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Навчальний посібник, укладений відповідно до навчальної програми з дисципліни «Філософія», містить теоретичні відомості, практичні завдання різного рівня складності, тексти першоджерел для надання допомоги студентам у теоретичному опануванні дисципліни та підготовки до семінарських занять.
Для студентів усіх галузей знань і спеціальностей англomовного проекту.

Abysova M. A.

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The Manual is composed in accordance with the Course Training Program on the discipline «Philosophy». It contains detailed plans of themes of the discipline, methodical recommendations to each of them, practical tasks of different levels of complexity and extracts from authentic philosophical texts. It aims to help students to master the theoretical course, activate critical and creative thinking.

For students of all fields of study and majors within the English-language project.

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ВСТУП

Навчальна дисципліна «Філософія» є важливою ланкою у циклі соціально-гуманітарної підготовки студентів вищих навчальних закладів. Її основною **метою** є оволодіння основами загальної духовної культури, перш за все, – культурою мислення та свідомим формуванням системи ставлення людини до світу, самої себе та свого місця у цьому світі.

Результатом формування наукових основ світогляду студентів є особистісна мотиваційна установка на логічний, методологічний і філософський аналіз розвитку та функціонування різних сфер життя суспільства, його соціальних інститутів та форм свідомості. Звідси, вивчення основ філософського знання є необхідним для формування загальноосвітньої, культурної та морально-виховної складової професійних компетентностей фахівця-бакалавра, що мають розгортатись у ході його суспільної та фахової діяльності. Це дозволить забезпечити оптимальну інтеграцію майбутніх фахівців у соціальне середовище, яке формується в межах гуманістичної парадигми із метою демократизації людських відносин.

Представлений практикум дає змогу студентам англomовного проекту комплексно готуватися до вимог з навчальної дисципліни «Філософія».

Навчальний процес англomовного проекту з дисципліни «Філософія» складається з лекцій, практичних занять, самостійної та індивідуальної роботи. Практикум розрахований на допомогу студентам у підготовці до семінарських занять, перевірку засвоєного теоретичного матеріалу, ключових понять філософії. Контроль підготовки до семінарських занять, окрім безпосередньої перевірки під час заняття, проводиться, у тому числі, за результатами виконання завдань різного рівня складності наведених до кожної теми у даному практикумі, та

роботи з аналізу філософських текстів. Практикум стане у нагоді студентам, які вчать працювати з філософською літературою, оволодівають категоріальним апаратом філософії, аналізують основні методологічні підходи до визначення сутності, змісту та характеру філософських учень тощо.

Практикум має три блоки завдань («А», «В», «С») різного рівня складності та спрямування. Перший блок «А» представлений групою питань закритого типу, за якими студент має обрати правильну відповідь. Другий блок «В» містить питання відкритого проблемно-пошукового типу, які спрямовані на перевірку теоретичних знань та загально-логічних здібностей студента. Застосування такого типу завдань перетворює сам процес теоретичної підготовки з дисципліни на проблемно-орієнтовне навчання, що, безумовно, є вкрай важливою освітньою справою. У третьому блоці «С» наведені невеликі фрагменти тексту з філософських першоджерел. Студенту необхідно ознайомитися з ними та, проаналізувавши, надати відповіді на питання щодо змісту тексту. При відборі матеріалу до завдань укладачами ставилася мета представити тексти мислителів, які зробили істотний внесок у розвиток філософії. Ознайомлення з фрагментами праць великих мислителів може стати для них стимулом для подальшого самостійного та докладного вивчення тих філософів, вчення яких найбільш повно відображають їхні особисті прагнення й життєву позицію. Названі види завдань можуть урізноманітнити навчальний процес, слугувати гарною підмогою для опрацювання нового і закріплення пройденого матеріалу.

Правильне виконання практичних завдань стане запорукою успішного оволодіння матеріалом відповідної навчальної дисципліни та успішного проходження підсумкового семестрового контролю.

Запропоноване навчальне видання розраховане на студентів усіх галузей знань і спеціальностей вищих навчальних закладів, які вивчають дисципліну «Філософія» англійською мовою.

THEME 1

PHILOSOPHY: THE SCOPE OF PROBLEMS AND ROLE IN SOCIETY

Plan: 1. The concept of worldview and its types: mythological, religious and philosophical.

2. The specificity of philosophical worldview. The basic question of philosophy.

3. Philosophy in the system of culture. Functions of philosophy.

Key concepts: aesthetics, anthropology, dialectics, dualism, gnosiology (epistemology), idealism, materialism, metaphysics, method, methodology, monism, mythology, object (objective), ontology, philosophy, pluralism, religion, subject (subjective).

Reports:

1. The Concept and the Structure of the Worldview.

2. The Peculiarities of Mythology as a Historically First Form of the Worldview.

3. When, Where, How and Why Philosophy Was Born.

4. The Specificity of Philosophical Knowledge. Correlation of Philosophy, Science, Art and Religion.

5. The Place of Philosophy in the System of Culture, its Significance and Functions.

Methodical recommendations to the theme:

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

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

As a variety the world could be expressed through material – spiritual interaction this parity is the basic question of philosophy

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

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

1. The Concept of Worldview and its Types: Mythological, Religious and Philosophical

UNIT A

Task 1. Find the correct answer.

1. Philosophy – is:

- a) a set of personality's life principles and ideals;
- b) a system of theoretical ideas and general laws of the development of nature, society and human knowledge;
- c) a system of religious doctrines of the world and man;
- d) a set of moral teachings and norms.

