

MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE

NATIONAL AVIATION UNIVERSITY

Faculty of Linguistics and Social Communications

Department of Philosophy



METHOD GUIDE TO SELF-STUDY

on

«Philosophy»

for Educational and Professional programs of First (Bachelor) Level of
Higher Education of all Specialties

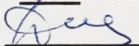
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INTRODUCTION

The subject «Philosophy» is included in the list of the mandatory components of educational and professional programs of the first (Bachelor) level of higher education of all specialties.

Main target to study the subject is mastering the basic concepts, notions, methods of the world philosophy and its history; the skills of their usage in both scientific and professional activities, of orientation in a complex world based on the development of modern scientific and philosophical worldview. Philosophical training of students is an important component of the training of a modern specialist to master his future profession.

The tasks of the discipline study are:

- mastering the basic provisions of the discipline;
- mastering the means of philosophical analysis of the problems of human life and the development of science;
- development of skills and abilities to independently substantiate, argue and illustrate theoretical positions with specific examples that are related to the professional activities of civil aviation specialists.

Course Training Program is approved by the guarantors of educational and professional programs of the first (Bachelor) level of higher education, in particular, regarding the place, objectives, tasks, and content of the academic discipline «Philosophy» to achieve the objectives and program learning outcomes, as well as obtaining the competencies provided for by these educational and professional programs, in the context of the formation of the worldview and civic qualities of students of higher education, their moral values and general cultural training, the formation of their methodological foundations for original thinking and research, critical reflection on theories, principles, methods and concepts in the field of professional activity and training.

Competences the subject makes it possible to achieve:

The academic discipline, together with other educational components of each educational and professional program where it is taught, allows achieving program learning outcomes determined by the educational and professional program, foremost, correlated with the achievement of general competencies – universal competencies that do not depend on the subject area, but are important for a successful further professional and social activities of the applicant for higher education in various branches and for his personal development.

Such general competencies, directly or indirectly related to the general competencies provided for by each educational and professional program, include, in particular, the most relevant general competencies for each specialty from the European Union (European Commission) Project "Tuning Educational Structures in Europe", indicated, in particular, in the order of the Ministry of Education and Science of Ukraine dated June 1, 2017 No. 600 (as amended in the Ministry of Education and Science of Ukraine order dated April 30, 2020 No. 584) and standards of higher education of the first (Bachelor) level:

- on the basis of a thorough knowledge of philosophy to develop the ability for abstract thinking, system approach, analysis and synthesis;
- capacity to learn and stay up-to-date with learning, to form an independent style of thinking, one's position;
- ability to apply the acquired knowledge in the analysis of urgent problems of the present;
- ability to search for, process and analyse information from a variety of sources;
- ability to make reasoned decisions, to understand their socio-economic, environmental, moral, and aesthetic consequences in the professional field;
- the ability to realize the values of a civil (free democratic) society and the need for its sustainable development, the rule of law, the rights and freedoms of man and the citizen in Ukraine;
- ability to be critical and self-critical;
- ability to identify, pose and resolve problems;
- ability to plan and manage time;
- ability to adapt to and act in new situations;

- capacity to generate new ideas (creativity);
- ability to work in a team, to achieve consensus, and make joint decisions;
- ability to motivate people and move toward common goals;
- ability to communicate with representatives of different professional groups across varying social levels (with experts from other fields of knowledge/types of economic activity);
- appreciation of diversity and multiculturalism;
- ability to work in an international context;
- ability to work autonomously;
- ability to design and manage projects;
- ability to take the initiative and to foster the spirit of entrepreneurship;
- ability to act on the basis of ethical reasoning;
- ability to determine and persist in mastery-approach goals and assigned duties;
- commitment to conservation of the environment;
- ability to act with social responsibility and civic awareness;
- ability to show awareness of equal opportunities and gender issues;
- ability to apply knowledge in practical situations.

According to some educational and professional programs, the academic discipline, together with other educational components, allows for achieving special (professional, subject matter) competencies determined by these educational and professional programs, depending on the specialty, knowledge, and specifics of each such educational and professional program.

Learning outcomes the subject makes it possible to achieve:

To the main learning outcomes, which, together with other educational components of each educational and professional program, the educational discipline allows to achieve and which are directly or indirectly correlated with the above-mentioned general competencies, and are also characteristic of the standards of higher education of the first (bachelor) level of higher education in all specialties, include the following knowledge, abilities, skills, ways of thinking, views, values and other personal qualities:

- to know the main content, directions of philosophical thought, classical and current domestic and world philosophy, the main works of thinkers of the foreign and Ukrainian philosophical thought of the past and the present;
- to reveal the skills of logical, critical, and systematic thinking, to form one's position;
- awareness and consideration of social, environmental, moral, and economic aspects when making decisions, evaluating performance, and defending the decision made;
- independently analyze ontological, epistemological and methodological problems;
- to apply philosophical theories and methods when necessary to tackle complex research problems in the field of exact and natural sciences;
- to apply philosophical theories and methods when necessary to tackle complex research problems in the field of socio-economic sciences and the humanities;
- to use the acquired theoretical knowledge in philosophy to analyze the necessary information, substantiate management decisions incorporating the required analytical and methodological tools;
- to demonstrate the ability to apply an interdisciplinary approach;
- to present reasoned arguments clearly, consistently and logically competently and draw rational conclusions convincingly;
- to communicate effectively at the professional, scientific, and social levels based on tolerance, dialogue, and cooperation;
- to demonstrate the skills of autonomous work, acquisition of a flexible mind, openness to new knowledge, ability to be critical and self-critical;
- to integrate the acquired knowledge to develop national culture, humanism, democracy, and personal self-improvement.

Module 1. PHILOSOPHICAL PROPAEDEUTICS

THEME 1.1.

PHILOSOPHY: ITS RANGE OF PROBLEMS AND ROLE IN SOCIETY

Guidelines

1. Processing the theoretical material from Lecture 1 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting the study of the philosophy course one shall define the concept «worldview», find the differences of the concepts «world-view», «world-understanding», «world-feeling», «world-perception», «world-contemplation».

