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Department of “Spiritual and
Physical Education”

PHILOSOPHY

Synopsis of the lectures
for all specialities

Almaty 2017

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Introduction

The proposed synopsis of lectures on philosophy is written in accordance with the standard program of the course "Philosophy" and is addressed to students of full and part-time departments to use in the "Digital Library".

In the conditions of formation of a new society philosophy has undergone a dramatic rethinking of ideological accretions of the past era. Plenty of new textbooks, monographs, collections, which made serious steps to understanding the place, role, methodology of philosophical knowledge is released. Students, especially the correspondence department, not all time unable to grasp the main thing in the existing discordance of views and opinions. To help students understand these issues and aims lecture notes are presented. It consists of 12 lectures, which are compressed all the main topics of the course.

The limited scope of abstract do not permit a detailed account of the theme, so we present only general, main, conceptual approaches, and particularly to be found in other publications, which are widely used with the number of links on which you can easily find the desired material in the bibliography.

Lecture 1. Philosophy as a special sphere of the spiritual life of man and society: subject matter, purpose and function of philosophy

Questions:

- 1) The concept of worldview. Historical types of philosophy.
- 2) Originality of philosophical knowledge. The subject of philosophy.
- 3) Functions of philosophy.

1. Philosophy is one of the ancient, fascinating and interesting areas of human knowledge, its spiritual culture. It originated in the VII-VI centuries BC in India, China, and reached its highest development in ancient Greece. In the writings of ancient Greek philosophers first appeared terms: "*Philosopher*", "*philosophy*". Philosophy in Greek means - "*love of wisdom*". In ancient times, the concept of wisdom meant posing philosophical problems and finding answers to them, the desire for special intellectual comprehension of the world, based not only on knowledge, but selfless service to the truth in the first place. Wisdom meant trying an intention to understand the world as an integrated and unified in its basis.

Then philosophy was a stable and coherent form of knowledge that includes the entire set of ideas and knowledge about the world and man. This system includes the basics of mathematics, astronomy, medicine, psychology, history, ethics, aesthetics, etc. Ancient philosophers had universal knowledge and therefore for the first time they tried to explain the world without the intervention of supernatural forces. In their thoughts they were looking for answers to the questions: "What is the essence of the world and how it works? Is there something in common, that is common to all, the phenomena of the world without exceptions? What is its fundamental principle? Whether the world is knowable? What is truth? What is the nature of man? What are good and evil? What is conscience, honor, duty, justice, beauty? What is the happiness of man?".

All these questions and search for answers to them concerns the problem of *outlook*. What is the outlook? Broadly speaking the outlook is a set of common views on the world and man's place in it. It is at the core of human consciousness and cognition. Developing a system of theoretical views on the world and the doctrine of man's relation to the world, thus the philosophy is in the heart of philosophical questions. In the formation of the world, in addition to philosophy, science, art, religion, different political doctrines, the historical experience of the people are also involved. Character outlook depends largely on the lifestyle, customs, traditions, household and industrial activity of people. In the world of reality the outlook forms in the minds of certain people and is used by a person or social group as general views.

Worldview is a complex form of consciousness, encompassing a variety of "layers" of human experience - is able to push the narrow confines of everyday life, a specific place and time, to correlate this man with other people, including those who lived before and those that will be living often that. Thus, in the outlook cognitive, value and behavioral subsystems and their relationship are summarized, presented in a complex form. The outlook feelings and mind of man, doubts and beliefs,

knowledge and appraisal, holistic understanding of a man of peace and an awareness of yourself in it are joined together.

The outlook as a complex social formation, integral in terms of content, becomes the core of both individual and social consciousness, which are closely interrelated. The outlook defines the principles of human behavior and activity, form his ideals, moral standards, social and political orientation.

The outlook has historical nature, history of spiritual development of mankind knows a few basic forms of ideology: *the mythological, religious, life-practical and scientific-philosophical*.

Mythological one is the earliest form of human spiritual culture based not on theoretical arguments and consideration, but on public illusions born by inadequate perception of people of social processes and their role in them. One of the main features of the myth, which distinguishes it from scientific knowledge, lies in the fact that the myth explains "all", for it unknown things don't exist. There is no differentiation of the world and man, thoughts and emotions, knowledge, and artistic images of the ideal and the real, objective and subjective in mythology.

The religious world, evolved from the bowels have not yet differentiated social consciousness was close to the mythological, though different from it. As mythology, religion appeals to the imagination and the senses, but in contrast to the myth the latter does not "mix" the earthly and the sacred things, and throws them on the two opposite poles. Religion attitudes to the world did not remain unchanged. Throughout the history of mankind, they, like other educational culture, evolved, acquired many forms in East and West, in different historical epochs. But they all share the fact that is searching for higher values is at the center of all religious outlook.

2. Philosophy is a special way of the spiritual development of the world, it is theoretically formulated worldview and belief system. Historically, this is the first form of theoretical perspectives on the world, man's place in it, to identify the various forms of man's relationship to the world. It provides a theoretical generalization of practical activity and scientific data about the world and man, the result of which is a special - philosophical knowledge about the forms of the public Philosophy reveals, explores the universal laws of nature, society and thought. It does not study certain aspects, properties, and relationships, and the most common to all objects and phenomena of the properties, relationships and communication. To express their philosophy forms the special concepts - categories: being, consciousness, matter, reflection, movement, quality, quantity, and others. The philosophical outlook stands in categorical form. Philosophical categories are not sensual counterpart, they can only make sense. A distinctive feature of the laws and categories of philosophy is its high degree of generality.

Originally, the term "philosophy" is used in a broader sense than to secure for them later. In fact, it was then synonymous with emerging science and theoretical thinking, knowledge in general. Named knowledge of ancient philosophy covers not only practical observations and conclusions, the beginnings of science, but also people's thoughts about the world and about themselves. It is they who in the future

will form the basis of philosophical thought, but in a more special, the true sense of the word.

The range of issues that are attributable to the number of philosophical, changed with the development of human culture, scientific knowledge and practice. This played an important role of the individual thinkers, their spiritual orientation, interests and goals. There have always been questions the answer to which is traditionally expected of philosophy. This fundamental problem of philosophy and thinker of the XVIII century. Kant brought them to the diversity of the four: "*What can I know?*", "*What should I do?*", "*What can I hope for?*", "*What is man?*". Modern German philosopher Martin Heidegger main, or "marginal" issues says "*what the world is, privacy?*". At a broader approach can be identified such major topics of philosophical consciousness as "that is the world in which we live?" And the theme of man, finds expression in a variety of philosophical issues and a total problems summarily termed "*philosophy of technology*" (2).

Philosophy is the doctrine of the essence of the world and man, it is the science of the system of relations "world-man", that is, an understanding of the subjective-objective relations of interaction between man and the world. Philosophy, in contrast to other sciences, gives a system of knowledge about the world. It deals with not a simple addition of all scientific knowledge, and integrates them in the most general terms and, based on this integral building system knowledge of the world as a whole of man's relation to the world, ie, of reason, of knowledge, of morality, etc. The philosophy includes the doctrine of the general principles of existence of the universe (ontology), about the nature and development of human society (social philosophy and philosophy of history), the doctrine of man and his being in the world (philosophical anthropology), the theory of knowledge (epistemology), ethics, aesthetics and the theory of culture and, of course, its own history, that is, history of philosophy, which is part of the content of the philosophy.

Historically the subject of philosophy, ie, terms of its specific sections and problems, both theoretically and practically, that is, organizationally and pedagogically, it differentiated sections. Naturally, this division is to a certain extent conditional and *subject of philosophy* - not one any side of things, *and all things in the fullness of its content and meaning*. The philosophy aims to understand the internal communication and unity between the parts and particles of the world. Thus, the main efforts of self-realized philosophical thought, beginning with Socrates, are sent to, to find a higher principle and the meaning of existence.

It should be noted that the subject matter of philosophy is connected with the socio-historical conditions. Some thinkers have seen the essence of philosophy in the search for truth, the other are to hide them adapt to their own interest. Some are turning their eyes to the sky, the other are on the ground, some are turning to God, the other are to the man. All this proves that philosophy is distinguished by the diversity of approaches and understandings to their own subject and indicates its plural character. This is most clearly manifested in the XIX - XX centuries. When there were different by nature philosophical schools and trends, which have become the subject of study diverse aspects of life, knowledge, and human existence (1).

3. The subject of philosophy and the specifics can not be opened sufficiently complete without touching on the question of its functions, is the role and place in society, its social significance, is the impact on the consciousness of the people and their diverse substantive work.

The main functions of philosophy are:

a) first of all, it is ideological function, which is associated with the abstract and theoretical, conceptual explanation of the world as a whole, in contrast to all other types and levels of world;

b) the methodological function, that is, that philosophy serves as the general doctrine of method, and as a set of the most common methods of knowledge and understanding of reality by man;

c) the need to identify predictive function of philosophy, language in the framework of its hypotheses about the general trends in the development of matter and consciousness, man and the world;

g) it is important to mention a function of philosophy as a school of theoretical thinking and wisdom. This is especially true of studying the history of philosophy;

d) critical function of philosophy. It applies not only to other disciplines, but also to the philosophy itself. The principle of "being subjected to questioning" since ancient times reveals the importance of a critical approach in relation to the existing knowledge and socio-cultural values. It is important to understand that a positive value is only based on dialectical negation of constructive criticism, not an abstract nihilism;

e) is closely related to the last axiological function (from the Greek. axios - valuable). Any philosophical system contains the time of the estimate of the object in terms of a wide variety of values are social, moral, aesthetic, ideological, etc. Particularly acute, this function is shown in the transition periods of social development, where there is the problem of choosing the path of movement and the question arises: what to discard and what to keep out of old values;

g) the social function of philosophy is quite multidimensional in content and covers various aspects of social life. But in general philosophy is designed to perform a dual task - to explain social life and contribute to its material and spiritual change. Philosophy belongs to the prerogative to develop comprehensive concepts of integration and consolidation of human society. The degree of vitality of the philosophical concept determined by how each individual can understand and accept;

h) is a very important function of philosophy, which is called humanitarian. Here it is that philosophy must contribute to the formation of humanistic values and ideals, the adoption of a positive meaning and purpose of life. It is thus designed to perform the function of intellectual therapy, which is especially important during periods of unstable state of society; and the epistemological function of philosophy is to create a generalized picture of knowledge, the formation of the principles of the cognitive relation of the subject to the object, in the development of universal methods of scientific knowledge and logical thinking;

i) praxeological function of philosophy manifests itself in mediated their impact on the practical activities of people, determining their social goals and ideals, the choice of means and methods of individual and mass action.

To a greater or lesser extent these functions with their different emphasis on content and perform all philosophies. The growing pluralism of public consciousness today attaches special importance to the ability and the ability to correctly navigate the complex conglomerate often mutually exclusive ideas and views. This is all the more important that in the twentieth century and the beginning of the XXI century, the focus shifts from philosophical speculation to the objective world of the perceiver, the experiencing subject.

Lecture 2. The philosophy of the ancient world. The philosophy of ancient China and ancient India

Questions:

- 1) The emergence and development of philosophical thought in ancient China.
- 2) The philosophy in ancient India. Its principal and school representatives.

1. Ancient Chinese State (1 millennium BC.) - A typical hierarchical eastern despotism. The Head of State Van - the first and only priest of the landowner. In the ancient Chinese "Book of Songs" it stated: *"The wide range of the sky stretches away, but there is no air under an inch not-tsarism earth."* If Van is the top of the social cone in ancient China, the basis of his - Forced agricultural community whose members - disenfranchised shuzhen (commoners). Between the base and the top of the social cone - the hereditary landed aristocracy of various ranks, component of the state apparatus (chzhuhou), heads of families and clans (Dafu), heads of families (shi). All relations between the Chinese were subject to a complicated ritual, having philosophical significance. The supreme object of veneration in China - the sky (tian). Will the sky - a higher power, which determines everything that happens on the ground, it is unknown to humans (28).

Chinese philosophy closely linked to the ancient books that make up the *"Five Books"*: this *"Book of Songs," "Book of History," "Book of Changes," "Book of Rites"* and the chronicle *"Chun-chiu."* What are these books? On the basis of five of the world (water, fire, wood, metal, earth), the Anti yin and yang, which represented the light and darkness, heat and cold, etc., on the properties of natural phenomena that worried the ancient Chinese, something with which he faced every hour - the problem of evil. Where is it? Who the culprit? The emergence and flourishing of philosophy in China is associated with the period of the Warring States - the *"golden age of Chinese philosophy."* This practically simultaneous existence of the six schools of philosophy:

- confucianism;
- moizma;
- school of Law (fa-chia), the European way - Legalism;
- taoism;
- school "yin-yang" (natural philosophers);
- school Name (School of Names).

For most schools, the characteristic has practical philosophy is closely connected with the problems of everyday wisdom, ethics, management, and others. This trend is characterized by a fully Confucianism, moizm, Legism. Of the six

schools was the most philosophical Taoism. In general, the ancient Chinese philosophy was less systematic, this is due to the fact that she was still little to do even with the science which existed in China. Affected weak development of logic.

The most influential and famous philosophical school of ancient China was Confucianism (5). Its founder is a Kung Fu-chi (551-479 BC.), Better known in Europe as the transcription of Confucius. His main work is "The Analects" ("Analects") is a collection of moral teachings. This book is sure to every educated Chinese memorized as a child and guided her life. The cause of all the misery and disorder in society, Confucius saw a decline in human morality. He believed that the basic human virtues are: loyalty, obedience, respect for parents and elders. The man claimed to Confucius, should adhere to the "five persistence" (Wu-Chan):

- 1) Zhen – humanity.
- 2) And – justice.
- 3) Lee - custom, ritual.
- 4) Ji – mind.
- 5) Sanya – faith.

A noble man observes these permanence, low people (xiao-zhen) does not comply. An important place was given to the cult of ancestors. Keeping the traditions and practices (rituals), observance of ancient rituals and ceremonies, consolidation in the social life of the old rules of all this he considered not only necessary but also immutable condition. In II- I century. BC. the teachings of Confucius becomes the dominant ideology of the ruling social strata, its personality is surrounded by an aura of holiness.

Another philosophical school of ancient China considered moizm based Moe Dee (Mo-tzu) (479-400 BC.). The book "Mo Tzu" - the fruit of collective work of many moists. Moizm claimed that more than the predetermined fate not. The destiny of man depends on how it is in life to follow the principles of *universal love*. That it expresses the will of heaven. In accordance with the "*Lord of Heaven*" just rewards or punishes man. Moists - convinced opponents of the war. In the theory of knowledge Mohists democratic. There are no chosen people that would have innate knowledge. The source of knowledge - the people, his labor activity. Mo-tzu said, that knowledge arises from the direct study of reality. All our knowledge, taught Mohists - is the result of joint efforts of our senses (u-lu) and thinking (syn). They tried to divide things leave, saw the essence of knowledge in finding the causes of the phenomenon.

In the development of the philosophy of ancient China had important Taoism. The founder of this philosophical trend was Lao-tzu. The basis of his views was the doctrine of the Tao - the way of things. The main work of Taoism "Daodetszin" ("The Book of Tao and Te"). "*Tao*" - for the Taoists ideological concept. *This is the first principle, the first principle and the completion of all that exists, and what is happening not only in China but also in the world.* According to Lao Tzu, everything in the world is in constant motion and change, bringing all things to the need to transform into its opposite. In accordance with this law, justice will ultimately prevail; the weakest in time become stronger and overcome those who currently hold power. According to Lao Tzu, one should not interfere in the natural course of

development. Who will try to change this course, to subordinate it to his personal interests, he will inevitably fail.

Proponents of establishing state laws for the transformation of society were representatives of the ideological *current F-chia (lawyers)*. *The lawyers opposed the ritual of "whether" law "F" and completely abandoned the methods of persuasion in favor of law enforcement.* Conscience they replaced fear. Place the virtuous sages took officials, the place of the ruler - the *"father of his people" - "despot-hegemon"*, imagines himself above the ancestors of the people and even the sky. Positive in the lawyers was that they put forward the concept of equal opportunities, according to which public office should be replaced according to their abilities, not eminent, should not be hereditary positions. The lawyers have introduced a system of collective responsibility.

2. The emergence of philosophy ("darshan") is about the middle of the I millennium BC, when the territory of ancient India began to form the state. At the head of each of those States was Raja. His power is completely dependent on the support of the agricultural aristocracy and the priestly aristocracy of labor (Brahmins). Society was divided into caste, later became the basis of the caste system. They were four:

- Priestly varna (Brahman);
- Varna military aristocracy (Kshatriyas);
- Varna farmers, artisans, merchants (Vashj);
- Lower varna (Sudras).

Sudras were subordinate to the Brahmins, Kshatriya, Vaishya; they are not part of the community did not have the right to community property. The division into caste covered religion.

Ancient monuments of Indian literature are the Vedas. The text does not contain a single system of views and ideas. They represent the different currents of thought and views of the archaic mythological images of the first attempts to form a philosophical view of the world and man's place in it. Veda are divided into four groups or portions.

The oldest of them - *Samhita*, composed of four collections, the earliest of them Rig Veda is a collection of religious hymns (finally formed in the 12 th century BC.). The second part of the Vedic *Brahmins* make up is a collection of ritual texts. The third part of the Vedas is *Aranyakas* containing rules of behavior for the hermits. Rounding out the Vedas *Upanishads* (literally sit around), it actually is the philosophical part, which arose around 1,000 BC The dominant position in the Upanishads is the concept of Brahma (the impersonal things), primordial being. This fundamental principle of existence (Brahma) is identified with the spiritual essence of each individual (atman). Figuring out the identity of each individual being with the universal essence of the whole of the world is the core of the teachings of the Upanishads. An integral part of it is the concept of the cycle of life (self-sara) and is closely related to her law of retribution (karma) (6).

For the ancient Indian philosophy characterized by the development within certain systems or schools, and dividing them into two groups: orthodox (recognizing the authority of the Vedas) and unorthodox (not recognizing the authority of the

Vedas). Orthodox schools were Vedanta, Mimamsa, Samkhya, Yoga, Nyaya, vayshenika. Unorthodox school are: *Jainism, Buddhism, Charvaka-Lokayata*.

Jainism. The founder Mahavira Jain scholars believe Vardaman (lived in the VI century BC.), Came from a wealthy Kshatriya kind in Videha (now Bihar). Vardhamanu also called Gina (Winner is refers to the winner of the cycle of reincarnation and karma). According to Jainism essence of man is twofold - the material (ajiva) and spiritual (Jiva). The link between them is karma, understood as a delicate matter, which forms the body of karma and enables the soul to connect with a rough cloth. Jains developed the concept of karma in detail. The release of the soul from the influence of karma and samsara is only possible by means of austerities and performing good deeds.