2. *Philosophy arose in:*

- a) IX–VIII c. B.C.
- b) VII–VI c. B.C
- c) II c. B.C.
- d) V–VI c. A.D.

3. *The worldview is:*

- a) the emotional and sensual reflection of the world;
- b) a body of knowledge of reality;
- c) a system of views on the world in general and man's place in it;
- d) a system of views on the fragment of the reality.

4. *The historical form of worldview is:*

- a) humanistic;
- b) mythological;
- c) optimistic;
- d) materialistic.

5. *Place the forms of the worldview chronologically:*

- a) religious;
- b) mythological;
- c) philosophical.

UNIT B

Task 2. Philosophy is derived from two words «φιλία» and «σοφία». Give their Ukrainian equivalents.

Task 3. Give the definition of the «worldview».

Task 4. Fill in the table «The Structure of the Worldview»:

Name of components	Characteristics
	the shift of knowledge, values and norms into personal views, convictions and beliefs;
	the values (ideals of good and evil, happiness and misery, the purpose and sense of man's life, etc.; moral, religious, legal and other rules);
	the real person's readiness for a moral type of behavior in the given circumstances;
	generalized knowledge: everyday, professional, scientific, etc. of nature, space, society, human history and others.

Task 5. Determine the sequence of changes in historical types of the worldview.

Task 6. Fill in the Table.

Historical Forms of the Worldview	Grounds
	<ul style="list-style-type: none"> ● sensual, figurative and emotional (irrational) forms of perception of reality; ● the truths of faith are above the truths of reason; ● a focus on answers; ● the system of established rituals, dogmas, ritual actions; ● the authority of the sacred books
	<ul style="list-style-type: none"> ● the authority of reason and knowledge; ● a focus on questions; ● a system of concepts, theories and logical analysis
	<ul style="list-style-type: none"> ● faith and feelings; ● personification of nature; ● the lack of reflection (abstract thinking); ● the belief in the magical power of the gods being able to change the world; ● pragmatic orientation of the myth (protection from natural forces, others)

UNIT C

Task 7. Look through the text fragment. Perform the tasks after the text.

Once upon a time our anatomy was quite different from what it is now. In the first place there were not merely two sexes as there are now, male and female, but three, and the third was a combination of the other two. This sex itself has disappeared but its name, androgynous, survives. At that time the androgynous sex was distinct in form and name, having physical features from both the male and the female, but only the name now exists, and that as a term of insult.⁹⁶ ‘Secondly, the form of every

person was completely round, with back and sides making a circle, and with four arms, the same number of legs, and two faces exactly alike set on a round neck. There was one head for the two faces (which looked in opposite ways), four ears, two sets of genitals and everything else as you might guess from these particulars. They walked about upright, as we do today, backwards or forwards as they pleased. Whenever they wanted to move fast they pushed off from the ground and quickly wheeled over and over in a circle with their eight limbs, like those acrobats who perform cartwheels by whirling round with their legs straight out. <...>.

They were awesome in strength and might, and their ambition was great too. They made an assault on the gods, and... tried to make an ascent to heaven in order to attack the gods. <...>.

Zeus and the other gods deliberated about what they should do but found no solution. They could hardly kill them and annihilate the whole race with thunderbolts as they had the giants, for then they would be putting an end also to the worship and sacrifices they received from human beings, but neither could they put up with their insolence. After much hard thought Zeus delivered his conclusion. 'I think I have a plan', he said, 'that will allow humans to exist but at the same time put an end to their outrageous behaviour by making them weaker. For the 190d present I shall split each one of them in half, and that will make them weaker, and at the same time they will be more useful to us by being greater in number. They will walk upright on two legs, and if they persist in their insolence and refuse to keep quiet I will split them in half again, and they will have to hop about on one leg only'.

So saying he proceeded to cut everyone in two, just as people cut up sorb-apples for preserving or slice eggs with a hair. As he divided them he told Apollo to take each separated half and turn round the face and half neck to the cut side, so that each person by contemplating its own cut surface might behave more moderately. He also told Apollo to heal their wounds. <...>. 'After the original nature of every human being had been severed in this way, the two parts longed for each other and tried to come together again. They threw their arms around one another in close embrace, desiring to be reunited, and they began to die of hunger and general inactivity because they refused to do anything at all as separate beings. 'So it is that ever since that far-off time, love of one person for another has been inborn in human beings, and its role is to restore us to our ancient state by trying to make unity out of duality and to heal our human condition. For each of us is a mere tally of a person, one of

two sides of a filleted fish, one half of an original whole. We are all continually searching for our other half. <...>.

The reason is that our nature was originally like this and we were a whole, and the desire and pursuit of the whole is called love.

Plato. The Symposium. Cambridge Texts in the History of Philosophy. Cambridge University Press, 2008. 189e –192e

Questions and tasks to the text:

1. Determine how love is meant here: how it arises and what is it directed to?
2. What is the aim of «love to wisdom» (what is the subject of philosophy)?
3. What well-known features of philosophy did Plato point to?
4. Compare the approaches to the subject of philosophy given by Plato and J. Ortega y Gasset (see Unit C Question 2).

2. Specific Character of Philosophical Worldview. Basic Question of Philosophy

UNIT A

Task 8. Find the correct answer.

1. ... are the countries where in ancient times there was the intellectual practice traditionally corresponded to the notion «philosophy»:

- a) India;
- b) Egypt;
- c) Greece;
- d) Spain.

2. How do the philosophy and worldview correlate with each other?

- a) philosophy is a component of the worldview;
- b) philosophy is the worldview;
- c) the worldview is a part of philosophy;
- d) philosophy is rational and theoretical basis of the worldview.

