Greek creation myth was told in Hesiod's *Theogony*. It stated that at first there was only a primordial deity called Chaos, who gave birth to various other primordial gods, such as Gaia, Tartarus and Eros, who then gave birth to more gods, in particular the Titans, who then gave birth to the first Olympians. The mythology largely survived and was added to in order to form the later *Roman mythology*. The Greeks and Romans had been literate societies, and much mythology was written down in the forms of epic poetry (such as *The Iliad*, *The Odyssey* and *the Argonautics*) and plays (such as Euripides' and Aristophanes'). The mythology became popular in Christian post-

Renaissance Europe, where it was often used as a basis for the works of artists like Botticelli, Michelangelo and Rubens.

The Greeks believed in an underworld where the spirits of the dead went to after their death. If a funeral was never performed, it was commonly believed that that person's spirit would never reach the underworld and so would haunt the world as a ghost forever. There were various different views of the underworld, and the idea generally changed over time. One of the most widespread areas of the underworld was known as Hades. This was ruled over by a god, a brother of Zeus, who was called Hades (his realm was originally called 'the place of Hades'). Another realm, called Tartars, was the place where the damned were thought to go, a place of torment. A third realm, Elysium, was a pleasant place where the virtuous dead and initiates in the mystery cults were said to dwell. The underworld commonly featured in mythology and literature based thereupon.

Far –Eastern Religions. Philosophical Introduction

Before speaking about far eastern religions we must consider the fundamental difference between western thought, or the western philosophical worldview and eastern thought and worldview. While discussing the western world's model, some scholars symbolically compare it with the nut. The nutshell can be compared with the world of *phenomena*, i.e. surface of the world that we see, hear, touch, smell, taste. Thus, the phenomenological world can be known by sense organs. But behind the nutshell there must be a nut itself. So, the surface of every phenomenon conceals a hidden *essence*, which is invisible. The *essence* makes thing what it is; it is a gist of a thing, its meaning. The essence is like an inner quality of thing – the one that does not depend on quantity. For instance, the essence of table is a special quality that does not change with amount of tables. The essence can be known only by intellect.

As for *Abrahamic religion*, the essence of man is regarded to be spiritual entity –the soul or heart - the centre of the personality. So, religion concerns with soul activity – shame, guilt, sorrow, gladness, pity, compassion, consciousness. The goal of religion is the salvation of the soul thru the purification. The latter can be reached by prayer, sacraments, rituals and good deeds.

So, western culture regards some secret essence behind each phenomenon. Everything has got its centre and meaning, or *logos*. That is why the world for western philosophical tradition is “logo-centric” and everything has got its purpose. That is why our world is *teleo-centric* (from “teleos” – aim, goal, purpose). If it is logo-centric we can cognize it by rational means, and explain it with the help of causal connection, connection between cause and effect. So, western thought is rational.

If we take eastern understanding of the world, eastern worldview the model of the world can be symbolically expressed as nutshell without nut, with no firm centre within it. Instead of the centre there is emptiness. So it means that world represented by the eastern culture has no essence in it, or the essence of the world is nothingness, emptiness, non-being. And the eastern way of the world cognition is not rational and logic, but rather irrational and controversial. Eastern culture does not explain the world by means of causal connection, but prefers to understand it in terms of *karma*, *Tao*, and destiny.

Hinduism

The basic ideas of eastern philosophy and religion have been developed by Hinduism. Geography of Buddhism and Hinduism are India, Nepal, Bangladesh and Sri Lanka. The basic notions of Hinduism are *reincarnation*, *sansara*, *karma*. Hinduism claims that the material world is illusion. As for Buddhism, we may say that it is movement within Hinduism. Buddhists were breakaways, rebels, reformers of the caste society and Hinduism. So, we may say that Buddhism is reformed and developed Hinduism.

It should be remembered that there had been four castes in traditional Hindu society. And still they are though this is not official. There are: caste of priests, so called Brahmin or Brahman, caste of rulers and warriors – Kshatrii; caste of peasants Vai Shi; the caste of servants Shudras. All castes are handed down. Brahmins have been always a hereditary priesthood. They had achieved a prominence and great respect in Hindu society. They controlled the worship that went on in temples, festivals and pilgrims, different rites such as marriage and funerals. And Buddha rebelled against this system and claimed that there is no monopoly on religious truth and everyone may achieve the

salvation, not only the Brahmans. You do not have to believe in the existence of Buddha, you must accept his teachings. That is why Hinduism is a national religion, but Buddhism is one of the world religions. Buddhism is more liberal and democratic, and everyone could confess this religion, even being Christian and Muslims. But you can't become Hindus if you were not born in India.

And it is interesting that Buddha is one of the gods of Hinduism pantheon. Hinduism believes in universal soul – Brahman and individual soul - atman. The purpose of life is when your individual soul dissolves in universal soul. It is like drop that is being spilled into the ocean. The Brahman manifests itself or personified in the major gods in Hinduism, so-called Trinity – Brahma, Shiva and Vishnu. *Brahma* is the god of creation, *Shiva* is the god of death and destruction, he is the patron of ascetics, *Vishnu* is a kind god that helps common people. Vishnu has god several reincarnations, they are called avatars. They are Krishna, Buddha, and Ramah (a noble hero of Indian folk epos “Ramayana”).

Taoism

For thousand years Taoism and Confucianism have been integral parts of the Chinese culture. They are indigenous to China. They are more ethical doctrines and philosophical systems than revelations of god. Followers of Taoism claim that Lao Tzu, the founder of Taoism, was the teacher of Confucius. Some scholars doubt that Lao Tzu ever lived, or if he did, his was born approximately in 550 B.C. His name is often translated as “old child” or “old philosopher”.

Lao Tzu, being a petty government officer, is considered to be the author of philosophical work “Tao-tei Ching” (“The way and the power of life”). Taoism can be defined as the religion with different levels of comprehension. At the highest philosophical level Taoism attempts to define the ultimate reality of existence. This reality is beyond comprehension by the sense organs and the reasoning mind. It is called Tao. Tao means law and way.

Tao is creative force of all of creation; it can be also regarded as energy. We can know the way by the practice of meditation. Tao is like spirit, infinite and eternal, hidden but always present, the creator of good and evil. It is never born, never dies and it is within every thing and

human person. Tao is shapeless, unseen and invisible. Tao is tiny and immense simultaneously. The manifestation (expression) of Tao is Te. Te concerns our moral virtues – the way we understand and practice Tao.

From Tao as invisible creator two competing energies derive, complimentary opposites, so called yin and yang. Nature seeks to find a balanced harmony of these energies, being in state of interaction. Yin is passive and merciful, yang is masterful. The goal of Taoist is to live in harmony with Tao, with nature and to balance these energies. Excess of either energy is harmful. All things follow Tao and the rules of Tao, but Tao follows itself.

Taoism at its common level is also a way to a good, serene life, a way of the perfect human. To know Tao means to know oneself. Tao as spirit can be known when the physical human body is purified of all sensual desires, sex, wealth, power, self-pride, fear and fame.

The central idea of Taoism is practice of *wu-wei*, non-doing, non-action, when everything that you need comes in right time and right place and you don't have to force or fasten it. Thus, *wu-wei* is an effortless action. Taoism also proposes special way to personal immortality. Body of man is compared with microcosm, and he should imitate macrocosm, the universe. It is possible to reach the immortality in this material life if one leads ascetic life, refuses from eating meat, wine. And it is very important to practice some special breathing and physical exercises.

The highest level of immortality is when man disappears completely and dissolves himself in immense Tao.

From ontological point of view Tao is nothingness, or emptiness. It penetrates everything. The usefulness of things depends on the emptiness inside it. (Wheel is space between spines, cup – space between boards, room – space between walls, language - silence among words).

Symbol of Taoism is the flow of the water down the river, bending when necessary, running swiftly and slowly, as the river ends its course and flows into the ocean, so one must accept the defeats and victories along the way. Ethics prescribe the ideal formula for a happy life – simplicity, patience and compassion, nonviolence. Virtue comes from within oneself. Lao Tzu claims that men have to stop talking and

teaching of benevolence and righteousness and the people will become benevolent and kind.

Life is in state of constant flux, we must learn to accept change. We must accept life as it is, good and bad, painful and pleasurable.

Confucianism

One more religion which is closely identified with China is *Confucianism*. Historians hesitate to classify the teachings of Confucius as the religion since they seem to be a set of moral axioms rather than religious dogmas. Confucianism minimized traditional aspects of religion, such as seeking salvation through the intervention of God, through prayer and miracles.

It is important to point out that the highest value for Chinese who confess the teaching of Confucius, is material life, but not the after-life experience. Why living here one should practice such moral principles as humanity “jen” – to be modest, just, kind-hearted, - and the feeling of responsibility. The teaching of Confucius was declared the official social dogma. All aspects of social life were ritualized. Confucius made stress on ceremony and rules of behavior.

Confucius, translated as “king of the master” was born in 550 B.C. He was a tutor by profession; he believed that through the means of education a better society could be realized.

Confucius sought moral and political reforms for his country to mitigate the endless series of civil war and violence. Government officials were notoriously corrupt and lazy. China was living in a state of violence and immorality.

Confucius believed all human being were naturally born to be good, to love others. But there had to be a good, compassionate ruler. If China were governed by moral leaders, then the country would become peaceful, law abiding state.

Confucius believed that China once had been ruled by an enlightened ruler, the emperor of Zhou. He was deemed to be a model prince, a pattern for all good things.

The basic principle of Confucius is that just society must have a just ruler. He must rule by the principles of love and virtue, so called “jen”. Originally jen was found among men from the class of aristocrats, those men who practiced courtesy and compassion. The benevolent ruler was

not to be chosen by the rest of the people. He had to become from a family of noble ancestors.

The chief Confucius's question is how can mankind live together in peace, he believed that Mankind had an instinct for group harmony just like bees and ants, but this instinct has to be developed by education. The moral person is the one who obeys the law of the land. An ideal government is neither theocracy nor democracy. The best government comes from benevolent despotism.

Family and home is also important for peace and survival of the nation. If family life is good, then the government and society is good.

The social ideal of China according to Confucius: "Let father would be the father, son – be the son, king – be a king, let everything in the world of chaos and mess would be in right place and fulfill what should be fulfilled. The society must consist of two levels: the highest level, the ones who think and govern, and the lower level – the ones who must subject and work".

Confucius worked out three types of men – those who are born wise are the highest type of the people. Those who become wise through learning come next and those who are dull and still don't learn are the lowest type of the people.

Great is the man who knows his country's history, its art and literature, and above all the art of peace.

Underlying of all his axioms and wisdoms Confucius developed a system of philosophy that he described as the observance of five right relationships: father-son, elder brother- junior one, husband-wife, honor of the ancestors, and finally the obedience to the rulers.

Of all virtues Jen is the greatest one. It is an innate respect for all of humans, all animated and inanimate.

Another principle is *li*, it includes the golden mean, one must find virtue in moderate enjoyment of pleasures, fame, wealth, marital sex. The bringing up starts from family, where child is taught to fulfill social ceremonies, rituals and traditions.

Judaism

Judaism is the "religion, philosophy, and the way of life" of Jewish people. Judaism, originating in the Hebrew Bible (also known as the Tanakh) and explored in later texts such as the Talmud, is considered by

Jews to be the expression of the covenant relationship God developed with the Children of Israel. According to traditional Rabbinic Judaism, God revealed his laws and commandments to Moses on Mount Sinai in the form of both the Written and Oral Torah.

The largest Jewish religious movements are Orthodox Judaism, Conservative Judaism and Reform Judaism. A major source of difference between these groups is their approach to Jewish law. *Orthodox Judaism* maintains that the Torah and Jewish law are divine in origin, they are eternal and unalterable, and should be adhered to. *Conservative and Reform Judaism* are more liberal, with Conservative Judaism promoting a more "traditional" interpretation of its requirements than Reform Judaism. Their typical position is that Jewish law should be viewed as a set of general guidelines rather than a set of restrictions and obligations whose observance is required of all Jews.

Unlike other ancient Near Eastern gods, the Hebrew God is portrayed as unitary and solitary; consequently, the Hebrew God's principal relationships are not with other gods, but with the world, and more specifically, with the people He created. Judaism thus begins with an ethical monotheism: the belief that God is one, and concerned with the actions of humankind.

According to the Hebrew Bible, God promised Abraham to make of his offspring a great nation. Many generations later, he commanded the nation of Israel to love and worship only one God; that is, the Jewish nation is to reciprocate God's concern for the world. He also commanded the Jewish people to love one another; that is, Jews are to imitate God's love for people. These commandments are but two of a large corpus of commandments and laws that constitute this covenant, which is the substance of Judaism.

Scholars throughout Jewish history have proposed numerous formulations of Judaism's core tenets, all of which have met with criticism. The most popular formulation is Maimonides' thirteen principles of faith, developed in XII century. According to Maimonides, any Jew to reject even one of these principles would be considered an apostate and a heretic.

There are thirteen Principles of Jewish Faith by Maimonides:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.

Basic concepts and categories:

Mythology is the study of myths or a body of myths. The term "myth" is often used colloquially to refer to a false story; however, the academic use of the term generally does not pass judgment on its truth or falsity. In the study of folklore, a myth is a symbolic narrative explaining how the world and humankind came to be in their present form.

Ontological (from Greek: being (neuter participle of to be) and -logos: science, study, theory) i.e. the philosophical study of the nature of being, existence or reality in general, as well as the basic categories of being and their relations. Ontology deals with questions concerning what entities exist or can be said to exist, and how such entities can be grouped.

Cosmology (from Greek, kosmos, "universe"; and -logos, "study") is the study of the Universe in its totality

Cosmogony (from the Greek "cosmos, the world", and "to be born, to come about") is a theory concerning the coming into existence or origin of the universe, or about how reality came to be.

Eschatology (from Greek Eschatos meaning "last" and -logos meaning study, theory.) is a part of theology and philosophy concerned with events that are believed to be final in history, or the ultimate destiny of humanity, commonly referred to the end of the world. The Oxford English Dictionary defines it as "concerned with the four last things: death, judgment, heaven, and hell" (phrase from Book of Revelation),

Karma (Sanskrit, kárman—"act, action, performance") in Indian religions is the concept of "action" or "deed", understood as that which causes the entire cycle of cause and effect (i.e., the cycle called saṃsāra) originating in ancient India and treated in Hindu, Jain, Buddhist and Sikh philosophies.,

Brahman - in the Hindu religion is the eternal, unchanging, infinite, immanent, and transcendent reality which is the Divine Ground of all matter, energy, time, space, being, and everything beyond in this Universe.

Nirvana - is a central concept in Indian religions. In shamanic thought, it is the state of being free from suffering. In Hinduism

philosophy, it is the union with the Supreme being. The word literally means "blowing out" — referring, in the Buddhist context, to the blowing out of the fires of greed, hatred, and delusion.

Atman (Ātman, sanskrit) is a philosophical term used within Hinduism, especially in the Vedanta school to identify the soul whether in global sense (world's soul) or in an individual sense. It is one's true self (hence generally translated into English as 'Self') beyond identification with the phenomenal reality of worldly existence.

Tao (fr.Chinese: dào meaning path or way, 'doctrine' or 'principle') is a concept found in Taoism, Confucianism, and more generally in ancient Chinese philosophy and East Asian religions; it is often used philosophically to signify the fundamental or true nature of the world.

Questions and tasks for self-control

1. Consider the peculiarities of early forms of religions.
2. Give your account for laws of origination and peculiarities of religious doctrine and worship in Ethnic religions.
3. Can you give general characteristic of ethnic religions?
4. What are the main features of religion in ancient Egypt?
5. Were there common backgrounds between religions of Ancient Greece and Rome?
6. Name the main deities of Hinduism?
7. What is the main difference between Taoism and Confucianism?
8. Is there any resemblance between the story of Osiris and the one about Jesus Christ?

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Unit 24

THE WORLD RELIGIONS

The aim of the theme is to: master the peculiarity of abrahamic religion, to grasp the differences and common features of Judaism,

Christianity and Islam, to reveal the fundamental tenets and dogmas, sacred rituals and taboos within Judeo-Christian traditions.

Key words of the theme are: nirvana, karma, original sin, redemption, communion, ecumenical council, purgatory, divinization, revelation, Ramadan, jihad, sharia, Sunnis, Shiites

24.1. Buddhism

Origin of Buddhism

Buddhism is a world religion and philosophy encompassing a variety of traditions, beliefs and practices, based on teaching of Buddha. Before speaking about him it should be mentioned a few words about social structure of ancient Indian society. It is well known that there are four castes in traditional Hindu society. There are caste of priests, the so called Brahmin or Brahman; caste of rulers and warriors, or Khatriys; caste of peasants, or Vai Shi; and the caste of servants, or Shudras. All castes are handed down. Brahmins were a hereditary priesthood. They had achieved a prominence and great respect in Hindu society. They controlled the worship that went on temples, festivals and pilgrims, different rites such as marriage and funerals. The emergence of Buddhist was seemed to be revolutionary. The Buddhists were breakaways, rebels, reformers of the caste society.

Buddhism traces its origin to a gifted person - Buddha. He was only a man, not god or even not the prophet of god. The name Buddha comes from a Sanskrit word meaning "to know". Buddha first name was Gautama, a name belonging to his caste position. His second name is Siddhartha, meaning "one, who attained his aim". There is a book by famous German writer German Gasser called "Siddhartha Gautama", dedicated to the life of this venerable person.

As with the life of Jesus, it is difficult to separate facts from fiction in biography of Buddha. He was born about 540 B.C. in Nepal. He was born a Hindu prince. His father was a lord or ruler of Hindu tribe. He had a childhood and youth of luxury and pleasure. His father wanted him to be free from any want and need. According to traditional stories, Buddha spent his life walking around the marvelous fountains and gardens, surrounded by 40, 000 dancing girls. So he was never to learn how ugly and cruel the outside world in reality was. He was never to see misery, sufferings, illness, and the death. One day Siddhartha asked his

charioteer to take him on a tour of the streets outside the palace. So he left his cozy place and met three men that changed his mind radically. First, Buddha saw an old beggar, wandering on the streets. Another day he saw a sick man, weak and lame, lying on the road, and finally he saw a dead man, a corpse being carried to the grave and the grief of his relatives who were weeping him. So he faced with misery, illness and the death. Buddha thought there had to be a better way to secure human happiness. At the age of 29 he left home with an idea to discover the ultimate truth which would explain and cure the suffering which he has observed. One day he got acquainted with the begging monk, or ascetic, his face full of serenity, calmness and asceticism. Ascetic – person who leads a very simple and austere way of life, not allowing oneself pleasures and comforts for religious reasons. So, Buddha learned the difference between temporary joys of material life – food, sex, entertainment –and everlasting value of spiritual life. And then he decided to give up his welfare, his palace, escape from the world and everything worldly and to become an ascetic, a hermit to find an ultimate truth and happiness. Finally he achieved enlightenment and become the enlightened one, or Buddha.

It is of course difficult to disentangle the original teaching of the Buddha from some of the later developments ascribed to him.

The tenets of Buddhism

All Buddha`s teaching can be summed up in four noble truth, that he announced. They are:

1. Suffering is essential elements in all of human existence. All forms of existence are impermanent states, be they mental or physical. All life is transitional, aimless, hopeless, and painful, always subjected to many births and rebirths. The personal problems arise from ignorance.

2. Sufferings and pain are caused by desire, the latter including passions, ignorance, hatred, greed, pleasures, delusions, wealth and material possessions, desire for power and position in higher social orders.

3. Escape from sufferings comes by destroying all desires for wealth, pleasure, etc. If all desire is eliminated, then the person has achieved nirvana, the supreme goal for every human to attain. No one can sensate nirvana, for it is beyond space and time, or any form of earthly

experience. It is the state of supreme happiness and serenity, state of nothingness. In a state of nirvana one learns that the essence of all things is emptiness, nothingness. Nirvana is beyond circle of incarnations. How do we born and reborn? The answer to this question is karma. It is sum of person's actions in contemporary life that is believed to decide his fate in the next life. Each man is responsible for karma and can change it. If your thoughts are virtuous and generous, and pure, then you are likely to be reborn in a good state, for instance in heaven.

4. The fourth truth is the Buddha's eightfold path (way to escape from suffering and reaching the state of nirvana will come if one follows it). Some scholars state that it is equivalent of the Judeo-Christian Ten Commandments. It includes right knowledge, right behavior, right mindfulness, right concentration, or practice of meditation and yoga.

Three Marks of Existence

Three Marks of Existence are impermanence, suffering, and non-self.

Impermanence expresses the Buddhist notion that all compounded or conditioned phenomena (all things and experiences) are inconstant, unsteady, and impermanent. Everything we can experience through our senses is made up of parts, and its existence is dependent on external conditions. Everything is in constant flux, and so conditions and the thing itself are constantly changing. Things are constantly coming into being, and ceasing to be. Since nothing lasts, there is no inherent or fixed nature to any objects or experience. According to the doctrine of impermanence, life embodies this flux in the aging process, the cycle of rebirth and in any experience of loss. The doctrine asserts that because things are impermanent, attachment to them is futile and leads to suffering.

Suffering is also a central concept in Buddhism. The word roughly corresponds to a number of terms in English including suffering, pain, sorrow, affliction, anxiety, dissatisfaction, discomfort, anguish, stress, misery, and frustration.

Non-self is the third mark of existence. Upon careful examination, one finds that no phenomenon is really "I" or "mine"; these concepts are in fact constructed by the mind. It is not meant as a metaphysical assertion, but as an approach for gaining release from suffering. In fact, the Buddha rejected both of the metaphysical assertions "I have a Self"

and "I have no Self" as ontological views that bind one to suffering. When asked if the self was identical with the body, the Buddha refused to answer. By analyzing the constantly changing physical and mental constituents (skandhas) of a person or object, the practitioner comes to the conclusion that neither the respective parts nor the person as a whole comprise a self.

The holy text of Buddhism is Tripitaka (or Tipitaka), meaning three baskets. It is a traditional term used by various Buddhist sects to describe their various canons of scriptures. As the name suggests, a Tripiṭaka traditionally contains three "baskets" of teachings: a Sūtra Piṭaka (or Sutta Pitaka), a Vinaya Piṭaka and an Abhidharma Piṭaka. The Vinaya (a word in Pāli with literal meaning 'education', 'discipline') is the regulatory framework for the Buddhist monastic community, or sangha, based in the canonical texts Vinaya Pitaka.

The teachings of the Buddha can be divided into two broad categories: '*Dharma*' or doctrine, and '*Vinaya*', or discipline. That is why another term for Buddhism is dharmavinaya. At the heart of the Vinaya is a set of rules. The Vinaya was orally passed down from the Buddha to his disciples. Eventually, numerous different Vinayas arose in Buddhism, based upon geographical or cultural differences and the different Buddhist schools that developed.

Common symbols of Buddhism are mandala and lotus flower. Mandala is a picture of a turning wheel, symbolizing the wheel of life, wheel of eternal birth and rebirth or incarnations. A symbol of lotus flower represents our enlightened mind and development of our spiritual awareness.

The branches of Buddhism.

The main branches of Buddhism are Hīnayāna, Mahayana, Zen Buddhism and Lamaism.

Hinayana is a Sanskrit and Pāli term literally meaning: the "Deficient Vehicle", the "Abandoned Vehicle", or the "Defective Vehicle". The term appeared around the 1st or 2nd century. Hīnayāna is contrasted with *Mahāyāna*, which means the "Great Vehicle". Both adopt one and the same Vinaya, and they have in common the prohibitions of the five offenses, and also the practice of the Four Noble Truths. Those who venerate the bodhisattvas and read the Mahāyāna

sūtras are called the Mahāyānists, while those who do not perform these are called the Hinayānists.

In Buddhism, a bodhisattva is an enlightened (bodhi) existence (sattva) or an enlightenment-being. Another term is "wisdom-being." It is anyone who, motivated by great compassion, has generated a spontaneous wish to attain Buddhahood (complete enlightenment) for the benefit of all sentient beings.

Another form of Buddhism – spread in Japan in XII century A.D., - is called *Zen Buddhism*. Zen means meditation or concentration. Zen Buddhist believe that meditation, self cognition is the only way to the enlightenment and nirvana. In all things of nature there is vital force or energy that unites all living creatures, human and nonhuman. Truth or enlightenment comes in a flash, when one realizes that mind and body do not exist. Meditation is accompanied by questions and answers forms of conversation, called a koan session. These conversations often are full paradoxes. Teacher, or guru asks some question and students must give answers. The most famous koan is the following conversation: “What is Buddha?” - “It is clap of one hand.” Answer is showing that life is a mystery; it has no meaning, no answers. Zen claims that “all in one, and one in all”. In a state of nirvana one realizes there is no difference between nirvana and sansara.

Tibetan Buddhism (lamaism) is the body of Buddhist religious doctrine and institutions characteristic of Tibet and certain regions of the Himalayas, including northern Nepal, Bhutan, and India. It is the state religion of Bhutan. It is also practiced in Mongolia and parts of Russia (Kalmykia, Buryatia) and Northeast China. Texts recognized as scripture and commentary are contained in the Tibetan Buddhist canon. A Tibetan Diaspora has spread Tibetan Buddhism to many Western countries, where the tradition has gained popularity. Among its prominent exponents is the 14th Dalai Lama of Tibet. The number of its adherents is estimated to be between ten and twenty million.