Passing to the answer of the second issue, it is necessary to stress the fact that since the moment of its birth philosophy turned to be a form of theoretical expression and comprehension of the world. It was the system of ideas and beliefs, exposing the essence of the world, direction of its changes and forming attitude of people toward it. Thus, philosophy has not only shifted worldview to generality, but also represented its non-random character. Unlike other forms of worldview philosophy deals with laws to which both separate phenomena and the world on the whole are inferior to.

As a variety the world could be expressed through material – spiritual interaction this parity is the basic question of philosophy and defines specificity of its approach to the world studied as systems of diverse phenomena. Two sides of the basic question of philosophy: ontologic and gnoseological should be considered. It is necessary to show that monism (materialism, idealism), dualism and pluralism are the decisions of the ontologic side of the basic question. Depending on consideration of the gnosiological side of the basic question of philosophy one can distinguish gnosiological optimism and agnosticism. Finishing the answer to the second question one should notice that world studying also is defined by understanding of its character reflected in two concepts – metaphysical and dialectic. Depending on understanding of the world (the decision of the ontologic side of the basic question of philosophy) and its expression (the decision of the gnosiological side of the basic question of philosophy), on disclosing the character of the world (metaphysics or dialectics), essence of the material and spiritual certain historical forms and schools of philosophical doctrines about the world and its knowledge have developed.

These circumstances cause necessity of consideration of the third question of the plan – a role of philosophy in the culture system. Students are offered to notice that only philosophy allows covering the immense with the help of allocation of the main thing. And sphere of application of philosophical knowledge is universal. One should give the characteristic to the basic social functions of philosophy, having noticed that, except the mentioned above, philosophy as well as any other spiritual sphere, carries out educational, heuristic and other functions.

Task 1. Fill in the table of Vocabulary of the Theme

<i>philosophy</i>	
<i>worldview</i>	
<i>spirituality</i>	
<i>materialism</i>	
<i>idealism</i>	
<i>dialectics</i>	
<i>metaphysics</i>	

<i>monism</i>	
<i>dualism</i>	
<i>pluralism</i>	

Task 2. Review the material

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?

Task 3. Reports to be prepared

1. What special features does science acquire in the information society?
2. What theories of the information society do you know?
3. Comment on F. Webster's conclusions about modern Western theories of the information society.
4. What are the conceptual differences between post-industrial and industrial societies?
5. What are the structural changes of modern society?

List of literature:

1. Ortega y Gasset Jose. *What is Philosophy?* — Eelectronic resource : http://www.erraticimpact.com/~20thcentury/html/ortega_y_gasset_jose.htm

THEME 1.2.

THE EMERGENCE OF PHILOSOPHY AS A THEORETICAL SYSTEM OF KNOWLEDGE

Guidelines

1. Processing the theoretical material from Lecture 2 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

The history of philosophy is the area of knowledge studying development of philosophy, discovering the laws of succeeds of one philosophical doctrines by the other. Historical movement of philosophical thought is the uniform, integral process, which separate stages are closely connected with one another. It has the world character and it helps to understand laws of development of spiritual life of people, to gain all the sum of philosophical knowledge developed by the mankind.

Studying the history of philosophy one starts with ancient philosophy. Ancient philosophy is the philosophy of a slave-owning society of Ancient Greece and Rome. The beliefs of representatives of Ancient Greek philosophy (Thales, Anaximander, Anaximenes, Heraclitus) had naive character. The underlying basis of the world was associated with some certain substance: water (Thales), air (Anaximenes), fire (Heraclitus). The idea of Ancient Greek philosophers of the initial stuff giving birth to everything was combined with spontaneous dialectics. In the brightest form this approach to natural phenomena was expressed by Heraclitus

The further development of the Ancient philosophy is connected with the name of Democritus. The philosopher tried to get into the structure of matter. He put forward a hypothesis saying that there was nothing in the world but atoms and void. According to Democritus' explanation, the movement of atoms in emptiness, their various combinations determined all phenomena of the reality, including spiritual ones.

The most prominent representatives of the ancient philosophy were Socrates, Plato and Aristotle. At the heart of Plato's philosophy there was the doctrine of immaterial essences – Ideas, or Forms existing objectively and forming the supersensual world. The actual world of things perceivable by the senses, according to Plato's is only a pale, imperfect copy of an everlasting world of Ideas.

Plato's theory of Universal Forms (Ideas) separating essence of things from things themselves was subject to criticism by Aristotle. Accepting the real existence of the material world, sensually-perceived things, Aristotle at the same time considered matter to be something passive. Only to the forms of things he attributed the active character. Aristotle made a big contribution into the development of dialectics. For the first time in history he created the system of categories, laid the foundations of logic.

After Aristotle's philosophy the classical period of the ancient philosophy was followed by Hellenistic period. With its beginnings the Greek philosophy despite the variety of schools aspired for its comprehension of wisdom. During different periods either aspiration to wisdom of mind, or wisdom of soul or wisdom of heart prevailed. These tendencies were embodied within three directions of the late ancient philosophy. The wise world is inclined to doubt. As a result there was a birth of skepticism. The wisdom of heart interpreted with philosophical harmony was declared by Epicureanism. Wisdom of soul was proclaimed by stoicism. The highest achievement of the ancient philosophy was Neoplatonism. This direction absorbed ideas both of Plato and Aristotle subjected them to logic and simultaneously to mystical interpretation.

Task 1. Fill in the table of Vocabulary of the Theme

<i>apeiron</i>	
<i>arche</i>	
<i>ataraxia</i>	
<i>atomism</i>	
<i>cosmocentrism</i>	
<i>deduction</i>	
<i>determinism</i>	
<i>eidos</i>	
<i>ethics</i>	
<i>Epicureanism</i>	
<i>Hellenism</i>	
<i>logic</i>	
<i>Logos</i>	
<i>maieutics</i>	
<i>natural philosophy</i>	
<i>number</i>	

<i>objective idealism</i>	
<i>rhetoric</i>	
<i>skepticism</i>	
<i>sophistry</i>	
<i>sophism (paradox)</i>	
<i>stoicism</i>	

Task 2. Review the material

1. What are the main peculiarities of ancient philosophy?
2. What are the main peculiarities of ancient philosophy?
3. Define the following terms «natural philosophy», «arche».
4. In what way does atomism of Democritus unite metaphysics of Parmenides and dialectics of Heraclitus?
5. Contrast a philosopher and a sophist.
6. What philosophical system was Plato the founder and why is it considered the highest achievement of Ancient classical philosophy?
7. What is encyclopedic nature of the philosophy of Aristotle?
8. Why is the development of logic and deductive method considered the greatest merit of Aristotle?
9. Why has the ontological issue become less relevant in the Hellenistic-Roman period?
10. What is the general trend of epistemological issues evolution in ancient philosophy?