3. Correspond the branches of philosophy and its main category to:

- a) Epistemology;
 - b) Ethics;
 - c) Aesthetics;
 - d) Anthropology
- 1) Beauty; 2) Man; 3) Truth; 4) Good

4. The basic question of philosophy, according to F. Engels, – is...:

- a) the doctrine of the immortality of the individual soul;
- b) the issue of the relationship between spirit and matter, ideal and material;
- c) the doctrine of harmonious development of personality;
- d) the problem of the origin of life and intelligence.

5. Which of these questions are philosophical ones?

- a) What is the truth?
- b) What is the sense of man's life?
- c) What is economy?
- d) What are the properties of a solid body?

UNIT B

Task 9. Fill in the table «Structure of the Philosophical Knowledge»:

Sections of philosophical knowledge	Definition
Ontology (from Gr. «ontos» – being + «logos» – theory)	The theory of being
Gnosiology (from Gr. «gnosis» – Knowledge + «logos» – theory)	The theory of knowledge
...	...

Task 10. What are the Basic worldview positions in Philosophy? Fill in the Table

Basic Question of Philosophy		
1st aspect (...) – What comes first: ...?		
Monistic approach: there is one substance of the world – either ... or ...	Dualistic approach: ...	
<i>Materilism</i> ...	<i>Idealism</i> <i>Objective idealism</i> – ... <i>Subjective idealism</i> – ...	
2nd aspect (...) – Is the world knowable?		
<i>Gnosiological optimism</i> :: the world is unknowable, gnosiological capabilities are limited by abilities of man's intelligence	

Task 11. Fill in the Table «Methods of Philosophy: Dialectics and Metaphysics»

...	...
This method consists in the fact that objects and phenomena are viewed to be in isolation. Development is understood as a simple increase or decrease of the given qualities. The source of development is found either in external clash of some objects with others, or in some supernatural power.	This method consists in the fact that objects of the surrounding world are viewed in interrelations and development, the source of which is a contradiction of opposite sides of the same entity. It recognizes the self-motion, self-development of nature and society.

Task 12. Define the notions of «method» and «methodology».

Task 13. What is the difference between philosophical and scientific methods?

UNIT C

Task 14. Look through the text fragment. Perform the tasks after the text.

The first thought that comes to my mind is a definition of philosophy as cognition of the Universe <...>. Formally under the Universe I mean «all existing». In other words philosopher isn't interested in every individual thing as it is, in its isolated and separate existence, but rather in the collection of all existing and therefore in every separate thing – what differs it from others and what is common: its place, role and a rank among other things, as one can said: its public life, what it represents and what it is worth in higher publicity of universal existence <...>.

When we ask ourselves: what is «all existing» we haven't even slightest idea what it turns out to be. But in philosophy we know beforehand that we have this and that and another, and it's exactly what we aren't looking for. We need «integer», but what in front of us isn't always integer. About the latter we know nothing and perhaps among all these pieces we have already there is no any important for us, the most important from all existing...

...Everything that exists and is staying here, given to us, present and clear – it is, in fact, only a piece, splinter, fragment stump. Looking at it, we can't leave unnoted and unfelt its flaws. In any given being, in any world phenomena we discover a deep trace of fracture, it is evidence of its partial character, it is also a scar of its ontological injury, we hear sufferings of a cripple, and feel his longing for what was taken away, his divine dissatisfaction <...>.

This hall as a whole is present in our perception. It seems to be finished and self-sufficient, at least for us. It consists only of what we see and nothing more... But if then leaving this hall we discover that the world ends behind its doors, we'll find there is nothing beyond this hall, even an empty space, our appalled mind experience a shock. Probably in our perception within the presence of visible interior there is hidden background which disappearance we can't leave unnoted. In other words even in direct perception the hall wasn't something finished, but rather the forefront detail of a big picture, that we meant, that already existed for us as a hidden expansion, framing what we really saw. This background isn't actually present, but it is co-present. Indeed, whenever we see something, that something appears in a hidden, dark, vast background of vague outlines, and this is simply the world, fragment, a splinter of which it is...

The same happens with reality within us, with our psyche. In every moment we see only a tiny part of its inner being: thoughts that appear in this moment, sufferings we experience, a vague image, depicted by our imagination, feeling which power is controlling us, – only this small part of things our sight turned inward the self will find; instead of ourselves we see only a shoulder, covering our complete real I, which is hidden from view, like a valley or mountain lying at the bottom and hidden by other mountains...

That the world appears to us: it is not self-sufficient, it does not serve as a reason for its own existence, but it shouts that it lacks, declares its own non-existence, it forces us to philosophize; because philosophizing – means to seek the integrity of the world, to transform it into the Universe, giving it completeness and creating an integer from a part, in which it can easily be placed.

*Ортега-и-Гассет Х. Что такое философия?
Лекция III; IV; V/X. М., 1991*

Questions and tasks to the text:

1. What definition of philosophy is given by J. Ortega y Gasset?
2. What the most important feature does the author give to any philosophical problem? Why?
3. How does the specificity of philosophical problems make them a «basic need of our minds»?
4. What is the ultimate goal of philosophical reflection?

3. Philosophy in the System of Culture. Functions of philosophy

UNIT A

Task 15. Choose the correct answer.

1. *The philosophy does NOT possess the following characteristics:*

- a) aims at the systematic integrity of knowledge;
- b) confirms its conclusions with the help of experiments;
- c) expresses and substantiates the value attitude of people to the phenomena and laws of reality;
- d) uses logical arguments.