Buddhism. In VI - V centuries BC there is Buddhism was founded by Siddhartha Gautama (about 583-483 BC). Buddhism - one of the world's religions. The first attempt to systematize Buddhism given in the three books under the general title "Tripitaka" ("three baskets of teachings"). The third book deals with philosophical questions. Center for Buddhist teachings are the four noble truths that the Buddha (literally awakening) announced at the beginning of his preaching activities. According to them, human existence is inextricably linked with the suffering. Birth, disease, old age, death, with an unpleasant meeting and parting with the pleasant, the inability to achieve the desired - it leads to suffering:

1) The cause of suffering is craving (trshna) leading through the joy and passion for the regeneration and re-birth.

2) Removal of the causes of suffering is to eliminate this thirst.

3) The path leading to the elimination of suffering - good eightfold path - is this: right judgment, right decision, right speech, right living, right aspiration, right focus and right concentration.

At the heart of the ethics of Buddhism is *the belief that liberation from suffering can not be achieved after death, and in real life. Such cessation of suffering called nirvana, the literal meaning of the word "extinction"*. Under the Buddhist nirvana is a state full of equanimity, freedom from all that brings pain, distraction from the outside world and the world of thought.

The oldest materialistic trend in India was the doctrine *Lokayata (or Charvaka)*. *Lokayata* - from the Sanskrit word "Loca," which means "place, region, country, the Universe," in the plural "*people, the people, humanity*." More Lokayata translated as "the point of view of ordinary people." Unlike other darshan (philosophy) Charvaka - Lokayata rejects the Vedas, does not believe in life after death, he rejects the existence of God and, in fact, building their worldview on the thesis of the primacy of matter and consciousness secondary. Charvaka limited first principle of all things a real, material entities. These four start - four "great essence" ("mahabhuta") - earth, water, air and fire. Of these 4 elements, and consciousness arises. With the disintegration of the living body Mahabhutas disappears and consciousness. Charvaka - hedonists. They see the meaning of life in happiness, but happiness understood as pleasure.

In the third century BC, Kanada sage in his treatise "Vaysheshikasutra" stated the basic ideas of Vaisheshika. The system Vaisheshika strong materialistic

tendencies, the world consists of substances that have the quality and effect. Total of nine substances are: earth, water, light, air, of those times during the space of the soul, the mind. The atoms of the first four substances form all material objects. The atoms are eternal, indivisible and invisible, have no stretch, but a combination of all the extended form of the body. The oldest of all the philosophical systems of Hinduism is Sankhya. "*Sankhya*" - "*are calculated, listing; one who thinks well; adherent of philosophical system Samkhya.*" The founder of Sankhya - the legendary sage Kapila. Sankhya teaches that there is a primary root cause of the material world of Prakriti (matter, nature). Along with Prakriti recognizes the existence of the absolute soul (Purusha), which is independent of the material basis of the world. When connecting practices and Purusha (spirit and nature) occurs twenty-five basic principles, among which are on a par with the material (water, air, earth), there are spiritual (intelligence and self-awareness). Sankhya is a dualist philosophy.

Yoga. Second century BC dates back to the fundamental work philosophy of yoga, Patanjali created. The philosophy of yoga focuses on the study of psychological categories and practical psychological training. An important element of the whole system is a description of the rules psychologically oriented training, it separate stage include self (well), mastery of breath in special postures (asana), isolation feelings from external influences (Pratyahara), concentration of the mind (dharana), meditation (dhyana), and Finally, the rejection of the state (samadhi) - liberation from the body shell.

Nyaya. The founder of this school is considered Akshapada Gotama, his work refers to the beginning of our era. Particular attention is paid to the problems of Nyaya logic and epistemology, in particular, the means of reliable and valid knowledge (pramana), introduced several sources of knowledge, which are feeling and conclusion by the analogy. Interesting is the introduction of the concept of the syllogism needed to validate conclusions. Syllogism Nyaya five-membered.

Mimamsa and Vedanta. At its core, the Vedanta is a systematic process of abstracts of the Upanishads, the Vedic texts, often mystical basis. The oldest source for the study of Vedanta is the treatise Badarayana (II c.). The first surviving text is the Mimamsa school treatise Jaimini (lived between the II. BC and II century AD.). Mimamsa proclaims a return to the Vedas; According to this doctrine, the only way to liberation from the shackles of samsara and karma is the consistent implementation of what the Vedas teach.

Lecture 3. The philosophy of the ancient East: Antique philosophy

Questions:

- 1) The emergence of philosophy in Greece. The first Greek philosophers (Phales, Anaximander, Anaximenes, Pythagoras, Heraclitus, Democritus).
- 2) Antique philosophy of the classical period (Sophists, Socrates, Plato, Aristotle, Epicurus).

1. The Greek or antique philosophy was formed in VII-VI centuries BC The nature and content, especially the method of philosophizing is it different from all the

ancient Eastern philosophies. It was the first attempt in history to rational comprehension of the world. In the development of ancient philosophy can be divided into four main stages:

- 1) The origin and formation (6th century BC).
- 2) Maturity and the flowering (5-4 century BC).
- 3) Sunset is a Hellenistic Greek philosophy and Latin philosophy of the period of the Roman Republic (3-1 century BC).
- 4) the period of the decline and fall of the Roman Empire in the era (1-5 century AD).

Ancient Greek philosophy did not originate in Greece, and the Ionian cities in the west coast of Asia Minor, founded by the Greeks. Ionia was located on the western coast of Asia Minor, and was composed of twelve independent policies. (Miletus, Ephesus, Clazomenae, Foca, etc.). Ionia - the birthplace of the epic poetry of Homer, the birthplace of the lyrics come from here were the first logographers, ie "writing the words" and the first historians. Among them Kazmi Miletus, author of "The base of Miletus," geographer Hecataeus of Miletus, with its "Description of the Land" historian Herodotus. Ionian philosophy represented mainly by the school of Miletus and philosopher - a loner Heraclitus. She preaches looks natural - materialism and thinking naively - dialectical, that does not exclude the presence in it of elements and idealism. Ionian philosophers have addressed the issue of substance beginning of all things, which is all of itself and creates the essence lies in the depth of any and all events. Ionian philosophers - necklaces, their first principle is always the same.

The first of the Ionian philosophers *Phales of Miletus* lived approximately 640-562 years BC. He came from a wealthy family and in addition to theoretical studies engaged in trade and political activity. Phales lived to a ripe old age. In ancient times it was attributed to the works of prose "to launch", "On the solstice," "On the Equinox", "Sea of astrology." The basis of everything Phales believed water. Everything is born from this source, the earth itself rests on the surface of the water and is surrounded by ocean on all sides. The universe is full of gods, everything animate. Symptom universal animation Phales seen in the properties of the magnet and amber attract and lead other bodies in motion. Consequently, Phales concluded, they all have a soul.

Anaximander (611-546 BC), Like Phales, his teacher also was interested in the structure of world geography, physics, the origin of life and man. Like Phales, Anaximander interested in the question of the beginning of the world. He considered "first elements and the foundation is unlimited (apeiron)", and defined it either as air, either as water or as anything else. He taught that part of the change, the whole remains unchanged. His Apeiron is characterized as something boundless, indefinite. He himself makes of himself.

The third was an outstanding philosopher *Anaximenes of Miletus* (585-524 BC). He believed that primitive matter can neither be "unlimited" Anaximander, or "water" Phales. Primitive matter Anaximenes announces air. It is characterized by the *air dilution and condensation* processes by which arise from it all substances. Like its predecessors - Milesians Phales and Anaximander, Anaximenes based on the idea of universal variation, all substances can take various forms and methods of connection

and separation of the particles by means of the active throughout the process of condensation and dilution.

Miletus School ceased to exist with the loss of the political independence of the policy (in the beginning of V century BC). However, the philosophical views of the Milesians for a long time continued to exert its influence, found their followers in other cities. Comes from the Greek East was *Pythagoras of Samos* (about 580-500 BC). He is the author of three books: "On education", "The affairs of the community" and "On Nature". Considerable attention Pythagoras and the Pythagoreans paid to the development of mathematics. The interest with which he and his followers have studied the nature of numbers and the relationship between them, led to a certain absolute numbers mysticism of numbers. Numbers have been raised to the level of the real essence of all things.

The second focus of Miletus after the ancient Greek philosophy in Asia Minor was the city of Ephesus, the birthplace of the philosopher Heraclitus (about 530-470 BC) Heraclitus by birth an aristocrat, who quit consciously participate in the government. Created essay "*On Nature*". The dialectics of Heraclitus comes from the fact that everything is absolutely changeable. He is one of the ancient philosophers, was convinced that in the universe there is nothing immutable, for it has all things moving, the unity and struggle of opposites. He taught that "everything flows." *Permanent* course of development he compared the course of the river, which cannot be entered twice. The basis of all Heraclitus considered fire. According to Heraclitus, the world and nature are in constant process of change, and of all the natural substances most capable of change, it is the most agile fire.

In the VI and V centuries BC centers of spiritual development of ancient Greece moved to southern Italy. In comparison with the large industrial city, as was Miletus, new centers of Greek thought, emerged in southern Italy, tended more to agriculture and wine-making than to the industry. Not as intense as in the East, and are developing the knowledge of nature, the larger the impact of new forms of religion to philosophy. The philosophy itself deeper into the elements of idealism, speculative thinking, do not trust the evidence of the senses. The work proceeded *Eli Parmenides* (end of VI-V centuries BC) and his pupil Zeno. Every thought, according to Parmenides, there is always the idea of the present. *Therefore, non-existent or non-existence can not be thought of as non-existent; in other words, no non-existent.* Therefore, it is impossible to the emergence and destruction, because it involves both the possibility of non-existence, non-existence. From the absolute fullness of space, it follows that the world is one and that there are no parts. Every set only illusion. From the same, according to *Parmenides*, it follows the conclusion about the impossibility of movement, appearance, destruction. Perceptions of motion, change - this is only the "opinions of mortals", everyday view of the world, from which it is necessary to distinguish philosophy as a doctrine of truth, is not available to perceptions. Thus, developed characteristics of a truly metaphysical Parmenides assumes existing mistrust picture of the world, delivered feelings. This is the idealistic tendencies of his opposition to the real, sensible world intelligible reality.

Inconsistency teachings Parmenides conventional views and dominant philosophies caused, apparently, serious objections. The pupil of Parmenides Zeno

(about 490-430 BC) put forward a number of provisions in the defense of his teaching. He tried to prove metaphysical Parmenides' position on the impossibility of movement, origin, etc. The famous paradox "aporias", in the analysis of difficulties relating to the movement, Zenon is trying to prove that the assumption that motion is conceivable that inevitably leads to a contradiction at this premise no movement from one point to another can not be realized (1).

The pinnacle of philosophical thought, ancient materialism in general, is the work of Leucippus and Democritus. *Leucippus* (about 500-440 BC), Came from the city of Ely. From his works virtually nothing remains except a few thoughts that have come through the other ancient authors. After a long stay in Ely, he goes to Abdera, where, apparently, became a teacher of Democritus. Leucippus proposed basic principles atomistic philosophy (7). *Democritus* (460-370) comes from a noble family in Abdera. The main work of Democritus "Great world building" dedicated to the teaching of the structure of the world. Democritus fully shares the teaching of Leucippus of atoms and the void (the term means atomas- indivisible). The characteristics of atoms Democritus adds value, which was at the difference Leucippe acceptable forms of atoms, and severity (8). Atomists believed that the cause of things - atoms and the void or empty spaces between the atoms. Void together with the atoms and is matter, and the reason of things. In these clear and simple principles Atomists built their entire cosmology (the study of the world), his entire physics, his whole psychology and mathematics.

2. The heyday of ancient philosophy in the second half V century - the end of the IV BC. This is the heyday of classical Greek slave-owning democracy, the fundamental basis of which the composition of the city - state policies. During the war with the Persians, centers of the Hellenic world are moving to the cities of continental Greece. The leading role among them in the second half of the V century BC conquer Athens, where he was proclaimed complete equality before the law slaveholders. A wide range of free citizens a real opportunity to participate in the affairs of the policy. To do this it was necessary to master a number of specific knowledge that has caused the emergence of life in the first professional teacher education. Socrates said about such teachers that *the teaching of wisdom*, they must be wise. Hence their name - *the sophists (Sofos - wise)*. Philosophical during the Sophists uniform. The most characteristic of all members of this current thesis about the relativity of all human concepts, ethical standards and assessments. The largest representative of sophistry Protagoras expressed it in these words: "*Man is the measure of all things: There is - that they exist and do not exist in the fact that they do not exist*" (9).

The first major thinker, contributed to the teachings of objective idealism, was an *Athenian Socrates (469-399 BC)*. The main task of learning - self-knowledge: "*Know myself.*" Human behavior is determined by the notions of virtue and good: no one who, knowing that he can do something better would be the worst thing to do. Socrates brings any bad effects to simple ignorance or misleading, and wisdom - the path to a perfect knowledge. This ethical rationalism of Socrates as a surprise is already among the ancient. Aristotle noted that Socrates turned to the concept of virtue, in science or in a special kind of knowledge. A disciple of Socrates was *Plato*

(427-34 BC). The son of Athenian-born citizen, he spent his whole life was an opponent of Athenian democracy. His most famous works: a treatise "The State" dialogue "Laws", "sophist", "Parmenides". Platonism is an objective idealism, as matter (nothingness) considered it as a derivative of intangible proceeding matter "forms" or ideas (being), existing outside and independently of the consciousness of people. This understanding of being and non-being is the basis of the teachings of Plato's world of sense, which, according to Plato, there is a cross between the realm types ("Idea") and the realm of nothingness. All that is in the sense of things being, give ideas. But since sensible things are transient, it shows their connection with the non-existence, "matter". In the center stands a mystical cosmology of Plato's doctrine of the world soul and the reincarnation of individual souls. The soul of man, according to Plato, is independent from the body and immortal. The longer it remains in the realm of ideas, the more the individual knows, the body which she moved in. The soul consists of three parts: the rational part, which is created by the demiurge from the affective (driven by passion) and the appetitive, which creates a lower gods. The victory of the rational part of the soul over the passions and sensual desires is possible with proper education.

The greatest representative of ancient Greek philosophy, Aristotle is (384-322 BC) Homeland Aristotle - policy Stagira located near Macedonia. He studied at the Academy of Plato; He was the teacher of Alexander the Great. Scientific activity Aristotle covers all areas of the ancient knowledge. Widely known for his treatise "Categories", "On the interpretation", "The first analyst," "second analyst", "Physics", "On the Heavens", "On the soul", "Metaphysics". Aristotle subjected the doctrine of Plato's ideas of sharp criticism, mainly idealistic position on the separation of ideas - the essence of the sensually perceived things. And he gave his solution to the issue. Nature for Aristotle certainly objective, sensual world is real. One of the first causes and essence of the world, Aristotle recognized the matter (substance). Prior to the adoption of some form of life devoid of matter, energy and integrity. The real things matter never found in pure form, but is always in one form or another. To go from the characteristics of matter as indefinite and amorphous "something" to the matter about which they say "that's it" should reveal the impact of form as the active principle in the matter, Aristotle teaches. The active nature of the attached form - matter certainty. In this sense, a form is understood in the same way as the "first entity that every thing has its own" (10).

For Aristotle, the hierarchical structure of the world. At the top of the hierarchy is the divine Mind or Nous. He is "the form of all forms," or last form. Each acts as the lowest form of matter in relation to capital. The "form of all forms," that is in the mind focused higher unity of the world. Nous (mind) - the source of the peace movement and its diversity. Aristotle developed a classification of sciences. He identified the main groups: theoretical science, practical science and scientific productive.

Epicurus (342-270 BC) Lived during the collapse of the Greek states. It is the most recent major philosopher of ancient Greece, has had a huge impact on the further development of philosophy. In his works, Epicurus urged to examine closely the philosophy to achieve a happy life.

Ancient Greek philosopher, played a huge role in the cultural development of mankind. Progressive ideas of ancient philosophers continue to live to this day, have a major impact on the further development of modern science. The study of the philosophical heritage of the wisest men of the past is of great cultural, educational and practical value.

Lecture 4. The philosophy of the Middle Ages East and West: Muslim medieval philosophy

Questions:

- 1) Formation and feature of the Muslim medieval philosophy.
- 2) The essence and the representatives of the major philosophical and religious movements.

1. Arab, Central Asian philosophy developed parallel to the development of early scholasticism. However, its development occurred otherwise. At the beginning of the Arabs took over the Greeks mostly ideas of Plato and the not Plato, but gradually they began to pay more attention to the ideas of Aristotle, whose works (particularly metaphysical, logical and physical treatises) carefully studied and commented upon. With particular emphasis on metaphysics and formal logic. Aristotelianism is not cultivated in a pure form, and intertwined with elements of Neo-Platonism as more than Aristotle's ideas corresponded to the interests of theology.

The basic meaning of Arabic philosophy was defend Islam and its tenets of the church, so in terms main starting positions and it coincides with the scholastic philosophy.

We began to Islamic philosophy are the two great thinkers. The first is the Arabic adherents ideas of Aristotle al-Kindi (800 - 870), a contemporary of Erigena, translator and commentator of Aristotle. Subsequently, however, he departs from the Aristotelian and net proceeds to the Neo-Platonism. Staunch follower of Aristotle in the tenth century was the al-Farabi (870-950), who lived and worked in Bagdad, Aleppo - Damascus in 900 - 950 years. However, he also begins to interpret the system of Aristotle in the spirit of Neo-Platonic, from Aristotle took a clear and logical separation of reality into: individual scientific interests. The picture of the spiritual world of period give so-called "clean Tracts brothers" - about fifty works on religion, philosophy, science, written by members of the sect "Brothers of purity and sincerity," which appeared in X century and among other things sought to compound Islam and Hellenistic philosophy. It also predominated Neoplatonic idea: the world comes from God and returns to him.

2. In relation to the Christian scholasticism important works of great Arabian Aristotelians philosophy in the East it was Avicenna in the West - Averroes.

Avicenna (Arabic. Ibn Sina, 980-1037) came from Turkestan Bukhara. He had an encyclopedic education. The main philosophical works of Avicenna's treatise was encyclopedic "Book of Healing", which contains the foundations of logic, physics and metaphysics mathematics; In addition, he wrote a commentary on Aristotle and

many other books, of which gained great recognition treatise "The Canon of Medicine". For the philosophy of Avicenna was typical rationalism with materialistic tendencies, which are derived from its natural science orientation. He is the founder of the Arab peripatetic; his doctrine combines elements of philosophy and religion of Islam.