Task 3. Reports to be prepared

Give the characteristic of ancient philosophy on the following criteria:

- a) characteristics of thinking;
- b) the attitude to the world and to the self;
- c) the relationship between the individual and the state (society);
- d) common ideal of a happy and quiet life;
- e) coincidence of the material and spiritual components of a happy life.

List of literature:

1. Plato. The Symposium. Cambridge Texts in the History of Philosophy. Cambridge University Press, 2008.
2. Russell B. Introduction. A History of Western Philosophy And Its Connection with Political and Social Circumstances from the Earliest Times to the Present Day. Simon and Schuster, New York. URL: http://s-f-walker.org.uk/pubsebooks/pdfs/History_of_Western_Philosophy_Bertrand_Russell.pdf.

THEME 1.3.

OUTLINE THEORY OF DIALECTICS

Guidelines

1. Processing the theoretical material from Lecture 3 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting the study of the theme one should acquire the source of distinction of dialectics and metaphysics answering the following questions: whether the world and its separate parts develops;

whether existence of a thing depends on its connection with other things; whether it is necessary for investigation of a thing to take into account the development of this thing and its interrelation with other things. Dialectics is the doctrine of connection and development in its most complete deep-going and comprehensive form, and also is one of the principal philosophical methods of creative cognition and thought. Dialectics is the understanding of the world and the way of thinking at which various phenomena are accepted in variety of their connections, interaction of opposite forces, tendencies in processes of change, development.

The dialectics has historical character. Historically one distinguishes dialectics of ancient thinkers, German classical philosophy, revolutionaries-democrats of the XIX century, dialectic materialism (materialistic dialectics).

The materialistic dialectics represents the general theory of development stating the interrelation of the objective world and consciousness reflecting it. In contrast to Hegelian doctrine of dialectics and to all other idealistic concepts and views the materialistic dialectics starts with the recognition of primacy of objective dialectics (things, phenomena, material world processes) and derivativeness of subjective dialectics (thinking, consciousness, ideal), and the fact that objective dialectics defines the subjective one.

Considering the second question, it is necessary to understand that the basic ideas of dialectics are expressed in its principles, laws and categories. Having characterized main principles of dialectics, a student should pass to consideration of the basic laws of dialectics.

Having considered the content of categories «identity», «difference», «opposites», «contradiction», it is necessary to analyze comprehensively the position that any development is possible as a conflict of opposites. The doctrine of the struggle of opposites gives the clue to the understanding of an internal source of development of all the objects and phenomena of the material world.

There is the link of the given law with categories of movement, change, and other laws of dialectics. The law reveals the deep bases and the reasons of movement, change, development, gives the chance to analyze distinctions of its source, a motive power. Hence, it is not enough to fix the polarity – it is necessary to investigate the struggle of opposites, to understand variety of contradictions.

When studying the dialectics of transformation of quantity into quality one should find out the place of the given law in the system of other laws of materialistic dialectics, acquire the maintenance of the concepts «quantity», «quality», «property», «measure», make the analysis of the mechanism of interaction of quantitative and qualitative changes.

The law of negation shows the dialectic continuity, the basic tendency in development of objects and phenomena of the material world. It defines the place of the given law in the system of other laws of materialistic dialectics. It is important to realize that the maintenance of dialectic negation is concretized in such aspects, as: continuity, onwardness and spiral-like character of general development.

The philosophical thinking reveals the properties, relations that are typical not only to separate phenomena and processes, but to the whole being. This kind of knowledge is expressed in universal forms of human thinking – categories. It is necessary to characterize the basic categories of dialectics.

Essence as a basis, initial connection of phenomena, gives rise to all other connections. Things manifest the development, realization of essence. In its concrete displays essence explains the major sides of vital processes: an action reveals the cause, and the result of the action of essence is an effect.

Essence realization is revealed as the reality, and non-realized essence as possibility of this or that phenomenon. External expression of essence appears as a phenomenon. In the phenomenon there is an essence display. The phenomenon is the external, visible side of the latent essence, or the external form. The internal form as organization of content in which the essence grows, accordingly more substantial and deeper than the external one.

The distinction between necessity and chance is more difficult and more interesting. Necessity is an action of internal essence. Chance is the action depending on external in relation to something

essence. Essence reveals as the individual, the particular and the general. Essence gives the explanation to the basic displays of life through the pair categories of dialectics mentioned above.

Task 1. Fill in the table of Vocabulary of the Theme

<i>antagonism</i>	
<i>category</i>	
<i>contradiction</i>	
<i>determinism</i>	
<i>categories of dialectics</i>	
<i>dialectics</i>	
<i>indeterminism</i>	
<i>law</i>	
<i>leap</i>	
<i>negation</i>	
<i>principle</i>	
<i>quality</i>	
<i>quantity</i>	
<i>sophistry</i>	

Task 2. Review the material

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 historicism 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?

Task 3. Reports to be prepared

1. Objective and subjective dialectics. Dialectics as a scientific theory.
2. Two main ways of worldview: dialectical and metaphysical.
3. Dialectics as a concept of interaction and the order of being. The principle of universal connection.
4. Dialectics as a conception of development. The principle of development.
5. The laws of dialectics.
6. Categories of dialectics as the determination of universal relations of being. Dichotomic and correlative categories.

List of literature:

Dialectical School // <https://plato.stanford.edu/entries/dialectical-school/>

THEME 1.4.
PHILOSOPHICAL THEORY OF BEING

Guidelines

1. Processing the theoretical material from Lecture 4 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting studying the theme it is necessary to notice that a necessary condition of comprehension by man of his essence and mission is comprehension of being in general. It forms the maintenance of such a section of philosophical knowledge, as ontology.