2. *The method of philosophical knowledge is:*

- a) statistical;
- b) dialectical;
- c) linear programming;
- d) experimental.

3. *... are common functions of both philosophy and religion:*

- a) predictive;
- b) cognitive;
- c) methodological;
- d) critical;
- e) social.

4. *... are common functions of both philosophy and science:*

- a) cognitive;
- b) worldview;
- c) methodological;
- d) critical;
- e) value-practical.

5. *... is NOT a function of philosophy:*

- a) worldview;
- b) methodological;
- c) critical;
- d) axiomatic.

UNIT B

Task 16. What is the correlation between the concepts of «philosophy» and «culture»?

Task 17. Fill in the Table «Functions of Philosophy»

Functions of Philosophy	Commentary
Worldview	<ul style="list-style-type: none"> – gives the most general knowledge of the world and man's place in it; – directs the person in his life and activity; – helps to develop an active, creative attitude towards life.
...	<ul style="list-style-type: none"> –gives the most common methods of study and transformation of reality by man; –serves as the methodology for other sciences.
...	...

Task 18. Is it possible to arrange the functions of philosophy in order of importance? Give your reasoning.

UNIT C

Task 19. Look through the text fragment. Perform the tasks after the text.

Philosophy, as I shall understand the word, is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All definite knowledge – so I should contend – belongs to science; all dogma as to what surpasses definite knowledge belongs to theology. But between theology and science there is a No Man's Land, exposed to attack from both sides; this No Man's Land is philosophy. Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter, and, if so, what

is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of order? Is man what he seems to the astronomer, a tiny lump of impure carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile? If there is a way of living that is noble, in what does it consist, and how shall we achieve it? Must the good be eternal in order to deserve to be valued, or is it worth seeking even if the universe is inexorably moving towards death? Is there such a thing as wisdom, or is what seems such merely the ultimate refinement of folly? To such questions no answer can be found in the laboratory. Theologies have professed to give answers, all too definite; but their very definiteness causes modern minds to view them with suspicion. The studying of these questions, if not the answering of them, is the business of philosophy.

...Science tells us what we can know, but what we can know is little, and if we forget how much we cannot know we become insensitive to many things of very great importance. Theology, on the other hand, induces a dogmatic belief that we have knowledge where in fact we have ignorance, and by doing so generates a kind of impertinent insolence towards the universe. Uncertainty, in the presence of vivid hopes and fears, is painful, but must be endured if we wish to live without the support of comforting fairy tales. It is not good either to forget the questions that philosophy asks, or to persuade ourselves that we have found indubitable answers to them. To teach how to live without certainty, and yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it.

Bertrand Russell. Introduction. A History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day. Simon and Schuster, New York

Questions and tasks to the text:

1. What similarities does B. Russell see between: philosophy and religion, philosophy and science?
2. Do B. Russell's and J. Ortega y Gasset's views on the subject of philosophy coincide?
3. Do you think there is a fundamental difference as for the role played by the philosophy of «our age», from its worldview role in the past?

Check your progress:

- define the subject of philosophy;
- show the relationship of philosophy with other spheres of intellectual activity;
- specify main functions of philosophy and sections of philosophical knowledge and expand their contents.

THEME 2 HISTORICAL AND PHILOSOPHICAL INTRODUCTION

Theme 2.1 PHILOSOPHY OF ANTIQUITY

Plan: 1. The conditions of origin, peculiarities and stages of development of ancient philosophy.

2. Development of ideas in «physical» schools of ancient Greece: Miletian, Pythagorean schools, Heraclitus, Eleas, Antique atomism.

3. Philosophical ideas of the period of «High classics».

4. Ideas and schools of the final stage of the development of Ancient philosophy.

Key concepts: apeiron, arche, ataraxia, atomism, cosmocentrism, deduction, determinism, eidos, ethics, Epicureanism, Hellenism, logic, Logos, maieutics, natural philosophy, number, objective idealism, rhetoric, skepticism, sophistry, sophism (paradox), stoicism.

Reports:

1. Apeiron of Anaximander as the first step toward abstraction.
2. Fire and Logos of Heraclitus.
3. Zeon'sapories – rational substantiation of the idea of being.
4. Atoms of Democritus – overcoming of the infinity of division.

5. Socrates: in search of just and beautiful.

6. Plato: the tragedy of life and drama of ideas.

7. «What is a thing?» (Aristotle's doctrine of the essence).

8. Epicurus: the philosophical way of finding happiness.

9. The Roman Stoics: the emperor, a prince, a slave.

Methodical recommendations to the theme:

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

life of people, to gain all the sum of philosophical knowledge developed by the mankind.

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

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

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

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

After Aristotle's philosophy the classical period of the ancient philosophy was followed by Hellenistic period. With its beginnings the Greek philosophy despite the variety of schools aspired for its comprehension of wisdom. During different periods either aspiration to wisdom of mind, or wisdom of soul or wisdom of heart prevailed.

These tendencies were embodied within three directions of the late ancient philosophy. The wise world is inclined to doubt. As a result there was a birth of skepticism. The wisdom of heart interpreted with philosophical harmony was declared by Epicureanism. Wisdom of soul was proclaimed by stoicism. The highest achievement of the ancient philosophy was Neoplatonism. This direction absorbed ideas both of Plato and Aristotle subjected them to logic and simultaneously to mystical interpretation.

1. The conditions of origin, peculiarities and stages of development of ancient philosophy

UNIT A

Task 1. Find the correct answers.