Thus, according to Buddhism, nothing in the world is possessed either of self (atman) or of the permanence. So, all existing things are thought without self, without permanence, and full of sufferings. Everything is impermanent “clouds of events”. Unlike the Hinduism, Buddhism claims that there is no eternal, changeless soul, eternal atman (self) at the heart of each individual. Because there is nothing

permanent, the idea of supreme creator is rejected. But there is a lot of gods, pervading the cosmos with certain limited power. Central moral thesis of Buddhism is that love and compassion must prevail in our behavior. It is love for all of nature and for all of human race.

24.2. Judeo-Christian tradition

The Christian and Jewish traditions are closely connected. They have certain similar features. These religions have a very like complex of ideas, values, moral standards, so that sometimes we call them one Judeo-Christian tradition. There are several criteria according to which we may compare Christian and Jewish traditions and figure out some parallels. Before speaking about Christianity we must study the fundamental tenets of Judaism.

Common features between Judaism and Christianity

Ontology: God is everlasting absolute supernatural, omnipotent being. Christians borrowed the belief in one God from Jewish tradition. So Judaism is claimed to be the mother of monotheism.

Cosmology: God creates the Universe and man in seven days from nonbeing. The essence of the world is nothingness. Adam and Eve are designed to be immortal men.

Eschatology: a belief in Judgment day, the resurrection of the dead men, coming of messiah. (Person who is expected to save the world, an anointed, chosen one)

Ethics: God is absolute truth, goodness, beauty. It means that evil does not exist absolutely, it has a relative character. Evil means the lack, the shortage of goodness, like the shadow of the good. The ugliness means the lack of beauty, and so on. The problem of evil is the problem of freedom of our choice. “The soul is the territory of the battle between God and the former angel of god – the fallen angel Satan”. The both religions believe in the Fall of Adam, commitment of the Original sin. The death is regarded as the punishment for the Fall.

Besides, there are some peculiarities in either of these two religions.

Judaism	Christianity
God is absolutely transcendental, beyond the world.	God is both transcendental and immanent: God becomes a man. God is compared with The Word that

Moses	Christians, those who are baptized
Ethnic religion	Cosmopolitan religion
Ritual of initiation: circumcision	Baptism
Festivals: the Passover (memorizing the Jews escape from Egypt, and miraculous passing thru the Red sea)	The Easter, memorizing the Jesus crucifixion and resurrection on the third day
Saturday (Shabbat) is the holy day for rest and worship God. Reject icon, consider them to be the worship of the idols	Sunday is the holy day, a prototype of Easter Icons are the essential part of Christian life.

Fundamental tenets of the Orthodox and the Roman Catholic Church. There is more than one billion of adherents of Christianity, of whom 60 percent are Roman Catholics, 25 are Protestants, and 15 percents are Greek Orthodox, Egyptian Coptic and the other denomination. We shall concentrate on the Orthodox and Roman Catholic traditions. They both accept:

- a) God as the Trinity (one essence, three persons),
- b) Virgin Mary and the virgin Birth of Jesus Christ,
- c) Church as the Body of Christ. The Orthodox and Catholics believe in the authority of special Church Councils (group of people, managing some affairs; final authority for declaring the official positions on belief and church practices).

There were 7 ecumenical Councils, (representing the whole Christian world or the universal church). For example, the first council was called by the emperor Constantine to meet in Nicea in 325. It adopted the concept of Holy Trinity as correct interpretation of the nature of Christ, The statement that Jesus was both human and divine simultaneously. Christ is the son of God, of the same divine nature, but also human in one body.

The seventh ecumenical council was held in Nicea in 787 to affirm the veneration of images or icons. After there have been a lot of councils, but there have not been ecumenical, because the Orthodox Church does not accept them.

The last Roman Catholic Church council was held in Vatican in 1962 called by Pope John XXIII. It was held to modernize the roman

Church, including use of vernacular language for the conduct of the Mess instead of Latin.

There are also 7 sacraments in the Church (special sacred rituals, connecting man with the sphere of divine, established by God, and symbolizing the God's presence). There are: Baptism, Confirmation, Eucharist, Penance (confession), Anointing of the Sick, Holy Orders, and Matrimony.

By Baptism we are born again, becoming a member of the Christian fellowship and join in union with Christ. The baptised is born anew.

Confirmation makes us strong, perfect Christians and soldiers. It symbolizes the time when Holy Spirit descended upon Jesus when he was baptized by John the Baptist in the river of Jordan. The priest anoints (apply an oil) the child's forehead with the sign of cross.

The Eucharist furnishes our daily spiritual food. It commemorates the last supper that Jesus had with his disciples. It symbolizes the mystical union of man with the body and blood of Jesus. It is believed that during the Mess the bread and wine are transformed into the real body and blood of Christ.

Penance (confession) heals the soul wounded by sin. In this sacrament one can confess his or her sins to a priest or a confessor and then he is forgiven.

Extreme Unction prepares the soul for eternal life. It must be performed when person is near death. A priest anoints certain parts of the body with the oil for the restoration of health.

Holy Orders supplies ministers (priests) to the Church of God.

Matrimony gives the graces necessary for those who are married. No divorce is permitted, except but the evidence of adultery.

The differences between Roman Catholic Church and the Orthodox one include the problem of filioque, the Purgatory, the authority of Pope. There had been one universal Church until 1054, when division occurred and Roman Catholic split from the Orthodox Church.

Catholicism	Orthodox Church
Problem of filioque: The Holy spirit, who proceeds from the Father and the Son	Holy spirit proceeds from Father only
Problem of Purgatory, where soul could be cleaned off her sins.	Denied
Infallibility of Pope (when preaching or telling sermon is believed to have no sins and	Denied

errors. He has supreme authority)	
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In recent years some efforts have been made to reconcile the Roman and Orthodox Churches. There is special *ecumenical movement* within Church, seeking the unity of the various Christian churches throughout the world. The ecumenism is widely spread in Protestants circles. The major protestants are Lutheran Church (founder is Martin Luther), Calvinism (John Calvin), and Anglican Church. The peculiar features of Protestants: rejecting the priesthood and the monks, authority of the Pope, Holy Orders, Councils, icons, and so on. For example, the Calvinism suggests the doctrine of predestination: whatever you do, it is already decided whether you are saved or not. From the Orthodox and Catholic point of view Protestants are considered to be the *heresy* – belief or opinion that is contrary to what is generally accepted at Church council.

Some orthodox scholars claim that the ecumenical movement is an attempt to reconcile all the Christian denominations. But this attempt would succeed if each branch of Christian church accepts the one *symbol of faith*.

We believe in one God, the Father, the Almighty maker of Heaven and Earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of Life, who proceeds from the Father and the Son. With the Father [and the Son] he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

24.3. Islam. Fundamental Tenets of Islam

Islam is a monotheistic religion. The word Islam means 'Submission (to God) and Peace. An adherent of Islam is called a Muslim. Believers demonstrate submission to God by worshipping Him, following His commands, and avoiding polytheism. As the religion of Islam originated in VII century Arabia, the early forms of Muslim culture were predominantly Arab. With the rapid expansion of the Islamic empires, Muslims contacted and assimilated much from the Persian, Turkic, Mongol, Indian, Malay, Berber and Indonesian cultures. There are several fundamental tenets of Islam:

1) *Belief in God*

Islam upholds strict monotheism, so a belief in one God forms the heart of their faith. Islam teaches belief in one God who was not born Himself, and has no share in His caretaking of the world. He alone gives life and death, brings good, causes affliction, and provides sustenance for His creation. God in Islam is the sole Creator, Lord, Ruler, Judge, and Saviour of the universe. He has no equal in His qualities and abilities, such as knowledge and power. All worship, veneration is to be directed to God and none else.

2) *Belief in the Angels* Adherents to Islam must believe in the Unseen world as mentioned in the Quran. From this world are the angels' emissaries of God, each assigned with a specific task. They have no free-will or ability to disobey; it is their very nature to be God's faithful servants. Angels are not to be taken as demigods or objects of praise or veneration; they are mere servants of God obeying His every command.

3) *Belief in the Prophets and Messengers*

Islam is a universal and inclusive religion. Muslims believe in prophets, not just the Prophet Muhammad, who was born in Mecca in 571, but the Hebrew prophets, including Abraham and Moses, and Job as well as the prophets of the New Testament, Jesus, and John the Baptist. Islam teaches that God did not send prophets to Jews and Christians alone, rather He sent prophets to all nations in the world with one central message: worship God alone. Muslim must believe in all prophets sent by God mentioned in the Quran, without making any distinction between them. Muhammad was sent with the final message,

and there is no prophet to come after him. His message is final and eternal, and through him God completed His Message to humanity.

The Book of Job begins with an introduction to Job's character — he is described as a blessed man who lives righteously. Satan challenges Job's integrity, proposing to God that Job serves him simply because God protects him. God removes Job's protection, allowing Satan to take his wealth, his children, and his physical health in order to tempt Job to curse God. Despite his difficult circumstances, he does not curse God, but rather curses the day of his birth. Job's response to God shows none of the anger, passion, or piety he demonstrated in the rest of the story, even when God does not give Job the direct answer he has demanded for much of the book. Then Job is restored to an even better condition than his former wealthy state

4) Belief in the Sacred Texts

Muslims believe in certain books that God has sent down to humanity through His prophets. These books include the Books of Abraham, the Torah of Moses, the Psalms of David, and the Gospel of Jesus Christ. These books all had the same source (God), the same message, and all were revealed in truth. This does not mean that they have been preserved in truth. Muslims (and many other modern Jewish and Protestant scholars and historians) find that the books in existence today are not the original scriptures, which in fact have been lost, changed, and/or translated over and over again, losing the original message.

As Christians view the New Testament to fulfil and complete the Old Testament, Muslims believe that the Prophet Muhammad received revelations from God through the angel Gabriel to correct human error that had entered into the scriptures and doctrine of Judaism, Christianity and all other religions. This revelation is the Quran (also – Koran), revealed in the Arabic language, and found today in its pristine form. It seeks to guide mankind in all walks of life; spiritual, temporal, individual and collective. It contains directions for the conduct of life, relates stories and parables, describes the attributes of God, and speaks of the best rules to govern social life. It has directions for everybody, every place, and for all time. Millions of people today have memorized the Quran, and all copies of the Quran found today and in the past are identical. According to Muslims God has promised that He will guard

the Quran from change until the end of times, so that Guidance is clear to humanity and the message of all the prophets be available for those who seek it. The Quran is composed of sayings of Muhammad, which were written sometime after his death. The wisdom of Muhammad is the revealed truth of Muhammad, so Quran is regarded as collection of sacred truths. The Quran contains 114 suras, or chapters. The Quran is based on the Old Testament with a few parts taken from New Testaments. Islam accepts validity of all Jewish patriarchs from Abraham to Moses, the Jewish prophet and Christ. So both Jews and Christians might claim that Quran is only modification of Torah and Gospels. Quran contains rules on all aspects of life, government, society, family, sex, charity, economics, war, peace and so on. In addition to Quran Islamic literature includes the Hadiths, collection of six books which explain Quran. Also there is oral tradition of interpretation of Muhammad - sunnahs.

5) Belief in Life after Death

Muslims believe that a day will come when all of creation will perish and resurrected in order **to be judged for their deeds: The Day of Judgment. On this day, all will gather in the presence of God** and each individual will be questioned about their life in the world and how they lived it. Those who held correct beliefs about God and life, and followed their belief with righteous deeds will enter Paradise, even though they may pay for some of their sins in Hell if God out of His Infinite Justice chooses not to forgive them. As for those who fell into polytheism in its many faces, they will enter Hellfire.

6) Belief in the Divine Decree

Islam asserts that God has full power and knowledge of all things, and that nothing happens except by His Will and with His full knowledge. What is known as divine decree, fate, or "destiny" is known in Arabic as al-Qadr. The destiny of every creature is already known to God.

This belief however does not contradict with the idea of man's free will to choose his course of action. God does not force us to do anything; we can choose whether to obey or disobey Him. Our choice is known to God before we even do it. We do not know what our destiny is; but God knows the fate of all things.

Therefore, we should have firm faith that whatever befalls us, it is according to God's will and with His full knowledge. There may be things that happen in this world that we do not understand, but we should trust that God has wisdom in all things.

Women, being desirable sex objects for men, must be secluded, properly robed. From western point of view woman in Islamic world seem to be captives in a male-dominated society. By modern feminist standards Muslim women are still living in dark ages. Good wife is one who serves her husband, is virtuous, care for the children and home and fear the Lord.

A Muslim woman in public is recognized by her veil, a robe covering the entire body. Pants and shorts are forbidden in traditional custom society. Among fundamentalist Muslim woman are not permitted to go shopping.

Concepts of justice

The Quran provides the ideal of brotherhood of man and pursuit of peace among nations. Yet Islam blesses holy war, a jihad, if it is necessary to defend Islam and to promote its extension into other land. Soldiers who die for Allah in religious crusades are assured of immediate entry to paradise.

Muslim states are mostly theocratic where church and states are united in one governing body. Kings are head of both of them. Besides, the real power is in the hands of mullahs, religious judges who preside over the courts. The mullahs interpret and apply Quran law, a system of law based on ancient principle of an eye for an eye, a tooth for a tooth. Penalties for disobey are severe. A thief might have his arms cut off, or in case of second theft, a legs cut off. A woman caught in adultery might be beheaded a public execution. Islam holds the sacred the ideal of patriarchal society in which the woman is believed to have been created from Adam's rib and so an inferior being. Democracy, parliament and voting rights are not accepted.

Non-Muslim residents in Islamic countries are given a second-place status. They obtain the right to worship their faith but they are forbidden to proselytize Muslims to convert them into their faith.

As does Judaism, Islam has got several *taboos*. It forbids eating pork, the use of alcohol and gambling.

The Pillars of faith

There are five simple but essential observances that all practicing Muslims accept and follow. These “Pillars of Islam” represent the core that unites all Muslims.

1) The Declaration of Faith

A Muslim is one who testifies that “none deserves worship but God, and Muhammad is the messenger of God.” This declaration is known as the witness, testimony. Allah is the Arabic name for God, just as Yahweh is the Hebrew name for God. By making this simple proclamation one becomes a Muslim. The proclamation affirms Islam’s absolute belief in the oneness of God, His exclusive right to be worshipped, as well as the doctrine that associating anything else with God is the one unforgivable sin as we read in the Quran: *“God does not forgive anyone for associating something with Him, while He does forgive whomever He wishes to for anything else. Anyone who gives God partners has invented an awful sin.” (Quran 4:48)*

The second part of the testimony of faith states that Muhammad is a prophet of God like Abraham, Moses and Jesus before him. Muhammad brought the last and final revelation. In accepting Muhammad as the “seal of the prophets,” Muslims believe that his prophecy confirms and fulfills all of the revealed messages, beginning with Adam’s. In addition, Muhammad serves as the role model through his exemplary life. A believer’s effort to follow Muhammad’s example reflects the emphasis of Islam on practice and action.

2) The Prayer (Salah)

Muslims worship five times a day: at daybreak, noon, mid afternoon, sunset, and evening. It helps keep believers mindful of God in the stress of work and family. It resets the spiritual focus, reaffirms total dependence on God, and puts worldly concerns within the perspective of the last judgment and the afterlife. The prayers consist of standing, bowing, kneeling, putting the forehead on the ground, and sitting. The Prayer is a means in which a relationship between God and His creation is maintained. It includes recitations from the Quran, praises of God, prayers for forgiveness and other various supplications. The prayer is an expression of submission, humility, and adoration of God. Prayers can be offered in any clean place, alone or together, in a mosque or at home, at work or on the road, indoors or out. It is preferable to pray with others as one body united in the worship of God, demonstrating

discipline, brotherhood, equality, and solidarity. As they prepare to pray, Muslims face Mecca, the holy city centred around the Kaaba.

3) The Compulsory Charity (Zakah)

In Islam, the true owner of everything is God, not man. People are given wealth as a trust from God. Zakah is worship and thanksgiving to God by supporting the poor, and through it one's wealth is purified. It requires an annual contribution of 2.5 percent of an individual's wealth and assets. Therefore, Zakah is not mere "charity", it is an obligation on those who have received their wealth from God to meet the needs of less fortunate members of the community. Zakah is used to support the poor, orphans, and widows, help those in debt, and, in olden times, to free slaves.

4) The Fast of Ramadan (Sawm)

Ramadan is the ninth month of the Islamic lunar calendar which is spent in fasting. Healthy Muslims abstain from food, drink, and sexual activity from dawn to sunset. Fasting develops spirituality, dependence upon God, and brings identification with the less fortunate. A special evening prayer is also held in mosques in which recitations of the Quran are heard. Families rise before sunrise to take their first meal of the day to sustain them till sunset. The month of Ramadan ends with one of the two major Islamic celebrations, the Feast of the Breaking of the Fast, called Eid al-Fitr, which is marked by joyfulness, family visits, and exchanging of gifts.

5) The fifth Pillar is the Pilgrimage or Hajj to Mecca

At least once in a lifetime, every adult Muslim who is physically and financially able is required to sacrifice time, wealth, status, and ordinary comforts of life to make the Hajj pilgrimage, putting himself totally at God's service. Every year over two million believers from a diversity of cultures and languages travel from all over the world to the sacred city of Mecca to respond to God's call.

The Branches of Islam

Who are Muslims? The Arabic word "Muslim" literally means "someone who is in a state of Islam (submission to the will and law of God)". The message of Islam is meant for the entire world, and anyone who accepts this message becomes a Muslim. There are over a billion Muslims worldwide. Muslims represent the majority population in fifty-six countries. Many people are surprised to know that the majority

of Muslims are not Arab. Even though most Arabs are Muslims, there are Arabs who are Christians, Jews and atheists. Only 20 percent of the world's 1.2 billion Muslims come from Arab countries. There are significant Muslim populations in India, China, Central Asian Republics, Russia, Europe, and America. If one just takes a look at the various peoples who live in the Muslim World - from Nigeria to Bosnia and from Morocco to Indonesia - it is easy enough to see that Muslims come from all different races, ethnic groups, cultures and nationalities. Islam has always been a universal message for all people. Islam is the second largest religion in the world and will soon be the second largest religion in America. There are different trends within Islam - Shiites, Sunnis and Sufis.

The Sunnis are more liberal in their interpretation of the Koran, while the Shiites are more orthodox. The division first occurred over the issue of who was to be the rightful heir of Muhammad. Today there are 700 million Sunnis compared to about 90 million Shiites.

The sunnis (from sunna – oral tradition of Koran's interpretation) believe that the leader, the caliph should always be elected, but not handed down by heredity.

The Shiites (meaning partisans) claim that the legitimate heir of Muhammad was his daughter's Husband. So caliphs are descendants of Muhammad.

The Sunnis tend to accept a belief in predestination, so man does not have a freedom of choice. The Shiites stress more the idea of free will, and a power to direct one's destiny.

The Sufi group expressed their displeasure with the wealth and worldliness of many Muslims by retreating to the desert, where they lived as wandering ascetics, giving up from the worldly pleasures and dressing themselves in woolen robes, called Sufis. The goal of Sufis is to clean human soul from self-love and replace it with god – love. The ego aspects of human nature must be minimized. The path of salvation has seven stages: repentance, abstinence from pleasures, isolation from the world, solitude, poverty, patience, and self-surrender to God. They seek to know God by the meditation.

What message did Muhammad preach? It was message that common illiterate masses could understand. There is only God, Allah. He has neither human attributes neither can be depicted in any form in art: "true

piety is this: to believe in God, and the Last Day, the angels and the Book, and the prophets, to help orphans, the traveler, the beggars, to perform prayers, to pay alms - these are truly god-fearing” (sura 2).

Islam in Ukraine

The majority of Muslims in Ukraine are ethnic Crimean Tatars living in the Crimean peninsula. There are about 456,000 Muslims in Ukraine who constitute 1% of the total Ukrainian population. While ethnic Ukrainians are predominantly Orthodox and Uniate Christians, Muslims have lived in the territory that makes up the modern Ukraine today for centuries. Muslim settlement in the country is concentrated in the country's southern half, particularly in Crimea. At the time of the Russian Revolution, Muslims were one third of population in Crimea. Nearly all major cities there were mostly populated by Muslims. The Crimean Muslims were subjected to mass deportation in 1944 when Stalin accused them of collaborating with the Nazi Germany. Nearly 200,000 Crimean Tatars were deported to Central Asia, mainly Uzbekistan, but also to Kazakhstan and some regions of Russian SFSR. The main deportation occurred on May 18, 1944. It is estimated that about 45% of all Crimean Muslims died in 1944–1945 from hunger and disease. The property and territory abandoned by the Crimean Tatars were appropriated by mostly ethnic Russians who were resettled by the Soviet authorities. This led to demographic changes in Ukraine with huge impact in the future. Although a 1967 Soviet decree removed the charges against the Crimean Tatars, the Soviet government did nothing to facilitate their resettlement in Crimea and to make reparations for lost lives and confiscated property. The repatriation of the Crimean Tatars to their homeland began only in 1989. Today the Muslims are divided into various ethnic groups, but the majority is of Tatar origin, of one particular clan or other. There have also been settlements by Chechen refugees in Crimea and other parts of Ukraine but the proportion is not significant.

Basic concepts and categories

Original sin, sometimes called ancestral sin, is, according to a doctrine proposed in Christian theology, humanity's state of sin resulting from the Fall of Man.

Redemption is an element of salvation that broadly means the deliverance from sin. St. Paul uses the concept of redemption primarily to speak of the saving significance of the death of Christ. Theologically, redemption is a metaphor for what is achieved through the Atonement. Therefore there is a metaphorical sense in which the death of Jesus pays the price of a ransom, releasing Christians from bondage to sin and death.,

Communion (fr. Latin “communion” meaning sharing in common). The corresponding term in Greek is often translated as “fellowship”. In Christianity, the basic meaning of the term communion is an especially close relationship of Christians, as individuals or as a Church, with God and with other Christians.

Ecumenical council (fr. Greek - the inhabited world) or general council is a conference of the bishops of the whole Christian Church convened to discuss and settle matters of Church doctrine and practice.

Purgatory is the condition or process of purification or temporary punishment in which the souls of those who die in a state of grace are made ready for Heaven. This is an idea that has ancient roots and is well-attested in early Christian literature, while the conception of purgatory as a geographically situated place is largely the creation of medieval Christian piety and imagination,

Divinization (fr. Greek “apotheosis” meaning to be made divine) refers to the exaltation of a subject to divine level. The term has meanings in theology, where it refers to a belief, and in art, where it refers to a genre. In theology, the term *apotheosis* applies to the idea that an individual has been raised to godlike stature. In art, the term refers to the treatment of any subject (a figure, group, locale, motif, convention or melody) in a particularly grand or exalted manner.

Karma is the concept of “action” or “deed”, understood as that which constitutes the entire cycle of cause and effect, originating in ancient India and treated in Hindu, Jain, and Buddhist philosophies.

Nirvana is a state of being free from suffering. In Hindu philosophy, it is the union with the Supreme being. The word literally means “blowing out” - referring in the Buddhist context, to the blowing out of the fires of greed, hatred, and delusion.

Samsara literally meaning "continuous flow",- is the cycle of birth, life, death and rebirth (i.e. reincarnation) within Hinduism, Buddhism, Jainism, and other Indian religions.

Revelation is the revealing or disclosing, or making something obvious through active or passive communication with supernatural entities. It is believed that revelation can originate directly from a deity, or through an agent, such as an angel. One who has experienced such contact with or communication from the divine is often called a prophet.

Ramadan (also Ramadhan, Ramadaan) is the ninth month of the Islamic calendar. It is the Islamic month of fasting, in which participating Muslims refrain from eating and drinking from dawn until sunset.

Jihad (fr. Arabic” jihād” meaning struggle) is a religious duty of Muslims. Jihad appears frequently in the Quran and common usage as the idiomatic expression meaning "striving in the way of Allah". A person engaged in jihad is called a mujahid; (the plural is mujahideen). Jihad is an important religious duty for Muslims. A minority among the Sunni scholars sometimes refer to this duty as the sixth pillar of Islam, though it occupies no such official status.

Sharia ("way" or "path") is the sacred law of Islam. All Muslims believe Sharia is God's law, but they have differences among themselves as to exactly what it entails.

Questions and Tasks for Self-Control

1. What is the goal of Buddhist's life?
2. What are the main branches of Buddhism?
3. Is there any difference between the concepts of karma and destiny?
4. Explain the main difference between Judaism and Christianity?
5. Christianity as a world religion: conditions of origination, faith and worship.
6. What are the main branches of Christianity?
7. Speak about Orthodox Christianity.
8. What is the common background between Catholic and Orthodox Churches?
9. Is there any difference between Protestantism and Catholicism?

10. Give general characteristic of Islam.
11. Who are the Prophets of Islam?
12. What are the main pillars and taboos of Muslim faith?
13. How is crime punished according to Sharia?
14. Is there any analogy between Islam and Christianity?

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Unit 25

RELIGION IN MODERN WORLD

The aim of the theme is to: master new tendencies in human religious activity, to analyze the phenomena of religious fundamentalism and violation of human rights, to reveal the importance of tolerance for the sake of peace on the Earth.

Key words of the theme are: secularization, secularism, toleration, religious tolerance, fundamentalism, freedom of consciousness.