To answer the first question, it is necessary to consider that initial in understanding the category «being» is understanding of the world as an integrity, a general unity, a system. Man as an organic part of this system. Singularity of the given philosophical category that with its help we manage to transfer our thought on extremely high level of abstraction. The antithesis to the being is non-being. All the concrete forms of being arise from non-being and become actual being. But being of essence comes to the end and comes back in non-existence, losing the given shape of being. It is necessary to notice that in the history of philosophy there are three basic approaches to the problem of the unity of the world: materialistic monism, idealistic monism and dualism. Having come to a conclusion about unity of the world, philosophy unites concrete objects in groups on the basis of generality of forms of being. It is necessary to note a parity of the specified forms of life in idealistic and materialistic philosophy.

The category «matter» is the key one in dialectic materialism. To comprehend this question, it is necessary to familiarize with works of antique materialists (Democritus, Epicures, Titus Lucretius Carus), materialistic representations about the nature of the French philosophers (D. Didro, P. Golbah, K. Gelvetsy, Z. Lametri), F. Engels, V. Lenin's views which generated the concept of matter as scientific abstraction reflecting the general property of all the objects and phenomena of the objective world.

It is necessary to distinguish inexhaustibility of matter at all levels of its organization and fundamental properties. It is necessary to characterize kinds of existence of matter: substance and field. Objects of studying of a modern science are: microcosm (elementary particles); macrocosm (from the size of atom till the size of diameter of our Galaxy); megaworld (infinite Cosmos).

Studying the last question should be started with the definition of «motion» together with the position of indissoluble unity of matter and motion. Further questions are considered: classification of forms of motion of matter; parity of motion and rest; absoluteness and relativity, discrepancy of motion; value of the law of preservation and transformation of energy for a substantiation of eternity and inexhaustibility of motion. The students should add the fact that matter motion is made in space and time. It is necessary to consider substantial and relative concepts of space and time. It is necessary to notice that the space and time are not identical, each of them possesses a number of the general properties, such as objectivity and generality. The students are to make the representation of four-dimensional continuum. It is necessary to underline dependence of properties of space-time on movement or statics of material objects. Hence, matter, movement, space and time are inseparably linked.

Task 1. Fill in the table of Vocabulary of the Theme

<i>actuality</i>	
<i>being</i>	
<i>dualism</i>	
<i>essence</i>	

<i>non-existence</i>	
<i>monism</i>	
<i>pluralism</i>	
<i>reality</i>	
<i>scientific picture of the world</i>	
<i>substance</i>	

Task 2. Review the material

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?

Task 3. Reports to be prepared

1. Peculiarities of the philosophical understanding of life. Classical and non-classical understanding of being.
2. Modern science of determining the levels and forms of existence.
3. Being and non-being.
4. The modern science of systematic organization of matter.
5. Modern scientific theories of space and time and their methodological implications for understanding the physical and chemical forms of motion.
6. The social space and time.

List of literature:

1. Jan Westerhoff. *Ontological Categories: Their nature and Significance* / Jan Westerhoff. New York : Oxford University Press, 2005. 261 p.

THEME 1.5.

PHILOSOPHICAL CONCEPTION OF MAN

Guidelines

1. Processing the theoretical material from *Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Edited by L.V. Kadnikova. Kyiv : NAU, 2012. P. 105-130.*
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting to study the theme it is necessary to notice that a problem of man is the central problem of philosophy, religion and science. Any concept of man refers to biological and social dimensions of man. However, these components of a human nature are regarded far not equal. It causes the distinction of the disciplines studying man. At the same time, despite basic distinctions, philosophy, religion and biology equally ennoble man over the nature and admit, though on the different bases, his principal uniqueness.

Man is viewed both as a part of nature and its engine. Except rationality, one should speak of other spiritual characteristics of man which distinguishes him from animals.

Allocate following substratum levels of man: biological, social, an internal spiritual world. One shouldn't oppose these levels to one another or absolutize them. Essence of man is not in one of them, but in their integrity. The spirituality enables the microcosm and macrocosm interconnection. As a reasonable being man is responsible not only for himself but also for the destinies of the world.

Passing on the consideration of the personality one should start with the distinctions among the concepts «personality», «man», «individual». Man – a part of the nature part, a social individual, a member of the definite society. One should come to the realization that the concept of «personality» could be interpreted only from the dialectics of personality and a society. The concept «personality» reflects only socially significant feature of man. Personality – a human individual in the aspect of his social qualities formed in the process of historically concrete types of activity and public relations. One of the displays of interrelations of a personality and a society and at the same time one of the basic feature of personality is personal freedom. One should examine structural components of personality – consciousness, self-consciousness and activity, capabilities and needs as peculiar values, enabling the forming of the personality.

Passing to the second question, one should show the link between representation of finiteness of his earthly existence and statement of the problem of the sense of life. Adjust various approaches expressing the attitude to the problem of death and immortality. Emphasize the fact that general ideas of the sense of life are transforming into the sense of life of a separate man shaped by objective conditions of his life and individual qualities. Lay special emphasis to and illustrate two basic tendencies in answers to the question of the sense of the life: optimistic (hedonism, utilitarianism, pragmatism etc.) and pessimistic (philosophy of A. Schopenhauer, N. Gartman).

Finishing the answer to the issues of the seminar one should come to the definition of «freedom». Pay attention to the fact that fatalism and voluntarism – two opposite poles in understanding of essence of freedom. Speak of the close interrelation of the concepts «freedom» and «responsibility». Unfolding the concept of free will, notice that it means the possibility of man's unobstructed internal self-determination in realization of his purposes and problems.

Task 1. Fill in the table of Vocabulary of the Theme

<i>alienation</i>	
<i>anthropology</i>	
<i>anthroposociogenesis</i>	
<i>asceticism</i>	
<i>Epicureanism</i>	
<i>fatalism</i>	
<i>freedom</i>	
<i>happiness</i>	
<i>hedonism</i>	
<i>individual</i>	
<i>individuality</i>	
<i>macrocosm</i>	
<i>man</i>	
<i>microcosm</i>	
<i>personality</i>	
<i>voluntarism</i>	

Task 2. Review the material

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.

Task 3. Reports to be prepared

1. Historical and philosophical aspect of the problem of man.
2. The doctrine of man in Marxism.
3. The evolutionary-cosmic approach to man (M. Scheler, V. Vernadsky).
4. The existential approach to man.