Ismailism - the largest sect of Shiite Islam and Sufism - Islamic mysticism, united opposition to the official doctrine of discrimination on the basis of an external, formal and hidden, inner meaning of the words of the sacred text. Ismailis and Sufis saw the possibility of understanding the hidden meaning through the ascent of the "external" to "internal". The Ismaili and Sufi doctrine of being traced interpretation of beings as emanations of a single; divine principle was presented in negative terms, how dwelled the other side of life, and therefore incomprehensible.

Ismailis and Sufis recognized multistep path of knowledge, commitment and respect for rigid behavioral psycho-physical discipline, absolute authority of spiritual mentors. And those and others actually put into question a number of the dogmas of religion and bound by all its provisions. At the same time stressed the need for early use of rational methods of knowledge, second - intuition, imagination, insight. Staying in general within the boundaries of Islam, Ismailism and Sufism, each in his own way, expressing social and ideological opposition to the political and religious orthodoxy.

Confidence in the reliability of management knowledge and limitless possibilities of the mind to the greatest extent evident in the views of Ibn Rushid. He divided people according to their abilities and understanding into three categories: the general public, "not able to interpret the" dialectic, capable of dialectical interpretation "of nature and skills", and finally, sages apodeiktiks. The idea of separating the real opinions and views offered to the public, the so-called theory of double truth, served as a kind of way to hide the true knowledge, accessible to philosophers, scientists from the crowd, adhering to conventional religious beliefs. It was a way of ensuring the autonomy of philosophy, its protections against criticism of theology, from subordination to the dictates of religion. Ibn Rushid - the last of the constellation of the Great Arab peripatetic. Gradually (XIII century BC) swept the region east of political decline and economic downturn have caused and spiritual signation (13.33).

Lecture 5. The philosophy of the Middle Ages East and West: Medieval Christian philosophy

Questions:

- 1) The originality of medieval Christian philosophy.
- 2) The teachings of Aurelius Augustine and Thomas Aquinas.
- 3) Realism and nominalism.

1. Medieval philosophy belongs to the epoch of feudalism (V-XV centuries.). This is a very peculiar way of philosopher-tence in many ways different from the ancient philosophy. Certainly, medieval philosophy is the godmother of ancient

philosophy, sometimes simply repeating it, but at the same time and generates its own principles. Epoch in medieval put forward a galaxy of outstanding philosophers *Augustine (354-430)*, *Thomas Aquinas (1225-1274)*, *Dun Scotus (1266-1308)*, *William of Ockham (1285-1349)* and others. Not being able to consider medieval philosophy personalities and details give her overall performance. We will talk about the major, most characteristic feature of the medieval way of philosophizing.

In accordance with the principle of *theocentrism* all source of life, the good and beauty is God. The supreme goal of life they see in God's service. Antique recognition of the existence of many gods, ie, polytheism, comes to an end. Judaism, christianity, Islam insists on monotheism. Such exercises are monotheistic. What is the meaning of philosophical theocentrism? Presumably, it is no accident fi-losofiya becomes theocentric views. Our main task and is to understand the meaning theocentrism his vital roots.

Theocentrism - this is a historical form of expression subject its special place in the universe. At a time when people still bound by close ties with all natural realities and tribal relations, but already beginning to realize their specificity, the only acceptable principle proves principle of absolute personality concept of God. Role subject already allocated, but not so much that it fully tends to individuals. The principle of absolute personality - is the result of more in-depth than in antiquity, understanding subjective.

Christian philosopher IV - V centuries, St. Augustine (354-430). The author of 100 works against materialists, a prominent Christian philosopher. The most important work - "On freedom of faith", "Against the academics", "On the immortality of the soul," "Confessions," "On the Christian Science." The world, according to Saint Augustine, is created and is known thanks to God. Physical beauty, delicate melodies, smells of colors - everything is temporary, transitory. There is no God in sensual things.

People wonder height of the mountains, the stars shine, but not wonders himself says Augustine in "Confessions." He seeks God within man, it was the question of free will. By explanation of Augustine, the human will is free only within the limits of God's assumption. The originator of evil, sin, and so on. D. Not God but the devil, one of the fallen angels. God is the being, the truth, the good, knowledge of God is attained by faith. By faith understands Augustine thought, followed by agreement with her. A measure of truth - in our consciousness.

2. *Fomas Aquinas (Aquinas) (1225-1274)*. Being in it is God created the world. Reason may conflict with religion and faith. However, divine revelation not mustn't be errors therefore wrong reason, and not God. Therefore, Aquinas believed that a better understanding of all religious dogmas by reason rather than blind faith. Hence cosmological proof of the existence of God through a series of cause-effect relationships. For example, there are many forms of movement, the cause of them all - God, and so on. Only 5 proofs of God's existence by F. Aquinas.

Nominalism and realism. These are the two main areas in philosophy Western European feudalism (XI-XIV centuries.). The major representatives of nominalism are french philosopher and theologian Roscellinus (1050-1122), a philosopher John

Scotland Dun Scotus (1265-1308) and the English scholastic philosopher William of Ockham (1285 - 1349).

Over the centuries nominalists and realists argue about whether the general concepts are secondary, i.e. product of thinking, or whether they are primary, real and exist independently. The first view is nominalists (from the Latin. Nomen - name), the second - realists (from the Latin. Realis - real).

Nominalism was a materialistic direction in the beginnings of medieval philosophy. The nominalist doctrine of the objective existence of objects and phenomena of nature led to the undermining of the Church dogma of the primacy of the spiritual and the secondary material to undermine the religious myth of the creation of the nature of God, to the weakening of the authority of the Church and Scripture.

Realists showed that the general concepts in relation to the particular things of nature are primary, and they are really themselves. Like the ancient Greek idealist Plato they attributed to general concepts existing independent, not dependent on particular things and people. Objects of the same nature, in their view, represent a form of manifestation of general concepts.

Lecture 6. The philosophy of the Renaissance. The philosophy of the Modern Time

Questions:

- 1) The philosophy of the Renaissance and its main representatives.
- 2) The philosophy of the New Time (*Francis Bacon, Thomas Hobbes, Benedict Spinoza, Gottfried Wilhelm Leibniz, John Locke, David Hume*).

1. Socio-economic changes at the end of XV - beginning of XVI century. have resulted in a rather large layer of bourgeois intellectuals. Before that, scientists and philosophers, as a rule, were under the influence of the church, but now it has weakened. During this period, a new culture, called humanism, which meant a secular, not theological-scholastic education. Humanists anti-supplanted secular sciences church-scholastic scholarship.

The peculiarity of the early bourgeois culture was widely using ancient cultural heritage. Ancient culture was closer and more understandable to the emerging bourgeoisie, than the culture of feudal society. The value of the ancient cultural heritage was so great that the whole era was named Renaissance (Renaissance). It was restored many aspects of the rich ancient culture after more than a thousand years of oblivion.

For the development of materialistic philosophy even more important was the appearance of natural philosophy - the doctrine of nature, free from the domination of theology. Natural philosophy often wore pantheistic nature. It identifies God with nature, not denying its existence.

Of great importance for the formation and development of new materialistic views and ideas of this period were the works of scientific pantheist, *N.Kuzansk*

mathematician and astronomer *N.Kopernik, Dzh.Bruno, L. da Vinci, G.Galileo* and many others.

In the Renaissance man seeks to free himself from its transcendent roots, he is looking for a foothold not only in space, from which during this time as it has grown much in himself, in his deepened the soul and in his - open to him now in a new light - the body through which it is now seen in a different way and physicality at all. Paradoxically, but it is a medieval doctrine of the resurrection of man in the flesh has led to the "rehabilitation" of man with his physical corporeality, which is so characteristic of the Renaissance.

Feature philosophical anthropocentrism Renaissance type:

- a) the attention of philosophers concentrated mainly on the person;
- b) the rise of the creative essence of man;
- c) personal-material understanding of the world in the projection of a man;
- d) recognition of humanistic human person, his freedom, happiness, creativity.

Giordano Bruno sought to exalt the heroic personality through pantheism. Pantheism - the doctrine that identifies God with the whole world, which is everywhere and nowhere. In the world generally the same world soul and world mind. The world appears as something living. Thinking, too, there is movement.

Nicholas of Cusansky, like most philosophers of his time, guided by the tradition of neo-Platonism. However, he reinterpreted the teachings of the Neoplatonists, beginning with the central concept of a single for them. Plato and the Neoplatonists, as we know, one characterized by contrast, "other" is not uniform. This feature goes back to the Pythagoreans and Eleatics, opposes a single lot, the limit – boundless, separating the Christian principles of monism, dualism and antique rejects claims that "there is no single the opposite." Hence, it makes a characteristic conclusion: "there are all united" - a formula that sounds pantheistic and directly anticipates pantheism of *Giordano Bruno*.

Describing the Renaissance, we can say that it was, in the words of Engels, "*the era of that needed in titanium and which gave birth to the Titans by the power of thought, passion and character*"

2. The founder of experimental science of modern times is considered Francis Bacon (1561-1626), which had a little influence on the philosophy of empiricism of the English-speaking sphere of culture. He owns the famous aphorism, "*Knowledge is force*", which reflected the practical orientation of the new science. French philosopher and scientist of the XVII century Rene Descartes (1596-1650) found a way of compound for century's scholastic rationalist culture. A significant mark in the history of left written in French is his work "*Discourse on Method*". The initial principles of the philosophy of Descartes are the principle: "*I think, therefore I exist.*" Explaining his work "*Principles of Philosophy*" Descartes wrote that it is necessary to find the truth once in a lifetime to question everything.

Thomas Hobbes (1588-1678) is known as a digester Baconian materialism, giving him a mechanistic. He carried out the synthesis of Bacon's empiricism and Cartesian rationalism. From his point of view, for the organization of social life people create the state. The existence of this terrible monster is "*Leviathan*", in spite of his obstinacy, a natural phenomenon. Any world, even the most severe political

power, it is better than civil war. For Hobbes, who expressed an empirical line in epistemology, theology was identified, in fact, he says very little about God (15).

Benedict Spinoza (1632-1677) - Dutch philosopher, made an attempt to explain the ways of achieving a better life for human beings and in fact dissolved in the nature of God. He developed the doctrine that the world is eternal and is a single, indivisible nature expressed in two forms: material and ideal. Nature, which he called God, he is characterized as eternal, is the cause of the substance itself. The last has such timeless fundamental properties such as stretching and thinking, expressing its essence. From his point of view, reliable knowledge achieved by a rational-rational, mathematical and geometrical knowledge, since the connection between the subject and the predicate is absolutely necessary only in the judgment of the mathematical type. From this perspective, Spinoza considers the problem of man in his main work "Ethics". Instead of thinking about death, he says, people have to think about life, nature and of ourselves as a small particle of it. This does not mean that a person stops thinking about God. Nature - is God; "*Creative nature*" and "*created nature*" are identical.

The philosophy of the German scientist *Gottfried Wilhelm Leibniz* (1646-1716) is the definition of possibilities and limits of human knowledge, the construction algorithm of universal knowledge. Container and the source of all the entities and features that one can think of, is, according to Leibniz, God. God picked universal harmony of the world. Element underlying all constructs and reality stands at Leibniz *monad* - a kind of active substance change and develop the spiritual order, which is an analogue of the human "I" with his knowledge and self-knowledge.

Sometimes even say that the Monad of Leibniz - is disguised as a differential. These closed units of a kind of «pre-established harmony» are combined in which program the existence and knowledge. From monad logy Leibniz goes to penologist (from the Greek. - *thought, word, reason*). In this way we justified the existence of God and the immortality of the soul, the theory of compromise and reform in public (15).

Thinkers that the center of his system raised the problem of the contradiction between subject and object of cognition, was *John Locke* (1632-1704). He developed a *sensationalist and analytical theory* of knowledge, according to which the total in knowledge have a product the activities of the mind. Appeal to the empiricism as a general idea of what senses it give us the fullness of the knowledge impressed with Locke. However, logical reasoning makes him not restrict ourselves to pure empiricism, and refer to the analysis of general concepts. At the heart of the social views of Locke lie the concepts of the natural state of natural law.

Defending religious ideas from the attacks by the materialistic oriented philosophers in the XVIII century *George Berkeley* (1685-1753) took up a position of extreme subjectivism. In his view, a separate singular phenomenon in the process of perception is representative of all kinds of such phenomena. Only the sensuously perceiving and presenting a single can learn to carry out the process of cognition. Ideas, perceptions, sensations collectively form the various sensory impressions, or "empirical substance". Philosophical abstractions such as "*substance*", "*substance*" this is just distorting the essence of word usage. Thus, things are (or ideas) are

complexes of sensations, that is, they exist when they are taken. At the heart of public opinion Berkeley is the preaching of "passive obedience".

David Hume (1711-1776) practiced the teachings of his British predecessors is Locke and Berkeley in a skeptical spirit. Sharply distinguishing between phenomena and nature, Hume puts forward the thesis: that is inherent in the first of these areas can not be carried over to the second one, and vice versa. People always fall into an illusion: behind the cause and effect relationship, they usually give just a sequence of events. Ethics as a rationally designed system, or the doctrine of the actual "human nature", according to Hume, is not possible. People are weak, unstable in their desires, capricious, are prisoners of their passions, etc. Therefore, Hume argued the need to build Ethics as a descriptive discipline, which he tried to limit (15).

Lecture 7. The philosophy of the European Enlightenment of the XVIII century

Questions:

1) The essence and the basic problems of the philosophy in the XVII and XVIII centuries in Western Europe.

2) The main representatives of philosophical thought of the Enlightenment. Formulation of the problem of man and society.

1. In XVII-XVIII centuries in a number of countries in Western Europe taking place bourgeois revolution prepared the development of the manufacturing production. They replaced the handicraft work and played an important role in the development of capitalist relations in countries such as the Netherlands, England and France. The development of the new society in which began to develop rapidly industry and trade, generates changes not only in the economy, politics and social relations, but also in the people minds. The most important factor in the changes and influence on the public consciousness is becoming a science, above all, experimental and mathematical science. Its defining feature is a combination of theory, formulated in the language of algebra and geometry. In the XVII century rapidly developing new branches of natural science, mechanics, astronomy, optics; in the XVIII century. - Physics, chemistry, and experimental biology.

New knowledge, especially after Copernicus, radically changes the picture of the world. The knowledge becomes the central problem of philosophy. Its relation to the subject is the core of the new philosophy programs. One such program - rationalism (from Lat. Ratio - reason) highlights the logical foundations of science, where the main source of knowledge considered ideas, thoughts and concepts. In XVII- XVIII the ratio of human to the nature changed slowly. The growing scale of the impact of industrial production on the nature of human consciousness is in the refracted through, the prism of "machine-mechanical concepts," and scientists - through the prism of classical mechanics (Galileo, Newton). Nature appears in people's minds as a kind of "precise mechanism" similar to the clock, which either has or has not Exciting and tracking their progress watchmaker. And this is, in essence, the question of God. All thinkers of XVII- XVIII c., with a few exceptions assumed that God plays an important role in the development of philosophical views,

where the problem of the know ability of the world is solved with the help of God. He subordinates all other philosophical questions (3).

The problem of know ability of the world in XVII-XVIII centuries is the issue of the relation of empiricism and rationalism. Specific to the XVII century, it is "*the promotion of empiricism to rationalism*," and to the XVIII century from rationalism to empiricism enriched previous development. The central problem remains know ability of the world in general.

Philosophy and social thought of the XVIII century reflects the deep social changes that have taken place in a relatively short historical period. Also, fundamentally change the whole way of life and thinking of the people versus the XVII century. Therefore no coincidence that this century bearing the name of the Age of Reason, the Age of Enlightenment. Criticism of medieval scholasticism, appeal to reason instead of authority and tradition, which started in the XVII century. On the banner of the Enlightenment wrote two slogans - science and progress, and they seek above all not just to reason, in the XVII century, and to the scientific mind, which is based on experience and not only free from religious prejudices, but on over seasoned metaphysical "hypotheses" over seasoned.

Enlightenment period covers the end of XVII - the beginning of XIX centuries. At that time English bourgeois revolution of 1688 and the French Revolution of 1789 there was a characteristic of the enlightenment critique of religion based on tolerance, rationalist empirical philosophy resting on natural law. For early French Enlightenment was characterized by the fight against religious prejudices. But it still combines illusions and belief in the possibility of enlightened absolutism. In the late Enlightenment already dominated by radical social and political demands, sharp criticism of the absolutist power. The situation was different in countries where the transition to capitalism took place not "pure", and accompanied by a complex interplay of feudal structures, for example, in geographically fragmented Germany.

The main contradiction, which is trying to resolve the philosophy of the XVIII century, is the incompatibility of the "*private person*", who is guided only by self-interest, self-love, and "a man universally" - bearer of reason and justice! Starting with Hobbes and ending with Kant, philosophers write that taken together, private, selfish individuals can only carry between a "*wars of all against all*." This topic has found its expression in the literature of the Enlightenment. As for the reasonable and legal principles, its support is not the empirical individual, namely "universal man", a perfect representative of the genus, later received the name of Kant's transcendental subject.

2. The French Enlightenment had three branches: *the right wing, moderate center and left wing*. The principal figure of the right wing can be considered Francois Marie Arouet Voltaire (1694-1778). In the circle of educators XVIII century Voltaire occupies a unique position due to the moderation of his political and philosophical positions. His greatest achievement was the consolidation of opposition forces. He did not believe in the old and demanded an offensive against the old in the interests of justice.

The most prominent representative of the radical left wing of the French Enlightenment was Jan-Jacques Rousseau (1712-1778). If most of the Enlightenment

in XVIII century pinned their hopes mainly on the reforms carried out by enlightened rulers, Rousseau advocated a revolutionary way of establishing democracy. He grabbed moments of the dialectical nature of social development: the contradictory effects of private property, limited reliance on the mind in a foolish society, which sometimes allows a person to better navigate than the mind.