1. The title of «ancient philosophy» refers to:

- a) philosophy of the ancient world;
- b) philosophy of ancient civilizations;
- c) ancient Greek, Hellenistic, and Roman philosophy;
- d) philosophy that originated in present-day Western Europe.

2. Among the most favorable conditions for the formation of ancient philosophy are called:

- a) favorable geographical and climatic conditions and the convenient location of the Balkan Peninsula;
- b) active communication of ancient Greece with the first civilizations;
- c) high level of development of different forms of activity and the democratic system in the majority of Greek city-states;
- d) all above mentioned.

3. ... is the basic feature of ancient philosophy:

- a) theocentrism;
- b) cosmocentrism;
- c) anthropocentrism;
- d) monism.

4. The main problem of Greek philosophy is:

- a) the proof of the God's existence;
- b) method of knowledge;
- c) space order and man's place in it;
- d) development of world civilization and its types.

5. Arrange the stages of development of ancient philosophy, in a chronological order:

- a) Roman-Latine;
- b) Classical;
- c) natural- philosophical;
- d) Hellenistic.

UNIT B

Task 2. Define the concepts of «antiquity», «cosmocentrism».

Task 3. What conditions contributed to the formation of philosophy in ancient Greece?

Task 4. What are the main peculiarities of ancient philosophy?

Task 5. Fill in the table «Stages of Antique Philosophy»:

Name of the stage	Chronology
...	...

Task 6. Look through the text selection. Perform the exercises afterwards.

...For it is owing to their wonder that men both now begin and at first began to philosophize; they wondered originally at the obvious difficulties, then advanced little by little and stated difficulties about the greater matters, e.g. about the phenomena of the moon and those of the sun and of the stars, and about the genesis of the universe. And a man who is puzzled and wonders thinks himself ignorant (whence even the lover of myth is in a sense a lover of Wisdom, for the myth is composed of wonders); therefore since they philosophized order to escape from ignorance, evidently they were pursuing science in order to know, and not for any utilitarian end. And this is confirmed by the facts; for it was when almost all the necessities of life and the things that make for comfort and recreation had been secured, that such knowledge began to be sought. Evidently then we do not seek it for the sake of any other advantage; but as the man is free, we say, who exists for his own sake and not for another's, so we pursue this as the only free science, for it alone exists for its own sake.

Aristotle. Metaphysics. Translated by W. D. Ross. Book I. Part 2

Questions and tasks to the text:

1. What socioeconomic prerequisite of philosophy does Aristotle name?
2. Why does Aristotle qualify the most important cause of philosophy «surprise»?
3. How does philosophical reflection appear through «surprise»?
4. Do you think that freedom (both political and spiritual) is necessary for the emergence of philosophy?

2. Development of ideas in «physical» schools of ancient Greece: Miletian, Pythagorean schools, Heraclitus, Eleas, Antique atomism

UNIT A

Task 7. Find the correct answer.

1. *Philosophers of the Presocratic period mainly regarded ... questions:*
 - a) ethical;
 - b) ontological;
 - c) epistemological;
 - d) anthropological;
2. *... was a representative of the Miletian school:*
 - a) Socrates
 - b) Diogenes of Sinop;
 - c) Plato;
 - d) Thales.
3. *... for the first used the word «logos» in the meaning of universal rational law:*
 - a) Aristotle;
 - b) Thales;
 - c) Democritus;
 - d) Heraclitus.
4. *... coined out such important philosophical terms as «philosophy», «space», «harmony» have been introduced by:*
 - a) Pythagoras;
 - b) Heraclitus;
 - c) Aristotle;
 - d) Archimedes.

5. ... is the ancient Greek philosopher the materialistic line in the history of philosophy was named after:

- a) Plato;
- b) Anaxagoras;
- c) Pythagoras;
- d) Democritus.

UNIT B

Task 8. Fill in the table «Representatives of Presocratic Schools»

Milesian school		Pythagorean school		Eleatics		Atomism
...	

Task 9. Define the following terms «natural philosophy», «arche».

Task 10. Fill in the table «Presocratics Researches»

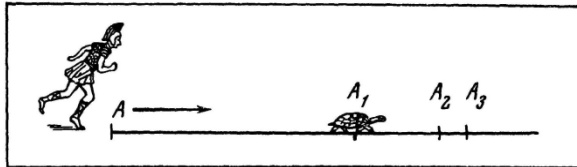
<i>Name of the philosopher</i>	<i>First substance</i>
Thales	
Anaximander	
Anaximenes	
Parmenides of Elea	
Pythagoras	
Heraclitus of Ephesus	
Democritus	

Task 11. Tell on Parmenides' solution of two basic philosophical problems:

1. Problem of Being and Non-being relations.
2. Problem of Being and Thinking relations.

Task 12. Characterize Zeno's paradoxes as arguments rejecting motion.

«Achilles and the tortoise»



«The arrow»

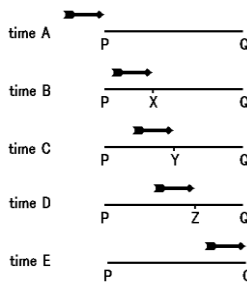


Figure 1

Task13. In what way does atomism of Democritus unite metaphysics of Parmenides and dialectics of Heraclitus?

Study of Parmenides	Study of Heraclites	Atomism
...

Task 14. What unites all the Presocratics in dealing with ontological problems?

UNITC

Task 15. Look through the text fragment. Perform the tasks after the text.