List of literature:

1. Albert Camus. *The Rebel: An Essay on Man in Revolt* / Albert Camus : [transl. by Anthony Bower]. New York : Vintage Books, 1991. 306 p.

THEME 1.6.

CONSCIOUSNESS, ITS ORIGIN AND ESSENCE

Guidelines

1. Processing the theoretical material from Lecture 5 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting to study the theme one should notice that the concept of «consciousness» is one of the most important philosophical concepts for designation and research of all forms of the spirituality in man's activity.

One should in the form of the thesis to trace the basic tendencies in solving of the problem of consciousness in the history of philosophy. As well as any other problem, the problem of consciousnesses used to be, is and will be a subject of dialogue of opposite positions. This intraphilosophical dialogue on the problem could be represented with the help of opposing tendencies: idealism – materialism, irrationalism – rationalism, existentialism – positivism, theology – atheism etc. It is viewed to be fruitful to make such a comparative analysis on the collection of philosophical researches of the XX c.

To solve the problem of the essence of consciousness in philosophy and natural sciences at the beginning XX c. one should put in the concept «reflection». It is the key concept in the theory of consciousness. One should demonstrate the difference of the reflection in the animated and unanimated nature. One should pass on the fact that irritability meant the shift to the qualitatively new form of reflection – psyche. On the basis of sensations and more difficult forms of psychical

reflection (perception and representation) consciousness as the higher form of reflection of matter emerged.

One should show that the consciousness is a subjective image of the objective world and always assumes man's relation to the world and other people. One should allocate the major characteristics of consciousness: secondariness (arises as a result of evolution of matter), sociality (it is formed and proves only in the joint activity of people), subjectivity (it is defined by man's individual qualities).

It is important to refer to the fact of the origin of consciousness in the process of forming of social form of movement of matter: formation of biological preconditions of consciousness, appearance of man's labor activity, occurrence of speech, formation of language as a way of expression of human thought.

Passing on the second question of the theme it is necessary to observe that the consciousness is an integrated organic system consisting of many components (knowledge, attention, emotions, feelings, mood, affect, will, self-consciousness). Characterizing structural components of consciousness, it is necessary to emphasize the link between a sensual-emotional component with the unconscious; the roles of an emotional-volitional component in the process of construction of the reality; the link of the abstract-logical component with the ability to pick out the essence of things beyond their direct sensual observation.

In the same question one should understand the concept «unconscious», to reveal its levels, to consider the structure of psyche represented in the classical psychoanalysis of Z. Freud, answer the of the essence of psychoanalysis, social psychoanalysis (neo-Freudism), define the concept «collective unconscious» of K. Jung. In the end of the answer one should address to the concept «self-consciousness» and reflection as its higher form.

Task 1. Fill in the table of Vocabulary of the Theme

<i>archetype</i>	
<i>consciousness</i>	
<i>Ego</i>	
<i>identity</i>	
<i>intention</i>	
<i>image</i>	
<i>labor</i>	
<i>language</i>	
<i>mind</i>	
<i>psyche</i>	
<i>psychoanalysis</i>	
<i>reason</i>	
<i>reflection</i>	
<i>replacement</i>	
<i>sign</i>	
<i>subconscious</i>	
<i>sublimation</i>	
<i>Superego</i>	
<i>will</i>	

Task 2. Review the material

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.

Task 3. Reports to be prepared

1. The problem of the ideal image carrier.
2. Is it possible to think without the help of the language?
3. Do animals think?
4. The problem of social consciousness forms classification.
5. Philosophical aspects of Artificial Intelligence.
6. Social and individual consciousness. What comes first?

List of literature:

1. Carl Jung. *The Nature of Archetypes*. URL : <http://www.iloveulove.com/psychology/jung/jungarchetypes.htm>

THEME 1.7.

MAN'S MASTERING AND COGNITION OF THE WORLD

Guidelines

1. Processing the theoretical material from *Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Edited by L.V. Kadnikova. Kyiv : NAU, 2012. P. 153-179*.
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting to study the theme it is necessary to give a general characteristic of cognition as a process of reproduction of the surrounding reality by man in his activity. In the narrative of the first question one should trace the historical modifications in the philosophical solving of the problem of knowability of the world and its laws (since the time of the philosophy of Ancient Greece to current philosophy). One should represent three basic ways of the solution of the problem of knowability of the world given by agnosticism, skepticism and relativism.

The students should speak of the basic forms of man's mastering the world. Thus it is necessary to show the differences between «mastering» and «cognition».

The question of the role and correlation of sensual and rational in the process of cognition in the history of philosophy was brought for discussion long time ago. Considering various variants of the decision of this question, one should characterize empiricism, its ideologically-methodological basis – sensualism and also rationalism. Further one should pass to the basic forms of sensual cognition – sensation, perception, representation and forms of rational cognition – concept, judgment, and inference.

Further one should represent the characteristic of the concepts «subject of cognition» and «object of cognition». It is necessary to show development in the history of philosophy views of the subject and object of cognition, especially allocating the specificity of consideration of these concepts by dialectic materialism. It is important to tell that activity of the subject is a basis of the development of cognitive reflection of reality.

Studying the third question of the theme, it is necessary to pay attention to interaction between cognition and practice in their unity and opposition. The students should give the definition of the concept of «practice», and show major characteristic features of practice as gnosiological phenomenon namely purposefulness, object-oriented character and transformation of material systems. Further it is necessary to speak of the forms of practice, its types and spiritual side. The students are to show the significance of the category of practice. It is also necessary to speak on gnosiological functions of practice: basic, determining, criterial and goal-setting. The students should characterize the functions of cognition in relation to practice: informatively-reflective, design-constructive, and regulatory.

Task 1. Fill in the table of Vocabulary of the Theme

<i>cognition</i>	
<i>determinism</i>	
<i>mastering</i>	
<i>knowledge</i>	
<i>method</i>	
<i>subject of knowledge</i>	
<i>object of knowledge</i>	
<i>thinking</i>	

Task 2. Review the material

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?