The moderate center of the French Enlightenment in XVIII century can be considered materialist philosophers: *Julien La Mettrie, Diderot, Helvetius Claude and Paul Holbach*. *La Mettrie* is merit in an open proclamation of atheism, materialism and militant in trying to prove the materialism of the latest data of science. All living things and people by *Lamettrie* considered as special cases and manifestations of mechanical laws of matter ("Man-Machine", "man-plant", etc.). Diderot in his works (in "Rameau's Nephew", "Jacques the Fatalist" and others.) provides a wealth of material to justify the thesis that metaphysical materialism was not so much "absolutely" metaphysical. Holbach was systematized creatively generalizing philosophical atheist, socio-political and ethical views of the French materialists of the XVIII century. With his active participation created the famous "*Encyclopedia of Sciences, Arts and Crafts*." In sociology and ethics he searched solution to the problem of social inequality, trying to comprehend the nature of power, find ways to improve (16).

In the German Enlightenment traced two trends. One (numerous) can be characterized as a democracy that required radical revolutionary transformations (H.F Schubart, Zeim I.G, I.G Forster). However, the ruling in the German Enlightenment was more liberal-bourgeois movement which, as a whole still seeks only to soften the feudal oppression (G.E Lessing, I.G. Herder, Schiller, and Gete). The basic principle of the German Enlightenment is the separation of chance and necessity of individual. The need for them is identified with the universal reason, which appeared as the human mind as a moral law, and in public life - as a rule, needs to understand the German Enlightenment (3).

Lecture 8. The Classical German Philosophy of XVIII - XIX centuries

Questions:

- 1) German classical philosophy: the basic ideas and representatives.
- 2) *Immanuel Kant*.
- 3) *I.G Fichte and F. Schelling*.
- 4) *Georg Wilhelm Friedrich Hegel*.
- 5) *Ludwig Feuerbach*.

1. German classical philosophy - it is a stage in the development of philosophical thought, which covers the period from the first half of the XVIII century. At that time was established a number of successive systems of philosophical idealism (Kant, Fichte, Schelling, Hegel) and the materialism of Feuerbach.

The founder of German classical philosophy is *Immanuel Kant* (1724 - 1804). In Kant's philosophical development is distinguished two periods - "subcritical" (before 1770) and "critical." In the works of subcritical period along with the

philosophical works of the important place occupied by the work on issues of science. In the book "Universal Natural History and Theory of Heaven" (1775), Kant developed an ingenious hypothesis of the origin of the solar system. In original condition, Kant thought, the universe is a chaos in world space dispersed variety of material particles, and "*trace elements with higher density.*" This cosmogony hypothesis of Kant breached in the old metaphysical thinking and justified the doctrine of the relativity of rest and motion. He argued bold for its time the idea of constant occurrence and destruction of matter. The Earth and the solar system appear as developing in time and space. The main works of Kant are "*Critique of Pure Reason*" (1781), "*Critique of Practical Reason*" (1788), and "*Critique of Judgment*" (1790). The first of these books laid out Kant theory of knowledge, in the second - the ethics, the third - the aesthetics and the doctrine of expediency in nature. The basis of all these works is the doctrine of "things in themselves" and "phenomena". Knowledge begins with Kant that the "thing in itself" affects the organs of the senses. But any feelings of our sensibility, nor concepts cannot give any reliable knowledge "about things in them." These things are unknowable. Our minds are only phenomena of things (phenomena) that constitute the content of our experience. Kant shared all the knowledge in the experimental (posteriori) and inexperienced (apriori). A method of forming this knowledge is different: the first is derived by induction, on the basis of generalization of experimental data. It may be errors and mistakes. The experience never ends, so he cannot give universal and necessary knowledge. Kant believed that any universal and necessary knowledge is a priori, that is inexperienced. The main question for themselves - about the sources and limits of knowledge, Kant formulated as a question about the possibility of a priori synthetic (giving new knowledge) judgments in each of the three kinds of knowledge - mathematics, theoretical natural science and metaphysics. The solution of three questions Kant times to the study of the three major powers of knowledge - sensibility, understanding and reason (3.31).

German classical philosophy after Kant developed *I.G Fichte (1762 - 1814)* and *Friedrich Schelling (1775 - 1854)*. The starting point of Fichte's philosophy is the consciousness of "I", which acts as divorced from human rights and turned into an absolute. The outside world is "not-I" - a product of the "I". "I" effectively active, it produces a "not me" as their opposite, to find the application of its activity. Through the struggle of opposites occurs a development human consciousness. The basic conception of philosophical creativity of Friedrich Schelling is to know the absolute, unconditional, the first principle of all being and thinking. Schelling critically reviewed subjective idealism of Fichte. Nature cannot be encrypted but the formula "non-self" is not the only substance. Nature, according to Schelling, is absolute and not an individual "I". It is the eternal mind, the absolute unity of the subjective and the objective essence. Thus, the activity of the subjective idealism of Fichte, Schelling goes to the contemplative objective idealism. *He puts forward the idea of the identity of the ideal and the material. Spirit and Matter oppose inadmissible. The value of natural philosophy of Schelling is its dialectics; he gave a subtle analysis of the categories of freedom and necessity.*

The completion of the classical German idealism was a philosophical system of *Georg Wilhelm Friedrich Hegel (1770-1831)*. Its development devoted all his major works: *"Phenomenology of Mind" (1807)*, *"Science of Logic" (1812-1816)*, and *«Encyclopedia of Philosophy" (1817)*. The starting point of Hegel's philosophy is the principle of identity of being and thinking. Thinking is not only subjective, human activity, but also independent of the objective essence of man, a fundamental principle of all existence. Thinking, says Hegel, *"alienating"* its existence in the form of matter, nature of which is the "otherness" called it the "absolute idea." From this point of view, the mind is not specific feature of human and fundamental principle of the world, which means that the world is fundamentally logical, intrinsic thinking mind. Thus, Hegel regarded the thinking mind as independent of human and mankind absolute essence of nature, man and world history. Hegel seeks to prove that thinking is not out of the world and in inside.

Hegel considers thinking (the Absolute Idea), not as a fixed, unchanging essence, but as a continually evolving process knowledge rising from one stage to another, higher. In its development, the absolute idea goes through three stages:

a) development of the idea in her own bosom, in the "element of pure thought" - Logic, where the idea reveals its content in the system and connected into each other logical categories;

b) developing of ideas in the form of nature - the philosophy of nature. Nature is the outward manifestation that makes up its spiritual essence. Stages of development of nature: the mechanism, the chemistry of the organism;

c) the development of the idea in the thinking and history (in the "spirit").

At this stage, the idea of absolute returns to itself and realizes its content in different types of human consciousness and activity. His own system is completed, in the opinion of Hegel, the process of self-development of the absolute idea, and at the same time itself.

Thus, the absolute idea lives multiple and complex life in Hegel's philosophical system. His system - it is an objective idealism; Absolute Idea exists and the nature of man as a "pure thought" creates nature and society. The most valuable acquisition dialectic of Hegel's philosophy was set out fully in the "Science of Logic" (1812-1816). In this work, Hegel gave an analysis of the most important laws and categories of dialectics. He created the first in the history of philosophical thought of a comprehensive system of dialectical logic. Hegel made a great contribution to the theory of knowledge, in particular, great importance was his deep contemplation criticism, Kant's dualism of "things in themselves" and phenomena (3.31).

The last representative of classical German philosophy was *Ludwig Feuerbach*. He wrote philosophical works such as: *"Thoughts on Death and Immortality" (1830)*, *"The Essence of Christianity"*. According to Feuerbach, the only real things are the objective nature and human. The basis of philosophy, its starting point should be a person, not an absolute concept. Therefore, Feuerbach himself called his philosophy "anthropology". Human, according to Feuerbach, are the unity of material and spiritual. Feuerbach makes an attempt, on the basis of anthropological materialism. He considers the various forms of social consciousness and above all religion. Not God created human, human God. Divine essence, according to Feuerbach, is nothing

than the human nature, freed from the boundaries of the individual, worshiped as the otherworldly entities. For freedom delusions need to understand that man is not God's creation, and some - and, moreover, the most perfect - the eternal nature. (1841), "Preliminary Theses for the reform of Philosophy" (1842), "Principles of the Philosophy of the Future" (1843). He was the first philosopher who criticized the philosophical system of objective idealism of Hegel and has revived the tradition of advanced materialism of the 18 th century.

According to Feuerbach, the only real things are the nature and human. The basis of philosophy and its starting point should be a person, not an absolute concept. Therefore, Feuerbach himself called his philosophy "anthropology". Human, according to Feuerbach, is the unity of material and spiritual. Feuerbach makes an attempt, on the basis of anthropological materialism; consider the various forms of social consciousness and above all religion. Not God created people, and people God. Divine essence, according to Feuerbach, is nothing other than the human nature, freed from the boundaries of the individual, worshiped as the otherworldly entities. To free from religious delusions need to understand that human is not God's creation, the most perfect - the eternal nature.

The teachings of Ludwig Feuerbach, has played an important role in shaping the philosophical views of Marx and Engels.

Lecture 9. The philosophy of the end XVIII - the beginning of XXI century

- 1) The philosophy of Marxism. Formation of historical-materialist worldview of Marx and Engels.
- 2) Features and traditions of Russian philosophy of XIX - early XX centuries.
- 3) Formation and development of philosophy of the XX century. The main stages of its history
- 4) Classical philosophies of the XX-XXI cc. existentialism, neopositivism, neothomism.

1. The founders of a new philosophical direction, which subsequently became known as dialectical and historical materialism is *Marx (1818-1883)* and *Friedrich Engels (1820-1895)*. They relied on the achievements of previous philosophy. A particularly important role in the formation of philosophical creativity played Hegel and Feuerbach. Marx and Engels considered the most valuable in the philosophy of Hegel's rational core of his philosophy - dialectical method. In Feuerbach especially valuable was his materialism and criticism of religion. Influence of Hegel and Feuerbach in the formation of the philosophical views of Marx and Engels was so great that at the beginning of its formation, they considered themselves as first *hegelians*, then *feuerbachians*.

Marx and Engels were based not only on philosophical and socio political teachings of his predecessors, but also on the achievements of science, especially the natural sciences of the XIX century. Among them Engels emphasizes the followings:

- *cell theory*;

- *the law of transformation and conservation of energy;*
- *the evolutionary theory of Charles Darwin.*

These findings confirm the dialectics development of the organic and inorganic world. The value of them, according to Engels, was that they allowed giving «big picture of nature as a coherent whole. »

Turning to the analysis of certain philosophical positions put forward by Marxism, you must include the following:

- a) attempt to materialist dialectics processing;
- b) the idea of materialistic practices;
- c) the materialist conception of history;
- d) interpretation of the place of philosophy in public life and the definition of the object of philosophy;
- e) philosophical analysis of a number of scientific principles and discoveries in the natural sciences (physics, chemistry, mathematics, biology, geology), and others.

These and other ideas were set out by Marx and Engels in such works as "*The German Ideology*", *the works of Karl Marx*, "*The Poverty of Philosophy*", "*Theses on Feuerbach*", *the books of Engels' Dialectics of Nature*". In most studies Marx and Engels criticized the views of scientists and philosophers, which they considered to be erroneous.

Under the influence of Ludwig Feuerbach was written an important work of Marx 'Economic and Philosophical Manuscripts of 1844 ". In this work, the philosopher defends *humanism*, based on the idea of free and universal nature of human creativity. Implementations of this fact, according to Marx, prevent various kinds of human alienation: the alienation of human from nature, alienation from their own "generic" nature, the alienation of human from society. The basis of all forms of exclusion, according to Marx, is the alienation of labor, based on private property relations.

Reverse *process of alienation* Marx calls the process of assigning by person of true species-being. Based on the concept of appropriation, it creates a grand *humanistic* pathos of the doctrine of *socio-historical, material and practical nature of human*. In this concept he seeks to present human activities as a global process of humanization of the world, transforming the nature "to the measure of each species. From the beginning of creation of Marx began to emerge social orientation of his philosophy, which was later more profound and all-round development. As a result, Marx greatly expanded the scope of materialism. The materialistic approach has been extended to the domain of social phenomena. One of the most important discoveries made by Marx, Engels and other Marxists, called the *materialist conception of history*.

On the basis of the materialist conception of history, Marx and Engels formed their doctrine of ideology. Marx and Engels emphasized the social class of ideology. Ideology - is the fruit of social stratification. It originated when there were classes, having their specific interests and goals. The theoretical form of reflection and expression of these interests is the ideology and goals. The class character causes one-sided, subjective nature of ideological constructions. This ideology seeks a

monotonous way of truly outstanding for the whole, for the most complete picture of reality.

Marxist philosophy has evolved his development. Today the theoretical and intellectual work of philosophers, sharing the arguments of Marxism, is as follows. This research is objectivity and regularity of reality, its possibilities of rational knowledge and use in the process of conscious activity (1, 35).

2. Original search of Russian philosophical thought continued throughout XVI - XVIII centuries. This took place in an atmosphere of contest between the two trends. The first focused attention on the identity of Russian thought, linked this identity with unique originality of Russian spiritual life, the second expressed the desire to enter Russia in a development of European culture.

Representatives of this tendency assumed that Russia embarked on the path of development later than other European countries; they should learn from the West and go through the same historical path.

The most accurate theoretical and socio - political design of these two trends were in the 40 – 60 of XIX century. The first is the *Slavophil*, second - Westerners.

Original, Russian philosophical and ideological course, as already mentioned, was *slavophilism*. slavophiles substantiated the idea of the special, messianic role of Russia in the world. The representatives of slavophilism were opposed to both Westerners and the revolutionary democrats. From this direction came Russian religious philosophy.

Slavophilism founders were *Alexander Khomyakov, I.V Kireyevsky, K.C. Aksakov, Y.F Samarin*. Close to them for ideological positions, writers *V.I Dahl, A.N Ostrovsky, V.I Tiutchev*. In the work of these public figures it was realized that the philosophy for Russia is a necessary element in a range of spiritual quests national development. Their work is approved by the need for the Russian thought of his independent path and its particular challenges, growing out of the history. There was opened field for the original Russian philosophizing these tasks is closely associated with Orthodoxy. The Slavophiles advocated the thesis of a fundamental difference of Russia from the whole of Western civilization.

Russia, based on the Orthodox spiritual foundation, goes its own way, which should lead it to world leadership. This is the high destiny of Russia need to be aware to its citizens. Referring to the country's history, the slavophiles tried to prove the versatility and completeness of principles, on which the Russian society. Western government, in their opinion, is artificial creations. On the contrary, Russia has formed organically, it was not "built", and she "*grew up*." This is a natural development of the Russian slavophilism is explained by the fact that Orthodoxy has created a specific social organization - the rural community, "*peace*." Community unit of Russian life, according to the slavophiles is the most important principle of the Russian people, which determines his particular historical path.

One of the areas that tend to the development of Russia on the European model is westernism. Its representatives were in favor of the abolition of serfdom, criticized the church and tended to materialism. Westerners promoted and defended the idea of "*europeanization*" of Russia, we believe that the country needs, focusing on the Over-Western Europe, to become a full member of the European and world civilization.

By the middle of 40s under the influence, first of all, the European revolutions of 1848, Westernism as serfdom and anti-patriarchal ideology, was divided into two wings: a moderately liberal (*P.V Annenkov, V.P Botkin, T.N Granovsky, K. Kavelin*) and revolutionary-democratic (*Tues Belinsky, Herzen, N..P Ogarev, N.G Chernyshevsky*). They were guided by the revolutionary transformation of society, on the "*Russian socialism*".

One of the brightest representatives of Russian revolutionary democracy - *Alexander Herzen (1812- 1870)*. An important part of his work is social issues and the theme of identity. He thought a lot about the fate of the Russian people and constantly stressed the difference between the serf and the landowner, landlord and Russian peasants. In developing the theory of "Russian socialism" Herzen wrote that the struggle of the peasants will inevitably lead Russia to victory of socialism, bypassing capitalism. All Russian questions, in his opinion, are the question of serfdom, and its solution is possible only through the peasant commune.

Russian philosophy put forward and defended a different system of values, different goals and ideals, rather than enlightened, civilized Europe. Rational knowledge and rational mind (the highest, most mature expression of the European spirit) of Russian spirituality opposed "untimely thoughts" and "archaic" concept of love, shame, conscience. This was by far the "weakness", but also the greatest force of thinkers and artists, not fear discord with his time, which is all the more and all the definitions involved Russia in the Western world system, ie the capitalist economy.

3. For the philosophy of the twentieth century is characterized by a great variety of different schools, directions, concepts that have emerged in the late XIX - early XX centuries. This became dominant after the first World War. In its development philosophy of the twentieth century, it has gone through several stages. Consider the major ones.

I stage. In the 20s of the twentieth century was the establishment of three major currents of modern Western philosophy - *existentialism, neopositivism and neo-Thomism*. The dominance of these movements lasted for about three decades. One of the features of this triumvirate was that each of the participants expressed the one side of the everyday consciousness of his era. They defined categories of "*pure fact*", "*total alienation*" and "*religious faith*".

Stage II. In the 60s of the twentieth century there was a regrouping of forces, due to scientific and technological revolution. The structural changes that have taken place in the developed capitalist countries of the West, the process of cultural integration of peoples, changes in mass consciousness. With regard to these conditions begins modification of the basic models of *philosophical thinking*. At the forefront of steel nominated Frankfurt social philosophy, the successor to the neo-Hegelian and existentialist tradition, and structuralism, which played a similar role in relation to neopozivitizm. The history of the Frankfurt social philosophy begins with 1930, since the arrival of *Max Horkheimer* to the leadership of the Institute for Social Research in Frankfurt - am - Main. At this time, it worked with Theodor Adorno (1903-1969), Herbert Marcuse (1898-1979), Erich Fromm (1900-1989). The second generation of Frankfurt appeared in the 60s. The representatives of this generation include *Jurgen Habermasa (rod.1929 g), Albrecht Velmera (b. 1933), Claus Offe (b.*

1940). The basic concepts of the Frankfurt School include the concept of "*negative dialectics*", "*critical theory of society*" and the concept of "*one-dimensional human*" (34).

In 1928, German philosopher *M. Sheller* published the book "Human's position in space," . It made a request for the establishment of an independent branch of philosophical knowledge - philosophical anthropology. In this work, they were offered a program of human cognition in the fullness of his being. Defining human as "*a spiritual being capable of pure contemplation of things*," M. Sheller simultaneously proposed to consider the entire system of conditions that impact on the formation of the person. Scheller was also the creator of Axiology - philosophical theory of values. In the 60 years of the 20 th century, it took specific scientific methodological orientation for the natural sciences and the humanities. He coped with this task philosophy of *structuralism*, which proposed system-structural method of analysis of the interaction of part and whole. It means considering the whole system, which is determined by the interaction of all elements (parts). Structural philosophers (Michel Paul Foucault, Claude Levi-Strauss, and others.) raised a number of interesting problems: the emergence and development of language, mythology, religion, culture and their impact on social structures; mental and social relationships, social activities, the structure of personality and its identity, and others.