Parmenides and Eleatic school «...But there are some who spoke of the universe as if it were one entity, though they were not all alike either in the excellence of their statement or in its conformity to the facts of nature...Parmenides seems to fasten on that which is one in definition...For, claiming that, besides the existent, nothing non-existent exists, he thinks that of necessity one thing exists, viz. the existent and nothing else (on this we have

spoken more clearly in our work on nature), but being forced to follow the observed facts, and supposing the existence of that which is one in definition, but more than one according to our sensations, he now posits two causes and two principles, calling them hot and cold, i.e. fire and earth; and of these he ranges the hot with the existent, and the other with the non-existent...»

Aristotle. Metaphysics. Translated by W. D. Ross. Book I. Part 5

Questions and tasks to the text:

1. Explain why the problem of the first principle is philosophical.

3. The philosophical ideas of the period of «High classics»

UNIT A

Task 16. Find the correct answer.

1. ... were called sophists in ancient Greece:

- a) wise rulers;
- b) theologians;
- c) paid teacher of rhetoric;
- d) Socrates students.

2. ... first developed the dialectical method of handling disputes and arguments:

- a) Pythagoras;
- b) Zenon;
- c) Socrates;
- d) Plato.

3. ... is the ancient Greek philosopher the idealist line in the history of philosophy was named after:

- a) Thales;
- b) Parmenides;
- c) Aristotle;
- d) Plato.

4. ... systematized entire ancient knowledge:

- a) Plato;
- b) Socrates;
- c) Aristotle;
- d) Protagoras.

5. ... owns the statement: «Plato is my friend, but truth is much dearer»:

- a) I. Kant;
- b) Aristotle;
- c) M. Aurelius;
- d) Socrates.

UNIT B

Task 17. Contrast a philosopher and a sophist on various grounds

	Philosopher	Sophist
Goal of activity		
Proof of judgments		
Attitude to the Truth		

Task 18. Answer the questions:

1. What turn in the problematics of ancient philosophy was initiated by Socrates?
2. Where and in what was Socrates looking for the true roots of morality?

Task 19. Complete the thesis of Socrates and comment it:

I _____, that I _____, but the rest _____.

Task 20. What philosophical system was Plato the founder and why is it considered the highest achievement of Ancient classical philosophy?

Task 21. Give your examples of correlation of Idea and things using the scheme below:

The idea of
beautiful

Beautiful thing More beautiful thing The most beautiful thing **Leap**

Task **22. Complete** the statement of Plato: «there will be misfortunes for both the state and the citizens until the head of the state is a _____». What made Plato set up his project of the ideal state?

Task 23. Fill in the table «Ontology of Plato and Aristotle»

Ontology of Plato and Aristotle (similarities and differences)	
<i>Idealism of Plato</i>	<i>Realism of Aristotle</i>
...	...

Task 24. Answer the questions:

1. What is encyclopedic nature of the philosophy of Aristotle?
2. Why is the development of logic and deductive method considered the greatest merit of Aristotle?
3. The study of four causes in philosophy of Aristotle plays the central role. Define the four causes of the sculpture (according to Aristotelian philosophy).
4. Which of the projects of government is more realistic: Plato's or Aristotle's ones? Why?

UNIT C

Task 25. Look through the text fragment. Perform the tasks after the text.

And now... let me show in a figure how far our nature is enlightened or unenlightened: – Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which

they show the puppets. <...> And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? ... they are strange prisoners. Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave? True, he said; how could they see anything but the shadows if they were never allowed to move their heads? <...> Yes, he said. And if they were able to converse with one another, would they not suppose that they were naming what was actually before them? Very true. And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow? No question, he replied. To them... the truth would be literally nothing but the shadows of the images.

But next imagine that one of the prisoners was freed from his chains. Suppose he was suddenly forced to stand up and face toward the entrance of the cave and then forced to walk up toward the burning fire. The movement would be painful, and the glare from the fire would blind him so that he would not see clearly the real objects whose shadows he used to watch. What would he think if someone explained that everything he had seen before was an illusion and that now he was nearer to reality and that his vision was actually clearer?

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive someone saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, – what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, – will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him? <...> And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see,

and which he will conceive to be in reality clearer than the things which are now being shown to him? <...> And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities. <...> He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is. <...> He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold? <...> And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them? <...> And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer, 'Better to be the poor servant of a poor master,' and to endure anything, rather than think as they do and live after their manner? Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he

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Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness? To be sure, he said. And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

This entire allegory... the prison-house is the world of sight, the light of the fire is the sun, and <...> the journey upwards to be the ascent of the soul into the intellectual world... But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

Plato. The Republic. Book VII. The Republic. Translated by Benjamin Jowett. Produced by Sue Asscher, and David Widger

Questions and tasks to the text:

1. What is the world where we live, according to Plato?
2. What is said about the ideas? What is the nature of ideas: material or spiritual?
3. Why the «prisoners of the cave» take the shadow of being items as truth?
4. What way can we gain knowledge about ideas?
5. What represents the sun in the following passage?

6. Can we call the story of the cave by the word myth in the strict sense of the word? Why?

7. Compare the theory of Plato's ideas with the ideas of the first elements suggested by previous philosophers.

4. Ideas and schools of the final stage of the development of ancient philosophy

UNIT A

Task 26. Find the correct answer.

1. ... were guided by the principle of hedonism:

- a) Cynics;
- b) Sceptics;
- c) Cyrenaics;
- d) Stoics.

2. ... is a representative of the Stoic school:

- a) Socrates;
- b) Plato;
- c) M. Aurelius;
- d) Epicurus.

3. Correlate philosophical schools and their founders:

- a) Garden;
- b) Lyceum;
- c) Academy;
- d) Stoya.