Task 3. Reports to be prepared

1. The basic epistemological strategies:
 - a) «pessimistic» doctrines;
 - b) constructive theoretical-epistemological doctrines;
 - c) «Platonic» theories of cognition;
 - d) immanentist theories;
 - e) transcendentalism.
2. The subject-object dichotomy and its limitations.

List of literature:

1. Paul Feyerabend. *Against Method: Outline of an Anarchistic Theory of Knowledge* / Paul Feyerabend. New York : Verso, 2010. 296 p.

THEME 1.8.
**SCIENTIFIC COGNITION. SCIENCE AS A CULTURAL AND
CIVILIZATIONAL PHENOMENON**

Guidelines

1. Processing the theoretical material from *Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Edited by L.V. Kadnikova. Kyiv : NAU, 2012. P. 164-179.*
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting to study the theme the students should indicate that science is one of the important spheres of human activity; a form of social cognition; a system of knowledge exposing laws of development of the nature and a society. First of all, the students are to distinguish two kinds of knowledge: everyday and scientific. It is necessary to refer to basic properties of everyday knowledge; after it they should pass on the definition of «unscientific», «pre-scientific», «para-scientific», «pseudoscientific», «antiscientific» knowledge. The scientific knowledge is based on a number of principles: objectivity, causality, rationality, reproducibility, theoretical nature, systematicity, criticalities. The students should explain the essence of these principles.

The scientific cognition arises only at a certain stage of development of a society. The students should represent the definition of science, contemplate the problem of its occurrence in a society, and represent different points of view connected with the time of emergence of science. After that one should consider historical development of science. They are to acknowledge that empirical and theoretical levels of scientific cognition are two ways of spiritual mastering of the world by man.

Task 1. Fill in the table of Vocabulary of the Theme

<i>science</i>	
<i>truth</i>	
<i>epistemology</i>	
<i>method</i>	
<i>methodology</i>	
<i>lie</i>	
<i>error</i>	

Task 2. Review the material

1. Can epistemology provide a way of getting information from a first-person subjective viewpoint? Is there any other viewpoint available?
2. Could the possibility of our having experience be unintelligible to us unless we held a certain belief, and yet that belief be false?
3. Are experience and reality the same thing?
4. What follows from beginning our account of knowledge with the public world rather than with the private data of individual consciousness?
5. 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?

Task 3. Reports to be prepared

1. Language and cognition. The role of language in the learning process.
2. Types of truth: absolute, relative, objective, necessary and accidental, analytical and synthetic.
3. Theories of truth: classical and non-classical.

List of literature:

1. Paul Feyerabend. *Against Method: Outline of an Anarchistic Theory of Knowledge* / Paul Feyerabend. New York : Verso, 2010. 296 p.

Module 2. "Philosophical Problems of Society"**THEME 2.1.****SOCIETY AS A FORM OF COEXISTENCE OF PEOPLE****Guidelines**

1. Processing the theoretical material from Lecture 6 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Dealing with the first question of the theme the students should reveal the qualitative definiteness of society, show the specific nature of the social philosophy to the problem of society, and give a definition of the concept «society» through mentioning its specific signs.

The philosophical doctrine about a society has been formed historically and passed a long way of development.

The analysis of philosophy problems raises the question of the system character of a society. The students are to consider theories of the society which philosophical bases are naturalism, idealism, materialism. The naturalism identifies a society with the realm of plants and animals (H. Buckle, G. Spenser). G.W.-F. Hegel viewed the general world history as law-governed process of self-knowledge of World Spirit and as a progress of freedom. The basis of Marxist social philosophy was dialectic and a historical materialism. An initial principle of historical materialism is the postulate of primacy of social being in relation to social consciousness.

The second question is devoted to the analysis of the general structure of a society; interrelations of the basic spheres of life (material-productive, social, political, spiritual).

Each basic sphere of social life in relation to other spheres possesses qualities either of the reason, or the consequence, or both of them. The students should discover cause-effect relationships in all basic spheres. And in conclusion of this question they should characterize the tendencies of the basic spheres of social life. The private property on means of production continues to play the major role in social life; however, its influence on society differentiation in well-developed economical countries is gradually weakening. The collective capital dominates in the XX c. The number and influence of social groups representing professional elite in political, social and spiritual spheres of social life is growing.

In the third question of the theme the students should explain what civilization and civilization approach to a society are. The concept «civilization» was formed historically, and philosophers of different historical epochs put in it the various contents (I. Kant differentiated the concepts «culture» and «civilization»; according to O. Spengler and F. Nietzsche, civilization is the stage of spiritual destruction of a society; from N. Danilevsky's point of view civilization is a cultural-historical type of a society; A. Toynbee regards that civilization is a special kind of a concrete society). The students should show the modern interpretations of concept «civilization», its criteria (the level of the development of techniques, sociopolitical institutes and spiritual culture in their system formation).

Unlike the civilization approach the formation approach gives a possibility to reveal the general character for the world historical process. The students should define the concept «socioeconomic formation». It's necessary to refer to the characteristics of a primitive-communal, slave-owning,

feudal, capitalist and communistic socioeconomic formations. They are to approve the methodological and cognitive value of the doctrine of socioeconomic formation. Except civilization and formation concepts, in social philosophy of XX c. there are system theories of the society which play a prominent role. American philosopher and sociologist D. Bell is the author of the concept of «postindustrial society». In the concept of information development of the society represented by O. Toffler the students should find the increasing revolutionary influence of information systems on production, government, education system and everyday life.

It is necessary to stress that the value of the theories mentioned above is the given characteristic to types of civilizations through which the mankind was passing historically. The information civilization (a postindustrial society) radically changes the technical basis of material and spiritual production, determines new organizational forms of social life, leads to cardinal changes in social structure, demands constant rise of spiritual culture of a person and a society.

Task 1. Fill in the table of Vocabulary of the Theme

<i>historical periodization</i>	
<i>historicism</i>	
<i>industrial</i>	
<i>post-industrial</i>	
<i>social genesis</i>	
<i>social philosophy</i>	
<i>socialization</i>	
<i>society</i>	
<i>structure of society</i>	

Task 2. Review the material

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.

Task 3. Reports to be prepared

1. Formation of socio-philosophical ideas about society.
2. The relationship of nature and society.
3. The structure of society. The specifics of interlinks and the relationship of the structural elements of society.
4. The development of society: different approaches (formational, civilization, wave and axial).
5. Post-industrial society and its development tendencies.