25.1. Specific Character of Development of Religion in Modern Time: Modernism and Fundamentalism

The modern epoch is characterized by the development of scientific knowledge and technological progress. The main peculiarity of contemporary civilization is *secularization*. It is the transformation of a society from close identification with religious values and institutions toward non-religious (or "irreligious") values and secular institutions. Secularization thesis refers to the belief that societies "progress" is possible mostly through modernization and rationalization, religion loses its authority in all aspects of social life and governance. The term secularization is also used in the context of the lifting of the monastic restrictions from a member of the clergy. Secularization has many levels of meaning, both as a theory and a historical process. Social theorists such as Karl Marx, Sigmund Freud, Max Weber, and Émile Durkheim, postulated that the modernization of society would include a decline in levels of religiosity. Study of this process seeks to determine the manner in which, or extent to which religious creeds, practices and institutions are losing social significance. Some theorists argue that the secularization of modern civilization partly results from our inability to adapt broad ethical and spiritual needs of mankind to the increasingly fast advance of the physical sciences. Secularization is closely connected with secularism and modernism. *Secularism* is the concept that government or other entities should exist separately from religion and religious beliefs. *Modernism* describes both a set of cultural tendencies and religious movements, originally arising from wide-scale and far-reaching changes to Western society in the late 19th century and early 20th century.

Modernism was a revolt against the conservative values of traditional society. The term encompasses the activities and output of those who felt that the "traditional" forms of art, architecture, literature, and especially religious faith became outdated in the new economic, social and political conditions of an emerging fully industrialized world. The opposite tendency to modernism is fundamentalism.

Fundamentalism refers to a belief in a strict adherence to a set of basic principles (often religious in nature), sometimes as a reaction to perceived doctrinal compromises with modern social and political life.

The term fundamentalism was originally coined to describe a narrowly defined set of beliefs that developed into a movement within the Protestant community of the United States in the early part of the 20th century, and that had its roots in the Fundamentalist-Modernist Controversy of that time. The term has since been generalized to mean strong adherence to any set of beliefs in the face of criticism or unpopularity, but has by and large retained religious connotations. Fundamentalism is commonly used as a pejorative term, particularly when combined with other epithets (as in the phrase "Muslim fundamentalists" and "right-wing/left-wing fundamentalists"). Richard Dawkins has used the term to characterize religious advocates as clinging to a stubborn, entrenched position that defies reasoned argument or contradictory evidence. Others in turn, such as Christian theologian Alistair McGrath, have used the term fundamentalism to characterize atheism as dogmatic.

Muslims believe that their religion was revealed by God (Allah in Arabic) to Muhammad, the Prophet of Islam, the final Prophet delivered by God. However, the Muslims brand of conservatism which is generally termed Islamic fundamentalism encompasses all the following:

- It describes the beliefs of traditional Muslims that they should restrict themselves to literal interpretations of their sacred texts, the Qur'an and Hadith. This may describe the private religious attitudes of individuals and have no relationship with larger social groups.
- It describes a variety of religious movements and political parties in Muslim communities.
- As opposed to the above two usages, in the West "Islamic fundamentalism" is most often used to describe Muslim individuals and groups which advocate Islamism, a political ideology calling for the replacement of state secular laws with Islamic law.

In all the above cases, Islamic fundamentalism represents a conservative religious belief, as opposed to liberal movements within Islam.

Most Jewish denominations believe that the Tanakh (Hebrew Bible or Old Testament) cannot be understood literally or alone, but rather needs to be read in conjunction with additional material known as the Oral Torah; this material is contained in the Mishnah, Talmud, Gemara and Midrash. While the Tanakh is not read in a literal fashion, Orthodox Judaism does view the text itself as divine, infallible, and transmitted essentially without change, and places great import in the specific words and letters of the Torah. As well, adherents of Orthodox Judaism, especially Haredi Judaism, see the Mishnah, Talmud and Midrash as divine and infallible in content, if not in specific wording. Hasidic Jews frequently ascribe infallibility to their rabbi's interpretation of the traditional sources of truth.

Non-religious fundamentalism

Some refer to any literal-minded philosophy with pretense of being the sole source of objective truth as fundamentalist, regardless of whether it is usually called a religion. For instance, theologian Alister McGrath has compared Richard Dawkins' atheism to religious fundamentalism, and the Archbishop of Wales has criticized "atheistic fundamentalism" more broadly. Richard Dawkins has stated that, unlike religious fundamentalists, he would willingly change his mind if new evidence challenged his current position.

In France, the imposition of restrictions on public display of religion has been labeled by some as "Secular Fundamentalism". Intolerance of women wearing the hijab (Islamic headcovering) and political activism by Muslims also has been labeled "secular fundamentalism" by some Muslims in the United States.

The term "fundamentalism" is sometimes self-applied to signify a rather counter-cultural fidelity to some noble, simple, but overlooked principle, as in Economic fundamentalism; but the same term can be used in a critical way. Roderick Hindery first lists positive qualities attributed to political, economic, or other forms of cultural fundamentalism. They include "vitality, enthusiasm, willingness to back up words with actions, and the avoidance of facile compromise." Then, negative aspects are analyzed, such as psychological attitudes, occasionally elitist and pessimistic perspectives, and in some cases literalism.

Atheistic fundamentalism

State atheism is the official rejection of religion in all forms by a government in favor of atheism. When Albania declared itself an atheist state, it was deemed by some to be a kind of fundamentalist atheism and where Stalinism was like the state religion which replaced other religions and political ideologies. See also North Korea, China and Vietnam. State atheism is connected with atheistic fundamentalism. The term "atheistic fundamentalism" is controversial. In "The Dawkins Delusion?" Christian theologian Alister McGrath and psychologist Joanna Collicutt McGrath compare Richard Dawkins' "total dogmatic conviction of correctness" to "a religious fundamentalism which refuses to allow its ideas to be examined or challenged."

Thus, we may say that "atheistic fundamentalism" advocates that religion has no substance; the faith has no value but a superstitious nonsense. So, it leads to the situations such as schools refusing to put on nativity plays and crosses removed from chapels, though others have disputed this.

25.2. New Religions: Essence, Origin and Classifications

A new religious movement (NRM) is an intentional community, or ethical, spiritual, or philosophical group of recent origin. NRMs may be novel in origin or they may be part of a wider religion, such as Christianity, Hinduism, or Buddhism in which case they will be distinct from pre-existing denominations. Scholars studying the sociology of religion have almost unanimously adopted this term as a neutral alternative to the word "cult". They continue to try to reach agreement on definitions and boundaries.

An NRM may be one of a wide range of movements ranging from those with loose affiliations based on novel approaches to spirituality or religion to communitarian enterprises that demand a considerable amount of group conformity and a social identity that separates their adherents from mainstream society. The use of the term is not universally accepted among the groups to which it is applied. NRMs do not necessarily share a set of particular attributes, but have been "assigned to the fringe of the dominant religious culture", and "exist in a relatively contested space within society as a whole".

Charismatic movements

NRMs based on charismatic leadership often follow the “routinization of charisma”, as described by German sociologist Max Weber. In their book *Theory of Religion*, Rodney Stark and William Sims Bainbridge propose that the formation of “cults” can be explained through a combination of four models:

- The psycho-pathological model – the cult founder suffers from psychological problems; they develop the cult in order to resolve these problems for themselves, as a form of self-therapy
- The entrepreneurial model – the cult founder acts like an entrepreneur, trying to develop a religion which they think will be most attractive to potential recruits, often based on their experiences from previous cults or other religious groups they have belonged to
- The social model – the cult is formed through a social implosion, in which cult members dramatically reduce the intensity of their emotional bonds with non-cult members, and dramatically increase the intensity of those bonds with fellow cult members – this emotionally intense situation naturally encourages the formation of a shared belief system and rituals
- The normal revelations model – the cult is formed when the founder chooses to interpret ordinary natural phenomena as supernatural, such as by ascribing his or her own creativity in inventing the cult to that of the deity.

The most wide spread *neo-religions* nowadays are:

1. Neo-Christian communities such as *The witnesses of Jehovah*, *the Mormons*, and others. They accept the Bible as the source of their beliefs, but their understanding of Jesus Christ differs from traditional Christian one. They stress upon the eschatology and the coming of the end of the world. The chief leaders of these communities sometimes claim themselves the messiahs.

2. Neo-oriental communities such as Transcendental meditation, The cult of Osho, the International Society for Krishna Consciousness (ISKCON), also known as the Hare Krishna movement, etc. They are regarded to be modifications of neo-Hinduism and Buddhism. The main concepts of neo-oriental communities are sansara, karma, nirvana.

3. Scientology movements (“Christian church”) preach the connection between human race and space intellect. They are strange combinations of science, mystic and psychoanalysis.

4. Neo-pagan religious organizations (for instance, “Indigenous Ukrainian national faith”) are characterized by nationalism. They claim that man becomes a person only owing to the national identity, so he must break away with world religious traditions.

5. Mystical and occult movements (“Agni Yoga”, “Theosophy”) claim that God can be known by intuition and man can become god with the help special ritual of initiation. The famous representative of theosophy was Elena Blavatskaia.

6. Satanic religious groups (“Church of Satan” and others) preach the predominance of demons and evil spirits over the God. The moral principles of satanic groups are characterized by egoism, vanity, pride and individualism.

25.3. Why Do People Join New Religious Movements?

According to Marc Gallanter, typical reasons why people join "cults" include a search for community and a spiritual quest. Rodney Stark and William Bainbridge, in discussing the process by which individuals join new religious groups, have even questioned the utility of the concept of conversion, suggesting that affiliation is a more useful concept.

Jeffrey Hadden summarizes a lecture entitled "Why Do People Join NRMs?" as follows:

1. Belonging to groups is a natural human activity;
2. People belong to religious groups for essentially the same reasons they belong to other groups;
3. Conversion is generally understood as an emotionally charged experience that leads to a dramatic reorganization of the convert's life;
4. Conversion varies enormously in terms of the intensity of the experience and the degree to which it actually alters the life of the convert;
5. Conversion is one, but not the only reason people join religious groups;
6. Social scientists have offered a number of theories to explain why people join religious groups;
7. Most of these explanations could apply equally well to explain why people join lots of other kinds of groups;
8. No one theory can explain all joinings or conversions;

9. What all of these theories have in common is the view that joining or converting is a natural process.

25.4. Tolerance

In a general meaning, *tolerance* is an ability to accept something while disapproving of it.

In social, cultural and religious contexts, toleration and tolerance are terms used to describe attitudes which are "tolerant" (or moderately respectful) of practices or group memberships that may be disapproved of by those in the majority. In practice, "tolerance" indicates support for practices that prohibit ethnic and religious discrimination. Conversely, 'intolerance' may be used to refer to the discriminatory practices sought to be prohibited. Though developed to refer to the religious toleration of minority religious sects following the Protestant Reformation, these terms are increasingly used to refer to a wider range of tolerated practices and groups, or of political parties or ideas widely considered objectionable.

Philosopher Karl Popper asserted, in *The Open Society and Its Enemies*, that we are warranted in refusing to tolerate intolerance; illustrating that there are limits to tolerance. Philosopher John Rawls devotes a section of his influential and controversial book "A Theory of Justice" to this problem; whether a just society should or should not tolerate the intolerant. He also addresses the related issue of whether or not the intolerant have any right to complain when they are not tolerated, within their society. Rawls concludes that a just society must be tolerant; therefore, the intolerant must be tolerated, for otherwise, the society would then itself be intolerant, and thus unjust. However, Rawls qualifies this conclusion by insisting, like Popper, that society and its social institutions have a reasonable right of self-preservation that supersedes the principle of tolerance. In his words: "While an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason believe that their own security and that of the institutions of liberty are in danger"

So, in general usage, *tolerance* is a fair, objective, and permissive attitude toward those whose beliefs or personal characteristics (race, religion, nationality, etc.), differ from one's own.

Religious toleration is the condition of accepting or permitting others' religious beliefs and practices which disagree with one's own. In a country with a state religion, toleration means that the government permits religious practices of other sects besides the state religion, and does not persecute believers in other faiths. It is a partial status, and might still be accompanied by forms of religious discrimination. Religious toleration as a government policy merely means the absence of religious persecution; unlike religious liberty it does not mean that religions are equal before the law. Toleration is a privilege granted by government (which it may do by law or charter), not a right against it; governments have often tolerated some religions and not others.

25.5. Religious Toleration and History of Struggle for Freedom of Conscience in Europe

An early champion of toleration in Europe was Pawel Wlodkowic, who at the Council of Constance advocated the pagan nations' rights. However, the development of a body of theory on the subject of toleration didn't begin until the XVI and XVII centuries, in response to the Protestant Reformation and the Wars of Religion and persecutions that followed the breaks with the Catholic Church instigated by Martin Luther and Huldrych Zwingli and others. In response to the theory of persecution that was used to justify wars of religion and the execution of persons convicted of heresy and witchcraft, writers such as Sebastian Castellio and Michel de Montaigne questioned the morality of religious persecution, and offered arguments for toleration. By contrast, Poland, which had been uniquely tolerant and ethnically as well as religiously diverse, officially confirmed its status as "a place of shelter for heretics" in the Confederation of Warsaw of 1573, the first toleration act in Europe.

A detailed and influential body of writing on the question of toleration was produced in Britain in XVII century, during and after the destructive English Civil Wars. John Milton and radical parliamentarians such as Gerrard Winstanley argued that Christian and

Jewish worship should be protected, and it was during the period that Oliver Cromwell allowed the return of Jews to England. These early theories of toleration were limited however, and did not extend toleration to Roman Catholics (who were perceived as disloyal to their country) or atheists (who were held to lack any moral basis for action). John Locke, in his Letter Concerning Toleration and Two Treatises of government proposed a more detailed and systematic theory of toleration, which included a principle of separation of church and state that formed the basis for future constitutional democracies, but also did not extend toleration to Roman Catholics or atheists. The British Toleration Act of 1689 was the political result of seventeenth century theorists and political exigency, which despite the limited scope of the toleration it granted was nevertheless a key development in the history of toleration, which helped produce greater political stability in the British Isles.

The philosophers and writers of the Enlightenment, especially Voltaire and Lessing, promoted and further developed the notion of religious toleration. These as well as Locke's theories of toleration were incorporated into the U.S. Constitution by Thomas Jefferson as well as in the French Declaration of the Rights of Man and of the Citizen of 1789. Discussions of toleration therefore often divided between those who viewed the term as a minimal and perhaps even historical virtue (perhaps today to be replaced by a more positive and robust appreciation of pluralism or diversity), and those who view it as a concept with an important continuing vitality, and who are more likely to use the term in considering contemporary issues regarding discrimination on the basis of race, nationality, gender, sexuality, disability, and other reasons.

There are also debates with regard to the historical factors that produced the principle of toleration, as well as to the proper reasons toleration should be exercised, with some arguing that the growth of skepticism was an important or necessary factor in the development of toleration, and others arguing that religious belief or an evolving notion of respect for individual persons was or is the basis on which toleration was or should be practiced.

25.6. Human Rights

Human rights are "basic rights and freedoms to which all humans are entitled." Proponents of the concept usually assert that all humans are endowed with certain entitlements merely by reason of being human. Human rights are thus conceived in a universal and egalitarian fashion. Such entitlements can exist as shared norms of actual human moralities, as justified moral norms or natural rights supported by strong reasons, or as legal rights either at a national level or within international law. However, there is no consensus as to precise nature of what in particular should or should not be regarded as a human right in any of the preceding senses, and the abstract concept of human rights has been a subject of intense philosophical debate and criticism.

The modern conception of human rights developed in the aftermath of the Second World War, in part as a response to the Holocaust, culminating in the signing of the Universal Declaration of Human Rights by the United Nations General Assembly in 1948. However, while the phrase "human rights" is relatively modern the intellectual foundations of the modern concept can be traced through the history of philosophy and the concepts of natural law rights and liberties as far back as the city states of Classical Greece and the development of Roman Law. The true forerunner of human rights discourse was the enlightenment concept of natural rights developed by theorists such as John Locke and Immanuel Kant and through the political realm in the United States Bill of Rights and the Declaration of the Rights of Man and of the Citizen.

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" - Article 1 of the United Nations Universal Declaration of Human Rights.

Marxism undertook critique of Human Rights conception. In "On the Jewish Question", Karl Marx criticized Declaration of the Rights of Man and of the Citizen as bourgeois ideology: "Above all, we note the fact that the so-called rights of man are nothing but the rights of a member of civil society, i.e., the rights of egoistic man, of man separated from other men and from the community. ... according to the Declaration of the Rights of Man of 1791, "Liberty consists in being able to do everything which does not harm others."

Liberty, therefore, is the right to do everything that harms no one else. The limits within which anyone can act without harming someone else are defined by law, just as the boundary between two fields is determined by a boundary post.

Therefore, security is the supreme social concept of bourgeois society, the concept of the police; the whole society exists only to ensure each of its members the preservation of his person, his rights and his property.

Thus for Marx, liberal rights and ideas of justice are premised on the idea that each of us needs protection from other human beings. Therefore liberal rights are rights of separation, designed to protect us from such perceived threats. Freedom on such a view is freedom from interference. What this view denies is the possibility - according to Marx, the fact that real freedom is to be found positively in our relations with other people. It is to be found in human community, not in isolation. So insisting on a regime of rights encourages us to view each other in ways which undermine the possibility of the real freedom we may find in human emancipation.

Freedom of thought (also called the *freedom of conscience* or ideas) is the freedom of an individual to hold or consider a fact, viewpoint, or thought, independent of others' viewpoints. It is different from and not to be confused with the concept of freedom of expression.

Freedom of thought is the derivative of and thus is closely linked to other liberties: freedom of religion, freedom of speech, and freedom of expression. It is a very important concept in the western world but nearly all democratic constitutions protect these freedoms. For instance, the U.S. Bill of Rights contains the famous guarantee in the First Amendment that laws may not be made that interfere with religion "or prohibiting the free exercise thereof". The US Supreme Court Justice (Benjamin Cardozo) reasoned that: "Freedom of thought...is the matrix, the indispensable condition, of nearly every other form of freedom. With rare aberrations a pervasive recognition of this truth can be traced in our history, political and legal".

Such ideas are also a vital part of the international human rights law. In the *Universal Declaration of Human Rights* (UDHR), which is legally binding on member states of the International Covenant on Civil and Political Rights, freedom of thought is listed under Article 18:

“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

The Human Rights Committee states that this, "distinguishes the freedom of thought, conscience, religion or belief from the freedom to manifest religion or belief. It does not permit any limitations whatsoever on the freedom of thought and conscience or on the freedom to have or adopt a religion or belief of one's choice. These freedoms are protected unconditionally". Similarly, Article 19 of the UDHR guarantees that "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference..."

However, *freedom of expression* can be limited through censorship, arrests, book burning, or propaganda, and this tends to discourage freedom of thought. Examples of effective campaigns against freedom of expression are the Soviet suppression of genetics research in favor of a theory known as Lysenkoism, the book burning campaigns of Nazi Germany, the radical anti-intellectualism enforced in Cambodia under Pol Pot, and the strict limits on freedom of expression imposed by the Communist governments of the Peoples Republic of China and Cuba.

Freedom of expression can also be stifled without institutional interference when majority views become so widely accepted that the entire culture represses dissenting views. For this reason, some condemn political correctness as a form of limiting freedom of thought. Although political correctness aims to give minority views equal representation, the majority view itself can be politically correct; for example, college student Max Karson was arrested following the Virginia Tech shootings for politically incorrect comments that authorities saw as "sympathetic to the killer." Karson's arrest raised important questions regarding freedom of thought and whether or not it applies in times of tragedy.

The contemporary linguistic hypothesis, which states that thought is inherently embedded in language, would support the claim that an effort to limit the use of words of language is actually a form of restricting freedom of thought. This was explored in George Orwell's novel 1984, with the idea of Newspeak, a stripped-down form of the English

language lacking the capacity for metaphor and limiting expression of original ideas.

25.7. Legislative Guarantee of Freedom of Conscience in Independent Ukraine

The freedom of conscience is guaranteed by the Constitution of Ukraine - the nation's fundamental law. The Constitution was adopted and ratified in the 5th session of the Verkhovna Rada (Parliament) of Ukraine on 28 June, 1996.

According to Chapter II of the Constitution of Ukraine (“Human and Citizens' Rights, Freedoms and Duties”):

“All people are free and equal in their dignity and rights. Human rights and freedoms are inalienable and inviolable” (Article 21);

“Citizens have equal constitutional rights and freedoms and are equal before the law. There shall be no privileges or restrictions based on race, color of skin, political, religious, and other beliefs, sex, ethnic and social origin, property status, place of residence, linguistic, or other characteristics” (Article 24);

“Everyone is guaranteed the right to freedom of thought and speech, and to the free expression of his or her views and beliefs” (Article 34);

“Everyone has the right to freedom of personal philosophy and religion. This right includes the freedom to profess or not to profess any religion, to perform alone or collectively and without constraint religious rites and ceremonial rituals, and to conduct religious activity. The exercise of this right may be restricted by law only in the interests of protecting public order, the health and morality of the population, or protecting the rights and freedoms of other persons. The Church and religious organizations in Ukraine are separated from the State, and the school - from the Church. No religion shall be recognized by the State as mandatory” (Article 35).

Some articles of the Constitution of Ukraine are based on *the Universal declaration of human rights (UDHR)* that included economic, social and cultural rights and also civil and political rights because it was based on the principle that the different rights could only successfully exist in combination of: “The ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may

enjoy his civil and political rights, as well as his social, economic and cultural rights ”.

This is held to be true because without civil and political rights the public cannot assert their economic, social and cultural rights. Similarly, without livelihoods and a working society, the public cannot assert or make use of civil or political rights (known as the full belly thesis).

The indivisibility and interdependence of all human rights that are written in the Constitution of Ukraine has been confirmed by the Vienna Declaration and Program of Action: “All human rights are universal, indivisible and interdependent and related. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis”.

Basic concepts and categories

New religious movements are newly formed religious groups that form to protest elements of their parent religion. Their motivation tends to be situated in accusations of apostasy or heresy in the parent denomination; they are often decrying liberal trends in denominational development and advocating a return to true religion.

Freedom of conscience is the freedom of an individual to hold or consider a fact, viewpoint, or thought, independent of others' viewpoints.

Tolerance is the ability to accept the existence of something while still disapproving of it.

Religious toleration is the condition of accepting or permitting others' religious beliefs and practices which disagree with one's own; the support for practices that prohibit religious discrimination;

Secularization is the transformation of a society from close identification with religious values and institutions toward non-religious (or "irreligious") values and secular institutions.

Secularism is the concept that government or other entities should exist separately from religion and religious beliefs.

Fundamentalism refers to a belief in a strict adherence to a set of basic principles (often religious in nature), sometimes as a reaction to perceived doctrinal compromises with modern social and political life.

Questions and Tasks for Self-Control

1. Give your account of traditional confessions in modern age: religious modernism and religious fundamentalism.
2. What is the essence of the neo-religion phenomenon, and specificity of its existence?
3. Explain the causes of origination of neo-religions.
4. Give an example of some historical events that violated the principle of freedom of conscience.
5. Is there any difference between the concepts: "toleration", "religious tolerance" and "freedom of conscience"?
6. Speak on the history of the struggle for freedom of conscience of Europe.
7. What is the legislative guarantee of freedom of conscience in independent Ukraine?
8. Is the statement "to be tolerant means to be indifferent" is true?

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Part IV ETHICS

Unit 26

SUBJECT OF ETHICS

The aim of the theme is: to master the characteristic feature of ethic as a special field of philosophical knowledge, to reveal the main approaches in studying morality, evolutionary and religious theories of morality's origin, to grasp the importance of practicing virtues for morality.

Key words of the theme are: ethics, morality, virtue, golden mean, apathy, sanctity, conscience.

26.1. Development of Concept of Ethics in the History of Philosophy

Ethics (fr. Greek *ēthos* meaning custom, habit), a major branch of philosophy, studies right conduct and good life. It is significantly broader than the common conception of analyzing right and wrong. A central aspect of ethics is "the good life", the life worth living or life that satisfies people, which is held by many philosophers to be more important than moral conduct. The major problem is the discovery of the "summum bonum", the greatest good. The right act can be identified as the one causing the greatest good and the immoral act as the one impeding it.

Ethics and morals are respectively akin to theory and practice. Ethics denotes the theory of moral that is of right action and the greater good, while morality indicates their practice. Moral has a dual meaning. The first indicates a person's comprehension of morality and his capacity to put it into practice. In this meaning, the antonym is "amoral", indicating an inability to distinguish between right and wrong. The second denotes the active practice of those values. In this sense, the contrary word is "immoral", referring to actions that violate ethical principles. Personal ethics signifies a moral code applicable to individuals, while social ethics means moral theory applied to groups. Social ethics can be synonymous with social and political philosophy, inasmuch as it is the foundation of a good society or state. Ethics is not limited to specific acts and defined moral codes, but describes the whole of moral ideals and behaviors, a person's philosophy of life.

Socrates was one of the first Greek philosophers to encourage both scholars and the common citizen to turn their attention from the outside world to the condition of man. Knowledge of human life was placed

highest, all other knowledge being secondary. Self-knowledge was considered necessary for success and inherently an essential good. A self-aware person will act completely within their capabilities to their peak, while an ignorant person will flounder (confuse) and encounter (face with) difficulty. To Socrates, a person must become aware of every fact (and its context) relevant to his existence, if he wishes to attain self-knowledge. He said that people will naturally do what is good, if they know what is right. Evil, or bad actions, are the result of ignorance. If a criminal were truly aware of the mental and spiritual consequences of his actions, he would not commit them. Any person who knows what is truly right will automatically do it, according to Socrates. While he equated knowledge with virtue, he similarly equated virtue with happiness. The truly wise man will know what is right, do what is good and therefore be happy.

Another philosopher who contributed greatly into the development of ethics was *Plato*.