1) Aristotle; 2) Plato; 3) Zeno of Kition; 4) Epicurus.

4. Philosophical schools in Late Antiquity:

- a) engaged in the improvement of ancient natural philosophy;
- b) developed the teaching of the best state;
- c) tried to give means of self-affirmation in life to each individual;
- d) intended to subordinate philosophy to theology.

5. ... is included into the discoveries of late ancient philosophy:

- a) the discovery of the autonomy of human spirit in relation to circumstances of life;
- b) opening of the complementarity of all schools of ancient philosophy;
- c) creation of logic as a new science;

d) forwarding philosophical search in the direction of self-knowledge.

Task 27. Answer the questions concerning the teaching of Stoicism.

- Define the notion «fatalism».
- Interpret the basic thesis of Seneca: «Fate leads the willing and drag the unwilling».
- Define the basic ideas of Stoicism.

Task 28. On reading the extract below answer the following question: What contradiction was settled down by Epicurus?

In a letter to his friend Menoceanus Epicurus writes: «Although pleasure is the greatest good, not every pleasure is worth choosing. We may instead avoid certain pleasures when, by doing so, we avoid greater pains. We may also choose to accept pain if, by doing so, it results in greater pleasure. So while every pleasure is naturally good, not every pleasure should be chosen. Likewise, every pain is naturally evil, but not every pain is to be avoided. Only upon considering all consequences should we decide. Thus, sometimes we might regard the good as evil, and conversely: the evil as good».

Task 29. What are three central questions of Pyrrho's skepticism do you know? What are the answers to them?

Task 30. Answer the questions:

1. Why has the ontological issue become less relevant in the Hellenistic-Roman period?
2. What approaches to the sense of human life in the final stage of ancient philosophy do you know?
3. What is the general trend of epistemological issues evolution in ancient philosophy?

UNIT C

Task 31. Look through the text fragment. Perform the tasks after the text.

First believe that God is a living being immortal and happy, according to the notion of a god indicated by the common sense of humankind; and so of him anything that is at agrees not with about

him whatever may uphold both his happiness and his immortality. For truly there are gods, and knowledge of them is evident; but they are not such as the multitude believe, seeing that people do not steadfastly maintain the notions they form respecting them. Not the person who denies the gods worshipped by the multitude, but he who affirms of the gods what the multitude believes about them is truly impious. For the utterances of the multitude about the gods are not true preconceptions but false assumptions.

<...> a right understanding that death is nothing to us makes the mortality of life enjoyable, not by adding to life an unlimited time, but by taking away the yearning after immortality. For life has no terror; for those who thoroughly apprehend that there are no terrors for them in ceasing to live. Foolish, therefore, is the person who says that he fears death, not because it will pain when it comes, but because it pains in the prospect. Whatever causes no annoyance when it is present, causes only a groundless pain in the expectation. Death, therefore, the most awful of evils, is nothing to us, seeing that, when we are, death is not come, and, when death is come, we are not. It is nothing, then, either to the living or to the dead, for with the living it is not and the dead exist no longer. But in the world, at one time people shun death as the greatest of all evils, and at another time choose it as a respite from the evils in life. The wise person does not deprecate life nor does he fear the cessation of life. The thought of life is no offense to him, nor is the cessation of life regarded as an evil.

We must remember that the future is neither wholly ours nor wholly not ours, so that neither must we count upon it as quite certain to come nor despair of it as quite certain not to come.

*Epicurus. Letter to Menoeceus.
Translated by Robert Drew Hicks*

Questions and tasks to the text:

1. What, according to Epicurus, is the essence of a happy life?
2. To achieve happiness how can a person get rid of three greatest evils in his life – fear of gods, death and destiny?
3. What role in achieving happiness does Epicurus assign to mind?
4. In today's language, the word «Epicureanism» is often used to denote the «propensity to sensual pleasures». Try to confirm or deny this definition on the basis of the text.

Check your progress:

- describe the evolution of the ancient physics from Thales to Aristotle: how the problem of the first principles was solved;
- give the characteristic of ancient philosophy on the following criteria:
 - a) characteristics of thinking;
 - b) the attitude to the world and to the self;
 - c) the relationship between the individual and the state (society);
 - d) common ideal of a happy and quiet life;
 - e) coincidence of the material and spiritual components of a happy life.

Theme 2.2

PHILOSOPHY OF THE MIDDLE AGES

Plan: 1. The conditions of formation of medieval philosophy and its characteristic features.

2. The initial ideas of Patristics.

3. Scholasticism as the leading direction of the medieval philosophizing.

Key concepts: apologetics, creationism, eschatology, monotheism, nominalism, Patristics, providentialism, realism, revelation, scholasticism, theism, theodicy, theology, universals.

Reports:

1. Philosophy and theology.

2. St. Augustine's «Confessions» as the discovery of self-consciousness in medieval culture.

3. The philosophy of history of St. Augustine.

4. Coincidence of knowledge and faith in the teachings of Th. Aquinas.

5. University education in the Middle Ages.

6. Nominalism and realism – the forms of materialism and idealism in the Middle Ages.

Methodical recommendations to the theme:

One proceeds to the study of the theme should pay attention to the fact that medieval philosophy is the leading philosophical trend,

widely-spread in Europe during the V–XV cc., which externalized the God (monoetism) as the highest existing principle (theocentrism), and regarded the world to be His creation (creationism). The principle of theocentrism extends to cognition, within which theology is placed on the highest step in the system of knowledge being superior to philosophy and applied sciences. Among the features of medieval philosophy additionally to theocentrism and creationism personalism and revivalism should be pointed out to.