List of literature:

1. Oswald Spengler. *The Decline of the West* / Oswald Spengler. New York : Oxford University Press, 1991. 414 p.

THEME 2.2.

SOCIAL PRODUCTION AS A WAY OF HUMAN EXISTENCE IN CULTURE

Guidelines

1. Processing the theoretical material from Lecture 7 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

In the first question the students should understand that the philosophical analysis of culture consists in comprehension of culture as a universal way of man's life in the world.

For the first time the concept «culture» emerged in Ancient Rome as an opposition to the concept «nature». Further one could find a figurative sense of this term. The students should trace the historical formation of this category since Antiquity till now, state modern interpretations of culture; answer the question of the main source, cause and mode of existence of culture, expose activity, valuable, information-semiotics, system approaches to culture. Through the categories of «objectivizing» and «dis-objectivizing» they should demonstrate the link between man and the world created by him, reveal the forms of man's development in culture, show: 1) the unity and distinction of the nature and culture, 2) interrelation of culture and an individual in society, 3) influence of culture on the society, 4) similarity and distinction of the concepts «culture» and «civilization», 5) functions of culture, 6) material, spiritual, artistic spheres of culture.

In the second question one should refer to the basic components of material production, giving the definition of this concept. The material-production sphere includes: 1) labor as a social phenomenon; 2) the mode of production of material goods; 3) the mechanism of functioning of material-production sphere in the whole.

Each component should be characterized: give a definition of «labor»; allocate a subject of labor; name basic elements of labor; give a characteristic to labor as a natural process, as a creation; describe material and ideal in labor, and also labor as a public phenomenon.

Speaking about the mode of material production it is necessary to characterize productive forces, production relations. After that the students should characterize a material-production life of the society as a production-regional complex, as a material infrastructure. The mechanism of functioning of the material-production sphere is orienting points and goals of material production. In the same question they should characterize the features of development of XX century economy (change of the role of policy in economy, a shift in the mechanism of market regulation of economy, changes in the relation of a private property and others).

Task 1. Fill in the table of Vocabulary of the Theme

<i>culture</i>	
<i>Information society</i>	
<i>mass culture</i>	
<i>mode of production</i>	
<i>production relations</i>	
<i>productive forces</i>	
<i>social consciousness</i>	
<i>social production</i>	
<i>socioeconomic formation</i>	

Task 2. Review the material

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?

Task 3. Reports to be prepared

1. Culture as a human way of entering the universe.
2. Dialectical relationship of the productive forces and production relations.
3. The essence of an individual's spiritual world and his relationship with the spiritual life of society.
4. The structure, forms and functions of social consciousness.

List of literature:

1. *Culture* / Chris Jenks. London; New York : Routledge, 2005. 234 p.

THEME 2.3.

SPIRITUAL CULTURE, ITS STRUCTURE

Guidelines

1. Processing the theoretical material from *Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Edited by L.V. Kadnikova. Kyiv : NAU, 2012. P. 212-219.*
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Starting to study the given theme the students should note that spiritual life of the society is the creative activity aimed at developing and transforming the world. Spirituality has following conceptual meanings: psychical abilities, thinking which define behavior of a person; intellectual and willing qualities of a person needed for judgment about the surrounding world. In most cases spirituality is attributed to the sphere of consciousness.

At the same time one could find ethical meaning of the concept «spirituality». It designates moral measurement of human life, an act. It specifies the ability of a person to be guided by the higher, universal values (Truth, Good, Beauty). Except the relation to universal values, spirituality includes the valuable relation of a person to the world and to himself. Only placing himself upon the spirituality, a person can realize the sense of his life.

Spiritual life of a society is the creative activity to develop and transform the world. Showing the characteristic of spiritual needs of man, the students should point to the necessary condition of normal life of the society and that the development of man's spirituality is the harmonization of cognitive, moral and aesthetic needs.

Answering the second question, the students should refer to the essence of social consciousness. They should pay attention to the fact that the social consciousness arises together with the emergence of the higher social form of movement, being its attribute. It is necessary to consider dialectics of social consciousness and social being, speak of the relative independence of social consciousness. It is important to tell that concepts «spiritual life of a society» and «social consciousness» are not identical. The first of these concepts along with social consciousness includes also a variety of individual consciousnesses.

Characterizing the structure of social consciousness, it is important to allocate accurately its basic levels: everyday consciousness and ideologically-theoretical consciousness. The special attention needs to be paid to the concepts «ideology» and «deideologization». The students should show the importance of the role of social psychology in spiritual life of the society.

Passing on to the answer of the third question the students should analyze the features of the development of spiritual life of the society on the boundary of XX-XXI centuries: progressing

process of democratization (destruction of estates); industrialization and connected with it urbanization (increasing of the density of contacts); progressing development of means of communication (needs for collective activity and rest). They should focus attention on the fact that elements of elite culture are created by professionals, its orientation to the prepared audience. Mass culture (a phenomenon of the society of the XX c.) including cinema, press, pop music, fashion and others is created by professionals, but it is oriented to the widest audience and has got a popular nature.

Task 1. Fill in the table of Vocabulary of the Theme

<i>spiritual needs</i>	
<i>spiritual production</i>	
<i>spiritual relations</i>	
<i>symbol</i>	

Task 2. Review the material

1. What elements of society's spiritual life do you know?
2. Is it true that the character of the scientific progress is contradictory? What contradictions could be observed?
3. Clarify the definitions of "mass" and "mass culture".
4. Does mass culture make any contribution to individual and/or social development? Explain your decision.

Task 3. Reports to be prepared

1. What special features does science acquire in the information society?
2. What theories of the information society do you know?
3. Comment on F. Webster's conclusions about modern Western theories of the information society.
4. What are the conceptual differences between post-industrial and industrial societies?
5. What are the structural changes of modern society?

List of literature:

1. Plato. The Symposium. Cambridge Texts in the History of Philosophy. Cambridge University Press, 2008.

THEME 2.4.