Influence of philosophical concepts spread in the 60s, remains significant in the coming decades. Although, since the 70s, a change of political orientation in Western countries, splits the movement "New Left" and climbs movement called "New Right", proclaimed the "revival of European culture", the basic ideas and concepts of structuralism, the Frankfurt School and anthropological philosophy remain.

Stage III. In 70 years become widespread *positivism*, *hermeneutics*, *intuitional* and other schools of thought. *Positivism* - the common name used in the philosophy of science, for denote the set of methodological concepts, which replaced those that were committed to the methodology of logical positivism. Positivism offensive was marked by the release in 1959, the English version of the main methodological work of Karl Popper's "*Logic of Scientific Discovery*," and in 1963, Kuhn's book "*The Structure of Scientific Revolutions*." A characteristic feature of positivism is a considerable variety of methodological concepts. This *falsificationism* Popper and Kuhn's concept of scientific revolutions, and the methodology of research programs Lakatos, and the concept of tacit knowledge Polanyi, etc. The authors and advocates of these concepts create different images of science and its development, to discuss specific issues arising in the framework of a concept.

Development problems of hermeneutics and modern Western philosophy led to great interest in the followers of the different theoretical and ideological orientations. Above all to the very hermeneutical method is seen in connection with the practice. Hermeneutics itself one of the contemporary authors H.G.Gadamer German philosopher (b. 1900.) regards as the practice (21). The term "*hermeneutics*" (from the Greek: clarifies construed) is the art and theory of interpretation of texts. For hermeneutics accessed the ancient philosophers, they were engaged in interpretation of myths, philosophical texts and aphorisms, symbols and allegories. Fundamentals of hermeneutics as a general theory of interpretation laid *F. Schleiermacher* (1768-

1834). It should be noted that the hermeneutics of 70-90 years interested in "understanding", not as applied problems arising in the process of interpretation of the texts, but as a fundamental characteristic of man as something that defines the human being and thinking. The philosophical hermeneutics raises many interesting issues that need further development, deepening or refutation.

Stage IV. In 80-90 years of the twentieth century, widespread ideas intuitivism construing an *intuition* not only the basic means of knowledge, but intuition and is connected with modern scientific knowledge - medicine, biology, physics. Modern intuitionists demonstrate human capabilities go identified with stagnation. Modernization cannot be opposed to the traditions, it is designed to make the most of them. Unification cannot be the basis of diversity, as it destroys. The basis of diversity - it is human values that best express the essence of the person. Thus, something new that appeared in today's philosophy, most often associated with the person and his life.

Stage V. At the end of the twentieth century there were the so-called theory of modernism and the concept of "tradition and modernization in the countries of Eurasia and Latin America." Theories of Modernism are widely used in connection with the collapse of the Soviet Union, criticism of socialism and broad prospects, which opened the world modern technological revolution. The object of widespread and intense debate in the scientific literature today is the problem of modernization. This concept is used in the modernization of the different semantic meanings (23). It concludes that it is impossible to tradition.

4. *Existentialism* as a philosophical trend emerged in Germany in the 20s of this century (in 1927 published a book of Heidegger's "Being and Time", and later in 1932 - a three-volume work of Jaspers 'philosophy'). This was the period when in Europe covered by the post-war crisis, sharply felt need for a new world outlook, which could be opposed to Marxism. Characteristically, there is existentialism in Europe, shocked not only the First World War, but mainly the events taking place in the Soviet Russia. It intensified in Germany after its defeat in the First World War: a vague awareness of the end of a historical era ("decline of Europe") generates the apocalyptic mood, the general uncertainty and anxiety that move the center of gravity of philosophical interest in the theory of knowledge and logic of scientific research to the problems of human society, stories. During this period, the dominant intellectual influence in Western Europe becomes a dark and tragic religious thinker *Seren Kierkegaard*, the basic ideas that were borrowed existentialists. Existentialists like Kierkegaard, put in the center of his philosophy, the question of identity. The task of existential philosophy, as understood by Heidegger, is to understand how human existence and it is this understanding as the basis of philosophy as its starting point.

A person can keep only contrary to science, scientific thinking, which in its essence is a faceless thinking - this is the thesis of Jaspers. Not in public relations need to look for the cause of hindering the development of "essential powers of man," and in the structure of the human mind, which is the science of creating. Limitation of previous philosophy was the reason that the person imagined by analogy with the corporeal world. It was as an entity and has never been able to go beyond to this world entities. Another way of being a person, other than his immersion into the

world of things, philosophy, according to Heidegger, did not know how she did not know and a different attitude to the subject. Existentialism, according to Heidegger, has opened a new way of being a human who is neither theoretical nor practical - he -What is the "authentic" way of being of existence. *This "genuine" way of being is the focus of existence to itself, to its capabilities. Not turning to things, but in an appeal to itself is the true existence of existence.*

It is the starting point from which to begin to be existential philosophy. Only difference is "authentic" and "inauthentic" human existence makes it possible, according to Heidegger, to understand what is existence, and this difference. Heidegger considers the fundamentally new that distinguishes existentialism any other anthropological philosophy. As of 1939-1945 the center of the existentialist movement becomes France. It was in this period produced his most important works of *Camus, Jean-Paul Sartre, the city of Marseille*. As German existentialism, the French "philosophy of existence" is anthropocentric. The human "existence", comprehend introspectively, from the inside, emotionally rich dissatisfaction, restlessness, anxiety, imposes a distinct stamp of subjectivism it all over.

Neopositivism emerged as the third historical form of positivism in the early 20-ies of XX century, in Austria and Poland. Neopositivism represented by such philosophers and schools of the twentieth century, as *Moritz Schlick (1882-1936), founder of the Vienna Circle, his followers Rudolf Carnap (1891-1970), Otto Neurath (1882-1945), Hans Reichenbach (1891-1953)*; representatives of the *Lvov-Warsaw School Alfred Tarski (1902-1984), Jan Lukasiewicz (1887-1956), Kazimierz Ajdukeivich (1890-1963)*, logician, mathematician, philosopher *Bertrand Russell (1872-1970)*; the founder of the philosophy of linguistic analysis of the Austrian philosopher *Ludwig Wittgenstein (1889-1951)*; logic and methodology of science *Karl Popper (b. 1902)*; for "general semantics" and postpositivism (*Thomas Samuel Kuhn, Imre Lakatos et al.*). In contrast to classical positivism Comte and H. Spencer saw the task of philosophy is not specifically systematization and generalization of scientific knowledge and activity in the analysis of linguistic forms of knowledge. The subject of philosophy, according to neopositivists should be the language, especially the language of science as a way of expressing knowledge. As well as work on the analysis of the knowledge and capabilities of its expression in language. Metaphysics viewed not just as a false doctrine, but as meaningless in terms of logical rules of language.

For philosophy, the conviction neopositivists should impose stricter the demands of science, which have developed in the natural and mathematical sciences. In connection with this neo primarily took on the task to reassess the values and priorities of philosophy, using the criteria of "rigorous science", the criteria of formal logic. This was done with skill, for the most part neopositivists were not only philosophers, but also experts in the field of mathematics, mathematical logic, physics and other natural sciences. Neo - one of the manifestations and consequences of the impact of standards on the philosophy and culture of thinking prevailing in the natural sciences, mathematics and mathematical logic. It is no accident took place on the development of neo our century with its scientific and technological revolution.

Also, "bursts" of its impact - at times, particularly marked the increasing role of strict knowledge in science and practice of mankind.

Neothomism - the most authoritative for the modern Catholic philosophy based on the teachings of St. Thomas Aquinas (1225-1274). He received an official philosophical doctrine of the Vatican following the publication in 1879 of the encyclical of Pope Leo XIII "Aeterni patris". Leading representatives of neothomism - Gilson, Maritain (France), Koret, I.Messner (Austria), Bohensky, M.Myuller (Germany), Karl Wojtyla, M.Krompets (Poland), F.Oldzhati, U.Padavani, K.Fabio (Italy). In the first half of the twentieth century Aquinas observed attempts to modernize it by referring to the legacy of Comte, new schools of Western thought.

After Vatican II (1962-1965), a Catholic-sanctioned course "*renovation*" - "*aggiornamento*" clearly delineated anthropocentric reorientation of neothomism. They mean assimilation tools and categorical funds phenomenology, existential hermeneutics, the West German philosophical anthropology, and other areas. This "*assimilating neothomism*" focuses on the review and justification of the provisions of the "perennial philosophy" through the prism of human existence. Central to the neo-Thomism is the principle of harmony between faith and reason. In this synthesis is its hidden meaning. For *neothomist world existentialists*, "real good creation of God," deserves the full "adoption" and respect for its internal laws. The current crisis of humanity - a crisis of its further growth. Mankind has already aware of the fact that it has become the main force of evolution. To continue the evolutionary need a spiritual support, strength. Religious twentieth century *philosopher Pierre Teilhard de Chardin (1881-1955)* Calls this spiritual support "Omega Point."

Lecture 10. Kazakh philosophy of XIX - early XX centuries

Questions:

- 1) The specificity of the Kazakh philosophy of the Enlightenment.
- 2) Outlook features of Abai and Ch.Valikhanov.
- 3) The philosophical, scientific and political views of Sh. Kudaiberdiev.

1. The word "philosophy" appeared in Kazakhstan in the XIX century. But did not appear in Kazakh and in Russian, where Russian poet Apollon Maikov called Kazakh scientist Ch.Valikhanov philosopher and assured him as a philosopher. He does not belong to Kazakh people and the world, because, as Russian poet thought, philosophy is a thing of global importance.

For centuries, the philosophy of the Kazakhs was woven into the fabric of their living spiritual culture. It is reflected in the widespread among all walks of life. The works of folklore was known and loved by the people and the works of Kazakh poet-zhyrau. Philosophical problems, especially in its world outlook aspects affecting Kazakh poets was aitys, poetry contests.

2. In Kazakhstan, the last century, one of the great thinkers was Abai Kunanbayev. A special role in shaping the outlook of Abai played the Muslim religion. Seeing firsthand how greedy rulers cling to her, trying to use it to strengthen their despotic power over the people, he came out strongly against Islam and its

ministers. Criticism of the religion of Islam and the Muslim clergy, of course, made him think about the problems that could be solved no other way than by reference to science and related philosophical thought. Only this can explain his inexhaustible interest in European and especially to an advanced philosophy of Russian democratic intelligentsia. Do not just borrowing ideas and their development and deepening respect to specific conditions of Kazakhstan. He was firmly convinced that the progressive idea is to serve the cause of the liberation of the oppressed masses from the spiritual, social and national oppression.

Thus, Abay Kunanbayev appears as a thinker, very adequately reflected in his work in general, and especially in philosophy, the spirit of his era. All implicit and explicit contradiction of his time fully reflected in his poetry and prose. He was a great man, a legacy which will long serve as a crystal clear and life-giving spring of spiritual purification of several generations of people (33,34).

Chocan Valikhanov is one of the first prominent representatives of the scientific and political thought of Kazakhstan, who made an invaluable contribution not only in Kazakh, but also world culture of his time. He wrote many excellent works on geography, ethnography, sociology, politics, etc. Most of his studies have not lost their significance to this day. Unscientific notions churchmen and theologians of the illusory world of the supernatural, he contrasts the simple and clear views, based on common sense and scientific data. Every phenomenon of nature, no matter how complex and mysterious it may seem at first glance, Ch Valikhanov sought to give an explanation of the natural sciences (12.19).

Analysis of the philosophical works of Kazakh educator suggests that his materialism was not a disaster, but quite deliberate, thoughtful. It was based not only on common sense, but also on excellent knowledge of the materialistic theories, especially the materialist doctrine of representatives of the Russian democratic intelligentsia. The fact that the primacy of matter and the nature Ch Valikhanov considers as a fact evidenced from its definition of shamanism as a religion. Honoring shamanists "nature in general and, in particular," he refers to the "extreme materialism." "The man lives and acts under the influence of nature. In this sense, shamanism is an extreme materialism." Consciousness from his point of view, there is thus nothing more than a reflection of a person's head in the surrounding reality. Nevertheless, it is clear that consciousness has no independent existence, which is due to human exposure to the existing reality.

Therefore, the natural world and the world that constitutes the human mind are in an indissoluble unity. This idea allowed Ch.Valikhanov to decide on a philosophical level, the problem of the unity of the human spirit and body. If it is true that the content of consciousness is determined by the nature of the product, then logically ridiculous separate the spiritual world of human from his physical organization of its bodies. This explains why he strongly refuted the idea of turning shamans spirits of dead ancestors in a deity, seeing in it nothing more than a manifestation of "extreme spiritualism." "On the other hand, dying, human himself becomes a god - this is an extreme spiritualism" - he writes.

The idea of the unity of nature and man, his body and spirit Ch Valikhanov clearly holds in his "Notes on the judicial reform." Here he is in the consideration of

various issues of social life, and especially the issue of reform, based on the fact that human is a product of nature. The environment determines the characteristics of people's lives and even the laws of social development. At the basis of every knowledge are the sense perceptions of the world, human sensations. But these feelings are still used by people standing on different levels of social development, and lead to different results. For example, Ch Valikhanov wrote "Man wild and undeveloped like a child who cannot quite control his external senses. He was like a child; it is difficult to reconcile their feelings with actions." Therefore undeveloped person can not immediately go to the sensations of true knowledge. The way of their movement to the goal of making mistakes is taking a lie for the truth, for the benefit of the harm. Completely avoid this enlightened person may (humanity), free from prejudice and base their actions not on faith, but on inquiring study of the facts of reality itself.

Thus, protecting scientific knowledge from religious mysticism, he gave a kind of rationale philosophical materialism, which was entirely aimed at protecting the basic principles of the Enlightenment.

3. Multifaceted creative legacy of Shakarim is very diverse in form of expression and complicated in the content. Especially, difficult to treat its theoretical and philosophical views. The fact that in this area, he did not recognize the validity of any known him directions. He was extremely tolerant literally all the ideas from the fantastic ideas of religion and ending with strictly scientific provisions philosophical materialism.

In "Three Truths" He gives five of the strongest arguments in favor of materialism. It defines them as follows:

a) way of outlook- the argument is associated with the recognition of the cyclical nature of the universe;

b) way of natural origin. This argument essentially boils down to Darwin's theory of the origin of species by natural selection, though he Shakarim inclined to associate it with the name of the philosopher Mitera;

c) way of funds. This argument played Makena's idea that the diversity of plant and animal life on earth is born by sea;

g) sensory perception. Shakarim could not be considered a materialist thought that all things by people first perceive feelings. He refers to Buchner, but in fact and it seems that it is exactly reproduces the ideas of Abai sense perception as the sole source of knowledge;

d) diversity. The infinite variety of dissimilar things and natural bodies indicates that "everything is happening by itself, spontaneously, in accordance with its causation and environmental conditions." This argument is given with reference to Democritus.

According to belief, the first truth is the truth of faith, which recognizes the existence of the Creator and the idea of immortality of the soul.

The second truth - a truth of science, based on reliable data of sensory perceptions and rational-logical thinking.

Finally, the third truth - it is the truth of the soul, the substance of which is conscience.

Shakarim used the moral aspects of the human being that must be developed to completely heal society. This is, firstly, honest work; secondly - a clear conscience, and finally in the third, a sincere heart. The fundamental quality of man is a clear conscience, without which all his other qualities or do not take place, or it will lose all meaning. Therefore, according to Shakarim, conscience must be introduced into the human soul since childhood and always.

Shakarim did not make any prophecies, it simply reflected in his work what was, and what life is required. That's why he was a genius, even Kazakhstan did not know his time. That is why the present generation of people with good reason, and frankly can sway their heads in front of him (20.33).

Lecture 11. Being as the central category in the ontology

Questions:

- 1) The Concept of Being. Types and Forms of Being.
- 2) Single, Common and Special.
- 3) Independence and Dependence.
- 4) Phenomenon and Essence.
- 5) Quality and Quantity.
- 6) Measure and Leap.
- 7) Motion. Space and Time.

The Concept of Being. Types and Forms of Being. The category of being is an extremely broad concept of philosophy. Maximally abstracting we will find only matter and spirit in this world. If you are a materialist and reject God, even in this case you will find the spirit, it in yourself. And the category of being includes both matter.

All that exists in this world has the status of being. Things have countless different features and properties: they are blue, red, heavy, hard and soft... But all of them have something in common; it is that they exist, i.e. their existence. This is the philosophical beginning. The existing things in the world are eternal; the world is transitory, and everything goes into oblivion.

On the one hand, there is instability of things in the world, on the other hand being remains regardless of changes. It is like a river where the water flows constantly, but the river remains.

Two types of being: on the one hand it is the material world, the surrounding us nature. On the other hand it is the spiritual world, i.e. soul of man, his consciousness, the first type of being exists by itself, independently of human consciousness, the second one is bonded with man's inner emotional world, his will, choice, needs, etc. If through the category of being we determined the existing material world, then being determines itself through consciousness.

The concepts «being of the primary nature» and «the secondary nature». The concept of primary of nature is the intact by human civilization wildlife, then the secondary nature shall be understood as the nature transformed by the deliberate influence of human.

Ideas, creative If research and experience of many generations of people are embodied in things created over the thousands of years of the world history. Each new generation enriches the spiritual world of humanity, learning and developing them further.

Spiritual being of man that gave rise to this secondary nature.

Subjective spirit is feelings, light and dark moods, will, consciousness, scientific concepts, even unconscious instincts of a living person. Inner spiritual world of man is as infinite as space.

It is impossible to fully know a spiritual world of a different person; sometimes a man himself looking into his own inner world discovers with astonishment new things which have not been there before.

Since man is a social being, he inevitably enters into a variety of relationships with other people.

Inter subjective spirit- It is a product of many people that have come into a variety of connections relationships with each other.

inter-subjective, i.e. objective spirit is like clouds in the sky, it does not exist in isolation from the consciousness of human beings, and nestles in the minds of many people, turning into their spiritual wealth. In philosopher science, art, religion, morality, laws are considered as a form of objective spirit.

Single, Common and Special. Religious philosophy begins with the concept of God. Materialist philosophy.

Since man started to separate himself from the rest of the world, and at the same time he noticed the special existence of every single thing in nature. The names of things, phenomena; they are treated as special, single. man also sees its relatedness to the objects the surrounding world; he begins to notice the

Single, separate as a form of the surrounding world. Single, separate is a thing or a phenomenon limited in space and time. Each thing comes into being with its unique, only to it inherent characteristics. single is a way of existence of being. In the world there are no two things that would have been completely different, unlike from each other.