The difficulty in understanding Plato lies precisely in this mixture of philosophy and poetry, of science and art. We cannot always tell in which character of the dialogue the author speaks, nor in which form, whether he is literal or speaks in metaphor. His dialogues remain one of the priceless treasures of the world. The best of them is *The Republic*. Here we shall find his ethics, his theology, his psychology, his politics and his theory of art. We can find problems occurring to communism and socialism, feminism and birth-control, morality and aristocracy. So we may apply to Plato words that were said about Koran once "Burn the libraries, for the value is in this book". A main question of one of his dialogues is what is justice. The discussion takes place in the house of Cephalus, a wealthy aristocrat. Socrates destroys one after another the definitions offered to him and continues to ask rather than answer. And finally one of the characters proclaims – "might is right, and justice is the interest of the stronger... The different forms of government make laws with a view of their respective interests. They call them justice and punish as injustice anyone who transgresses them".

In other dialogue a sophist Gorgias denounces morality as an invention of the weak to neutralize the strength of the strong. "They say dishonesty is shameful and unjust meaning by dishonesty the desire to have more than their neighbors. For knowing their inferiority, they

would be only too glad to have equality". This justice is a morality not for men but for footmen. It's a slave morality, not a hero morality. The real virtues of man are courage and intelligence. But the many cannot do this therefore they blame such persons, because they are ashamed of their own inability, which they desire to conceal; they praise justice coz they are cowards". This doctrine of immoralism today is associated with Nietzsche. But how does Socrates meet the challenge of this theory? He says that justice depends on social organization. Justice is a relation among individuals. He suggests that if we can picture a just state, we shall describe a just individual. Thus morality is connected with his Utopia and political governing.

There are different forms of governments. There is aristocracy, oligarchy (when wealthy traders and bankers rule the state), both end up with revolution, and then democracy comes when poor slaughter and banish their opponents. But then democracy ruins itself because the people are not properly equipped by education to select best ruler and the wisest political courses. "As to the people they have no understanding and only repeat what their rulers are pleased to tell them. To get a doctrine accepted it is only necessary to praise it or make ridiculous. The end of such democracy is tyranny or autocracy. Behind the political problems lies the nature of a man, his psychology. The state is what it is because the citizens are what they are. We need not to expect better state until we have better men.

Human behavior flows from three main sources. Desire (including appetite, impulse, and instinct), emotion (including spirit, ambition, courage) and knowledge (thought, intellect, reason). All these powers and qualities are in all man but in different degrees. Some men are but the embodiment of desire. They dominate and manipulate industry. There are others who are temples of feeling and courage, who care not so much what they fight for; their pride is in power rather than in possession. These are the men who make armies. At last there are the few whose delight is in meditation and understanding, who seek not for goods, not for victory, but for knowledge. In the perfect state industrial forces would produce some goods but would not rule, the military force would protect but would not rule either, but philosophers would be protected and sustained and they would rule. Unguided by knowledge the people are multitude without order, like desires without

enlightenment of knowledge. Ruin comes when the trader whose heart is lifted up by wealth, becomes ruler, or when the general uses his army to establish a military dictatorship. Until philosophers are kings, the wisdom and political leadership meet in the same man, cities will never cease from ill, nor the human race. We cannot build utopia without right education. It must be universal one. First ten years of life it must be predominately physical. Every school is to have gymnasium and playground; utopia must begin in the body of man. But mere athletics and gymnastics would make a man too one-sided. So the next stage of education must include music. Through music soul learns harmony and rhythm and even disposition to justice. Music makes soul graceful, moulds a character. Music preserves and restores health. The unconscious sources of human thought are touched and soothed by these methods. Some ideas of Plato are the remarkable anticipation of psychoanalysis. He asserts that dreams may give us clue to the behaviors. "No man when conscious attains to true and inspired intuition, but rather when the power of intellect is fettered in sleep or by disease. The prophet or genius is akin to the madman".

Music and measure lend grace to the soul and body but too much music is as dangerous as athletics. So, moral basis must be provided as well. The members of the community must make the unity. There must be sanction of supernatural authority. We must have a religion. Nation can not be strong unless it believes in God. He could inspire hope, devotion or sacrifice. And finally pupils in ideal state are taught philosophy which means to think clearly (metaphysics) and to rule wisely which is politics. To think clearly means to know the study of ideas. Idea of thing is the general idea of the class to which it belong; or law according to which the thing operates; or the perfect purpose or ideal toward which the things may develop.

Behind the surface of phenomena and particulars which greet our senses, there are generalizations unperceived by sensation but conceived by reason and thought. Without ideas the world would seem to us as mass of unclassified and meaningless particulars of sensation, for meaning can be given to things only by classifying and generalizing them. Therefore the essence of higher education is the search for the ideas. And finally let us answer the question with which we began. "Justice is the having and doing what is one's own". Each man shall

perform the function for which he is best fit and shall receive the equivalent of what he produces. Justice is an order and beauty of the parts of the soul. All evil is disharmony. Justice is not the right of the stronger but the effective harmony of the whole.

Aristotle developed an ethical system that may be termed "self-realization". When a person acts in accordance with their nature and realizes their full potential, they will do good and be content. At birth, a baby is not a person, but a potential person. In order to become a "real" person, the child's inherent potential must be realized. Unhappiness and frustration are caused by the unrealized potential of a person, leading to failed goals and a poor life. Aristotle said, "Nature does nothing in vain." Therefore, it is imperative a person acts according to their nature and develops their latent talent, in order to be content and complete. Happiness was held to be the ultimate goal. All other things, such as civic life or wealth, are merely means to the end. Self-realization, the awareness of one's nature and the development of one's talents, is the surest path to happiness.

Aristotle assert that man had three natures: vegetable (physical), animal (emotional) and rational (mental). Physical nature can be bred through exercise and care, emotional nature through indulgence of instinct and urges and mental through human reason and developed potential. Rational development was considered the most important, as essential to philosophical self-awareness. Moderation was encouraged, with the extremes seen as degraded and immoral. For example, courage is the moderate virtue between the extremes of cowardice and recklessness. Man should not simply live, but live well with conduct governed by moderate virtue. This is regarded as difficult, as virtue denotes doing the right thing, to the right person, at the right time, to the proper extent, in the correct fashion, for the right reason.

Thomas Aquinas ethics is based on the concept of "first principles of action." In his "Summa Theologica", he wrote: "Virtue denotes a certain perfection of a power. Now a thing's perfection is considered chiefly in regard to its end. But the end of power is act. Wherefore power is said to be perfect, according as it is determinate to its act". Aquinas defined the four cardinal virtues as prudence, temperance, justice, and fortitude. The cardinal virtues are natural and revealed in nature, and they are binding on everyone. There are, however, three theological virtues: faith, hope,

and charity. These are supernatural and are distinct from other virtues in their object, namely, God: "Now the object of the theological virtues is God Himself, Who is the last end of all, as surpassing the knowledge of our reason. On the other hand, the object of the intellectual and moral virtues is something comprehensible to human reason. Wherefore the theological virtues are specifically distinct from the moral and intellectual virtues".

Furthermore, Aquinas distinguished four kinds of law: eternal, natural, human, and divine. Eternal law is the decree of God that governs all creation. Natural law is the human "participation" in the eternal law and is discovered by reason. Natural law, of course, is based on "first principles": ". . . this is the first precept of the law, that good is to be done and promoted, and evil is to be avoided. All other precepts of the natural law are based on this . . ."

In Aquinas's thought, the goal of human existence is union and eternal fellowship with God. Specifically, this goal is achieved through the beatific vision, an event in which a person experiences perfect, unending happiness by seeing the very essence of God. This vision, which occurs after death, is a gift from God given to those who have experienced salvation and redemption through Christ while living on earth.

This ultimate goal carries implications for one's present life on earth. Aquinas stated that an individual's will must be ordered towards right things, such as charity, peace, and holiness. He sees this as the way to happiness. Aquinas orders his treatment of the moral life around the idea of happiness. The relationship between will and goal is antecedent in nature "because rectitude of the will consists in being duly ordered to the last end [that is, the beatific vision]." Those who truly seek to understand and see God will necessarily love what God loves. Such love requires morality and bears fruit in everyday human choices.

In the *Modern Ages* new ethical conceptions were developed in philosophy.

Utilitarianism insisted on the idea that the moral worth of an action is determined solely by its usefulness in maximizing utility and minimizing negative utility. Utility can be defined as pleasure, preference satisfaction, knowledge or other things. According to this philosophical approach, the moral worth of an action is determined by

its outcome. The most influential contributors to this theory are considered to be *Jeremy Bentham* and *John Stuart Mill*.

Utilitarianism was described by Bentham as "the greatest happiness or greatest felicity principle." Utility, the good to be maximized, has been defined by various thinkers as happiness or pleasure (versus suffering or pain), although preference utilitarians define it as the satisfaction of preferences. It may be described as a life stance, with happiness or pleasure being of ultimate importance.

Moral views of the *Modern Ages* were generalized and renewed by *Immanuel Kant*.

The "Critique of Practical Reason" (published in 1788) deals with moral philosophy of Immanuel Kant. Practical reason is the faculty for determining the will, which operates by applying a general principle of action to one's particular situation. For Kant, a principle can be either a mere maxim if it is based on the agent's desires or a law if it applies universally. Any principle that presupposes a previous desire for some object in the agent always presupposes that the agent is the sort of person who would be interested in that particular object. Anything that an agent is interested in can only be contingent, however, and never necessary. Therefore it cannot be a law.

To say, for example, that the law is to serve God means that the law is dependent on interest in God. This cannot be the basis for any universal moral law. To say that the law is to seek the greatest happiness of the greatest number or the greatest good, always presupposes some interest in the greatest happiness, the greatest number, the greatest good, and so on. Kant concludes that the source of the moral law must derive not from its content but from its form alone. The content of the universal moral law, the *categorical imperative*, must be nothing over and above the law's form, otherwise it will be dependent on the desires that the law's possessor has. The only law whose content consists in its form, according to Kant, is the statement:

"Act as if the maxim of your action were to become through your will a Universal Law of Nature".

Kant then argues that a will which acts on the practical law is a will which is acting on the idea of the form of law, an idea of reason which has nothing to do with the senses. Hence the moral will is independent of the world of the senses, the world where it might be constrained by

one's contingent desires. The will is therefore fundamentally free. The converse also applies: if the will is free, then it must be governed by a rule, but the rule whose content does not restrict freedom of the will. The only appropriate rule is the rule whose content is equivalent to its form, the categorical imperative. To follow the practical law is to be autonomous, whereas to follow any of other types of contingent laws (or hypothetical imperatives) is to be heteronomous and therefore unfree. The moral law expresses the positive content of freedom, while being free from influence expresses its negative content.

Furthermore, we are conscious of the operation of the moral law on us and it is through this consciousness that we are conscious of our freedom and not through any kind of special faculty. Though our actions are normally determined by the calculations of "self-love", we realize that we can ignore self-love's urgings when moral duty is at stake. Consciousness of the moral law is a priori and unanalysable.

Arthur Schopenhauer and Friedrich Nietzsche presented *Non-classical approach in ethics*. *Arthur Schopenhauer* is one of the most original thinkers of his time. A profoundly pessimistic philosopher, he used many elements of eastern religions in his doctrine, especially elements of Buddhism and Hinduism. He influenced Nietzsche, Freud, and later philosophy of existentialism. After the centuries of rationalism in philosophy he showed that behind thought there is desire, and behind the intellect - the instinct. His greatest anthology "The world as will and idea" appeared in 1818. It is centered about the leading conception of the world as a will, and therefore strife and therefore misery. The first section of his book is an attack on materialism. The world is my idea; it means that external world is known to us only thru our sensations and ideas. There is no such a thing as the objective world. The world is in my mind. But what is mind? The philosophers have always placed the essence of mind in thought and consciousness. Man was considered a knowing animal, the rational animal. But for philosopher this is enormous error that must be set aside. Consciousness is a mere surface of minds, as of the earth, we do not know the inside but only the crust. Under the consciousness there is the unconscious or half-conscious will, a striving, persistent force, spontaneous activity. Intellect may seem to lead the will, but only as a guide leads his master. Will is "strong blind man who carries on his shoulders lame man who can see". We do not

want a thing because we have found a reason for. Intellect is not primary, but visa versa. We want something and then find reason. So we elaborate (work out) philosophies and morality to conceal our desires. Intellect always seems to be an instrument and to subordinate desire. When it attempts to displace the will, confusion follows. Mistakes are caused when the one acts only on reflection. Consider strife of man for food, children, and love? Can it be the work of reflection? Certainly not: the cause is the half conscious will to live and will to live fully, at maximum. Nature produced an intellect for the service of the individual will. Therefore it is designed to know things so far as they afford motives for the will. The will is the only permanent and unchangeable element in the mind. It is the will which gives the unity to consciousness and holds together all its ideas and thoughts, providing harmony. Character lies in the will and not in the intellect. As saying goes: heart is better than head. “Good will” is more reliable than a clear mind. Qualities of mind win admiration but not the affection. And even in religions you must bring up the will and clear heart and receive the reward, but excellence of your intellect and understanding cannot bring any reward.

Even the body is the product of the will. The will to know builds up the brain, the will to grasp builds up the hands, the will to eat develops the digestive system. So will and flesh are two sides of one process. The act of will and the movement of the body do not stand in the position of cause and effect. They are one and the same. The action of body is nothing but the act of will objectified. The whole body is nothing but the objectified will. Teeth, throat are objectified hunger, the organs of generation is the objectified sexual desire, and so on. Individual bodily structure corresponds to the individually modified will, the character of individual.

The intellect get tired, needs sleep, food, but will never does. Will works even in sleep. Will then is essence of the man. Now, Schopenhauer says, what if it is also the essence of life in all its forms and even of “inanimate nature”? According to the thinker, it is the ultimate inner reality and secret essence of the world. All forces are the form of will. The force which draws the lovers, and the one which draws the planets, are the one. There is a will within plants and animals. The instinct of animals is the illustration of teleology – Aristotle’s

doctrine that everything has got its purpose, aim, and the end. The will is the will to live. Reproduction is the ultimate purpose for every organism, and its strongest instinct. By reproduction will can conquer death. The will to reproduce, to continue live is placed almost entirely beyond the control of knowledge and reflection. The will to live works blindly and unconsciously.

For Greeks Eros was the first, the creator from which everything proceeds. That is why the relation of the opposite sexes is really the invisible central point of all our actions and conduct. The law of sexual attraction is that the choice of mate is to a large extent determined by mutual fitness to reproduce. Each is seeking a mate that will neutralize his own defects, a physically weak man will seek a strong woman, and each one will especially regard as beautiful such perfections which he himself lacks. The individual loses attraction for the opposite sex as he removed from the fittest period for begetting. Youth without beauty has certain attraction, but beauty without youth has none. Therefore marriage is the arrangement to preserve the race, and it is always happier than marriages of love.

If the world is will, it must be the world of suffering. Because will indicates want, but it is always greater that can be satisfied. Desire is infinite, but the fulfillment is limited. "It is like alms thrown to the beggar that keeps him alive today in order that his misery will be prolonged tomorrow". We can never achieve happiness, coz we can not stop willing and desiring. And fulfillment never satisfied us. The realized desire develops a new desire, and so on endlessly. Will is always hungry.

The life is evil because pain is its basic reality. And the pleasure is negative, when the pain stops. The higher knowledge, the greater suffering is. He who increases knowledge therefore increases sorrow. Memory and foresight add to human misery, for most sufferings lies in retrospect and anticipation. Much more suffering are caused by the thought of death than by death itself. Life is evil because life is war, strife, competition, conflict. To be happy one must be ignorant as youth. Young men are cheerful and joyful because they are ascending the hill of life, death is not visible, and it lies at the bottom of the other side. At the end we meet death. Life is ever-postponed death. The fear of death is the beginning of philosophy and the reason for religion. The man

usually can not reconcile himself with death. So as theology is the refuge from death, so insanity is the refuge from pain. Madness comes as the way to avoid the memory of suffering. But the final refuge is suicide. Here lies a paradox- intellect conquers the will for life, instinct to live. As long as will dominate in man, misery and strife continue. Thus it must be subordinated to knowledge and restrained. Desire can be moderated and quieted by knowledge and philosophy. The more we know about our passions, the less they control us. The way out of the evil of endless willing is the contemplation of life – to see things not as the object of our desires but purely as the objects of understanding. That is the road to freedom. Forgetting of individual self and its material interest, elevation of mind from servitude to the will to will-less contemplation of truth, is the function of the art. The object of art is particular that contains the universal. The portrait of man must expose not the photographic likeness but the essential or universal qualities of the man. Our pleasure in nature (as in poetry or painting) is derived from contemplation of the object without adding our personal will. Art shows us eternal and universal behind the transitory and individual, healing our sufferings. Art, especially music elevates us above the strife of wills. Music elevates us to the world of ideas or essences of things. It affects our feelings directly. A theory of art as withdrawal of the will is connected with the theory of religion. Schopenhauer saw a profound significance in certain religious practices and dogmas.

Christianity for Schopenhauer is the philosophy of pessimism. It is based upon the doctrine of original sin (assertion of the will) and the salvation (denial of the will). Fasting is a way to weaken our desires that lead to unhappiness and cause new ones endlessly. Christianity shows the useless quest of earthly happiness. The ideal is the saint, the Fool in Christ, who absolutely overcome his own will and subjects himself to the will of God. Buddhism is more profound than Christianity coz it makes the destruction of the will the essence of religion, and preaches Nirvana the goal of personal development. The Hindus religion saw that “I” is an illusion, and the only reality is the Infinite One. We must reduce one’s self to a minimum of desire and will. The less is will, the less we suffer.

Nietzsche’s philosophy was seemed to be influenced by Schopenhauer, Darwin and positivists, no matter that he ridiculed and

criticized both of them. If life is a struggle for existence in which the fittest survive, (according to the theory of evolution), then strength is the ultimate virtue, and the weakness is the only fault. Good is that which survives, which wins, bad is that which gives way and fails. Positivists and Darwinians removed the theological basis for morality and showed that in the battle we call life what we need is not goodness but the strength, not humility but pride, not altruism but resolute intelligence. In social Darwinism equality and democracy are against the selections and survival, and thus the masses are not the goal of evolution but geniuses. Justice is not the arbiter of all destinies but the power. Nietzsche borrowed all these ideas and interpreted in his own way.

In 1872 he published his first book “The birth of tragedy out of the spirit of music”. He told of two gods whom Greek art had worshipped: Dionysus, the god of wine and revelry, of ascending life, of joy in action, of ecstatic emotion and inspiration, of instinct and adventure, the god of song, music, and dance, and drama, - and then, Apollo, the god of peace and leisure, of intellectual contemplation, of logical order and philosophical calm, the god of painting, sculpture and epic poetry. The noblest Greek art was the union of the two ideals – the restless masculine power of Dionysus and the quiet, almost feminine beauty of Apollo. Nietzsche said that the Greek worldview was tragic. When Tsar Midas asked one philosopher what fate is the best for man, he replied – “the best of all is unobtainable – not to be born, to be nothing – is the best the fate”. But on the other hand Nietzsche writes that Greeks are optimistic. Nietzsche calls it “tragic optimism”, a mood of a strong man, who realized that strife is the law of life.

According to Nietzsche, pre-Socratic philosophers were the tremendous days of Greek, while Plato and Socrates was a sign of decadence, decay and degeneration. Intellect replaced instinct, science replaced art. The intelligence was claimed to be the only virtue, but for Nietzsche it was the greatest illusion. On the temple of Apollo at Delphi these famous words were inscribed – know yourself, and do nothing in excess, later inspiring the Aristotle doctrine of golden mean. In its youth people produce mythology and poetry, in its decadence – the philosophy and logic. Since Socratic philosophy began the real Greek art with heroes, art of Dionysus ended. And he thought in German music

(especially such composers as Bach, Beethoven, and Wagner) this spirit of Dionysus back again.

In 1883 he wrote his bestseller “Thus spoke Zarathustra”. Zarathustra, aged thirty, comes down from the mountains to preach to the crowd. “Live dangerously” he preaches. “Erect your cities besides Vesuvius. Send out your ships to unexplored seas. Live in state of war”.

Zarathustra meets an old hermit who talks to him about God, and then cried out “Can it actually be possible? This old saint in his forest has not yet heard God being dead”. Old God died and no new God yet lies in cradles and napkins.” Nietzsche spoke about man that should become a superman. “Man is something that shall be surpassed. What is great in man that he is a bridge, and not a goal, what can be loved in man, that he is transition and destruction“.

Nietzsche`s next books were issued under the title “Beyond good and evil” (1886) and “The genealogy of Morals” (1887). He hoped to destroy the old morality and prepare the way for the morality of the superman. The good and bad have different meaning for different classes. “Bad” for upper class is ordinary, vulgar, worthless, and common. They applied it to lower classes. On the contrary – word “Bad” applied by the lower to the higher classes meant unfamiliar, dangerous, harmful, and cruel. “Good” has also different meaning – as used by aristocracy it meant strong, brave, powerful, warlike, godlike (good- God). As used by ordinary people it meant peaceful, harmless, kind. Hence there are two ethical criteria or standpoints: morality of masters, aristocrats and morality of a herd (crowd). Aristocratic morality is based on the ideal of antiquity, especially Romans. Virtue was manhood, courage, enterprise, bravery. But from Asia, and especially from the Jews in the days of their political subjection, came the other standard. Subjection breeds humility, helplessness breeds altruism. Under this herd-morality love of danger and power gave way to love of security and peace, strength was replaced by cunning, sternness by pity, pride of honor by whip of conscience. Honor is aristocratic, pagan, roman, conscience – is Jewish, Christian, democratic. Nietzsche claimed that prophets made the view of subject class a universal ethics, the world and flesh became synonym of evil and the poverty, a proof of virtue. Out of Jesus doctrine democracy came, because every man obtained equal rights and was of equal worth. Jesus brought to the peak

the idea of pity and self-sacrifice. Behind all this morality there is a secret will to power. Love itself is a hidden desire for possession. "People imagine that they are unselfish in love because they seek for advantage of another being. But for so doing they want to possess. Love is the most egoistic of all feelings". Against this desire for power morality and reason are helpless.

The greatest part of our intellectual activity goes unconsciously, and unfelt by us, conscious thinking is the weakest. Instinct is the direct expression of men's will for power. Instinct is primary, consciousness is secondary. In strong men there is very little attempt to conceal desire under the cover of reason and morality. Their simple argument is I will. My desire should be my only justification. But so far Judeo-Christian point of view prevailed, that even the strong are now ashamed of their strength and health, and begin to seek reasons. The aristocratic values are dying out and European is based upon the morality useful to the herd. The instincts of the strong – to hunt, to fight, to conquer, to rule are introverted into the asceticism, when we are conquering ourselves: passions, desires. The formula for decay is that the virtues proper to the herd infect the leaders. The ultimate ethic is biological; we must judge things according to their value for life.

The real test of a man is energy, capacity, and power. The goal of human efforts is superman. The later is superior individual rising out of the mass. The best should marry the best but not marry for love. Without good blood, nobility is impossible. He must be properly bred. A superman is beyond the good and evil. What is good? To be brave is good. What is bad? - All that comes from weakness. Superman loves danger and strife, he does not seek safety. Energy, intellect and pride make the superman. To discipline oneself – is the highest thing. If aristocracy is the road to superman, then Democracy must be eradicated. The first step according to N. is the destruction of Christianity. The triumph of Christ was the beginning of democracy. "Who is the greatest among you, let him be your servant" - that was inversion of political wisdom. Democracy means permission given to each part of the organism to do just what it pleases, liberty and chaos. Not the superior man but the majority man becomes an ideal. His philosophy attempts to transvalue the Christian morality.

26.2. Morality and Morals

Morality (fr. Latin *moralities* meaning manner, character, proper behavior) is a sense of behavioral conduct that differentiates intentions, decisions, and actions between those that are good (or right) and bad (or wrong). A moral code is a system of morality (for example, according to a particular philosophy, religion, culture, etc.). *Morals* are the level of practice and realization of different moral principles and values, the process of teaching within a moral code. Immorality is the active opposition to morality, while amorality is variously defined as an unawareness of, indifference toward, or disbelief in any set of moral standards or principles.

Morality has two principal meanings: descriptive and normative ones. In its "*descriptive*" sense, morality refers to personal or cultural values, codes of conduct or social mores that distinguish between right and wrong in the human society. Describing morality in this way is not making a claim about what is objectively right or wrong, but only referring to what is considered right or wrong by people. For the most part right and wrong acts are classified as such because they are thought to cause benefit or harm, but it is possible that many moral beliefs are based on prejudice, ignorance or even hatred. This sense of the term is also addressed by descriptive ethics.

In its "*normative*" sense, morality refers directly to what is right and wrong, regardless of what specific individuals think. It could be defined as the conduct of the ideal "moral" person in a certain situation. This usage of the term is characterized by "definitive" statements such as "That act is immoral" rather than descriptive ones such as "Many believe that act is immoral." It is often challenged by a moral skepticism, in which the unchanging existence of a rigid, universal, objective moral "truth" is rejected, and supported by moral realism, in which the existence of this "truth" is accepted. The normative usage of the term "morality" is also addressed by normative ethics.

26.3. Origin of Morality

Morality can be regarded as the collection of beliefs as to what constitutes a good life. Since throughout most of human history, religions have provided both visions and regulations for an ideal life, morality is often confused with religious precepts. In secular communities, lifestyle choices, which represent an individual's conception of the good life, are often discussed in terms of "morality". Individuals sometimes feel that making an appropriate lifestyle choice invokes a true morality, and that accepted codes of conduct within their chosen community are fundamentally moral, even when such codes deviate from more general social principles.