PHILOSOPHY OF HISTORY

Guidelines

1. Processing the theoretical material from Lecture 8 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

In the first question the students should give a brief description of the basic stages of establishing of philosophical ideas of the historical process: mythological ideas of the «world year; ancient, Christian and Islam medieval historiosophy; the principle of grounding of historiosophical conceptions in the Modern Time and the period of classic rationality. They should appeal to the variety of post-classic historiosophical paradigms: linear and cyclic; those that recognize the «principle of world history», and those that interpret a world process as a set of histories of separate civilizations; those that acknowledge rationality of history, and those that assert the leading role of

irrational element. The students should pass on the correlation of subjective factor and objective conditions of societies' functioning and development. A subjective factor here is the activity of social subjects, which contains their interests (aims, programs, organization, will and energy in achieving the goal). Objective factors are a size of the territory, climate, level of means of production, state of social institutions and others.

Passing on to the second question, the students should specify that the problem of social progress and its criteria is among those problems which was and continues to be a subject of fierce disputes. They should stress the evolution of the progress approach to history understanding. It is necessary to mention that if formerly one connected basically intensive development of productive forces and technology sphere, perfection of public relations with progress, nowadays the accent is shifted to the processes touching the development of each person, his abilities and creative potentialities. As a measure of progress should be viewed a measure of possibility of realization of man's essential forces, it means the degree of his freedom, moral perfection, personal development, advancement of a society on the way of humanism. Further one should give the characteristic of motive forces of social development, that is people and social groups activity.

Passing on the third question, the students should address to subjects of historical process. It is necessary to speak of the ambiguity of a solution of the problem «masses of people» and «personality»: main acting person of history – «absolute “Ego”», «Übermensch», «creative elite», «technical, or administrative elite», «personalities». They should show the decision of the question of the role of masses of people and personality from the position of materialistic understanding of history. It should be considered the parity of «historical personality» and «outstanding personality» from the following positions: the link of a historical personality's activity with prominent historical events, outstanding personality's activity as personification of radical progressive social, economic and political transformations.

Task 1. Fill in the table of Vocabulary of the Theme

<i>historical personality</i>	
<i>progress</i>	
<i>revolution</i>	
<i>regress</i>	
<i>meaning of history</i>	
<i>philosophy of history</i>	
<i>evolution</i>	

Task 2. Review the material

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.

Task 3. Reports to be prepared

1. The difference of the historical sciences from the natural and technical sciences.
2. History as a science and philosophy of history: the differences.
3. Problem of the subject of history: the voluntarism and fatalism.
4. The place and role of man in the historical progress;
5. The concept of freedom and necessity. Freedom of society and individual liberty;

6. The content and criteria of socio-historical progress.

List of literature:

1. Giambattista Vico. *Vico : Selected Writings* / Leon Pompa. New York : Cambridge University Press, 1982. 279 p.

THEME 2.5.
STRATEGY OF FUTURE

Guidelines

1. Processing the theoretical material from Lecture 9 (see *Lectures on the discipline* from 03_PHIL_LECT).
2. Reading the Methodological recommendations to the theme.
3. Preparation for practical classes. Performing self-study Tasks 1-3.
4. Literature processing.

Methodological recommendations to the theme

Answering the first question it is necessary to appeal to the definition of concept «modern». The students should pay attention to the chronological boundaries of modern. They are to give characteristics of basic features of the modern epoch: unceasing modernization and industrialization. Then one should expose characteristics of basic features of the modern culture: development of instrumental rationality; secularization of knowledge; cult of science, belief in scientific, technical and social progress; the risk of total destruction of mankind, etc. Then the students should approach the opposition of «modern» – «postmodern». They are to tell about a variety of estimations of postmodern (P. Virilio, R. Rorti, K. Sloterdijk, Z. Bauman, E. Giddens, P. Kozlovski, etc.).

The students should refer to global problems as a set of vital problems of the mankind on solving which the further social progress depends. They should speak of the classification of global problems: intersocial (peacekeeping among states, removal of unevenness of economic development, overcoming of international instability and other); problems arisen as a result of co-operation of nature and society (problems of natural resources, mastering of the World ocean and space); problems related to co-operation of man and society (problems of population, health protection, education and other). It is necessary to tell about the prospects of global problems solving: activity of the Roman club and the strategy of «steady development».

Passing on to the second question, it is necessary to show that globalization is a new, special quality of interdependence and world integrity. The students should tell about the objective character of globalization. A world economy is the basic sphere of globalization. The students should draw attention to the origin of transnational organizations and its activity, formation of a supranational market and a globalization of financial streams. It is necessary to mention the global informatization of economic, political and financial life. The tendency to the unification of material and spiritual life should be found. Electronic mass-media and modern information technologies are important components of globalization processes.

«East» – «West» opposition is the symbolic expression of the macrosystem of human concord presented by «lines»: spirituality – practicalism; cosmocentrism – anthropocentrism; mysticism – rationalism; monism – dualism and others. The students should review the crisis events of the XX c., appearance of the new independent states. A loss of the former socio-cultural meaning of the stereotype «East» – «West» was connected with the loss of role of general cultural reference-point and the principle of explanation of social co-operations. Strengthening of the role of the opposition «North» – «South» is a tendency of growing of economic lag of the third world countries from the leading states of the West. The modern social world is polycentric establishment. This is the reason for losing actuality of the description of the interactions based on binary oppositions. To finish the

answer, the students should count and explain positive and negative consequences of globalization processes.

Task 1. Fill in the table of Vocabulary of the Theme

<i>modern</i>	
<i>postmodern</i>	
<i>global problems</i>	
<i>sustainable development</i>	
<i>globalization</i>	
<i>Club of Rome</i>	
<i>anti-globalism</i>	
<i>dialogue of cultures</i>	
<i>multiculturalism</i>	

Task 2. Review the material

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?

Task 3. Reports to be prepared

1. The modern civilization, peculiar characteristics of its existence and development.
2. Interaction of civilizations and future scenarios. The Futurology about prospects for modern civilization.
3. Humanity in the face of global challenges. The ways and means to exit out from the global crisis.
4. Globalization: economic, political and social aspects of the phenomenon.
5. The concept of the future: forecasting methods and means.
6. The problem of "multiculturalism" and the preservation of cultural traditions.

List of literature:

1. M.Castells. *The Internet Galaxy* / M. Castells. U.K.: Oxford University Press, 2001. 292 p.