Man discovers many forms of communications and relations between things. And these things are possible on the basis of common properties, tribal unity, and similar sides. Common is also a regularity of the existence of individual things and phenomena.

Each thing is special containing both unique special and common features that combine it with others. This has a great methodological significance in cognition, especially of society.

This dialectic is the following: a single leads to common by this or the other way; and common exists through single.

Independence and Dependence. In the World - on the Earth and in Heaven — we will not find two identical things and processes. We cannot find two identical leaves of a tree, even mono-ovular twins have distinctive features. Every form of life seeks to affirm its own existence. To be is to differ.

Every nation aspires to independence to preserve its cultural heritage, mentality, attitude and specific worldview, etc.

That independence has philosophical categorical status. Category is interdependence, for there is no thing or phenomenon that can exist absolutely independently from each other despite its «strive for self-determination», if is forced to sacrifice part of its independence

The categorical status of independence allows transforming it into the socio-political value when applied to society: *justice and honesty, respect to elders, honor of parents, satisfaction by those things which it possesses (kaganat), altruism, priority of being to having*

Phenomenon and Essence. Countless numbers of surround us things are perceived by us from their ever-changing external side. We call these a phenomena or phenomenon. Each thing or a phenomenon has internal stable sides that ensure the existence of an object. We call them essence or noumenon.

Essence includes not only common but unique exclusive sides of an object. Since any phenomenon is essential, they enrich the essence through new connections and relationships.

Man cannot directly reveal the essence of an object. Therefore, a particular study begins with an analysis of phenomena and finding their common sides.

Quality and Quantity. Individuality, independence is the means of existence of things in being. Every single thing is special and differs from others; it is limited in space and time. Quality is the certainty of a thing in being, thanks to her we differ from others. Man finds quality through simple observation of things.

Contemporary understanding of quality is reduced to a set of properties of this or the other thing. Property is a manifestation of some sides of quality; of a thing in its interaction with another thing. quality is the internal essential properties forming integrity and indicating a certainty a subject.

A thing has its quantitative aspects. These are spatial and time characteristics of things such as their length, weight, density, etc.

But also the Measurement of quantitative change of things leads to mathematics.

The relationship of quality and quantity: if you change the value, then the thing ceases to exist and is transformed into a different one, and quantitative changes in things to a certain point do not affect the quality of the object.

Measure and Leap. Certain quantity corresponds to certain quality, we call this measure. The measure is a quantitative or a qualitative amount. The measure is the unity of quantitative changes within the same quality. A quantitative measure of water is from 0 to 100 degrees at a certain atmospheric pressure. Within this temperature water does not lose its quality, while adding to 100 at least one degree will make water cease to exist, it will be converted into steam. Similarly metals also have their measure (constant), if the constant is exceeded by at least one degree, a metal will melt and become a liquid.

Similar regularities in Mendeleev's periodic system, when an increase in the nuclear charge of an atom leads to the emergence of new elements

In nature there are countless number of different qualities of things, their changes, leaps, transitions into a new quality occur in accordance with the changing nature of an object. Aleap is a leap; it takes place in an explosive, sharp, very intense

form. For example, if in a microcosm transition from one particle to another is carried out in a split of a second, qualitative change in macrocosm can last for millions of years.

The categories of «quality», «quantity», «measure» and leap» are closely related to each other forming a system. In literature it is called the «law of mutual transition of qualitative and quantitative changes». One of the main tasks of science is to define a measure of a studied object. People should exceed measures in their behavior and actions which are set in requirements of the social norms.

Motion. Mutual transition of quality and quantity into each other is done through movement, and it is possible in space and time.

movement is a mode of being, and space and time are forms of the moving world. That motion is any change, interaction and connection. The fluidity of the world, appearance of some things and disappearance of others.

Motions «vitality», «activity» «neverending process» arising from inner necessity. Five forms of motion (mechanical, physical, chemical, biological and social) and shows the dialectics of their interaction. Of course, the contemporary science further enriches our understanding of motion and its forms. The simplest form of movement is mechanical, i.e. movement in space.

Changes in the structure of matter, pressure, heat, distribution of light and sound waves refers to physical forms of the motion of matter. Atomic and molecular structure of matter is the chemical nature of the form of motion of matter.

Life on earth as a unique event that occurs in the universe is referred to biological form of motion in which the process of exchange with the environment, matter, energy and information, growth and reproduction, heredity, etc. take place.

Scientists believe that since the emergence of life (3.5 billion years ago) till today various strata (layers) appeared on the surface of the earth due to activity of living organisms, in which complex bio-physical-chemical-mechanical processes take place. Sometimes they are called the geological form of motion.

The highest form of motion known today is the life of society, i.e. social form of motion of matter. A special feature of this form of motion is that there is a spirit in it.

Historically, the higher forms of motion of matter arise from lower.

Space and Time. All processes, motion of things occur within space and time.

Space is arrangement of things, and time is the sequence of events.

Two ways of understanding these phenomena: the substantial and relativistic. Space forming substance (primal) of the world.

In the history of philosophy and science until the XX century substantial understanding of these categories dominated. Newton-the concepts of infinite emptiness and pure homogeneous time existing independently of matter. After discovering the laws of gravity in physics he introduced the theory of long-range, i.e. instantaneous interaction of bodies in cosmos. Therefore in cosmos time flows equally everywhere.

The speed - power extends not instantaneously but at a certain speed.

In 1905 he created his theory of special relativity. He assumes the maximum physical constant speed of light, which is equal to about 300 thousand kilometers per second. In comparison with it the speeds of other bodies are so small that they can be conventionally considered to be zero.

Einstein said that if in the space a moving body reaches the speed of light it will reduce in its spatial parameters; there will be dilation of time and a sharp increase in mass. And since the speed of space processes is always limited, there are no events that take place at the same time there.

Development of the modern natural science put forward a new relativistic (relative) concept of space and time. According to this concept, if the world disappears at one point, space and time will disappear with it since they are only the forms of existing reality.

Space and time are objective and real, i.e. exist independently of human consciousness. Space has three dimensions, and time - one. To determine a location of an object in space we use three mutually independent coordinates (X, Y, Z), i.e. length, width and height. In mathematics a multidimensional understanding of space is used including temperature speed, weight, etc. to the above mentioned coordinates. But they are not related to a philosophical understanding of the analyzed categories. Space is isotropic, i.e. extends in all directions, it is reversible.

Time, it is directed from the past through the present into the future, i.e. has only one dimension, it cannot be reversed.

In recent decades new category of biological, psychological and social space and time appeared.

Biological time and space explores the existence of various forms of life in space and time.

The biological space it is the area of distribution of a form of life on the earth's surface.

Social space and time also has its own characteristics. There is no once and for good social space and time.

Nomads riding horses expanded their social space much wider, and started to establish empires. With the appearance of machine technology social space has been expanded by thousands of miles. Today, due to television, radio and intercontinental telephone communications and other technological advances social space of modern man is the whole earth.

Social time has also speeded up with the development of mankind.

Lecture 12. The principle of development: synergy and dialectic. Dialectics and its alternatives. Laws and categories of dialectics

Questions:

1) Dialectics as the doctrine about universal communications, change and development. Principles of dialectics.

2) Laws of dialectics. Their characteristic and essence.

3) Categories of dialectics – universal communications of life.

1. *Dialectics* (from the Greek. Dialektika techne - art carry on a conversation, talk) - *the doctrine of the most general laws of relations and the formation, development of being and knowledge and based on this doctrine.* Dialectic is a philosophical theory, method and methodology of scientific knowledge and creativity in general. Dialectical thinking originated with man and society. Measure dialectical thinking determined by the degree of knowledge of the dialectic of being an adequate reflection of which is a prerequisite for reasonable human orientation in the world. Understanding the process goes back to the ancient culture of the East, reaching its more mature forms of antiquity, created lasting images of the plasticity of the dialectical thinking.

The word "dialectic" was firstly used by Socrates, he understood dialectics by the art of discovering the truth by collision and harmonization of different and even opposing views. Following his teacher Socrates, Plato understood dialectic is a dialogue as a logical partition operations and linking concepts. In a sense, close to the modern notion of the dialectic of Hegel was first used, treat it as the ability to find the opposite in reality itself.

The philosophy of the second half of the 19 th century renounces dialectics, it is treated as "*sophistry*," "*logical fallacy*", "*morbid perversion of the spirit*" (Hartmann, R. Haym). In the late 19 th - early 20 th centuries, there is interest in the dialectic. The representatives of the Frankfurt School created the concept of "negative dialectics". Its main theoretician is Adorno, who presented their ideas in the "Negative Dialectics" (1966). The starting point for the construction of "negative dialectics" was a criticism of the category of "identity." In existentialism (Jaspers, Sartre) relativistic dialectic understood as a more or less random structure of consciousness. In the knowledge of nature acts "positivist reason", and dialectical reason, draws its principle from the depths of consciousness perceives social phenomena. Existentialists (Marseille, Buber) dialectic theologically interpreted as a dialogue between man and God.

Synergy is the creation of a whole that is greater than the simple sum of its parts. The term *synergy* comes from the Attic Greek word *synergia* from *synergos*, meaning "working together".

The words "synergy" and "synergetic" have been used in the field of [physiology](#) since at least the middle of the 19 th century:

A correlation or concurrence of action between different organs in health; and, according to some, in disease.

In 1896, [Henri Mazel](#) applied the term "synergy" to social psychology by writing *La synergie sociale*, in which he argued that Darwinian theory failed to account for "social synergy" or "social love", a collective evolutionary drive. The highest civilizations were the work not only of the elite but of the masses too; those masses must be led, however, because the crowd, a feminine and unconscious force, cannot distinguish between good and evil.

In 1909, [Lester Frank Ward](#) defined synergy as the universal constructive principle of nature:

I have characterized the social struggle as centrifugal and social solidarity as centripetal. Either alone is productive of evil consequences. Struggle is essentially

destructive of the social order, while communism removes individual initiative. The one leads to disorder, the other to degeneracy. What is not seen—the truth that has no expounders—is that the wholesome, constructive movement consists in the properly ordered combination and interaction of both these principles. This is social synergy, which is a form of cosmic synergy, the universal constructive principle of nature.

The synergy effects are difficult (even impossible) to imitate by competitors and difficult to reproduce by their authors because these effects depend on the combination of factors with time-varying characteristics. The synergy effects are often called "synergistic benefits", representing the direct and implied result of the developed/adopted synergistic actions.

The dialectics as a doctrine of universal communication and development is based on a few basic principles. *This is the principle of universal connection, the principle of development, the formation, the systems principle and the principle of objectivity.* The concept of communication is one of the most important scientific concepts, and science is the basis of analysis of the relationship of cause and effect. Universal communication phenomena of reality, the presence of which makes possible the laws of science. The development of a new qualitative state of the object, which acts as a change in its composition or structure. Development - is required, directed, regular change of material and ideal objects. The principle of formation used in the literature in the context of the concept of "development". This principle refers to the process of formation of a material or ideal object. Any formation of a transition involves the possibility of a reality in the development process.

The principle requires systematic delineation of the outer and inner sides of the material systems, the nature and its manifestations, the disclosure of the form and content of elements and structures. This principle guides the thinking on transition from phenomena to their essence, to the knowledge of laws, as well as the necessary essential connections of the subject with the surrounding objects. The principle of systematic specifies the principle of objectivity, that is, for any sensible person, and the first installation of an axiom of cognition. The importance of a conscious orientation toward objective consideration of the subject was recorded as far back as ancient philosophy. Plato demanded of knowledge: to see things by themselves, on the other hand not to deviate from them, but keep in mind, solely these things and bring to mind the fact that in them inherently. Objectivity is the first consideration of the subject, the starting element of the dialectic; no examples, no retreat, but a "thing in itself".

2. A more accurate reflection of the world and diverse, it links, interactions requires answers to a number of issues which the formulation of the guidelines have not been disclosed. Why is development, what causes it, the source, how it occurs, focus in development and so on? Addressing these issues requires the development of a whole system of laws of dialectics. *Law is necessary, common, stable relationship between events or parties.* Concepts of Public and Private Law is relative, since the same law in a variety of ways and can serve as a general and as a private. The object of study of dialectics constitute universal laws of reality. Even in ancient Greek philosophers drew attention to the fact that small changes of a subject, collecting, can lead to very noticeable changes. Hegel saw in these changes a general pattern, known

as the *law of transition from quantitative to qualitative changes*. The essence and meaning of the law is revealed through the categories of quality, quantity, properties, and a measure of the jump.

The core of the *dialectic is the law of interaction (the unity and struggle) opposites*. It is no coincidence. It shows the source of the law of self-development, self-movement of the material world. ("Development is the" struggle "of opposites). In addition, the law of interaction of opposites - a special form of universality, since its action permeates all other laws of dialectics.

There are many wide variety of contradictions. Highlighted the contradictions internal and external, basic and non-basic, general and specific, and many others of their species. At a certain stage of development the contradiction, opposites into each other, and with it the elimination of an old qualitative state and the emergence of a new (2).

The emergence of the new is the result of the negation of the old, obsolete their days qualitative state. This implies that the denial is a necessary aspect of development. The main concept of this law is a dialectical negation, which includes a three-pronged process: destruction (destruction overcoming eradication) of the former, the accumulation (its partial preservation, continuity, broadcasting) and construction (formation of a new building). *A real analogue of "denial" in nature and society are "spiraling" process*, combining recurrence, a relative frequency and progressive. Cyclical process - different cycles, circuits - there is a great variety in the world. Cyclical formation and destruction, renewal and aging, etc. It manifested in all processes of natural and social changes.

Considered the basic laws of dialectics to characterize the development of the various parties: the law of the unity of opposites - its source; mutual transformation of quantity and quality - the mechanism of occurrence of a new quality; denial law - form progressive direction changes.

3. Philosophical thinking opens universal traits, attitudes, not inherent in some certain types of events, and the whole being. Knowledge of this kind are expressed in a universal form of human thought - categories. Philosophical concepts in which the universal connection of being comprehended in their complex, flexible controversial dialectics, form the shape of the categories of dialectics. For the dialectic characterized by the formation of *paired categories*, reflecting the "polar" side holistic phenomena, processes. In the categories of dialectics linked objective knowledge of the appropriate form of communication events (causality, law, etc.) and forms of thought. Philosophers say in this regard, the unity of the ontological (objective knowledge of being) and epistemological (cognitive techniques) the meaning of the categories, or the unity of objective and subjective dialectics.

The real world exists in a variety of objects, phenomena, processes, endowed with its own individual, unit characteristics and properties. The existence of separate objects and phenomena, individuality, integrity, expressed in such categories of dialectics as a unit. *Total* - objectively existing similarities characteristic of individual objects, their uniformity in some respects, belonging to the same group of events or a single communication system. Communication unit and the total is inclusive: it includes all phenomena, objects, processes. *The dialectic of the individual and the*

general is manifested in their inseparable connection. General not exist by itself in a "pure" form. It is inextricably linked to a single, separate, there is in him and through him.

Content - is the unity of all components of the object, its properties, internal processes, contradictions and trends. *Form* - a way of being and expressing the content of the object. At the level of common sense, the term "form" is identified with the concept of "appearance", "form". In connection with this it is necessary to distinguish between external and internal shape of the object. The outer form is always associated with the definition of spatial and temporal boundaries of the existence of things. Internal form characterizes the method of communication elements of the content items, its properties and contradictions.

Due to the complexity of the subject the different parts are not changed at the same time, learning object, we move from one level to another of its structure. Both of these aspects are reflected in the categories of "*essence*" and "*phenomenon*". *Essence* - the unity of the deep ties, relations, laws defining the main features and trends in the development of various systems. Category "entity" reflects the internal, stable, not directly perceptible side of objects and processes. The phenomenon - it is an external detection essence, forms of its manifestation. Learning moves from knowledge of the phenomena (external) to the knowledge of the essence of (internal) and from the knowledge of the essence of the first order to the knowledge of the essence of the second order, etc (1.32).

The structure of the general universal communication is extremely difficult. We will never embrace it entirely, and it only reflects certain aspects of using categories. We have already met with a number of so-called "subject" category, except for them, you can specify a number of categories that characterize the connections and relationships between objects. *It is cause and effect, necessity and chance, possibility and reality.* The causal relationship, or the reason is one of the most important forms of universal communication. *The reason* is called the phenomenon that under certain conditions, gives rise to a new phenomenon, determines its existence. *The investigation* - is the result of reason, the phenomenon is called, is generated by the cause.

Knowing the probability of causality require inclusion in the causal analysis of the new dialectical categories: *chance and necessity, possibility and reality.* That phenomenon or an event which, under certain conditions necessarily occurs is called necessity. The need arises from the essence of the inner nature of the developing phenomenon. It is constant, stable for this phenomenon. In contrast to the need for randomness is not required, it does not follow from the nature of the subject, it is unstable, temporary. The reason is the subject of chance - in the external environment and circumstances.

One of the important places in modern theoretical thought occupied the category of possibility and reality. A child is born. It contains a set of potentials - the ability to sense, feel, think and speak. In appropriate circumstances the possibility turns into reality. Under reality in a broad sense have in mind all relevant existing - and in the embryonic and adult, and in the fading condition. This unity of the individual and the whole essence and diverse forms of its manifestation, necessity

and chance. In the world there is nothing that would not be possible, or in, or in effect, or "path" from one to another.

Lecture 13. Knowledge as an object of philosophical analysis. Possibilities and limits of knowledge. The specificity and the methodology of scientific knowledge

Questions:

- 1) Knowledge as a socio-cultural, historically developing human's relationship to the world. The subject and object of knowledge.
- 2) Basic forms of sensory and rational cognition. The essence of empiricism and rationalism.
- 3) The problem of truth in philosophy and science. Truth as a process.
- 4) The concept of method and methodology. Empirical and theoretical levels of study.

1. Orientation man in the world always presupposes adequate representation, a reflection of reality, which is the essence of the cognitive relation to the world. But as you know, a person not only reflects, but also changes, improving the world in virtually transforming, creative activities. Consequently, even the simplest activities include educational aspect, which in the course of history unfolds in a special kind of it - cognitive activity. At the same time the objective action contains the germ of a valuable and essential relationship of man to the world. In order that human activity has been effective, it must evaluate the object with which it faces, in terms of the usefulness and necessity of the last actual or potential.