The *religious conceptions of morality origin*. Many religions provide moral guidelines for their followers. They believe that the divine has instructed them with a way to live and that following these rules will lead to good social structure, and closer communion with the divine.

Divine command theory is the meta-ethical view about the semantics or meaning of ethical sentences, which claims that ethical sentences express propositions, some of which are true, about the attitudes of God. That is, it claims that sentences such as "charity is good" mean the same thing as sentences such as "God commands charity". It is often argued that divine command theory is refuted by the *Euthyphro dilemma* (so named because a version of it first appeared in Plato's dialogue Euthyphro): "Is an action morally good because God commands it, or does God command it because it is morally good?" For example, writers like William of Ockham argue that if God had commanded murder, then murder would indeed have been morally obligatory. Indeed, Ockham goes so far as to say that God could change the moral order at any time.

The *naturalistic* conceptions of morality origin regard the laws of nature or biological essence of a man to be the only source of morality. There are different types of naturalistic morality:

Hedonism is a moral approach which argues that pleasure is the only intrinsic good. This is often used as a justification for evaluating actions in terms of how much pleasure and how little pain (i.e. suffering) they produce. In very simple terms, a hedonist strives to maximize this net pleasure (pleasure minus pain).

Eudemonism is translated as happiness. Eudaimonia is a central concept in ancient Greek ethics, along with the term "arete", most often

translated as "virtue". Discussion of the links between virtue of character and happiness (eudaimonia) is one of the central preoccupations of ancient ethics, and a subject of much disagreement. As a result there are many varieties of eudaimonism. Two of the most influential forms are those of Aristotle and the Stoics. Aristotle takes virtue and its exercise to be the most important constituent in eudaimonia but does acknowledge the importance of external goods such as health, wealth, and beauty. By contrast, the Stoics make virtue necessary and sufficient for eudaimonia and thus deny the necessity

Social and historical conceptions of morality origin are rationalistic and idealistic approaches to the problem. According to the *rationalistic* approach (Th. Aquinas, I. Kant, K. Marx, B. Russell) morality is the product of intellect and reason. The contract theory of Th. Hobbes and J. Rousseau is the modification of rationalistic approach. According to the *idealistic* approach (Plato, G. Hegel, N. Berdyaev), morality is the product of man`s spirit which is independent from physical nature and social experience.

The development of modern morality is a process closely tied to the *socio-cultural evolution* of different peoples of humanity. Some evolutionary biologists, in particular sociobiologists, believe that *morality is a product of evolutionary forces* acting at an individual level and also at the group level through group selection (though to what degree this actually occurs is a controversial topic in evolutionary theory). Some sociobiologists contend that the set of behaviors that constitute morality evolved largely because they provided possible survival and/or reproductive benefits (i.e. increased evolutionary success). Humans consequently evolved "pro-social" emotions, such as feelings of empathy or guilt, in response to these moral behaviors.

In this respect, morality is not absolute, but relative and constitutes any set of behaviors that encourage human cooperation based on their ideology to get ideological unity.

Biologists contend that all social animals, from ants to elephants, have modified their behaviors, by restraining selfishness in order to make group living worthwhile. Human morality though sophisticated and complex relative to other animals, is essentially a natural phenomenon that evolved to restrict excessive individualism and foster human cooperation.

On this view, moral codes are ultimately founded on emotional instincts and intuitions that were selected for in the past because they aided survival and reproduction (inclusive fitness). Examples: the maternal bond is selected for because it improves the survival of offspring; the Westermarck effect, where close proximity during early years reduces mutual sexual attraction, underpins taboos against incest because it decreases the likelihood of genetically risky behavior such as inbreeding.

If morality is the answer to the question 'how ought we to live' at the individual level, politics can be seen as addressing the same question at the social level. It is therefore unsurprising that evidence has been found of a relationship between attitudes in morality and politics. Group morality develops from shared concepts and beliefs and is often codified to regulate behavior within a culture or community. Various defined actions come to be called moral or immoral. Individuals who choose moral action are popularly held to possess "moral fiber", whereas those who indulge in immoral behavior may be labeled as socially degenerate. The continued existence of a group may depend on widespread conformity to codes of morality; an inability to adjust moral codes in response to new challenges is sometimes credited with the demise of a community. Nam Chomsky states: "In fact, one of the, maybe the most, elementary of moral principles is that of universality, that is, If something's right for me, it's right for you; if it's wrong for you, it's wrong for me. Any moral code that is even worth looking at has that at its core somehow".

Basic concepts and categories

Ethics (also known as a theory of moral) is a branch of philosophy that addresses questions about morality—that is, concepts such as good and evil, right and wrong, virtue and vice, justice, happiness, love, conscience etc.

Morals is a capacity to apply values, norms and standards into behavior and conduct.

Morality is the set of personal or cultural values, codes of conduct or social mores that distinguish between right and wrong in the human society

Virtue is moral excellence. A virtue is a trait or quality deemed to be morally excellent and thus is valued as a foundation of principle and good moral being. Personal virtues are characteristics valued as promoting individual and collective well being. There are four cardinal virtues (courage, wisdom, judgment, temperance) and three theological virtues (faith, hope and love).

Golden mean is the desirable middle between two extremes, one of excess and the other of deficiency. For example courage is the middle between recklessness and cowardice. To the Greek mentality, golden mean was an attribute of beauty. Both ancients and moderns realized that "there is a close association in mathematics between beauty and truth".

Apathy (fr. Greek apatheia meaning absence of passion, apathy or insensibility). The term apatheia was used by the Stoics to signify a (desirable) state of indifference towards events and things which lie outside one's control (that is, according to their philosophy, all things exterior, one being only responsible of his representations and judgments).

Sanctity or Holiness is in general the state of being holy (perceived by religious individuals as associated with the divine) or sacred (considered worthy of spiritual respect or devotion; or inspiring awe or reverence among believers in a given set of spiritual ideas). It is often ascribed to people ("a holy man" of religious occupation, "holy prophet" who is venerated by his followers), objects ("sacred artifact" that is venerated and blessed), times ("holy days" of spiritual introspection, such as during winter holidays), or places ("sacred ground", "holy place").

Conscience is an aptitude, faculty, intuition, or judgment of the intellect that distinguishes right from wrong. Moral evaluations of this type may reference values or norms (principles and rules). In psychological terms conscience is often described as leading to feelings of remorse when a human does things that go against his/her moral values, and to feelings of rectitude or integrity when actions conform to such norms.

Euthyphro dilemma. It is generally agreed that whatever God wills is good and just. But there remains the question whether it is good and just because God wills it or whether God wills it because it is good and just; in other words, whether justice and goodness are arbitrary or whether they belong to the necessary and eternal truths about the nature of things.

Questions and tasks for self-control

1. Differentiate ethics and morals.
2. What is the main moral virtue according to Socrates?
3. How can man achieve happiness (based on moral views of Aristotle)?
4. What is the main difference between ethical theory of Aristotle and Thomas Aquinas?
5. Explain the categorical imperative of I. Kant.
6. Who were the representatives of rationalistic approach in explaining the morality origin?
7. Comment on eudemonia as the main concept of ancient Greek ethics.
8. Characterize the main idea of utilitarian approach in ethics.
9. What is the essence of Euthyphro dilemma?

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Unit 27

**NOTION AND THE STRUCTURE OF MORAL
CONSCIOUSNESS. CATEGORIES OF ETHICS.**

The aim of the theme is: to describe man`s moral consciousness, to consider its basic elements such as norms, principle, motivation and values, to reveal the main categories of ethics.

Key words of the theme are: moral consciousness, good, evil, free will, justice, happiness.

27.1. Moral Consciousness in the System of Morality. Structure of Moral Consciousness

Morality consists of moral consciousness, moral activity and moral relations. Moral consciousness is the spiritual aspect of morality directing toward reflection of moral problems. The axis of moral consciousness is the idea of the good. The main characteristics of moral consciousness are the abilities to produce imperatives and evaluations.

A moral *imperative* is a principle originating inside a person's mind that compels the person to act. Immanuel Kant defined it as a kind of categorical imperative. Kant took the imperative to be a dictate of pure reason, in its practical aspect. Not following the moral law was seen to be self-defeating and thus contrary to reason. Later thinkers took the imperative to originate in conscience, as the divine voice speaking through the human spirit. The dictates of conscience are simply right and often resist further justification. Looked at another way, the experience of conscience is the basic experience of encountering the right.

Evaluation is a systematic determination of merit, worth, and significance of something or someone using criteria against a set of standards. Evaluation is often used to characterize and appraise subjects of interest in a wide range of human enterprises. Evaluation is always based on ideal – central element of moral consciousness.

An *ideal* is a principle or value that one actively pursues as a goal. Ideals are particularly important in ethics, as the order in which one places them tends to determine the degree to which one reveals them as real and sincere. It is the application, in ethics, of a universal. It is roughly similar to the relative intrinsic values.

Someone who claims to have an ideal of honesty but is willing to lie to protect a friend is demonstrating that not only does he hold friendship as an ideal, but, that it is a more important one than honesty. Thus ideals

can be seen to be similar to values. Given the complexity of putting ideals into practice, and resolving conflicts between them, it is not uncommon to see them reduced to dogma. One way to avoid this is to have ideals that themselves are descriptive of a process, rather than an outcome. An example of moral ideal is represented in the Stoic idea of apathy which refers to a state of mind where one is free from emotional disturbance. Whereas Aristotle had claimed that virtue was to be found in the golden mean between excess and deficiency of emotion, the Stoics sought freedom from all passions (apatheia). It meant eradicating the emotional response to external events - the things we cannot control. For the Stoics, it was the optimum rational response to the world, for we cannot control things that are caused by the will of others or by Nature, we can only control our own will. This did not mean a loss of all feeling, or total disengagement from the world. The Stoic is the one who performs correct (virtuous) judgments and actions as part of the world-order experiences contentment (eudaimonia) and good feelings. Ideal is closely connected with the notion of virtue.

Virtue is moral excellence. A virtue is a trait or quality deemed to be morally excellent and thus is valued as a foundation of principle and good moral being. Personal virtues are characteristics valued as promoting individual and collective well being. The opposite of virtue is vice. A virtue, in general, is an ideal that one can make a habit.

The main contradiction of morality is the one "I-Other". A person's definition of the 'Other' is part of what defines or even constitutes the self and other phenomena and cultural units. It has been used in social science to understand the processes by which societies and groups exclude 'Others' whom they want to subordinate or who do not fit into their society. The concept of 'otherness' is also integral to the comprehending of a person, as people construct roles for themselves in relation to an 'other' as part of a process of reaction that is not necessarily related to stigmatization or condemnation. Othering is imperative to national identities, where practices of admittance and segregation can form and sustain boundaries and national character. Othering helps distinguish between home and away, the uncertain or certain. It often involves the demonization and dehumanization of groups, which further justifies attempts to civilize and exploit these

'inferior' others. The idea of the other was first philosophically conceived by Georg Wilhelm Friedrich Hegel.

Moral consciousness can be individual and collective (social). *Social moral consciousness* is the set of moral ideas and notions that fix and regulate main principles of people's behavior and living together. There are different manifestations of social morality and moral consciousness:

1. It can be interpreted as the expression of general moral principles ("you shall not kill", "you shall not steal" etc)

2. Social morality is connected with social institutes (school, family), traditions and customs.

3. It is expressed in the form of moral standards and demands applied to individual's social roles.

Individual moral consciousness is represented by the moral inner world of person, his values and priorities. The centre of individual moral consciousness is self-awareness. Self-awareness is the awareness that one exists as an individual being. Without self-awareness the self perceives and accepts the thoughts that are occurring to be who the self is. Self-awareness gives one the option or choice to choose thoughts being thought rather than simply thinking the thoughts that are stimulated from the accumulative events leading up to the circumstances of the moment. The main element of moral self-awareness is *conscience*. It is an aptitude, faculty, intuition, or judgment of the intellect that distinguishes right from wrong. Moral evaluations of this type may reference values or norms (principles and rules).

27.2. Moral Norms and Principles. Motives and Value Orientation

The main elements of moral consciousness are moral norms, principles, motives and value orientations (or simply values).

Norms are sentences or concepts with practical, i. e. action-oriented (rather than descriptive, explanatory, or expressive) import. Norms imply "ought"-type statements or assertions, in distinction to descriptions which provide "is"-type statements or assertions. Some common sentences that are norms include commands, permissions, and prohibitions. Some common concepts that are norms include 'sincerity', 'justification' or 'honesty'. Another popular account of norms describes them as reasons to act, believe or feel. Orders and permissions express

norms. Such norms sentences do not describe how the world is, they rather prescribe how the world should be.

Imperative sentences are the most obvious way to express norms, but declarative sentences also may be norms, as is the case with laws or 'principles'. Generally, whether an expression is a norm depends on what the sentence intends to assert. Those norms purporting to create obligations (or duties) and permissions are called *deontic* norms. The concept of deontic norm is already an extension of a previous concept of norm, which would only include imperatives, that is, norms purporting to create duties. The understanding that permissions are norms in the same way was an important step in ethics and philosophy of law.

In addition to deontic norms, many other varieties have been identified. For instance, some constitutions establish the national anthem. These norms do not directly create any duty or permission. They create a "national symbol". Other norms create nations themselves or political and administrative regions within a nation. The action orientation of such norms is less obvious than in the case of a command or permission, but is essential for understanding the relevance of issuing such norms: When a folk song becomes a "national anthem" the meaning of singing one and the same song changes; likewise, when a piece of land becomes an administrative region, this has legal consequences for many activities taking place on that territory; and without these consequences concerning action, the norms would be irrelevant. A more obviously action-oriented variety of such constitutive norms (as opposed to deontic or regulatory norms) establishes social institutions which give rise to new, previously inexistent types of actions or activities (a standard example is the institution of marriage without which "getting married" would not be a feasible action; another is the rules constituting a game: without the norms of soccer, there would not exist such an action as executing an indirect free kick). Thus any convention can create a norm, although the relation between both is not settled. There is a significant discussion about (legal) norms that give someone the power to create other norms. They are called power-conferring norms or norms of competence. Some authors argue that they are still deontic norms, while others argue for a close connection between them and institutional facts.

Moral principle represents a set of values that orientate and rule the conduct of a concrete society. The law establishes an obligation in the individual's conscience that belongs to the cultural field in which such values are accepted. It supposes the liberty of the individual as cause that acts without external coercion, through a process of socialization. There are two basic moral principles – moral relativism and moral rigorism.

Moral relativism may be any of several descriptive, meta-ethical, or normative positions regarding the differences in moral or ethical judgments between different people and cultures.

Descriptive relativism is merely the positive or descriptive position that there exist, in fact, fundamental disagreements about the right course of action even when the same facts obtain and the same consequences seem likely to arise.

Meta-ethical relativism, on the other hand, is the meta-ethical position that the truth or falsity of moral judgments, or their justification, is not objective or universal but instead relative to the traditions, convictions, or practices of a group of people.

Normative relativism, further still, is the prescriptive or normative position that, as there is no universal moral standard by which to judge others, we ought to tolerate the behavior of others even when it runs counter to our personal or cultural moral standards.

Unlike relativism the moral *rigorism* (from French, meaning firm, solid) represents moral attitude that demands the strict submission to moral principles and avoids any compromises. The absolute relativism is nihilism. Speaking about this problem we should mention the irrationalistic philosophy of Nietzsche. In Nietzsche's view, recent developments in modern science and the increasing secularization of European society had effectively 'killed' the Christian God, who had served as the basis for meaning and value in the West for more than a thousand years. Nietzsche claimed the death of God would eventually lead to the loss of any universal perspective on things, and along with it any coherent sense of objective truth.

So, *nihilism* is the belief that nothing has any inherent importance and that life lacks purpose. As Heidegger put the problem, "If God as the suprasensory ground and goal of all reality is dead, if the suprasensory world of the Ideas has suffered the loss of its obligatory

and above it its vitalizing and upbuilding power, then nothing more remains to which man can cling and by which he can orient himself."

Moral motivation is the driving force of our conduct which causes us to achieve goals. Motivation is said to be intrinsic or extrinsic. According to various theories, motivation may be rooted in the basic need to minimize physical pain and maximize pleasure, or it may include specific needs such as eating and resting, or a desired object, goal, state of being, ideal, or it may be attributed to less-apparent reasons such as altruism, selfishness, morality, or avoiding mortality. The motivation is related to intention. An agent's intention in performing an action is his or her specific purpose in doing so, the end or goal that is aimed at, or intended to accomplish. Whether an action is successful or unsuccessful depends at least on whether the intended result was brought about. Other consequences of someone's acting are called unintentional. In deontological ethics the intent of an act is the way in which a maxim is supposed to be executed.

A *maxim* is a ground rule or subjective principle of action. In that sense a maxim is a thought that can motivate individuals. An important element of Friedrich Nietzsche's philosophical outlook on the problem of motivation is the "will to power", which provides a basis for understanding motivation in human behavior. This concept may have wide application, as Nietzsche, in a number of places, also suggests that the will to power is a more important element than pressure for adaptation or survival. According to Nietzsche, only in limited situations the drive for conservation is precedent over the will to power: namely, when life is reduced to a condition of poverty and limitation. The natural condition of life, according to him, is one of profusion. In its later forms Nietzsche's concept of the will to power applies to all living things, suggesting that adaptation and the struggle to survive is a secondary drive in the evolution of animals, less important than the desire to expand one's power. Nietzsche eventually took this concept further still, and speculated that it may apply to inorganic nature as well. He transformed the idea of matter as centers of force into matter as centers of will to power

Another important component of moral consciousness is *moral value* or moral orientation. Ethic value denotes something's degree of importance, with the aim of determining what action or life is best to do

or live, or at least attempt to describe the value of different actions. It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action may be regarded as ethically "good" (adjective sense), and an action of low, or at least relatively low, value may be regarded as "bad". Ethical value is sometimes used synonymously with goodness. There is a distinction between relative (or personal or cultural value) and absolute (or noumenal) value. *Relative* value is subjective, depending on individual and cultural views, and is therefore synonymous with personal and cultural value. *Absolute* value, on the other hand, is philosophically absolute and independent of individual and cultural views, as well as independent on whether it discovered or not what object has it. Philosophic value may be split into *instrumental* value and *intrinsic* values. An instrumental value is worth having as a means towards getting something else that is good (e.g., a radio is instrumentally good in order to hear music). An intrinsically valuable thing is worth for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties. An ethic good with instrumental value may be termed an ethic mean, and an ethic good with intrinsic value may be termed an end-in-itself. An object may be both a mean and end-in-itself.

27.3. Main Ethical Categories

Good and evil. Theories of moral goodness inquire into what sorts of things are good, and what the word "good" really means in the abstract. As a philosophical concept, goodness might represent a hope that natural love be continuous, expansive, and all-inclusive. In a monotheistic religious context, it is by this hope that an important concept of God is derived as an infinite projection of love, manifest as goodness in the lives of people. In other contexts, the *good* is viewed to produce best consequences upon the lives of people, especially with regard to their states of well being.

Evil is the violation of the most basic moral or ethical standards prescribed by a society, philosophy, or religion. Because different ethical systems have different standards, those using one ethical system might describe perceived outsiders—those who follow a different

system—as evil. Even unintentional violations of ethical standards can be designated as evil, as in Sophocles' *Oedipus*, in which an unintentional act brings down the wrath of the gods. Evil is usually contrasted with good. In some religions, evil is an active force, often personified as an entity such as Satan.

Conscience is an aptitude, faculty, intuition, or judgment of the intellect that distinguishes whether one's prospective actions are right or wrong by reference to norms (principles and rules) or values. In psychological terms conscience is often described as leading to feelings of remorse when a human does things that go against his/her moral values, and to feelings of rectitude or integrity when actions conform to such norms. The extent to which conscience informs moral judgment before an action and whether such moral judgments are, or should be, based wholly in reason has occasioned debate through much of the history of Western philosophy.

Virtue is moral excellence. A virtue is a character trait or quality valued as being always good in and of itself. Personal virtues are characteristics valued as promoting individual and collective well being. The opposite of virtue is vice.

Sanctity or Holiness, is in general the state of being holy (perceived by religious individuals as associated with the divine) or sacred (considered worthy of spiritual respect or devotion; or inspiring awe or reverence among believers in a given set of spiritual ideas).

Justice is the concept of moral rightness based on ethics, rationality, law, natural law, religion. According to most theories of justice, it is overwhelmingly important. Famous philosopher John Rawls claims that "Justice is the first virtue of social institutions, as truth is of systems of thought". Justice can be thought of as distinct from and more fundamental than benevolence, charity, mercy, generosity or compassion. Justice has traditionally been associated with concepts of fate, reincarnation or Divine Providence, i.e. with a life in accordance with the cosmic plan. The association of justice with fairness has thus been historically and culturally rare and is perhaps chiefly a modern innovation in western societies. Understandings of justice differ in each culture, as cultures are dependent on a religion and its ethics that create values which influence the notion of justice. Although there can be found some justice principles that are one and the same in all or most of

the cultures, there are insufficient to create a unitary justice apprehension.

In his dialogue Republic, Plato uses Socrates to argue for justice that covers both the just person and the just City State. Justice is a proper, harmonious relationship between the warring parts of the person or city. Hence Plato's definition of justice is that justice is the having and doing of what is one's own. A just man is a man in just the right place, doing his best and giving the precise equivalent of what he has received. This applies both at the individual level and at the universal level. A person's soul has three parts – reason, spirit and desire. Similarly, a city has three parts – Socrates uses the parable of the chariot to illustrate his point: a chariot works as a whole because the two horses' power is directed by the charioteer. Lovers of wisdom – philosophers, in one sense of the term – should rule because only they understand what is good. If one is ill, one goes to a doctor rather than a psychologist, because the doctor is an expert in the subject of health. Similarly, one should trust one's city to an expert in the subject of the good, not to a mere politician who tries to gain power by giving people what they want, rather than what's good for them. Socrates uses the parable of the ship to illustrate this point: the unjust city is like a ship in open ocean, crewed by a powerful but drunken captain (the common people), a group of untrustworthy advisors who try to manipulate the captain into giving them power over the ship's course (the politicians), and a navigator (the philosopher) who is the only one who knows how to get the ship to port. For Socrates, the only way the ship will reach its destination – the good – is if the navigator takes charge.

Justice as a divine law is commanding, and indeed the whole of morality, is the authoritative command. Killing is wrong and therefore must be punished and if not punished what should be done? A famous paradox called the Euthyphro dilemma essentially asks: is something right because God commands it, or does God command it because it's right? If the former, then justice is arbitrary; if the latter, then morality exists on a higher order than God, who becomes little more than a passer-on of moral knowledge. Some Divine command advocates respond by pointing out that the dilemma is false: goodness is the very nature of God and is necessarily expressed in His commands. According to thinkers including Thomas Hobbes, justice is created by public,

enforceable, authoritative rules, and injustice is whatever those rules forbid, regardless of their relation to morality. Justice is created, not merely described or approximated, by the command of an absolute sovereign power. This position has some similarities with divine command theory (see above), with the difference that the state (or other authority) replaces God.

Happiness is a category of ethics that expresses a state of mind or feeling characterized by contentment, love, satisfaction, pleasure, or joy. Philosophers and religious thinkers often define happiness in terms of living a good life, or flourishing, rather than simply as an emotion. Happiness in this older sense was used to translate the Greek Eudaimonia, and is still used in virtue ethics. In the Nicomachean Ethics, written in 350 BCE, Aristotle stated that happiness (also being well and doing well) is the only thing that humans desire for its own sake, unlike riches, honor, health or friendship. He observed that men sought riches, or honor, or health not only for their own sake but also in order to be happy. Note that eudaimonia, the term we translate as "happiness", is for Aristotle an activity rather than an emotion or a state. Happiness is characteristic of a good life, that is, a life in which a person fulfills human nature in an excellent way. People have a set of purposes which are typically human: these belong to our nature. The happy person is virtuous, meaning they have outstanding abilities and emotional tendencies which allow him or her to fulfill our common human ends. For Aristotle, then, happiness is "the virtuous activity of the soul in accordance with reason": happiness is the practice of virtue. Many ethicists make arguments for how humans should behave, either individually or collectively, based on the resulting happiness of such behavior. Utilitarians, such as John Stuart Mill and Jeremy Bentham, advocated the greatest happiness principle as a guide for ethical behavior.

Basic categories and concepts

Moral consciousness is the spiritual aspect of morality directing towards reflection of moral problems. The axis of moral consciousness is the idea of the good. The main characteristics of moral consciousness are the abilities to produce imperatives and evaluations.

Free will is the ability of agents to make choices free from constraints. Historically, the constraint of dominant concern has been the metaphysical constraint of determinism. The principle of free will has religious, ethical, and scientific implications.

Good is the category of ethics that represents morally positive value. "Good" is a broad concept but it typically deals with life, safety, happiness, and prosperity.

Evil is the opposite of good, meaning morally negative. Depending on the context, evil may represent violation and breaking of social norms, standards and values, bringing pain, suffering and displeasure.

Justice is the concept of moral rightness based on ethics, rationality, law, natural law, religion.

Happiness is the category of ethics that expresses a state of mind or feeling characterized by love, satisfaction, pleasure, or joy.

Questions and Tasks for Self-Control

1. What is the structure of moral consciousness?
2. Identify the main categories of ethics.
3. How was the problem of justice solved in ancient Greek philosophy?
4. Comment on the moral problems of justice
5. Can you point out the main difference between relativism and nihilism?
6. What is moral rigorism?
7. What is the difference between social and individual moral consciousness?
8. Define the notion of moral ideal.
9. Explain the meaning of moral imperative in I. Kant's philosophy.
10. What is the role of conscience in personality's moral life?

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Unit 28

**MORAL WORLD OF MAN.
PROBLEMS OF APPLIED ETHICS**

The aim of the theme is to: reveal the peculiarity of the moral world of a man, to consider its elements, to point the main ethical problems.

Key words of the theme are: love, responsibility, moral freedom, moral necessity, moral choice, applied ethics, fatalism.

28.1. Moral Necessity and Moral Freedom

The ideas, values, guidelines, which comprise the essence of moral consciousness, find their continuation in man's moral activity, his behavior and actions. The guaranty of man's moral activity is his freedom.

Freedom is one of the most complicated philosophical and moral problems. Generally we can define freedom as the state of not being imprisoned, enslaved, or otherwise constrained. There are different aspects of this problem, so more specifically the term freedom can be referred to:

- Free will, the ability of rational agents to exercise control over their actions, decisions, or choices.
- Political freedom, the absence of interference with the sovereignty of an individual by the use of coercion or aggression.
- Economic freedom, most commonly defined as the freedom to produce, trade and consume any goods and services acquired without the use of force, fraud or theft.

Let's concentrate on the ethical problem of free will. Free will is the ability of agents to make choices free from certain kinds of constraints. Historically, the constraint of dominant concern has been the metaphysical constraint of determinism. The principle of free will has religious, ethical, and scientific implications. For example, in the religious realm, free will implies that an omnipotent divinity does not assert its power over individual will and choices. In ethics, it may hold implications regarding whether individuals can be held morally accountable for their actions. The question of free will has been a central issue since the beginning of philosophical thought. The freedom is always compared with *necessity and causality* (the relationship between an event - *the cause* - and the subsequent event - *the effect* - where the subsequent event) is a result of the first.

There are different approaches that solve the problems of freedom and necessity: incompatibilism and compatibilism.

Incompatibilism is the position that free will and *determinism* are logically incompatible, and that the major question regarding whether or not people have free will is thus whether or not their actions are determined. "Hard determinists", such as Martin Luther and Holbach, are those incompatibilists who accept determinism and reject free will. Determinism is a broad term with a variety of meanings. Corresponding to each of these different meanings, there arises a different problem of free will.

Causal determinism states that future events are necessitated by past and present events combined with the laws of nature. Such determinism is sometimes illustrated by the thought experiment of Laplace's demon. Imagine an entity that knows all facts about the past and the present, and knows all natural laws that govern the universe. Such an entity may be able to use this knowledge to foresee the future, down to the smallest detail.

Logical determinism is the notion that all propositions, whether about the past, present or future, are either true or false. The problem of free will, in this context, is the problem of how choices can be free, given that what one does in the future is already determined as true or false in the present.

Theological determinism is the idea that there is a god who determines all that humans will do, either by knowing their actions in advance, via some form of omniscience or by decreeing their actions in advance. The problem of free will, in this context, is the problem of how our actions can be free if there is a being who has determined them for us in advance.

Biological determinism is the idea that all behaviors, beliefs, and desires are fixed by our genetic endowment.

Other forms of determinism include: cultural determinism and psychological determinism. Combinations and syntheses of determinist theses, e.g. bio-environmental determinism, are even more common.

The radical exaggeration of incompatibilism is *fatalism* (for example, the philosophy of Stoics) that explains every event or deed by the destiny (*fatum*).

Compatibilism maintains that determinism is compatible with free will. To illustrate their standpoint, compatibilists point to cases of someone's free will being denied, through rape, murder, theft, or others. In these cases, free will is lacking not because the past is determining the future, but because the aggressor is choosing the victim's desires about his own actions. Their argument is that determinism does not matter; what matters is that individuals' choices are the results of their own desires and are not overridden by some external (or internal) force. To be a compatibilist, one need not endorse any particular conception of free will, but only deny that determinism is at odds with free will.

Most "classical compatibilists", such as *Thomas Hobbes*, claim that a person acts on their own only when the person wanted to do the act and the person could have done otherwise, if the person had decided to. Hobbes sometimes attributes such compatibilist freedom to the each individual and not to some abstract notion of will, asserting, for example, that "no liberty can be inferred to the will, desire, or inclination, but the liberty of the man; which consists in this, that he finds no stop, in doing what he has the will, desire, or inclination to do." In articulating this crucial proviso, *David Hume* wrote, "this hypothetical liberty is universally allowed to belong to everyone who is not a prisoner and in chains".

The radical exaggeration of compatibilism is *voluntarism* that absolutely ignores and rejects moral necessity. It states that the will is the basic fundamental principle that explains the man's actions. Voluntarism is represented by such philosophers as A. Schopenhauer and F. Nietzsche.

Summing up, we may conclude that moral freedom can be *inner* and *outer*, or in terms of famous philosopher Erich Fromm "*freedom from*" and "*freedom for*". For example, man may feel himself free even being imprisoned, because freedom is his own spiritual condition. And visa versa: you can be formally free but you feel yourself dependent upon circumstances, other people's opinion, or being slave of your addictions.

28.2. Moral Choice and Responsibility

Moral responsibility usually refers to the idea that a person has moral obligations in certain situations. Disobeying moral obligations, then, becomes grounds for justified punishment. Deciding what justifies punishment, if anything, is a principle concern of Ethics. People who have moral responsibility for an action are usually called moral agents. Agents are creatures that are capable of reflecting on their situation, forming intentions about how they will act, and then carrying out that action. Collective responsibility is a concept or doctrine, according to which individuals are to be held responsible for other people's actions by tolerating, ignoring, or harboring them, without actively collaborating in these actions.

Moral responsibility can refer to two different but related things. First, a person has moral responsibility for a situation if that person has an obligation to ensure that something happens. Second, a person has moral responsibility for a situation when it would be correct to morally praise or blame that person for the situation.

When a person performs or fails to perform a morally significant action, we sometimes think that a particular kind of response is warranted. Praise and blame are perhaps the most obvious forms this reaction might take. For example, one who encounters a car accident may be regarded as worthy of praise for having saved a child from inside the burning car, or alternatively, one may be regarded as worthy of blame for not having used one's mobile phone to call for help. To regard such agents as worthy of one of these reactions is to ascribe moral responsibility to them on the basis of what they have done or left undone. These are examples of other-directed ascriptions of responsibility. The reaction might also be self-directed, e.g., one can recognize oneself to be blameworthy. Thus, to be morally responsible for something, say an action, is to be worthy of a particular kind of reaction—praise, blame, or something akin to these - for having performed it.

Philosophical reflection on moral choice and responsibility has a long history. One reason for this persistent interest is the way the topic seems connected with a widely shared conception of ourselves as members of an importantly distinct class of individuals - call them 'persons'. Persons are thought to be qualitatively different from other known living individuals, despite their numerous similarities. Many

have held that one distinct feature of persons is their status as morally responsible agents, a status resting - some have proposed - on a special kind of control that only they can exercise. Many who view persons in this way have wondered whether their special status is threatened if certain other claims about our universe are true. For example, can a person be morally responsible for his behavior if that behavior can be explained solely by reference to physical states of the universe and the laws governing changes in those physical states, or solely by reference to the existence of a sovereign God who guides the world along a divinely ordained path? It is concerns like these that have often motivated individuals to theorize about moral responsibility.

A comprehensive theory of moral responsibility would elucidate the following:

- 1) the concept, or idea, of moral responsibility itself;
- 2) the criteria for being a moral agent, i.e., one who qualifies generally as an agent open to responsibility ascriptions (e.g., only beings possessing the general capacity to evaluate reasons for acting can be moral agents);
- 3) the conditions under which the concept of moral responsibility is properly applied, i.e., those conditions under which a moral agent is responsible for a particular something (e.g., a moral agent can be responsible for an action he has performed only if he performed it freely, where acting freely entails the ability to have done otherwise at the time of action); and finally
- 4) possible objects of responsibility ascriptions (e.g., actions, omissions, consequences, character traits, etc.).

An understanding of the concept of moral responsibility and its application is present in some of the earliest surviving Greek texts, i.e., the Homeric epics. In these texts, both human and superhuman agents are often regarded as fair targets of praise and blame on the basis of how they have behaved, and at other times, an agent's behavior is excused because of the presence of some factor that has undermined his/her control. Reflection on these factors gave rise to *fatalism* - the view that one's future or some aspect of it is predetermined, e.g., by the gods, or the stars, or simply some facts about truth and time - in such a way as to make one's particular deliberations, choices and actions irrelevant to whether that particular future is realized. If some particular outcome is

fated, then it seems that the agent concerned could not be morally responsible for that outcome. Likewise, if fatalism were true with respect to all human futures, then it would seem that no human agent could be morally responsible for anything. Though this brand of fatalism has sometimes exerted significant historical influence, most philosophers have rejected it on the grounds that there is no good reason to think that our futures are fated in the sense that they will unfold no matter what particular deliberations we engage in, choices we make, or actions we perform.

Aristotle seems to have been the first to construct explicitly a theory of moral responsibility. In the course of discussing human virtues and their corresponding vices, Aristotle pauses in *Nicomachean Ethics* to explore their underpinnings. He began with a brief statement of the concept of moral responsibility - which it is sometimes appropriate to respond to an agent with praise or blame on the basis of his actions and/or dispositional traits of character. A bit later, he clarified that only a certain kind of agent qualifies as a moral agent and is thus properly subject to ascriptions of responsibility, namely, one who possess a capacity for decision. For Aristotle, a decision is a particular kind of desire resulting from deliberation, one that expresses the agent's conception of what is good.

The remainder of Aristotle's discussion is devoted to spelling out the conditions under which it is appropriate to hold a moral agent blameworthy or praiseworthy for some particular action or trait. His general proposal was that one is an apt candidate for praise or blame if and only if the action and disposition is voluntary. According to Aristotle, a voluntary action or trait has two distinctive features. First, there is a control condition: the action or trait must have its origin in the agent. That is, it must be up to the agent whether to perform that action or possess the trait - it cannot be compelled externally. Second, Aristotle proposed an epistemic condition: the agent must be aware of what it is he is doing or bringing about.

While Aristotle argued against a version of fatalism, he may not have recognized the difference between it and the related possible threat of causal determinism. *Causal determinism* is the view that everything that happens or exists is caused by sufficient antecedent conditions, making it impossible for anything to happen or be other than it does or

is. According to causal determinism, one's deliberations, choices, and actions will often be necessary links in the causal chain that brings something about. In other words, even though our deliberations, choices, and actions are themselves determined like everything else, it is still the case, according to causal determinism, that the occurrence or existence of yet other things depends upon our deliberating, choosing and acting in a certain way.

Since the Stoics, the thesis of causal determinism and its ramifications, if true, have taken center stage in theorizing about moral responsibility. During the Medieval period, especially in the work of *Augustine* and *Aquinas*, reflection on freedom and responsibility was often generated by questions concerning versions of theological determinism, including most prominently: a) Does God's sovereignty entail that God is responsible for evil?; and b) Does God's foreknowledge entails that we are not free and morally responsible since it would seem that we cannot do anything other than what God foreknows we will do?

During the Modern period, there was a renewed interest in scientific determinism - a change attributable to the development of increasingly sophisticated mechanistic models of the universe culminating in the success of Newtonian physics. The possibility of giving a comprehensive explanation of every aspect of the Universe—including human action—in terms of physical causes now seemed much more plausible. Many thought that persons could not be free and morally responsible if such an explanation of human action were possible. Others argued that freedom and responsibility would not be threatened should scientific determinism be true. In keeping with this focus on the ramifications of causal determinism for moral responsibility, thinkers may be classified as being one of two types: 1) an incompatibilist about causal determinism and moral responsibility - one who maintains that if causal determinism is true, then there is nothing for which one can be morally responsible; or 2) a compatibilist—one who holds that a person can be morally responsible for some things, even if both who he is and what he does is causally determined. In Ancient Greece, these positions were exemplified in the thought of *Epicurus* and the *Stoics*, respectively.

28.3. Love as Essential Component of Human Being

Love is one of the main needs of the human soul. Love is a term that is described as a pleasurable feeling of excitement and wonder. It occurs or extinguishes, but man always either loves or hopes to love, or lives with memories of past love. Love is object-oriented, as directed towards some definite idea, thing, or person; love is not acting in general. It is the expression of human freedom and self-realization, it is impossible to make yourself to fall in love with someone or to force another man to fall in love with you.

Love is the emotion of strong affection and personal attachment. In philosophical context, love is a virtue representing all of human kindness, compassion, and affection. In religious context, love is not just a virtue, but the basis for all being ("God is love"), and the foundation for all divine law (Golden Rule)

Greek philosophy distinguishes several different senses in which the word "love" is used. For example, Ancient Greek had the words "philia", "eros", "agape", "storge", and "xenia". However, with Greek (as with many other languages), it has been historically difficult to separate the meanings of these words – "agapo" having the same meaning as "phileo".

"*Agape*" means love in modern-day Greek. The term "s'agapo" means I love you in Greek. The word "agap" is the verb I love. It generally refers to a "pure," ideal type of love, rather than the physical attraction suggested by "eros". However, there are some examples of agape used to mean the same as "eros". It has also been translated as "love of the soul."

"*Eros*" (fr. the Greek deity Eros) is passionate love, with sensual desire and longing. The Greek word "erot" means in love. Plato refined his own definition. Although "eros" was initially felt for a person, with contemplation it becomes an appreciation of the beauty within that person, or even becomes appreciation of beauty itself. Eros helped the soul recall knowledge of beauty and contributes to an understanding of spiritual truth. Lovers and philosophers are all inspired to seek truth by "eros". Some translations list it as "love of the body."

"*Philia*" is a dispassionate virtuous love, was a concept developed by Aristotle. It includes loyalty to friends, family, and community, and requires virtue, equality, and familiarity. "Philia" is motivated by

practical reasons; one or both of the parties benefit from the relationship. It can also mean "love of the mind."

"*Storge*" is natural affection, like that felt by parents for offspring.

"*Xenia*", or hospitality, was an extremely important practice in Ancient Greece. It was an almost ritualized friendship formed between a host and his guest, who could previously have been strangers. The host fed and provided quarters for the guest, who was expected to repay only with gratitude. The importance of this can be seen throughout Greek mythology—in particular, Homer's *Iliad* and *Odyssey*.

The *Christian understanding* is that love comes from God. The love of man and woman – "eros" in Greek - and the unselfish love of others (agape), are often contrasted as "ascending" and "descending" love, respectively, but are ultimately the same thing. Christians believe that to Love God with all your heart, mind, and strength and Love your neighbor as yourself are the two most important things in life (Gospel of Mark chapter 12, verses 28–34). Saint Augustine summarized this when he wrote "Love God, and do as you will". The Apostle Paul glorified love as the most important virtue of all. Describing love in the famous poem in 1 Corinthians, he wrote, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres." (1 Cor. 13:4–7).

In fact, there are many different theories which attempt to explain what love is, and what function it serves. It would be very difficult to explain love to a hypothetical person who had not himself experienced love or being loved. In fact, to such a person love would appear to be quite strange if not outright irrational behavior. Among the prevailing types of theories that attempt to account for the existence of love there are: *psychological theories*, the vast majority of which consider love to be very healthy behavior; there are *evolutionary theories* which hold that love is part of the process of natural selection; there are *spiritual theories* which may, for instance consider love to be a gift from God; there are also theories that consider love to be an unexplainable mystery, very much like a mystical experience.

Famous philosopher Erich Fromm in his book "*The art of loving*" claimed that love as a skill that can be taught and developed. He rejected

the idea of loving as something magical and mysterious that cannot be analyzed and explained, and is therefore skeptical about popular ideas such as "falling in love" or being helpless in the face of love. Because modern humans are alienated from each other and from nature, we seek refuge from our aloneness in romantic love and marriage. One of the most interesting concepts in the book is self-love. According to Fromm, loving oneself is quite different from being arrogant, conceited or egocentric. Loving oneself means caring about oneself, taking responsibility for oneself, respecting oneself, and knowing oneself (e.g. being realistic and honest about one's strengths and weaknesses). In order to be able to truly love another person, one needs first to love oneself in this way. The book "The art of loving" includes explorations of the theories of brotherly love, motherly and fatherly love, erotic love, self-love, and the love of God.

28.4. Problems of Applied Ethics

Applied ethics is the philosophical examination, from a moral standpoint, of particular issues in private and public life that are matters of moral judgment. It is thus a term used to describe attempts to use philosophical methods to identify the morally correct course of action in various fields of human life.

Instead of starting from theory and applying theory to a particular case as norm ethics usually does, specialists in applied ethics start with the particular case itself and then ask what morally significant features (including both theory and practical considerations) ought to be considered for that particular case. In their observations of medical ethics committees, some scholars note that a consensus on particularly problematic moral cases often emerges when participants focus on the facts of the case, rather than on ideology or theory. Thus, a Rabbi, a Catholic priest, and an agnostic might agree that, in this particular case, the best approach is to withhold extraordinary medical care, while disagreeing on the reasons that support their individual positions. By focusing on cases and not on theory, those engaged in moral debate increase the possibility of agreement.

Bioethics, for example, is concerned with identifying the correct approach to matters such as euthanasia, or the allocation of scarce health

resources, or the use of human embryos in research. *Environmental ethics* is concerned with questions such as the duties of humans towards landscapes or species. It also concerns with the problem of *Animal rights*, or animal liberation, (the idea that the most basic interests of non-human animals should be afforded the same consideration as the similar interests of human beings). Advocates approach the issue from different philosophical positions, but agree that animals should be viewed as non-human persons and members of the moral community, and should not be used as food, clothing, research subjects, or entertainment. They argue that human beings should stop seeing other sentient beings as property—not even as property to be treated kindly. *Business ethics* concerns questions such as the limits on managers in the pursuit of profit, or the duty of 'whistleblowers' to the general public as opposed to their employers. As such, it is a study which is supposed to involve practitioner's as much as professional philosophers.

Much of applied ethics is concerned with just three theories:

1. *Utilitarianism*, where the practical consequences of various policies are evaluated on the assumption that the right policy will be the one which results in the greatest happiness.

2. *Deontological ethics*, notions based on 'rules' i.e. that there is an obligation to perform the 'right' action, regardless of actual consequences (epitomized by Kant's notion of the Categorical Imperative).

3. *Virtue ethics*, derived from Aristotle's and Confucius's notions, which asserts that the right action will be that chosen by a suitably 'virtuous' agent.

One of the most serious problems of applied ethics is the *euthanasia*. The term Euthanasia (fr. Greek “euthanasia” meaning good death) refers to the practice of ending a life in a manner which relieves pain and suffering. Euthanasia is categorized in different ways, which include voluntary, non-voluntary, or involuntary and active or passive. Euthanasia is usually used to refer to active euthanasia, and in this sense, euthanasia is usually considered to be criminal homicide, but voluntary, passive euthanasia is widely non-criminal. The controversy surrounding euthanasia centers on a two-pronged argument by opponents which characterizes euthanasia as either voluntary "suicides", or as involuntary murders. The first apparent usage of the term

"euthanasia" belongs to the historian Suetonius who described how the Emperor Augustus, "dying quickly and without suffering in the arms of his wife, Livia, experienced the 'euthanasia' he had wished for." The word "euthanasia" was first used in a medical context by Francis Bacon in XVII century, to refer to an easy, painless, happy death, during which it was a "physician's responsibility to alleviate the 'physical sufferings' of the body." Bacon referred to an "outward euthanasia" - the term "outward" he used to distinguish from a spiritual concept — the euthanasia "which regards the preparation of the soul".

Summing up, a contemporary *typology of applied ethics* uses six domains:

1. Decision ethics, or ethical theories and ethical decision processes.
2. Professional ethics, or ethics to improve professionalism.
3. Clinical ethics, or ethics to improve our basic health needs.
4. Business ethics, or individual based morals to improve ethics in an organization.
5. Organizational ethics, or ethics among organizations.
6. Social ethics, or ethics among nations and as one global unit.

Basic categories and concepts

Applied ethics is the branch of ethics that studies the actual problems of abortion, euthanasia, animal rights.

Love is the moral attitude toward other as the absolute value and the greatest good

Moral freedom is the type of freedom that is based on the free will of moral agent and possibility to transcend the necessity and determinism.

Moral choice is man's capacity to distinguish between good and evil.

Moral necessity is a set of demands and moral principles in the definite historical moral system

Fatalism is the moral position that makes absolute the connection between the natural laws and moral behavior.

Responsibility is a specific form of self-regulation and self-determination, man's self-awareness that he/she is the cause of moral deeds and after-effects.

Questions and Tasks for Self-Control

1. Define the dialectic connection between freedom and necessity?
2. What is the difference between fatalism and voluntarism?
3. Is there any difference between love-Eros and love-Agape?
4. Differentiate between classical and applied ethics.
5. Is the euthanasia a moral problem or simply medical case?
6. Comment on the conception of animal rights
7. What is the specific Christian attitude toward the problem of love and free will?
8. How did Aristotle solve the problem of moral responsibility?

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Part V AESTHETICS

Unit 29

AESTHETICS AS PHILOSOPHICAL DISCIPLINE

The aim of the theme is: to define aesthetics as the peculiar field of philosophical knowledge, to master art and beauty as its subject, to show the main tendencies in the history of European art.

Key words of the theme are: aesthetical, sensitive, art, beauty, ugly, harmony, taste, tragic, comical, catharsis.

29.1. Development of Concept of Aesthetics in History of Philosophy

Aesthetics is a branch of philosophy dealing with the nature of beauty, art, and taste, and with the creation and appreciation of beauty. It is more scientifically defined as the study of sensory or emotional values, sometimes called judgments of sentiment and taste. More broadly, scholars in the field define aesthetics as "critical reflection on art, culture and nature." Aesthetics is a subdiscipline of axiology, a branch of philosophy, and is closely associated with the philosophy of art. Aesthetics studies new ways of seeing and of perceiving the world.

The aesthetic views of Greek philosophers

Ancient art was largely, but not entirely, based on the seven great ancient civilizations: Egypt, Mesopotamia, Greece, Rome, Persia, India and China. Each of these centers of early civilization developed a unique and characteristic style in its art. Greece had the most influence on the development of aesthetics in the West. This period of Greek art saw a veneration of the human physical form and the development of corresponding skills to show musculature, poise, and beauty and anatomically correct proportions. Furthermore, in many Western and Eastern cultures alike, traits such as body hair are rarely depicted in art that addresses physical beauty. More in contrast with this Greek-Western aesthetic taste is the genre of grotesque. Greek philosophers initially felt that aesthetically appealing objects were beautiful in and of themselves.

Plato felt that beautiful objects incorporated proportion, harmony, and unity among their parts. Similarly, in the *Metaphysics*, Aristotle found that the universal elements of beauty were order, symmetry, and definiteness.

The Greek philosophers were the first who paid attention to the problems of art's nature. Both Plato and Aristotle saw in mimesis (the

representation of nature) the main characteristic of art. Plato wrote about mimesis in both *Ion* and *The Republic* (Books II, III and X). In *Ion*, he states that poetry is the art of divine madness, or inspiration. Because the poet is subject to this divine madness, it is not his/her function to convey the truth. As Plato has it, truth is the concern of the philosopher only. As culture in those days did not consist in the solitary reading of books, but in the listening to performances, the recitals of orators (and poets), or the acting out by classical actors of tragedy, Plato maintained in his critique that theatre was not sufficient in conveying the truth. He was concerned that actors or orators were thus able to persuade an audience by rhetoric rather than by telling the truth. In Book II of *The Republic*, Plato describes Socrates' dialogue with his pupils. Socrates warns we should not seriously regard poetry as being capable of attaining the truth and that we who listen to poetry should be on our guard against its seductions, since the poet has no place in our idea of God.

In developing this in Book X, Plato tells of Socrates' metaphor of the three beds: one bed exists as an idea made by God (the Platonic ideal); one is made by the carpenter, in imitation of God's idea; one is made by the artist in imitation of the carpenter's. So, the artist's bed is twice removed from the truth. The copiers only touch on a small part of things as they really are, where a bed may appear differently from various points of view, looked at obliquely or directly, or differently again in a mirror. So, painters or poets, though they may paint or describe a carpenter or any other maker of things, know nothing of the carpenter's (the craftsman's) art, and though the better painters or poets they are, the more faithfully their works of art will resemble the reality of the carpenter making a bed, nonetheless the imitators will still not attain the truth (of God's creation).

Similar to Plato's writings about mimesis, Aristotle also defined mimesis as the perfection and imitation of nature. Art is not only imitation but also the use of mathematical ideas and symmetry in the search for the perfect, the timeless and contrasting being with becoming. Nature is full of change, decay, and cycles, but art can also search for what is everlasting and the first causes of natural phenomena. Aristotle's *Poetics* is often referred to as the counterpart to this Platonic conception of poetry. *Poetics* is his treatise on the subject of mimesis. Aristotle was

not against literature as such; he stated that human beings are mimetic beings, feeling an urge to create texts (art) that reflect and represent reality. Aristotle considered it important that there be a certain distance between the work of art on the one hand and life on the other; we draw knowledge and consolation from tragedies only because they do not happen to us. Without this distance, tragedy could not give rise to catharsis.