Thus, the cognitive and the value attitude represents two interlinked and equally important to the ideological orientation of the hand of man. This ideological function and puts them at the center of philosophy. The task of philosophy has always included and includes theoretical analysis and study of human knowledge, its mechanisms and opportunities, values that guide people. Tasks of knowledge, ie, *epistemological problems* formulated in almost all the trends and tendencies that existed in the history of philosophy and the existing in modern philosophical thought. How does the knowledge?

It is clear that knowledge of the world becomes a man. Therefore, the process of cognition is possible only when there is:

- a) the objective world, its phenomena and processes;
- b) a person who acts on these phenomena, processes, and studies them.

That which seeks practical and cognitive activity of man (natural and social world), is called the object of knowledge. Actively same actions and knowing who has the consciousness and the will of man is the subject of knowledge. Broadly speaking, the subject - society, social groups and classes. In the process of cognition, therefore, interact object and subject. Knowledge is different from the processes taking place in the outside world. Recent exist independently of man, and no man has no knowledge of. In the process of cognition interact with two opposites: the subject, the object, which is being studied, and his image in our minds, which is a perfect

copy of the object being studied. Thus, the subject and object of knowledge - a dialectical opposites, the ratio of which determines the content of the process of cognition.

Representatives of agnosticism considering consciousness and the subject as opposites and, on that basis argue that consciousness is moving away from the subject, essentially unable to penetrate its essence. They reason like this: in the process of learning the subject affects the object either directly or with the help of some items - weapons research. As a result of the impact of an object slightly or greatly changed. Because the course of the experiment the object under study is changed, and sometimes turns into another object (the conversion of the interaction of elementary particles, chemical reactions, etc.), agnostics conclude that we can not know its nature, we can not say anything about what was the object before the experiment, before the study.

2. In the process of cognition distinguish two main stages: the living contemplation and *abstract thinking*. The first stage of knowledge - *the contemplation of living* is closely related to sensory perception. The recycling of sensory knowledge is the highest form of cognition - thinking or rational knowledge. It should be emphasized that the sensual and rational knowledge can not exist separately from each other. They should be viewed as two opposite sides, the moments of a single process of knowledge with its own characteristics. The main forms of sensory perception - sensation, perception, ideas and emotions. The feeling is the simplest form of reflection of the objective world in the minds of people. Any result of knowledge, no matter how difficult it is based on the feeling. When we wash with warm water, we feel the heat, but when we look at the white line, perceive color. Note: sensations reflect the individual properties of the object, say its white color, pleasant smell, heat and so on. This is their characteristic feature.

Perception is called a form of sensory perception in which a person on the basis of feelings perceives things and phenomena in their immediate integrity. The perception arises in the minds of people like the feeling in the process of direct human interaction with the outside world. At the same time, unlike sensation, perception includes not only a reflection of this object known, but is mediated by a man already existing knowledge and experience. So, seeing a piece of soap, a man not only takes its shape, color, smell, etc., but also knows what it is intended.

The most sophisticated form of sensory perception is the presentation. *Representation* is called playing in the mind images of objects and phenomena produced in the past, in the course of their direct perception. Representation in contrast to the sensation and perception does not require its inception direct interaction with the knowable object. It plays an important role memory. It recovers and characteristics inherent in the subject. Representation is the most difficult form of sensory perception and at the same time, the "bridge" - the transition to a higher type of reflection of the world - the theoretical or rational knowledge.

Another form of sensory perception are the emotions (feelings, passions). They are very diverse and in essence and form of expression. *Emotions*, on the one hand, embody aspects of the objective reflection of real relations, which included, on the other hand, they fix the objective relation of man to the world. Emotions can be in the

form of direct, fast, semi-conscious reactions of the individual; and can act as a very complex sensory structures, content development, formed the whole of human culture. That is, there is an active emotion clear expression of man's relationship to this or that phenomenon.

Rational or reasonable knowledge, in contrast to the sensual, is not a direct result of human interaction with the outside world. It arises on the basis and through the sensory forms of reflection and a new quality of its shape. In a rational human knowledge by *abstraction* (lat. Abstractly - distraction) distracted from all major and minor, highlighting the most significant in the phenomena and processes, ie, knowing defining the outer world and the person communication, dependence and interaction. The main feature of rational knowledge serves the abstract activity of thought.

The simplest form of thinking can be regarded as a concept. *The concept* is expressed in the most general ideas and specific for a given group of similar phenomena. There is, for example, machines generally. There is a steam machine, sewing machine, car, etc. The term "machine" reflects significant that characterizes every car as a mechanism for committing some work. *Judgment* - is the idea, saying, expressed in the form of the proposal, which is approved or denied the existence of any signs in objects. Judgment is the evaluation of concepts based on their comparison.

A number of successive judgments, subject to certain rules, is the most complex form of thinking - reasoning. *Inference* - it is argument, in which one or more propositions called parcels, displays a new proposition called conclusion or effect. Any new argument, any proof of the theorem, the statement of the prosecutor or a lawyer in court - all of these are examples of reasoning justifying some logical conclusion.

Many philosophers, given the importance of sensuality as the source of all knowledge managers, considered sensation, perception of its basic views. This area became known as the philosophy of *empiricism* (sensationalism). Without denying the importance of mind, thinking, empiricism nevertheless underestimated his role. Very characteristic in this respect the position of the English materialist philosopher XVII - XVIII centuries John Locke. He believed that the human soul is like a clean slate; at birth it does not contain a single idea and filled them as the impact of external objects on the senses. Initially formed by simple ideas, feelings and perceptions. Complex ideas are mind, but they represent only a combination of sensory data and do not contain essentially nothing new.

Rationalists held the opposite view. Unlike the empiricists, a crucial role in the knowledge they are recognized for the mind, referring to the sensual reflection of uncertain knowledge. The value of sensuality belittled, and sometimes even denied. Rationalist tendencies are well represented among the modern philosophers who argue that the theory must be built from itself, bypassing the experiment and sensory perception. For example, the English philosopher Karl Popper wrote: "*I am sure that in the history of science is always theory, but not an experiment, it is always the idea, not the observation opened the way new knowledge*" (25).

3. To navigate the complex web of phenomena of the world, people need real knowledge. *True knowledge* can be called only when they do not conflict, and

correspond to real things and phenomena of the objective world. Therefore, we can briefly say that truth is the true reflection of reality. However, this view does not hold true philosophers. Another Greek philosopher Protagoras argued: "*Man is the measure of all things*". The man, therefore, in its discretion, determine the validity of certain provisions and it does not care about what is happening in reality. "*What seems to be someone - because it is,*" - said the same philosopher. If the patient seems bitter honey - the way it is.

The doctrine of truth as conformity of our knowledge, perceptions of reality is only possible with the right understanding of the role of practice. Of course, everyone in their daily activities becomes a great experience - knowledge base. However, the practice can not be reduced to the personal experience of people. In our work we use not only their experience, but also the experience of other people, ie, the experience of all mankind. Therefore, the practice - it is all human activity, in which they impact on the world and transform it: industrial, social, technical, scientific observations, experiments and experiments.

Practice plays a crucial role in human cognitive activity. You can say the practice - the basis and purpose of learning. The basis of knowledge of practice is because of all the scientific knowledge are the result of practical activity. So, the theory of Charles Darwin acted as a generalization of the mass of the facts of life on Earth, that is, knowledge of these facts in the course of the interaction of man and nature. The purpose of knowledge is to practice because usually practical need, the problem posed by the practice serves as a stimulus for the development of science. Any theory, any science arises from the demands of life, practices and ultimately to serve her. Hence, the criterion of practice and the principle of reflection should be included in the definition of objective truth (28).

The development of knowledge is that the relative truth, gradually accumulating, bring a person to a knowledge of the whole of nature and its phenomena and laws. As a whole the sum of its parts, so the sum of the absolute truth of truths relative to the endless process of cognition. Thus, the objective truth we know not once, but gradually, through the knowledge of the truth relative. The sum of relative truths in their development gives us a full, deep, absolute knowledge of reality as a whole, and on either side of her in particular (29).

4. In its cognitive activity, especially in science, people consciously or unconsciously use a variety of methods. It is clear that the deliberate use of methods based on an understanding of their capabilities and limits, making human activities more efficient and effective. The method in a specially-philosophical sense, as a means of cognition, there is a way to play in the thinking of the studied subject. There are: a) special methods of concrete sciences, studying their specific subjects; b) in the development of knowledge to develop scientific methods; c) as opposed to the concrete sciences philosophy develops general methods of knowledge, not a substitute for the methods of other sciences, as are their philosophical synthesis and is the basis of knowledge in all fields.

Methodology - a system of principles and methods of organization and construction of the theoretical and practical activity, as well as teaching on this system. Thus, the subject of the methodology of science, its methodological analysis

encompasses multiple techniques, methods and operations research, its norms and ideals. Modern science methodology is widely used material of the history of science, is closely linked with the whole complex of sciences studying human society and culture. Science - is a human activity to develop, organize and testing. Naturally, a person engaged in scientific activity is not accidental. That's his life, he is constantly forced to deal with the problems and challenges. The resulting knowledge can explain and understand the processes studied, implement predictions for the future and appropriate action (27).

The system of methodological means by which the analysis of science and scientific knowledge, distinguish and differentiate between empirical and theoretical levels of study. Empirical research is aimed directly at the object being studied and implemented through observation and experiment. Theoretical research centers around generalizing ideas, hypotheses, laws and principles. The most important feature of the research is the relationship and interaction loading of empirical and theoretical data. In principle, it is impossible to divide an absolute way empirical and theoretical knowledge and facts. If this agreement is violated, with a view to recovery begins search for new theoretical concepts.

Methodological analysis of the process of scientific knowledge allows two types of techniques and methods. First - it tricks and techniques inherent to human knowledge in general, which is built on the basis of both scientific and ordinary knowledge. Conventionally, they can be called a general logical methods. Second - there are specific techniques that are specific only to scientific knowledge: scientific research methods. The latter can be divided into two main groups: the methods of construction of empirical knowledge and methods of construction of theoretical knowledge (1.4).

Lecture 14. Philosophical Anthropology. Social Philosophy

Questions:

- 1) Being of Society. Philosophy of History. Spiritual Sphere of Society.
- 2) Being Human. The problem of the origin of man.
- 3) On the biological and social nature of man.
- 4) The problem of the meaning of human life.
- 5) On the problem of death and immortality of man.

Being of Society. We live in society. We are surrounded by thousands of people, each of them sets certain purpose and seek to realize them. Social life consists of this clash of interests and interactions. The difference is in spirit. Man as a conscious being has a lot of needs. He cannot satisfy them along without other people. Exchanging the products of their labor people create society.

Idealistic approach has dominated in the mind of society for thousands of years. Before doing anything else he first builds a perfect plan in his head, and then he implements it. The ideas of great men, generals, kings, etc. determine the course of society development.

Materialistic view in understanding society have matured. The reason for this is that in everyday life people need to eat, drink, dress, have housing, etc. And for this it is necessary to produce these goods. During production of material goods men enter industrial relations independent of their consciousness and will. They form a real basis, above which a superstructure in the form of the state, political, legal, moral, and aesthetic and other forms of consciousness arises.

Each new generation entering adult hood is forced to master those productive forces that had been created by the previous generations. They form their minds in accordance with them, is social being has a decisive impact on public consciousness. This is the materialist understanding of society.

Self-sufficiency. In today's globalized world each State shall enter into various relations (trade, cultural, military, political, etc.) with other countries. There is no country today that can exist outside if the international division of labor. If so, then the self-sufficiency is *an ability of a specific country to produce necessary goods sufficient to satisfy its basic needs preserving it national character, spiritual values, traditions and customs, way of life.*

In political science it's called «national security». Society is not self-sufficient it will lose its independence sooner or later.

«Public relations»-stable, recurring relations developing between people.

Public relations-horizontal and vertical. Relationships between students in the process of learning and leisure are horizontal. And the relationship between students and professors are vertical. They are fixed by law, based on different levels of authority. Without it, society would turn into chaos.

Public relations necessarily generate different social roles. An individual in society is not limited to only one role. But the roles are different in «weight». This is called a status.

Individuals with the same status enter into horizontal relationship and with unequal status - in vertical. The hierarchical structure of society based on inequality. Status to determine social group an individual belongs.

In today's society people can achieve a desired status using diligence, perseverance, talents, knowledge and entrepreneurship. If society allows people to achieve a desired status, it is called «open».

«Closed» and «open» society are characterization of a totalitarian and a democratic society.

Set of social roles and statuses in a certain area of society - is a social institution (family, kindergarten, school, high school, work, parliament, courts, army, etc.) They regulate man's activities through various social norms, protect his interests, etc. If man violates the requirements of social norms, sanctions are applied to him.

The concept of the «Western» and the «Eastern» societies.

A distinct feature of Eastern societies is priority of communal lifestyle. The interests of individuals are always within the interests of a team, matching its requirements. Moral, spiritual and cultural values matured within the tribal organization, caste, religion, community capture a person and subordinate him to their norms. The advantage of this way of life is that an individual is always protected

by community which is his mainstay. In these societies a lot of attention is paid to social justice. In the east the economy has never been an end in itself; but merely a means of satisfying the basic needs of people. The main wealth is spiritual perfection, humanity, honor and dignity.

The Western societies roots go back to ancient Greece personal initiative was appreciated from the very beginning. Work is rewarded handsomely. The interests of individuals highly looked for the ways to protect them -individualism. Self-sufficiency and self-worthiness of individual, his freedom and power over the fruits of his labor are considered the core values of this society. The second peculiarity of the Western society is rationalism, foreseeing of all consequences of your actions, in some cases regardless of the emotional and spiritual world of man. Virtually all human activities are aimed at making a profit, benefit, to protect man's interests. This situation leads to the fact that in many cases the integrity of the society is defended by the law.

Such society achieves greater efficiency in the economy, but spiritually becomes scanty as the result of putting individual interests above social, for true humanity is possible only when putting the public interest over individual. The second side of the coin is that with the beginning of the sixteenth century the western civilization having developed technology, particularly military, started to carry out the policy of capturing the world. It colonized many countries ruthlessly exploited their natural and human resources. Thus, in today's flourishing of the western material culture there is a large share of labor of the whole mankind.

The market society -the production of wealth, trade is considered a foundation, even culture developed on the principle of «demand - supply». The State, through lawmaking creates favorable conditions for the development of the market relations, and entrepreneurs become the «leading force» of society. In market society everyone has his price, he puts his abilities, education and skills on the weight scales. Thus, on the one hand, he is a buyer, on the other hand, he is the seller of the goods. Social status of man is demand on his activities as a commodity, monetization of them. A person's status is equal to his wealth it creates a tough competition between people. Weak who cannot withstand the competition, fall further below and feel like outsiders in this life.

Philosophy of History. **Where is society moving to? What is its purpose, meaning?** The philosophy of history - The term was introduced by F. Voltaire.

Oswald Spengler (1880-1936) - there are different cultures existing in history, each of which runs its path, reaches its prime and finally perishes. Each culture is unique, differs from others, exists based on structures inherent only for it. A man brought up in the bosom of a single culture can never learn and fully understand the characteristics of the other.

Lifetime of each cultural type is approximately 1200-1500 years. Every culture passing his youth - gradually. A mature culture falls into the trap of rationalism which emanates cold causing, to turn into technical superiority. As a result of this culture develops into civilization, and the powerful material body of society begins to strangle the spirit of the people. Europe decline has begun.

Arnold Toynbee (1889-1975). Every civilization that arose in the history of the world creates its own economic forms spiritual values through adaptation to the environment. Hence, cultural forms that exist on earth are always different. The Atlantic civilization exercising the policy of dominance in relation to other peoples brings them substantial harm.

The history always put new Challenges in front of society, which must be met by the elite, intellectual, educated, creative part of Society. If there is an adequate response and the people perceive it, then the civilization further improves. But if an incorrect answer is given or it is not found at all, civilization goes to its death and decay.

Toynbee sees the way out of the present crisis of humanity in the creation of a single world religion, which would incorporate the best achievements of all existing religions

The humanist of the XX century A. Schweitzer is as the material power of modern humanity increases spiritual world of people is diminishing. An Austrian-American philosopher Erich Fromm considers false the endless search for happiness through consumption.

A Nobel laureate K. Lorenz suggests that technological progress has a destructive impact on the environment, that modern man no longer pays attention to the greatness and beauty of Nature, he has lost its former strong and passionate feelings,

A representative of the «Frankfurt School» M. Horkheimer sees the causes of the troubles in the fact that Western man seeks to convert, conquer the world instead of converting his inner world.

Philosophy of Religion. An Austrian-American philosopher Erich Fromm believes that religion stems from the deep nature of man as a conscious being — he is constant search for life orientation and need to worship something High.

Man cannot exist without faith.

The world's religions.

Philosophy of Taoism and Confucianism - religions of Chinese people, «non-revelatory» religions.

- Governing the world «Tian» (sky) is impersonal prime cause of the world, it has no beginning and no end; it is in the eternal return. «Wisdom of nature» and the need for harmonious coexistence with it (wu-wei), own customs and traditions, ceremonies (Li), in man and the need to love him (Jen), etc.

Buddhism. Gautama Siddhartha (V c BC). The basic idea - is the greatness of the human spirit. The person is above matter, and he should not be tied to it (Aparigraha). The idea of non-harming everything living (ahimsa). Before man a requirement of purity of his thoughts. Duplicity, deceit, treachery are incompatible with the spiritual purity of man. Hatred has never been stopped by hatred in this world; on the contrary it is increased by it. Only the absence of hatred leads to its extinction. The spoken word of man must also find its way into the heart of other people. Harsh speech pollutes the spiritual aura around us and destroys human

relationships.

The Christian religion. The Christian God has three faces manifested simultaneously. This is God - God the Father, God the Son and God the Holy Spirit. God created man in His image giving him mind, intelligence and love. Man had strayed from God's ways and had wallowed sins, God the Father sent his only son Jesus to save humanity. He, on the one hand, is God, and on the other hand is a man. He took all the sins of world upon himself, went through untold suffering to save the people in front of God. So, God's love to man saved him. The human heart must also be filled with love. One of the main commandments of Christianity is love to man. - love his neighbor, a stranger, rise to love to his enemies. St. Augustine said: «Love and then do what you want». The new trends: industrial (Industrial), cyber (computing), Scientology (scientific) religions, etc.

- Islam, Arab nomadic tribes in the VII century. Max Weber: Islam is the religion of a conquering the world warrior.

Islamic God is Allah, the Creator of this universe and man, and is a mystical spiritual power. He is the only one and exists outside the created by Him world. Through His intermediary - the Prophet Muhammad, He gave people their covenants which are recorded in the Qur'an.