However, it is equally important that the text causes the audience to identify with the characters and the events in the text, and unless this identification occurs, it does not touch us as an audience. Aristotle holds that it is through simulated representation, mimesis that we respond to the acting on the stage which is conveying to us what the characters feel, so that we may empathize with them in this way through the mimetic form of dramatic role-play. It is the task of the dramatist to produce the tragic enactment in order to accomplish this empathy by means of what is taking place on stage. In short, catharsis can only be achieved if we see something that is both recognizable and distant. Aristotle argued that literature is more interesting as a means of learning than history, because history deals with specific facts that have happened, and which are contingent, whereas literature, although sometimes based on history, deals with events that could have taken place or ought to have taken place.

Western medieval aesthetics

Surviving medieval art is largely religious in focus, and typically was funded by the State, Orthodox or Roman Catholic Church, powerful ecclesiastical individuals, or wealthy secular patrons. Often the pieces have an intended liturgical function, such as chalices or churches. Medieval Art Objects were made from rare and valuable materials, such as Gold and Lapis, the cost of which was often superior to the wages of the maker.

Saint Thomas Aquinas' aesthetic theory is arguably more famous and influential among the medieval aesthetic theories, having been explicitly used in the writing of the famous writer James Joyce as well as many other influential 20th century authors. Thomas, as with many of the other medieval, never explicitly gives an account of "beauty" in itself, but the theory is reconstructed on the basis of disparate comments in a

wide array of works. His theory follows the classical model of Aristotle, but with explicit formulation of beauty as "transcendent" or convertible with being among the other "transcendentals" such as "truth" and "goodness." Umberto Eco's *The Aesthetics of Thomas Aquinas* identifies the three main characteristics of beautiful things in Aquinas' philosophy as: integrity, consonance, and clarity. Aristotle identifies the first two characteristics, with the third being an "innovation" of Aquinas in the light of Platonic/neo-Platonic and Augustinian thought. In sum, medieval aesthetic, while not a unified system, presents a unique view of beauty that deserves an in-depth treatment in the history of art.

As the medieval world shifts into the Renaissance, art again returns to focus on this world and on secular issues of human life. The philosophy of art of the ancient Greeks and Romans is re-appropriated. From late XVII to early XX centuries Western aesthetics underwent a slow revolution into what is often called modernism. German and British thinkers emphasized beauty as the key component of art and of the aesthetic experience, and saw art as necessarily aiming at beauty.

The foundation of esthetics as the philosophical science

Alexander Gottlieb Baumgarten (1714–1762), a German philosopher, appropriated the word aesthetics, which had always meant sensation, to mean taste or "sense" of beauty. In so doing, he gave the word a different significance, thereby inventing its modern usage. The word had been used differently since the time of the ancient Greeks to mean the ability to receive stimulation from one or more of the five bodily senses. In his *Metaphysic*, § 451, Baumgarten defined taste, in its wider meaning, as the ability to judge according to the senses, instead of according to the intellect. Such a judgment of taste is based on feelings of pleasure or displeasure. A science of aesthetics would be, for Baumgarten, a deduction of the rules or principles of artistic or natural beauty from individual "taste." Baumgarten may have been motivated to respond to Pierre Bonhours' opinion, published in a pamphlet in the late 1600s, that Germans were incapable of appreciating art and beauty.

In 1781, Kant declared that Baumgarten's aesthetics could never contain objective rules, laws, or principles of natural or artistic beauty.

The Germans are the only people who presently (1781) have come to use the word aesthetic[s] to designate what others call the critique of

taste. They are doing so on the basis of a false hope conceived by that superb analyst Baumgarten. He hoped to bring our critical judging of the beautiful under rational principles, and to raise the rules for such judging to the level of a lawful science. Yet that endeavor is futile. For, as far as their principal sources are concerned, those supposed rules or criteria are merely empirical. Hence they can never serve as determinate a priori laws to which our judgment of taste must conform. It is, rather, our judgment of taste which constitutes the proper test for the correctness of those rules or criteria. Because of this it is advisable to follow either of two alternatives. One of these is to stop using this new name aesthetic[s] in this sense of critique of taste, and to reserve the name aesthetic[s] for the doctrine of sensibility that is true science. (In doing so we would also come closer to the language of the ancients and its meaning. Among the ancients the division of cognition into aisthētá kai noētá [sensed or thought] was quite famous.) The other alternative would be for the new aesthetic[s] to share the name with speculative philosophy. We would then take the name partly in its transcendental meaning, and partly in the psychological meaning. (Critique of Pure Reason, A 21, note.)

Nine years later, in his Critique of Judgment, Kant conformed to Baumgarten's new usage and employed the word aesthetic to mean the judgment of taste or the estimation of the beautiful. For Kant, an aesthetic judgment is subjective in that it relates to the internal feeling of pleasure or displeasure and not to any qualities in an external object. For Kant the aesthetic experience of beauty is a judgment of a subjective but universal truth, since all people should agree that "this rose is beautiful" if it in fact is. However, beauty cannot be reduced to any more basic set of features.

Hegel's understanding of esthetics is unfolded in his famous Lectures on Esthetics. Hegel's esthetics is regarded by many as one of the greatest aesthetic theories to have been produced since Aristotle. Hegel's thesis of the "end of art" influenced several thinkers. Heidegger calls Hegel's Lectures on Aesthetics "the most comprehensive reflection on the essence of art that the West possesses". Hegel's exposition is faithful to his dialectical method, showing how the various forms art has taken are dissolved and give place to "higher" forms through the work

of the negative, i.e. the internal contradictions these forms each bear in their time.

Hegel documents the rise of art from symbolic architecture, classical sculpture and romantic poetry. At the time it was noted for the wealth of pictures included with it. In Hegel's discussion of sculpture he outlined his ideas on human beauty. Most notably, these lectures famously included Hegel's pronouncement of the "death of art" (i.e., the notion that art could no longer be a proper vehicle for humanity's comprehension of its own essence). For Hegel all culture is a matter of "absolute spirit" coming to be manifest to itself, stage by stage. Art is the first stage in which the absolute spirit is manifest immediately to sense-perception, and is thus an objective rather than subjective revelation of beauty.

For *Schiller* aesthetic appreciation of beauty is the most perfect reconciliation of the sensual and rational parts of human nature. For Schelling, the philosophy of art is the "organon" of philosophy. Aesthetics is now the name for the philosophy of art. Friedrich von Schlegel, August Wilhelm Schlegel, Schleiermacher and Hegel have also given lectures on aesthetics as "philosophy of art" after 1800. For Schopenhauer aesthetic contemplation of beauty is the most free that the pure intellect can be from the dictates of will; here we contemplate perfection of form without any kind of worldly agenda, and thus any intrusion of utility or politics would ruin the point of the beauty.

Early twentieth century artists, poets and composers challenged the assumption that beauty was central to art and aesthetics. Various attempts have been made since then to define Post-modern aesthetics. This challenge, thought to be original, is actually continuous with older aesthetic theory; Aristotle was the first in the Western tradition to classify "beauty" into types as in his theory of drama, and Kant made a distinction between beauty and the sublime. What was new was a refusal to credit the higher status of certain types, where the taxonomy implied a preference for tragedy and the sublime to comedy and the Rococo. Croce suggested that "expression" is central in the way that beauty was once thought to be central. George Dickie suggested that the sociological institutions of the art world were the glue binding art and sensibility into unities. Marshall McLuhan suggested that art always functions as a "counter-environment" designed to make visible what is

usually invisible about a society. Theodor Adorno felt that aesthetics could not proceed without confronting the role of the culture industry in the co-modification of art and aesthetic experience. Hal Foster (art critic) attempted to portray the reaction against beauty and Modernist art in *The Anti-Aesthetic: Essays on Postmodern Culture*. Arthur Danto has described this reaction as "kalliphobia" (after the Greek word for beauty - 'kalos'). Brian Massumi suggests to reconsider beauty following the aesthetical thought in the philosophy of Deleuze and Guattari.

Daniel Berlyne created the field of experimental aesthetics in the 1970s, for which he is still the most cited individual decades after his death. Jean-François Lyotard re-invokes the Kantian distinction between taste and the sublime. Sublime painting, unlike kitsch realism, "...will enable us to see only by making it impossible to see; it will please only by causing pain." Sigmund Freud inaugurated aesthetical thinking in Psychoanalysis mainly via the "Uncanny" as aesthetical affect. Following Freud and Merleau-Ponty, Jacques Lacan approached the aesthetical object in the visual field by the notion of the gaze as lacking and as phallic "objet a" that follows the psychic "masculine" principle of separation and castration.

Speaking of Russian thinkers and their philosophical reflection of esthetics, we cannot omit *Leo Tolstoy*. In 1897, Leo Tolstoy, in his *What is Art?*, criticized Baumgarten's book on aesthetics. Tolstoy opposed "Baumgarten's trinity — Good, Truth and Beauty...." Tolstoy asserted that "these words not only have no definite meaning, but they hinder us from giving any definite meaning to existing art...." Baumgarten, he said, claimed that there are three ways to know perfection: "Beauty is the perfect (the absolute) perceived by the senses. Truth is the perfect perceived by reason. The good is the perfect attained by the moral will." Tolstoy, however, contradicted Baumgarten's theory and claimed that good, truth, and beauty have nothing in common and may even oppose each other. "...The arbitrary uniting of these three concepts served as a basis for the astonishing theory according to which the difference between good art, conveying good feelings, and bad art, conveying wicked feelings, was totally obliterated, and one of the lowest manifestations of art, art for mere pleasure...came to be regarded as the highest art. And art became, not the important thing it was intended to be, but the empty amusement of idle people".(What is Art?, VII.).

The *functions* of esthetics are world-view, methodological, cognitive and value-forming. The task of esthetics is to comprehend but not to judge or prescribe laws. Aesthetic culture is not only a set of various interests, tastes, thoughts, feelings, ideals and opinions, but it represents man`s relation to human world and defining his proper place in it.

29.2. Aesthetics and Other Disciplines

Aesthetics is closely connected with *art criticism*. Art criticism is the discussion or evaluation of visual art. Art critics usually criticize art in the context of aesthetics or the theory of beauty. One of criticism's goals is the pursuit of a rational basis for art appreciation. The variety of artistic movements has resulted in a division of art criticism into different disciplines, each using vastly different criteria for their judgments. The most common division in the field of criticism is between historical criticism and evaluation, a form of art history, and contemporary criticism of work by living artists. Although critiques of art may have its origins in the origins of art itself, art criticism as a genre is credited to have acquired its modern form by XVIII century.

The first writer to acquire an individual reputation as an art critic in XVIII century France was La Font de Saint-Yenne who wrote about the Salon of 1737 primarily to entertain while including anti-monarchist rhetoric in his prose. Another French writer *Denis Diderot* is usually credited with the invention of the modern medium of art criticism. Diderot's "The Salon of 1765" was one of the first real attempts to capture art in words. According to art historian Thomas E. Crow, "When Diderot took up art criticism it was on the heels of the first generation of professional writers who made it their business to offer descriptions and judgments of contemporary painting and sculpture. The demand for such commentary was a product of the similarly novel institution of regular, free, public exhibitions of the latest art".

A dominating figure in XIX century art criticism was French poet *Charles Baudelaire*, whose first published work was his art review Salon of 1845, which attracted immediate attention for its boldness. Many of his critical opinions were novel in their time, including his championing of Delacroix and Courbet. When *Manet's* famous Olympia

(1865), a portrait of a nude courtesan, provoked a scandal for its blatant realism, Baudelaire worked privately to support his friend.

Aesthetics also is closely connected to ethics. We can mention here the moral and aesthetic ideal of ancient Greek culture - so called "*kalokagathia*". As a generic term, it may have been used as the combination of distinct virtues, which we might translate as "handsome and brave", or the intersection of the two words "good" or "upstanding". Translations such as "gentleman" or "knight" have traditionally been suggested to convey the social aspect of the phrase, while "war hero" or "martyr" are more recent versions, and emphasize the military element. Greek phrase "kalos kai agathos", the possession of the good and the beautiful has a correspondent in Latin: "healthy soul in healthy body". It is also used as the ideal target in balanced education of body and spirit. Generally the combination of ethics and aesthetics or *aesthetical ethics* refers to the idea that human conduct and behavior ought to be governed by that which is beautiful and attractive. *John Dewey* has pointed out that the unity of aesthetics and ethics is in fact reflected in our understanding of behavior being "fair" - the word having a double meaning of attractive and morally acceptable. More recently, James Page has suggested that aesthetic ethics might be taken to form a philosophical rationale for peace education.

29.3. Basic Categories of Aesthetics

Aesthetics as the theoretical system of knowledge can't reflect or express the sensitive process directly as art does. So Aesthetics operates with categories which are the concentrated expressions of all human knowledge about aesthetic practices throughout the history. Each of the category fixes the distinguished aspect or principle of Aesthetics, demonstrates the discourse of aesthetical experience of mankind. The basic categories of this philosophical discipline are – aesthetical, beauty, ugly, tragic, comic, sublime, vulgar etc.

Aesthetical is the most general and abstract category that can be regarded as meta-category of aesthetics. It is spiritual and sensitive way of cognizing the world. But what does it mean to be sensitive from spiritual but not from biological prospects? Aesthetical is the unity of beauty and ugly, tragic and comic, sublime and vulgar, thus it is the

element of man's spiritual world. Our ability for sensitive (aesthetical) cognition is the result of cultural and spiritual development of human being. It is not inherent to man from nature. For example, an animal is able to see or to hear, but it can't achieve aesthetical pleasure, see the beauty, hear the harmony, distinguish between sublime and vulgar. Only human can have *Aesthetic emotions* that are felt during aesthetic activity or appreciation. These emotions may be of the everyday variety (such as fear, wonder or sympathy) or may be specific to aesthetic contexts. Examples of the latter include the sublime, the beautiful, and the kitsch. In each of these respects, the emotion usually constitutes only a part of the overall aesthetic experience, but may play a more or less definitive role for that state. The category of aesthetical is based on activity of our senses. It expresses not only inherent features of the objects or subject separately but shows their inter-connection and inter-dependence. So the aesthetical sphere contains the system of *non-utilitarian* relation of man towards the world that ends up with spiritual pleasure and contemplation. Aesthetical world of man is full of symbols, images, ideals, memories and anticipations. Creating his spiritual world man realizes that beauty is not only the aim of art, but the goal of life as well – the process of turning chaotic disharmony into cosmic order and harmony.

Man can apply his aesthetical evaluation to any phenomena of nature, culture, society, and politics. It means that the criteria of his evaluation are based on ideals and notions of beauty and ugly. The climax of aesthetical sphere is art in which aesthetical is represented in its visual form. The main features of aesthetical are freedom, spirituality, and unity.

The earliest Western theory of *beauty* can be found in the works of early Greek philosophers from the pre-Socratic period, such as Pythagoras. The Pythagorean School saw a strong connection between mathematics and beauty. In particular, they noted that objects proportioned according to the golden ratio seemed more attractive. Ancient Greek architecture is based on this view of symmetry and proportion. Classical philosophy and sculptures of men and women produced tenets of ideal human beauty were rediscovered in Renaissance Europe, leading to a re-adoption of what became known as a "classical ideal". In terms of female human beauty, a woman whose

appearance conforms to these tenets is still called a "classical beauty" or said to possess a "classical beauty", whilst the foundations laid by Greek and Roman artists have also supplied the standard for male beauty in western civilization. The characterization of a person as "beautiful", whether on an individual basis or by community consensus, is often based on some combination of Inner Beauty, which includes psychological factors such as personality, intelligence, grace, politeness, charisma, integrity, congruence and elegance, and Outer Beauty, (i.e. physical attractiveness) which includes physical factors, such as health, youthfulness, facial symmetry, moderation, and complexion.

Standards of beauty are always evolving, based on what a culture considers valuable. Historical paintings show a wide range of different standards for beauty. However, humans who are relatively young, with smooth skin, well-proportioned bodies, and regular features, have traditionally been considered to be the most beautiful throughout history.

Ugliness is a property of a person or thing that is unpleasant to look upon and results in a highly unfavorable evaluation. To be ugly is to be aesthetically unattractive, repulsive, or offensive. Like its opposite, beauty, ugliness involves a subjective judgment and is at least partly in the "eye of the beholder." Thus, the perception of ugliness can be mistaken or short-sighted, as in the story of *The Ugly Duckling* by Hans Christian Andersen. Although ugliness is normally viewed as a visible characteristic, it can also be an internal attribute. For example, an individual could be outwardly attractive but inwardly thoughtless and cruel. It is also possible to be in an "ugly mood," which is a temporary, internal state of unpleasantness.

For some people, ugliness is a central aspect of their persona. Jean-Paul Sartre had a lazy eye and a bloated, asymmetrical face, and he attributed many of his philosophical ideas to his life-long struggle to come to terms with his self-described ugliness. Socrates also used his ugliness as a philosophical touch point, concluding that philosophy can save us from our outward ugliness. Famous in his own time for his perceived ugliness, Abraham Lincoln was described by a contemporary: "to say that he is ugly is nothing; to add that his figure is grotesque, is to convey no adequate impression."

Tragic (fr. Greek “tragōidia” meaning he-goat-song) is the category that explains dialectic between necessity and freedom and a form of art based on human suffering that offers its audience pleasure. While most cultures have developed forms that provoke this paradoxical response, tragedy refers to a specific tradition of drama that has played a unique and important role historically in the self-definition of Western civilization. That tradition has been multiple and discontinuous, yet the term has often been used to invoke a powerful effect of cultural identity and historical continuity—“the Greeks and the Elizabethans, in one cultural form; Hellenes and Christians, in a common activity,” as Williams puts it. From its obscure origins in the theatres of Athens 2500 years ago, from which there survives only a fraction of the work of Aeschylus, Sophocles and Euripides, through its singular articulations in the works of Shakespeare, Lope de Vega, Racine, or Schiller, to the more recent naturalistic tragedy of Strindberg, Beckett's modernist meditations on death, loss and suffering, or Müller's postmodernist reworking of the tragic canon, tragedy has remained an important site of cultural experimentation, negotiation, struggle, and change. A long line of philosophers—which includes Plato, Aristotle, Saint Augustine, Voltaire, Hume, Diderot, Hegel, Schopenhauer, Kierkegaard, Nietzsche, Freud, Benjamin, Camus, Lacan and Deleuze—have analyzed, speculated upon and criticized the tragic form. In the wake of Aristotle's *Poetics* (335 BCE), tragedy has been used to make genre distinctions, whether at the scale of poetry in general, where the tragic divides against epic and lyric, or at the scale of the drama, where tragedy is opposed to comedy. In the modern era, tragedy has also been defined against drama, melodrama, the tragicomic and epic theatre.

Comic (fr. Greek “kōmōidia” meaning ?) is any humorous discourse generally intended to amuse, especially in television, film, and stand-up comedy. This must be carefully distinguished from its academic definition, namely the comic theatre, whose Western origins are found in Ancient Greece. In the Athenian democracy, the public opinion of voters was remarkably influenced by the political satire performed by the comic poets at the theaters. The theatrical genre can be simply described as a dramatic performance which pits two societies against each other in an amusing conflict. Northrop Frye famously depicted these two opposing sides as a "Society of Youth" and a "Society of the

Old", but this dichotomy is seldom described as an entirely satisfactory explanation. A later view characterizes the essential feature of comedy as a struggle between a relatively powerless youth and the societal conventions that pose obstacles to his hopes; in this sense, the youth is understood to be constrained by his lack of social authority, and is left with little choice but to take recourse to ruses which engender very dramatic irony which provokes laughter.

Much comedy contains variations on the elements of surprise, incongruity, conflict, repetitiveness, and the effect of opposite expectations, but there are many recognized genres of comedy. Satire and political satire use ironic comedy to portray persons or social institutions as ridiculous or corrupt, thus alienating their audience from the object of humor. *Satire* is a type of comedy. *Parody* borrows the form of some popular genre, artwork, or text but uses certain ironic changes to critique that form from within (though not necessarily in a condemning way). *Screwball comedy* derives its humor largely from bizarre, surprising (and improbable) situations or characters. *Black comedy* is defined by dark humor that makes light of so called dark or evil elements in human nature. Similarly scatological humor, sexual humor, and race humor create comedy by violating social conventions or taboos in comic ways. A *comedy of manners* typically takes as its subject a particular part of society (usually upper class society) and uses humor to parody or satirize the behavior and mannerisms of its members. *Romantic comedy* is a popular genre that depicts burgeoning romance in humorous terms, and focuses on the foibles of those who are falling in love.

The value of art

Tolstoy defined art, and not incidentally characterized its value, this way: "Art is a human activity consisting in this, that one man consciously, by means of certain external signs, hands on to others feelings he has lived through, and that other people are infected by these feelings and also experience them." The value of art, then, is one with the value of empathy.

Other possible views are these: Art can act as a means to some special kind of knowledge. Art may give insight into the human condition. Art relates to science and religion. Art serves as a tool of

education, or indoctrination, or enculturation. Art makes us more moral. It uplifts us spiritually. Art is politics by other means. Art has the value of allowing catharsis. In any case, the value of art may determine the suitability of an art form. Do they differ significantly in their values, or (if not) in their ability to achieve the unitary value of art?

But to approach the question of the value of art systematically, one ought to ask: for whom - for the artist, for the audience, for society at large, or for individuals beyond the audience? Is the "value" of art different in each of these different contexts?

Working on the intended value of art tends to help define the relations between art and other acts. Art clearly does have spiritual goals in many contexts, but what exactly is the difference between religious art and religion per se? The truth is complex - Art is both useless in a functional sense and the most important human activity.

Basic concepts and categories

Aesthetical is the meta-category of aesthetics that expresses the non-utilitarian spiritual and sensitive way of cognizing and evaluation the world.

Art is the product or process of deliberately arranging symbolic elements in a way that influences and affects senses, emotions, and intellect.

Beauty is the basic category of aesthetics and a characteristic of a person, animal, place, object, or idea that provides a perceptual experience of pleasure, meaning, or satisfaction. Beauty is studied as part of aesthetics, sociology, social psychology, and culture. An "ideal beauty" is an entity which is admired, or possesses features widely attributed to beauty in a particular culture, for perfection,

Catharsis is a term in that describes the "emotional cleansing" sometimes depicted in a play as occurring for one or more of its characters, as well as the same phenomenon as (an intended) part of the audience's experience. It describes an extreme change in emotion, occurring as the result of experiencing strong feelings of sorrow, fear, pity, or even resulting from much laughter. It has been described as "purification" or a "purging" of such emotions.

Comic is term referred to any sort of performance intended to cause laughter; since the Middle Ages the term "comic" became synonymous with satire, and later humor in general.

Harmony (fr. Greek “harmonía” meaning joint, agreement, concord) is the combination of simultaneously sounded musical notes to produce chords and chord progressions having a pleasing effect. The term was often used for the whole field of music, while "music" referred to the arts in general.

Sensitive is a term referred to the traditional five senses (sight, hearing, touch, smell and taste), that have not only biological but spiritual significance for man; synonym to aesthetical.

Taste is as an aesthetic, sociological, economic and anthropological concept refers to cultural patterns of choice and preference. While taste is often understood as a biological concept, it can also be reasonably studied as a social or cultural phenomenon. Taste is about drawing distinctions between things such as styles, manners, consumer goods and works of art. Social inquiry of taste is about the human ability to judge what is beautiful, good and proper.

Tragic is the category that explains dialectic between necessity and freedom; form of art based on human suffering and death of main hero, usually opposed to comedy.

Ugly or **ugliness** is a term referring to a property of a person or thing that is unpleasant to look upon and results in an unfavorable evaluation.

Questions and Tasks for Self-Control

1. Analyze the content of the notion of aesthetics.
2. Give your account to philosophical principles of the aesthetics theory.
3. What is the subject of aesthetics?
4. Speak about the main categories of the aesthetics theory.
5. Can we regard ugliness separately from beauty?
6. Explain the meaning of the beauty as the basic category of aesthetics?
7. Who was the founder of aesthetics as the philosophical science?
8. What is the main difference between ancient Greek and medieval Christian aesthetics?

9. Why is the story of Tsar Oedipus called tragic?
10. What are the main types of comedy?

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Unit 30

ART AS SOCIAL PHENOMENON

The aim of the theme is: to acquaint students with Art as a phenomenon of human spiritual culture, to analyze main stages of its development, to expose the aesthetical nature of art and its social functions; to master the forms of fine art, such as painting, sculpture, music, dance and others; to grasp some theoretical conceptions of analyzing art.

Key words of the theme are: fine art, creativity, aesthetical ideal, syncretism, design.

Beauty is an important part of our life. So is ugliness. It is no surprise then that philosophers since antiquity have been interested in our experiences of and judgments about beauty and ugliness. They have tried to understand the nature of these experiences and judgments, and they have also wanted to know whether these experiences and judgments were legitimate. In order to understand the beauty and ugliness we must focus on the notion of art(s). *The arts* are a vast subdivision of culture composed of many creative endeavors and disciplines. It is a broader term than "art," which as a description of a field usually means only the visual arts. The arts encompass visual arts, literary arts and the performing arts - music, theatre, dance and film, among others.

A good definition of the arts is given by the Free Dictionary as "imaginative, creative, and nonscientific branches of knowledge considered collectively, esp. as studied academically." The singular term art is defined by the Irish Art Encyclopedia as follows: "Art is created when an artist creates a beautiful object, or produces a stimulating experience that is considered by his audience to have artistic merit." So, one could conclude that art is the process that leads to a product (the artwork or piece of art), which is then examined and analyzed by experts in the field of the arts or simply enjoyed by those who appreciate the arts.

The field of "art history" was developed in the West, and originally dealt exclusively with European art history, with the High Renaissance (and its Greek precedent) as the defining standard. Gradually, over the

course of XX century, a wider vision of art history has developed. This expanded version includes societies from across the globe, and it usually attempts to analyze artifacts in terms of the cultural values in which they were created. Thus, art history is now seen to encompass all visual art, from the megaliths of Western Europe to the paintings of the Tang Dynasty in China.

30.1. Origin of Concept of Art

The history of the concept “*art*” cannot be separated from the history of art itself. It is often told as a chronology of masterpieces created in each civilization in the world. It can thus be framed as a story of high culture, epitomized by the Seven Wonders of the World, which is somehow different from vernacular expressions. The latter can, however, be integrated into art historical narratives, in which case they are usually referred to as *folk arts* or *craft*. The more closely that an art historian engages with these latter forms of low culture, the more likely it is that they will identify their work as examining visual culture or material culture, or as contributing to fields related to art history, such as anthropology or archeology. In the latter cases art objects may be referred to as archeological artifacts.

The oldest surviving art forms include small sculptures and paintings on rocks and in caves. There are very few known examples of art that date earlier than 40,000 years ago, the beginning of the Upper Paleolithic period. People often rubbed smaller rocks against larger rocks and boulders to paint pictures of their everyday life, such as hunting wild game. A mammoth sculpture found in a German cave was dated to approximately 35,000 years ago.

Prehistoric art objects are rare, and the context of such early art is difficult to determine. Prehistoric, by definition, refers to those cultures which have left no written records of their society. The art historian judges early pieces of art as objects in their own right, with few opportunities for comparison between contemporaneous pieces. Interpretation of such early art must be done primarily in the context of aesthetics tempered by what is known of various *hunter-gatherer societies* still in existence.

The history of Western art begins with prehistoric art such as Stonehenge. The history continues in Mesopotamia region, and then progresses to the art of Ancient Egypt, which then transitions to *Classical antiquity*. Classical art includes both Greek and Roman work. Ancient Greek art saw the veneration of the animal form and the development of equivalent skills to show musculature, poise, beauty and anatomically correct proportions.

Ancient Roman art depicted gods as idealized humans, shown with characteristic distinguishing features (i.e. Zeus' thunderbolt). Ancient Greek art includes much pottery, sculpture as well as architecture. Greek sculpture is known for the “*contrapposto*” standing of the figures. The term *contrapposto* is used in the visual arts to describe a human figure standing with most of its weight on one foot so that its shoulders and arms twist off-axis from the hips and legs. The art of Ancient Greece is usually divided stylistically into three periods: the Archaic, the Classical and the Hellenistic. The most prestigious form of Ancient Greek painting was panel painting, now known only from literary descriptions. The ancient Greek concept of art (from Greek “*téchne*” meaning the root of "technique" and "technology"), with the exception of poetry, involved not freedom of action but subjection to rules. In Rome, this Greek concept was partly shaken, and visual artists were viewed as sharing, with poets, imagination and inspiration.

With the decline of the Roman Empire, the history shifts to medieval art which lasted for a millennium. The high intellectual culture of the medieval period was Islamic, but the era also included Early Christian art, Byzantine art, Gothic art, Anglo-Saxon art, and Viking art. In Byzantine and Gothic art of the Middle Ages, the dominance of the church insisted on the expression of biblical and not material truths. The Medieval era ended with the Renaissance, followed by the Baroque and Rococo. Sometimes another period, Mannerism, is inserted between Renaissance and Baroque, which is a visual hybrid. The eighteenth and nineteenth centuries included Neoclassicism, Romantic art, Academic art, and Realism in art. Art historians disagree when Modern art began, but it was either in the mid-XVIII century with the artist Francisco Goya, the mid-XIX century with the industrial revolution or the late nineteenth century with the advent of Impressionism. The art movements of the late nineteenth through the early twenty first centuries

are too numerous to detail here, but can be broadly divided into two categories: Modernism and Contemporary art. The latter is sometimes referred to with another term, which has a subtly different connotation, Postmodern art.

Eastern art has generally worked in a style akin to Western medieval art, namely a concentration on surface patterning and local color (meaning the plain color of an object, such as basic red for a red robe, rather than the modulations of that color brought about by light, shade and reflection). A characteristic of this style is that the local color is often defined by an outline (a contemporary equivalent is the cartoon). This is evident in, for example, the art of India, Tibet and Japan.

Let us give two examples of historically influential *definitions of art* offered by great philosophers. First, *Plato* holds in the *Republic* and elsewhere that the arts are representational, or *mimetic* (sometimes translated “imitative”). Artworks are ontologically dependent on, and inferior to, ordinary physical objects, which in turn are ontologically dependent on, and inferior to, what is most real, the non-physical Forms. Grasped perceptually, artworks present only an appearance of an appearance of what is really real. Consequently, artistic experience cannot yield knowledge. Nor do the makers of artworks work from knowledge. Because artworks engage an unstable, lower part of the soul, art should be subservient to moral realities, which, along with truth, are more metaphysically fundamental and hence more humanly important than beauty. Beauty is not, for *Plato*, the distinctive province of the arts, and in fact his conception of beauty is extremely wide and metaphysical: there is a Form of Beauty, of which we can have non-perceptual knowledge, but it is more closely related to the erotic than to the arts. Second, although *Kant* has a definition of art, he is for systematic reasons far less concerned with it than with aesthetic judgment. *Kant* defines art as “a kind of representation that is purposive in itself and, though without an end, nevertheless promotes the cultivation of the mental powers for sociable communication.” (*Kant*, *Critique of Judgment*, section 44).

30.2. Art as Social Phenomenon

Art is often intended to appeal to and connect with human emotion. It can arouse aesthetic or moral feelings, and can be understood as a way of communicating these feelings. Artists express something so that their audience is aroused to some extent, but they do not have to do so consciously. Art explores what is commonly termed as the human condition; that is, essentially what it is to be human. Effective art often brings about some new insight concerning the human condition either singly or en masse, which is not necessarily always positive, or necessarily widens the boundaries of collective human ability. The degree of skill possessed by an artist will affect his or her ability to trigger an emotional response and thereby provide new insights, the ability to manipulate them at will shows exemplary skill and determination.

Art has had a great number of *different functions* throughout its history, making its purpose difficult to abstract or quantify to any single concept. This does not imply that the purpose of Art is "vague", but that it has had many unique, different reasons for being created. The different purposes of art may be grouped according to those that are *non-motivated*, and those that are *motivated* (Levi-Strauss).

Non-motivated functions of art

The non-motivated purposes of art are those that are integral to being human, transcend the individual, or do not fulfill a specific external purpose. Aristotle said, "Imitation is one instinct of our nature." In this sense, Art, as creativity, is something humans must do by their very nature (i.e., no other species creates art), and is therefore beyond utility. Art serves our need for *experience of the mysterious*. Art provides a way to experience one's self in relation to the universe. This experience may often come unmotivated, as one appreciates art, music or poetry. "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science," Albert Einstein said.

Art expresses our imagination. Art provide a means to express the imagination in non-grammatical ways that are not tied to the formality of spoken or written language. Like words, which come in sequences and each of which have a definite meaning, art provides a range of forms, symbols and ideas with meaning.

Art helps to establish universal communication. Art allows the individual to express things toward the world as a whole. Art is a form of communication between the individual and the universe.

Art also has ritualistic and symbolic functions. In many cultures, art is used in rituals, performances and dances as a decoration or symbol. While these often have no specific utilitarian (motivated) purpose, anthropologists know that they often serve a purpose at the level of meaning within a particular culture. This meaning is not furnished by any one individual, but is often the result of many generations of change, and of a cosmological relationship within the culture.

Motivated purposes of art refer to intentional, conscious actions on the part of the artists or creator. Art, at its simplest, is a form of communication. As most forms of communication have an intent or goal directed toward another individual, this is a motivated purpose. Illustrative arts, such as scientific illustration, are a form of art as communication. Maps are another example. However, the content need not be scientific. Emotions, moods and feelings are also communicated through art. Art is entertainment. Art may seek to bring about a particular emotion or mood, for the purpose of relaxing or entertaining the viewer. This is often the function of the art industries of Motion Pictures and Video Games. Another function of art is political change. One of the defining functions of early twentieth century art has been to use visual images to bring about political change. Art movements that had this goal — Dadaism, Surrealism, Russian Constructivism, and Abstract Expressionism, among others — are collectively referred to as the avant-garde arts.

Art is also used for psychological and healing purposes by art therapists, psychotherapists and clinical psychologists as art therapy. The Diagnostic Drawing Series, for example, is used to determine the personality and emotional functioning of a patient. The end product is not the principal goal in this case, but rather a process of healing, through creative acts, is sought. The resultant piece of artwork may also offer insight into the troubles experienced by the subject and may suggest suitable approaches to be used in more conventional forms of psychiatric therapy.

Art is also used for social inquiry, subversion or anarchy. While similar to art for political change, subversive or deconstructivist art may

seek to question aspects of society without any specific political goal. In this case, the function of art may be simply to criticize some aspect of society. Art is often utilized as a form of propaganda, and thus can be used to subtly influence popular conceptions or mood. In a similar way, art that tries to sell a product also influences mood and emotion. In both cases, the purpose of art here is to subtly manipulate the viewer into a particular emotional or psychological response toward a particular idea or object.

30.3. Forms of Art

Aesthetics distinguishes between the concepts of “art image”, “art-work” and “form of art”.

Art image is a category of aesthetics, form of interpreting and practical cognition of the world based on the realization of aesthetical ideal in the process of production of pieces of art. Art image is every phenomenon that is represented in piece of art which is created by author in order to reveal the reality completely. Art image is dialectical unity of contemplation, subjective interpretation and estimation of author and recipient. Image is based on some substrate, for example, language, sound or material (wood, stone, marble).

A Work of Art, art piece, or art object is an aesthetic item or artistic creation. The term "a work of art" can apply to:

- an example of fine art such as a painting or sculpture;
- a fine work of architecture or landscape design;
- an object that has been designed specifically for its aesthetic appeal, such as a piece of jewelry;
- an object that has been designed for aesthetic appeal as well as functional purpose, such as a table lamp;
- a photograph, film or visual computer program;
- a work of conceptual art or performance art;
- a production of live performance such as theater, ballet or opera.

A work of art in the visual arts is a physical two or three dimensional object that is professionally determined or popularly considered to fulfill a primarily independent aesthetic function. A singular art object is often seen in the context of a larger Art movement or artistic era, such as: a

genre, aesthetic convention, culture, or regional-national distinction. It can also be seen as an item within an artist's "body of work".

Fine art or the fine arts describes an art form developed primarily for aesthetics and the concept rather than practical application. Art is often a synonym for fine art, as employed in the term "art gallery". Historically, the five greater fine arts were painting, sculpture, architecture, music and poetry, with minor arts including drama and dancing. Today, the fine arts commonly include visual and performing art forms, such as painting, sculpture, installation, Calligraphy, music, dance, theatre, architecture, photography and printmaking. However, in some institutes of learning or in museums fine art, and frequently the term fine arts as well, are associated exclusively with visual art forms. One definition of fine art is "a visual art considered to have been created primarily for aesthetic purposes and judged for its beauty and meaningfulness, specifically, painting, sculpture, drawing, watercolor, graphics, and architecture."

The word "fine" does not so much denote the quality of the artwork in question, but the purity of the discipline. This definition tends to exclude visual art forms that could be considered craftwork or applied art, such as textiles. The visual arts have been described as a more inclusive and descriptive phrase for current art practice, and the explosion of media in which high art is now more recognized to occur.

The term is still often used outside of the arts to denote when someone has perfected an activity to a very high level of skill. For example, one might metaphorically say that "Pelé took football to the level of a fine art." That fine art is seen as being distinct from applied arts is largely the result of an issue raised in Britain by the conflict between the followers of the Arts and Crafts Movement, including William Morris, and the early modernists, including Virginia Woolf and the Bloomsbury Group. The former sought to bring socialist principles to bear on the arts by including the more commonplace crafts of the masses within the realm of the arts, while the modernists sought to keep artistic endeavor as exclusive and esoteric.

Confusion often occurs when people mistakenly refer to the Fine Arts but mean the Performing Arts (Music, Dance, Drama, etc). However, there is some disagreement here, as, for example, at York University, Fine Arts is a faculty that includes the "traditional" fine arts,

design, and the "Performing Arts". Furthermore, creative writing is frequently considered a fine art as well.

Applied art is the application of design and aesthetics to objects of function and everyday use. Whereas fine arts serve as intellectual stimulation to the viewer or academic sensibilities, the applied arts incorporate design and creative ideals to objects of utility, such as a cup, magazine or decorative park bench. There is considerable overlap between the field and that of the decorative arts; to some extent they are alternative terms. The fields of industrial design, graphic design, fashion design, interior design, decorative art and functional art are considered applied arts. In a creative or abstract context, the fields of architecture and photography are considered applied arts. Many applied art objects are collected, for instance ceramics, textiles, jewelry, glass, furniture, children's toys, cars, electric guitars, as well as various forms of images produced in commercial contexts, such as film posters or old advertisements.

An illustration is visualization such as a drawing, painting, photograph or other work of art that stresses subject more than form. The aim of an illustration is to elucidate or decorate textual information (such as a story, poem or newspaper article) by providing a visual representation.

Drawing is a form of visual expression and is one of the major forms within the visual arts. Common instruments include graphite pencils, pen and ink, inked brushes, wax color pencils, crayons, charcoals, chalk, pastels, markers, stylus, or various metals like silverpoint. There are a number of subcategories of drawing, including cartooning. Certain drawing methods or approaches, such as "doodling" and other informal kinds of drawing such as drawing in the fog a shower leaves on a bathroom mirror, or the surrealist method of "entopic graphomania", in which dots are made at the sites of impurities in a blank sheet of paper, and lines are then made between the dots, may or may not be considered as part of "drawing" as a "fine art."

Comics are a graphic medium in which images are utilized in order to convey a sequential narrative. Comics are typically seen as a low art, although there are a few exceptions, such as Krazy Kat and Barnaby. In late XX and early XXI centuries there has been a movement to rehabilitate the medium.

Mosaics are images formed with small pieces of stone or glass, called tesserae. They can be decorative or functional. An artist who designs and makes mosaics is called a mosaic artist or a mosaicist.

Printmaking is the process of making artworks by printing, normally on paper. Except in the case of monotyping, the process is capable of producing multiples of the same pieces, which is called a print. Each print is considered an original, as opposed to a copy. The reasoning behind this is that the print is not a reproduction of another work of art in a different medium — for instance a painting — but rather an image designed from inception as a print. An individual print is also referred to as an impression. Prints are created from a single original surface, known technically as a matrix. Common types of matrices include: plates of metal, usually copper or zinc for engraving or etching; stone, used for lithography; blocks of wood for woodcuts, linoleum for linocuts and fabric in the case of screen-printing. But there are many other kinds, discussed below. Multiple nearly identical prints can be called an edition. In modern times each print is often signed and numbered forming a "limited edition." Prints may also be published in book form, as artist's books. A single print could be the product of one or multiple techniques.

Calligraphy is a type of visual art. It is often called the art of fancy lettering. A contemporary definition of calligraphic practice is "the art of giving form to signs in an expressive, harmonious and skillful manner". Modern calligraphy ranges from functional hand-lettered inscriptions and designs to fine-art pieces where the abstract expression of the handwritten mark may or may not compromise the legibility of the letters. Classical calligraphy differs from typography and non-classical hand-lettering, though a calligrapher may create all of these; characters are historically disciplined yet fluid and spontaneous, improvised at the moment of writing.

Sculpture is three-dimensional artwork created by shaping hard or plastic material, commonly stone (either rock or marble), metal, or wood. Some sculptures are created directly by carving; others are assembled, built up and fired, welded, molded, or cast. Because sculpture involves the use of materials that can be mould or modulated, it is considered one of the plastic arts. The majority of public art is

sculpture. Many sculptures together in a garden setting may be referred to as a sculpture garden.

Music- is an art form whose medium is sound. Common elements of music are pitch (which governs melody and harmony), rhythm (and its associated concepts tempo, meter, and articulation), dynamics, and the sonic qualities of timbre and texture. The word derives from Greek *mousike*, meaning "art of the Muses."

The creation, performance, significance, and even the definition of music vary according to culture and social context. Music ranges from strictly organized compositions (and their recreation in performance), to improvisational music. It can be divided into genres and subgenres, although the dividing lines and relationships between music genres are often subtle, sometimes open to individual interpretation, and occasionally controversial. Within "the arts," music may be classified as a performing art, a fine art, and auditory art. There is also a strong connection between music and mathematics. To many people in many cultures music is an important part of their way of life. Greek philosophers and ancient Indian philosophers defined music as tones ordered horizontally as melodies and vertically as harmonies. Common sayings such as "the harmony of the spheres" and "it is music to my ears" point that music is often ordered and pleasant to listen to. However, 20th-century composer John Cage thought that any sound can be music, saying, for example, "There is no noise, only sound".

Dance is an art form that generally refers to movement of the body, usually rhythmic and to music, used as a form of expression, social interaction or presented in a spiritual or performance setting. Dance is also used to describe methods of non-verbal communication between humans or animals (bee dance, patterns of behavior such as a mating dance), motion in inanimate objects (the leaves danced in the wind), and certain musical genres. In sports, gymnastics, figure skating and synchronized swimming are dance disciplines while martial arts are often compared to dances.

Modern Western *theatre* is dominated by realism, including drama and comedy. Another popular Western form is musical theatre. Classical forms of theatre, including Greek and Roman drama, classic English drama including Shakespeare and Marlowe and French theater including Moliere is still performed today. In addition, performances of classic

Eastern forms such as Noh and Kabuki can be found in the West, although with less frequency.

Fine arts *film* is a term that encompasses high quality motion pictures and the field of film as a fine art form. Fine arts movie theaters are venues, usually a building, for viewing such movies. Films are produced by recording images from the world with cameras, or by creating images using animation techniques or special effects. Films are cultural artifacts created by specific cultures, which reflect those cultures, and, in turn, affect them. Film is considered to be an important art form, a source of popular entertainment and a powerful method for educating — or indoctrinating — citizens. The visual elements of cinema give motion pictures a universal power of communication. Some films have become popular worldwide attractions by using dubbing or subtitles that translate the dialogue.

Cinematography is the discipline of making lighting and camera choices when recording photographic images for the cinema. It is closely related to the art of still photography, though many additional issues arise when both the camera and elements of the scene may be in motion. Independent filmmaking often takes place outside of Hollywood, or other major studio systems. An independent film (or indie film) is a film initially produced without financing or distribution from a major movie studio. Creative, business, and technological reasons have all contributed to the growth of the indie film scene in late XX and early XXI century.

Architecture is frequently considered a fine art, especially if its aesthetic components are spotlighted (in contrast to structural-engineering or construction-management components). Architectural works are perceived as cultural and political symbols and works of art. Historical civilizations are often known primarily through their architectural achievements. Such buildings as the pyramids of Egypt and the Roman Coliseum are cultural symbols, and are an important link in public consciousness, even when scholars have discovered much about a past civilization through other means. Cities, regions and cultures continue to identify themselves with (and are known by) their architectural monuments.

30.4. Specificity of Artistic Creation Process

Creativity is the ability to generate innovative ideas and manifest them from thought into reality. The process involves original thinking and then producing. The process of creation was historically reserved for deities creating "from nothing" in Creationism and other creation myths. Over time, the term *creativity* came to include human innovation, especially in art and science and led to the emergence of the creative class.

Renaissance men had a sense of their own independence, freedom and *creativity*, and sought to give voice to this sense. The first to actually apply the word "*creativity*" was the Polish poet Maciej Kazimierz Sarbiewski, who applied it exclusively to poetry. For over a century and a half, the idea of human *creativity* met with resistance, due to the fact that the term "*creation*" was reserved for creation "from nothing." Baltasar Gracián (1601–58) would only venture to write: "Art is the completion of nature, as if it were a second Creator..."

Although neither the Greeks nor the Romans had a word that directly corresponded to the word "*creativity*," their art, architecture, music, inventions and discoveries provide numerous examples of what today would be described as creative works. The Greek scientist of Syracuse, Archimedes experienced the creative moment in his Eureka experience, finding the answer to a problem he had been wrestling with for a long time. At the time, the concept of an external creative "*daemon*" (Greek) or "*genius*" (Latin), linked to the sacred or the divine, probably came closest to describing the creative talents that brought forth such works.

By XVIII century and the Age of Enlightenment, the concept of *creativity* was appearing more often in art theory, and was linked with the concept of imagination. The Western view of *creativity* can be contrasted with the Eastern view. For Hindus, Confucianists, Taoists and Buddhists, creation was at most a kind of discovery or mimicry, and the idea of creation "from nothing" had no place in these philosophies and religions. In the West, by the XIX century, not only had art come to be regarded as *creativity*, but it alone was so regarded. When later, at the turn of the XX century, there began to be discussion of *creativity* in the sciences (e.g., Jan Łukasiewicz, 1878–1956) and in nature (e.g., Henri

Bergson), this was generally taken as the transference, to the sciences, of concepts that were proper to art.

Most people associate creativity with the fields of art and literature. In these fields, originality is considered to be a sufficient condition for creativity, unlike other fields where both originality and appropriateness are necessary. Within the different modes of artistic expression, one can postulate a continuum extending from "interpretation" to "innovation". Established artistic movements and genres pull practitioners to the "interpretation" end of the scale, whereas original thinkers strive towards the "innovation" pole. Note that we conventionally expect some "creative" people (dancers, actors, orchestral members, etc.) to perform (interpret) while allowing others (writers, painters, composers, etc.) more freedom to express the new and the different. Contrast alternative theories, for example: artistic inspiration, which provides the transmission of visions from divine sources such as the Muses; a taste of the Divine.

- Artistic evolution, which stresses obeying established ("classical") rules and imitating or appropriating to produce understandable work compared with crafts.

- Artistic conversation, as in Surrealism, which stresses the depth of communication when the creative product is the language.

In the art practice and theory of Davor Dzalto, human creativity is taken as a basic feature of both personal existence of human being and art production. For this thinker, creativity is a basic cultural and anthropological category, since it enables human manifestation in the world as a "real presence" in contrast to the progressive "virtualization" of the world.

30.5. Search of Art in XXI Century

Contemporary art can be defined variously as art produced at this present point in time or art produced since World War II. It has a lot of forms and modifications, such as video art, digital art, and anti-art and so on.

Video game art involves the use of patched or modified video games or the repurposing of existing games or game structures. Videogame art relies on a broader range of artistic techniques and outcomes than

artistic modification. These can include painting, sculpture, appropriation, in-game intervention and performance, sampling, etc.

Digital art is a general term for a range of artistic works and practices that use digital technology as an essential part of the creative and/or presentation process. Since the 1970s, various names have been used to describe the process including computer art and multimedia art, and digital art is itself placed under the larger umbrella term new media art. The impact of digital technology has transformed traditional activities such as painting, drawing and sculpture, while new forms, such as net art, digital installation art, and virtual reality, have become recognized artistic practices. More generally the term digital artist is used to describe an artist who makes use of digital technologies in the production of art. In an expanded sense, "digital art" is a term applied to contemporary art that uses the methods of mass production or digital media.

Anti-art is a term applied to an array of concepts and attitudes that reject prior definitions of art and question art in general. Anti-art tends to conduct this questioning and rejection from the vantage point of art. The term is associated with the Dada movement and is generally accepted as attributable to Marcel Duchamp pre-World War I, when he began to use found objects as art. An expression of anti-art can take the form of art or not. In general, anti-art rejects only some aspects of art. Depending on the case, "anti-artworks" may reject conventional artistic standards, the art market, and high art, individualism in art, or "universality" as an accepted factor in art, and some forms of anti-art reject art entirely. Depending on the case, anti-art artworks may reject art as a separate realm or as a specialization.

Anti-art artworks articulate a disagreement with the generally supposed notion of there being a separation between art and life. Indeed, anti-art artworks may voice a question as to whether "art" really exists or not". Anti-art has been referred to art movements that have self-consciously sought to transgress traditions or institutions. Anti-art itself is not a distinct art movement, however. This would tend to be indicated by the time it spans—longer than that usually spanned by art movements. Some art movements though, are labeled "anti-art." The Dada movement is generally considered the first anti-art movement; the term anti-art itself is said to have been coined by Dadaist *Marcel*

Duchamp around 1914, and his ready-mades have been cited as early examples of anti-art objects. Theodor W. Adorno in *Aesthetic Theory* (1970) stated that "...even the abolition of art is respectful of art because it takes the truth claim of art seriously".

Basic concepts and categories

Fine art is a form of artistic creativity. Historically, five greater fine arts were painting, sculpture, architecture, music and poetry, with minor arts including drama and dancing.

Creativity is the ability to generate innovative ideas and manifest them from thought into reality

Aesthetic ideal is a principle or value that one actively pursues as a goal; the beauty in itself.

Syncretism is an attempt to reconcile disparate or contradictory beliefs, often while melding the aesthetic practices and various schools of thought.

Design is a specification of an object, manifested by an agent, intended to accomplish goals, in a particular environment, using a set of primitive components, satisfying a set of requirements, subject to constraints

Forms of art are termed referred to a division and specification within fine art, such as painting, graphics, sculpture, architecture etc.

Questions and Tasks for Self-Control

1. Trace back the origin of art.
2. Analyze the definition of art.
3. Point out the specific features of art as a phenomenon of spiritual culture.
4. Explain the meaning of the concepts: "form of art" and "work of art".
5. What is an artistic image?
6. Identify the specificity of the process of artistic creation.
7. What are the main tendencies of XXI century art?
8. Comment on the applied art and design.

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