Islam does not oppose man to nature. The World created by Allah is beautiful, wonderful. Therefore, there is no task before man to conquer and convert it, he must find his place in it and live using his mind. The man has mind and will, and he is able to distinguish good from bad, make the appropriate choice.

Deep spiritual foundations of Islam are based on community relations and equality (egalitarianism), on priority of public interest over individual. Therefore, mercy, help to the weak, the needy is one of the basic tenets of the religion.

Islam does not support the principles of the West to obtain the greatest possible profits, getting income in the securities market, usury, etc. Islam considers the economy only as a means to moderate. «all are in one and one is in all».

The value of any religion is that when promoting universal moral values they support the spiritual unity of the nation.

Moral Philosophy. In the inner world of an individual there are such moral values as kindness, honor, duty, dignity, etc. The core of morality lies in relationships «society and individual». Moral consciousness reflects reality before it happens.

Peculiarity of morality is that there is no area of society which would not undergo its impact. The axiological (valuable) side of morality - Everything from politics till daily small actions is exposed to moral judgment.

Moral values form the essential qualities of man, constitute the core of spirituality.

Love as the Quintessence of Spiritual and Moral Life. Philosophy of Love. Love is the supreme manifestation of the spiritual and moral life of society. One can reach a truly human existence only through it.

In Chinese philosophy creating ethics of reciprocity Kung Fu Tzu «Love man and do good, and the same love and kindness will be returned to you».

The XX century to the problems of love - it is the success struggle of women for equality (feminism). They have become more actively involved in all spheres of society: there are women in space, scientific labs, in parliament, in sports, etc.

Formation of the «Consumer society» in the developed countries. Due to the highest level of development of the productive forces the wealth of society has increased raising the level of live of the general population, that love has become a consumer good.

True love is always spiritualized, it creates beautiful in the soul, evokes inspiration and creativity. Man wants to change the world according to the laws of kindness. It find wonderful things, beauty in love; blooms filling life with joy. The authentic human being in this world j is to love with all his heart and to burn in the flames of love.

2. Being Human. Conception of Human.

Philosophy considers man as the main problem. Today, the representatives of the humanities and natural sciences support the "anthropic principle." The universe originated 13 billion. Years ago by the "Big Bang" life and gave birth to a man with consciousness. Man - a creature bodily, it is the spirit, the inner universe.

For centuries, thinkers gave different definitionsofman. The most common - «Homo Sapiens»,

Father of the American constitution Benjamin Franklinof man identified as the «Homo Faber» - man cannon.

Aristotle defined man «Zoon Politikon» - that is, political or social animal. Man alone can not survive. In primitive society the most terrible punishment was subjected to his "ostracism", ie expel from the race.

Kant, marveling at the inner moral law identified man as «Homo Morales».

Abay defined as "radiant heart."

H. Frankl - God is in the human heart. God - this is the human conscience.

«Homo Aestheticus» - a man - being, aspiring to beauty.

Heyzing identified the man as «Homo Ludens» - people playing. Man playing various roles until his death.

«Homo Erectus» - the person who walks straight. Hand as a derivative of the human mind.

E.Kassirer man named «Homo Symbolicus», because the man has surrounded himself with symbols of the world: the image of Prometheus, Sisyphus, and others.

The man - a conscious being, capable of knowing the world: to make tools, to transform the world around him to meet a variety of their needs.

The problem of the origin of man. The origin of man is one of the most difficult. We leveled it would be most important with the emergence of the universe itself, the problem of the origin of life.

1. For thousands of years dominated the theological point of view, the divine origin of man.

2. Mutation hypothesis.

3. Space hypothesis created human mind has reached an extremely high level of development.

4. "Anthropo - sociogenez" - with the emergence of man and society there was a jump from the biological to the social form.

On the biological and social nature of man. Man - There are conflicting. On the one hand he is - body and he, like all living things need air, water, food, procreation, etc. On the other hand, it is a spirit. Animals were moved instinct, the person subject to social norms, rule himself. This internal contradiction of man ..

In modern philosophy there are two opposing views on the issue - the biological and social reductionism (reducing).

Biological reductionism is the essence of man to his bodily. It can be found in racism, Social Darwinism, sociobiology.

Racism aims to show the superiority of their own race over others. On the basis of colonization of other nations, the Europeans have created a white racism who considers others inferior. As a reaction to white racism arose - black. The concept of "negritude": black people learn the world through feeling and instincts, they are more capable in the music, the sport, etc. Yellow racism.

Social reductionism: Marxist Philosophy

Today recognized as a bio-social nature of man. The existence of the human body is subject to biological laws. But we must recognize that in the existence and development of human formation enormous role played by social factors.

Powerful scientific and technological development of modern mankind creates for the modern man unprecedented in world history, dangers and challenges. Among them, the main thing - the creation of destructive weapons.

The second threat - the possibility of an environmental catastrophe. Air and water do not have national boundaries! Wildlife is weakening, many species of plants and animals are gone.

The third problem threat to conservation bio-social nature of man. Some scientists call it "anthropological crisis." With all the new types of technology, people increasingly complicates their lives.

The problem of the meaning of human life. Like other forms of life, a man meets a variety of their needs: getting rich, satiety can not satisfy the human form the meaning of his life. There are many different needs, based on the spirit.

A prominent researcher needs, Maslow American scientist, made the following hierarchy of human needs:

- 1) The lowest physiological (breathing, eating, exercise, shelter, continued offspring).
- 2) Existential (security, faith in the future of tomorrow, sustainable living and relationships with others).
- 3) Social needs (entry in connection with others, gaining recognition on their part).
- 4) Reaching the prestige (to be in the range of meaningful human influential people, moving up the career ladder, assess their significance other person).
- 5) Spiritual (creative self-realization, develop their talents and abilities).

If you are not satisfied with lower requirements, the upper for the person not interested. Satisfied with the same needs, exhausting himself pushing on a more senior person. Depending on develop society if basic needs is a problem, then they can turn to the meaning of human life.

The supreme meaning of human existence - to develop their potentialities, rise to the creative level, thereby defining the role and place of his personality and achieving the satisfaction of life.

Austrian scientist V. Frankl wrote a special book about the meaning of human life (see: V. Frankl. Man's Search for Meaning. Moscow, Progress, 1990). Man wants to be like the others (conformism) or do what they want over (totalitarianism). Western man is in spiritual crisis in Search meaning of life. As a result, a person is in the "existential vacuum" (inner emptiness, the loss of meaning in life). Such a person is prone to social anomie (alcohol, drug addiction, crime, God-seeking, suicide).

Many Western countries are seeking the meaning of life in wealth. It is a false life orientation.

You can not give a person the sense of his life, he himself must seek and find it. In a person who comes into this world, there is a definite place, therefore, it has its own meaning of life.

On the problem of death and immortality of man. Everyone knows that any life sooner or later ends death. It's the law of nature. From us never independent. All gone into oblivion, and at this point we tragically aware that such a fate awaits us.

Case apparently not in longitude life and quality. Man strives to effectively use each hour, day. To live is priceless, it performs the equivalent time.

In this world, every form of life continues through the shift generations. This - wisdom nature. Because of this there is the ascent development.

In the last third of the XX century in the West, the term 'autonaziya»(auto - himself, nazia - death) in Russian literature sounds like" euthanasia".

A person must by the end of the life test suffering, guilt and death (the tragic triad), no one can circumvent them. Passing through the last suffering endlessly increases spirit of man leads to the purification of the soul and allows you to say goodbye to a life with dignity.

Second, in this world there is no greater value than human life. Then what right has society to take his life ?!

Thirdly, the introduction of this phenomenon in the life of society is natural law, can lead to very sharp moral and psychological consequences..

The problem of immortality.

In ancient India and Egypt have developed the idea of the transmigration of the soul after death man into another body. Buddhism believes that the soul as relocation from one body to another increasingly cleansed of sins.

The ancient Greeks believed that after death begins its second life. After death of a good man falls into the ranks of the gods and goes to his immortality.

Today's world religions (Christianity, Islam, Buddhism) recognize the immortality of the human soul after death.

What is meant by human immortality? Based on current scientific evidence, people even physically, not permanently disappear from this world. Our appearance, character, voice, temperament, figure, etc. transmitted to our descendants. We continue to live through our children and grandchildren.

Soul and spirit - acts of great men, their creations forever will live in history. Immortality of ordinary people - in their good works in memory of their environment.

Lecture 15. Philosophical understanding of the global challenges of our time. Nature and society. The global problems of modern civilization

Questions:

- 1) The unity and difference between the laws of nature and society. The concept of biosphere and noosphere.
- 2) The nature and origin of the global problems, their characteristics.
- 3) The role of the geographical environment in society. The essence of "geographic determinism" and "geopolitics".
- 4) The philosophical analysis of the problem of population. The theory of Malthus T.R and neomalthusianism.

1. Since the introduction of the company in the world takes place three kinds of processes: the actual nature, specifically the public, as if fused, which combine both of them. Before addressing the complex problem of interaction between society and nature, trends in their relationship, identify the basic concepts. Among the many approaches and definitions of the *nature* of one of the most established in the broadest sense - understanding of nature as all around us in all its infinite variety of manifestations. In the narrow sense, namely in relation to the concept of "*society*", *by nature understand the material world, with the exception of society as a set of natural conditions of its existence. Society as a form of joint life of people stood apart is a part of nature and at the same time inseparably connected with it.*

Operation and development of the individual is included in a definite system of social relations, which has its own special laws governing the peculiar nature of society and of its constituent people. In the process of interaction between society and nature of the latter has a certain influence on society, and the society - nature. However, the knowledge society has its own specifics, it can not be identified with nature (4.25).

Attempts to create a society of laws to the laws of nature are taking place in social science. The researchers of this problem tempted to see in person as a representative of a species, and society as a collection of individuals, mostly subordinate to the laws of biological development. The social component of man and society regarded as secondary. These include the views of the creator of the theory of psychoanalysis *Sigmund Freud, Neo-Freudians, including Erich Fromm, representatives of philosophical anthropology M. Scheller and A. Gehlen, the organic theory of society (G. Spencer and A. Schaffle) (3).*

Society - is not just a collection of individuals. Its characteristics are much wider and deeper than the constitution of the joint life of people. The very activity involves the use of multiple objects and processes of animate and inanimate nature. By themselves, these conditions do not have their own social properties. They acquire social skills when included in social relations. *Public relations - the main thing that distinguishes the system from other social systems of the material world. They transform the individual into a social being, livelihoods of people - in public life, give the social value of natural objects and processes.*

This activity is the peculiar way of existence and change social reality, from the person and ending with the subject of "*second nature*". Accordingly, various forms and activities. These include above all the activity itself, its objectified results - products of activities that have the shape of the subject, and public relations as a form of communication with one another. With regard to the role of human activity is expressed in the fact that a person is a carrier and the subject of social change. Therefore, the consciousness in its various forms (objective ideal) is inseparable from the activity.

An important role in the life of human society the environment plays in the structure which are the two major components: natural and artificial habitats. Under the natural environment mean inanimate and living part of nature - the *biosphere and geosphere*. The biosphere is the scope of all living things. It includes organisms inhabited the upper part of the Earth's crust, water, rivers, lakes, seas and oceans, as well as the lower part of the atmosphere. As a result, long-term evolution of the biosphere has developed as a dynamic, internally differentiated equilibrium system. She does not remain unchanged, and being self-organizing, evolving along with the evolution of the universe and all living things and its evolutionary process is irreversible.

Artificial habitats - is all that is created by man. With the development of society and the importance of the role of human artificial habitats are increasing continuously. But despite the apparent independence of the company, all the works of man (and he has created enormous scale) would, of course, is impossible without the nature. And the result is a new concept of "*noosphere*", which brought an outstanding scientist and thinker V.I. Vernadsky, who studied the problem of the transition of the biosphere into the noosphere. These ideas are developed further, but in the same spirit, the Frenchman *P. Teilhard de Chardin* and the Russian scientist *A.P. Chizhevsky* in the product "Earth echo of solar storms."

We can say that the noosphere - a new and special reality associated with a more comprehensive forms of transformative impact of society on nature. It involves not only the use of the achievements of science and the humanities, and reasonable cooperation of the states, all of humanity, and high humanistic principles relationship to nature - the native home of man (11).

2. The historical development of mankind has led today to a qualitatively new and very crucial moment. The growing accumulation of knowledge; a gigantic scientific and technical (including military-technical) progress; growth opportunities conscious human impact on natural processes; the approaching exhaustion of some types of non-renewable resources and the deepening imbalances between production, production and consumption of other kinds of them - all this (and more) dramatically increases the degree of human responsibility for the consequences of their actions.

The growing awareness of the seriousness of the situation has led to increased interest in the issues in question, and which are commonly referred to *global problems*. In fact, this concept recently entered the scientific and journalistic literature. It is now possible to speak about global studies as a specific direction of research. What problems are among the global? There are some basic features inherent problems of a global nature.

So, among the global issues are, *firstly*, the problems which inherently affect the interests of all mankind, and in the future and the future of all mankind. In this sense, we can say that global problems are common to all mankind. *Secondly*, a number of global problems are such problems which are generally in fact become global in nature, that is, behave as an objective factor in the development of society in all major regions of the world. *Thirdly*, among the global should include such issues unresolved which poses a threat to the future of humanity, and that must be solved to ensure further progress of society. *Finally, fourthly*, to the number of global include the problems of natural science, scientific, technological, social and socio-political nature, which require for their solution conjugate combined efforts of the entire humanity, that is, those that can not be solved only at a local or regional scale.

These are the main criteria for global problems. Among the global challenges will need to be primarily attributed the problems of war and peace; overcoming the backwardness and underdevelopment of the former colonial world; providing people with sources of energy and food; and environmental problems arising from population growth globe, and others. It is clear that it is - only the main group of global problems, rather than a full and detailed list of them (26).

The global problems of our generated by the rapid development of world civilization, when man-made and technological power of humanity immeasurably surpassed the level achieved by the non-governmental organization, political thinking is clearly lagging behind the political reality, and motives of activity prevailing mass of people and their moral values are very far from the social.

3. The person lives and in their work does not communicate with all of nature, but only a part, "her thin shell." Therefore, the interaction between man and nature can not be analyzed without such a thing *as a "geographical environment"*.

That part of nature with which the interaction between society and is involved in the sphere of social life, especially in the production process, called the geographical environment. It includes land and bodies of water, climate, water, soil, the Earth's atmosphere, flora and fauna, minerals wealth, etc. From all these factors, of course, it depends on the existence and development of society.

This begs the question: *instead of whether in this case the natural conditions, geographical environment the determining force, from which, ultimately, depends on the development of society, its structure?*

For example, representatives of *geographical determinism* consider the impact of the geographical environment on the life of human society, the main determining force, which depends on the level of the historical life of peoples and nations. The main representative - French Enlightenment XVIII century *Charles Louis Montesquieu*, who believed that the customs and religious beliefs of the people, social and political system of the peoples are *determined primarily by the peculiarities of the climate*.

English sociologist of the XIX century *G.T Buckle* in the book "History of Civilization in England" believed that not only the climate, but also the features of the soil, food and landscape exert a decisive influence on the character of the people, their psychology, to the warehouse of thinking on social and political system. Nature of countries such as Greece, England contribute to the development of logical

thinking, scientific knowledge. The significant influence of the clergy and the spread of superstition in Spain and Italy explained earthquakes and volcanic eruptions.

In the twentieth century there spread *geopolitics*. The theory of geopolitics developed mainly scientists in Western Europe. Among them Ratzel (Germany), R. Challen (Sweden) - author of the term "geopolitics" appeared in 1916, and others. According to this policy of the state (primarily external) is largely determined by various geographical factors (spatial position, climate, natural resources, population growth rate, etc.). The history of human society is interpreted as a struggle of which are fighting for living space (Ratzel). This position was the theoretical justification and rationale for the aggression of Germany, Japan, Italy, Israel, fought for the realization of the living space because of overpopulation. This also tried to explain the "antagonism" between the maritime powers of the West and continental countries of the East, between the advanced industrialized North and the backward agrarian South (3.24).

If more carefully analyze the impact of the geographical environment on the life and development of society, we can see that nature is included in the history of people is because in the production process man transforms along with the nature and himself - and ultimately the totality of social relations that make up its essence. Thus, the human impact on the natural environment is directly dependent on the level of development of productive forces. This is the state of scientific and technical progress and the level of material and spiritual culture of the society. Therefore, if the last act of cultural development led to the desolation of only a few areas of the Earth, in our days, it may cause a global, irreversible effects (1 billion. Of 3.3 billion hectares. Hectares on the planet - the desert and semi-desert).

4. The need for the survival of the human species and its full development in society has given rise to a specific type of social community - *the human family*. It serves as the biological functions (human reproduction, *the reproduction of the person*) and social functions - economic, educational, and others. In this respect the *family as a cell of human society* most closely connected with nature. The function of the family as a factor in human reproduction is closely related to the *demographic factor, the problem of population*.

Population - a collection of people living within a certain territory: the country, all over the country, groups of countries around the world. The population of the countries with the geographical environment and the mode of production of material and spiritual life determines the possibility of the development of society. For the normal development of society as a whole needs a certain minimum population. Oversupply of the population, however, can adversely affect the material life of society and even lead to social conflicts and explosions.

In the second half of XVIII - first half of XIX century in sociology emerged School, is considered the main evil, which leads to poverty, hardship and disasters, *population growth*. This view was defended *British economist and priest TR Malthus* (1766-1834). In his book "An Essay on the Principle of Population" (based on statistics obtained by B. Franklin), he wrote that the reason for the plight of the people, including the unemployment rate is the result of excess population. It's all about "natural law of population", according to which its growth is increasing

exponentially, and the growth of the means of subsistence only in arithmetic progression. Out - forced population regulation. *This theory is called the Malthusianism* (3.24).

Modern followers of T. Malthus - *neomalthusians* G. Butula, Chamberlain, William Vogt et al. Is considered the main cause of the backwardness of the underdeveloped countries, the rapid growth of their population. Today, the big distribution has a neo-Malthusian theory of the "*crisis of the world's resources*". The most famous representatives of the Club of Rome *John. Forrester in the book "World Dynamics" and D. Meadows in the book "Limits to Growth"* considering the nature of the resources, in principle, as the decreasing value and put forward the idea of the need to establish a "global imbalances":

- a) preservation of material production in developed countries.
- b) termination of the industrialization of developing countries;
- c) compulsory universal decline in fertility.

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