Medieval philosophy had two main sources of its formation: the ancient Greek philosophy in its Platonic and Aristotelian traditions and the Holy Scripture.

Analyzing the second issue, it is important to note a prominent role played by the thinkers called the Fathers of the Church, whose literature was given the general name «Patristic» in the development of the foundations of Christian theology. The most famous representative is Aurelius Augustine, whose religious and philosophical doctrine has long been the foundation of all Christian dogma.

The third issue implies the main distinguishing feature of scholasticism to be a science on the service of theology. The most prominent and influential scholastic philosopher is Thomas Aquinas, whose teaching, containing five proofs of God's existence, was officially recognized by the Roman Church (Thomism).

There was an acute medieval dispute between spirit and matter, which led to a dispute between realists and nominalists. The controversy was about the nature of universals (general concepts) whether they are secondary, being the product of thinking, or they are primary, real, existing independently. The debate about universals significantly influenced the further development of logic and gnoseology.

The significance of medieval theological philosophy for the further development of philosophy is that it became the link between ancient philosophy and the philosophy of the Renaissance and the New Age; it retained a number of ancient Philosophic ideas; it contributed into the division of idealism into objective and subjective; it laid foundation of the empirical and rationalistic directions of philosophy.

1. The conditions of formation of medieval philosophy and its characteristic features

UNIT A

Task 1. Find the correct answer.

1. *In the period of transition from Antiquity to European Middle Ages an important role was played by:*

- a) the collapse of the classical ancient polis;
- b) mixing of different ethnic groups and cultures within the Roman Empire;
- c) the total social and spiritual situation in the Roman Empire, when nothing material could serve as a reliable support for man's life;
- d) the crisis of slave society and laying the foundations of the feudal order.

2. *Worldview of the Middle Ages should be described as:*

- a) anthropocentrism;
- b) cosmocentrism;
- c) heliocentrism;
- d) theocentrism.

3. *... was the status philosophy acquired in the Middle Ages?*

- a) Philosophy is a maid of theology;
- b) Philosophy is «the science of all sciences»;
- c) Philosophy is a critical conscience of the era;
- d) Philosophy is a spiritual foundation of culture.

4. *Medieval Philosophy (III–XV cc.) synthesized the main ideas of the nascent Christianity with philosophical ideas of Antiquity. Its ideological and theoretical roots are:*

- a) hedonism, atomism, ethical rationalism;
- b) Platonism, Neo-Platonism and Aristotelianism;
- c) Pythagoreanism, Epicureanism, natural philosophy;
- d) options a and b are correct.

5. *The basis of the separation of the advanced medieval philosophy to mysticism and scholasticism there lies the problem:*

- a) the relations between faith and reason in matters of knowledge of the God;
- b) correlation of logic and intuition in the individual mystical experience;
- c) correlation of free choice in vital reference points and benchmarks mandated by the church;
- d) correlation of free will and human destiny in advance determined by the God.

UNIT B

Task 2. Answer the questions, please:

1. What is the key word for the Middle Ages?
2. What is the difference between theocentrism and cosmocentrism?
3. What is creationism expressed in the medieval thinking?
4. What role did the principles of providentialism and eschatology play in the medieval social philosophy?
5. How has the understanding of human changed in the philosophy of the Middle Ages in comparison with the ancient anthropological conceptions?
6. How to distinguish the medieval philosophical views from the theological ones?
7. What are the main issues discussed in the Middle Ages?

UNIT C

Task 3. Look through the text fragment. Perform the tasks after the text.

[Chapter 5. That the World Took Its Beginning in Time]

3. <...> *But this is the objection which they generally raise: they say, If the world had its beginning in time, what was God doing before the world began? For it is at once impious and absurd to say that the nature of God is inactive and immoveable, or to suppose that goodness at one time did not do good, and omnipotence at one time did not exercise its power. Such is the objection which they are accustomed to make to our statement that this world had its beginning at a certain time, and that, agreeably to our belief in Scripture, we can calculate the years of its past duration. To these propositions I consider that none of the heretics can easily return an answer that will be in conformity with the nature of their opinions. But we can give a logical answer in accordance with the standard of religion, when we say that not then for the first time did God begin to work when He made this visible world; but as, after its destruction, there will be another world, so also we believe that others existed before the present came into being. And both of these positions will be confirmed by the authority of holy Scripture. For that there will be another world after this, is taught by Isaiah, who says, There will be new heavens, and a new earth, which I shall make to abide in my sight, says the Lord; and that before this world others also existed is shown by Ecclesiastes, in the words: What is that which has been? Even that which shall be. And what is that which has been created? Even this which is to be created: and there is nothing*

altogether new under the sun. Who shall speak and declare, Lo, this is new? It has already been in the ages which have been before us. By these testimonies it is established both that there were ages before our own, and that there will be others after it.

[Chapter 6. On the End of the World.]

5. <...> For those things which agreeably to the common opinion are believed to perish, the nature either of our faith or of the truth will not permit us to suppose to be destroyed. Finally, our flesh is supposed by ignorant men and unbelievers to be destroyed after death, in such a degree that it retains no relic at all of its former substance. We, however, who believe in its resurrection, understand that a change only has been produced by death, but that its substance certainly remains; and that by the will of its Creator, and at the time appointed, it will be restored to life; and that a second time a change will take place in it, so that what at first was flesh (formed) out of earthly soil, and was afterwards dissolved by death, and again reduced to dust and ashes (For dust you are, it is said, and to dust shall you return), will be again raised from the earth, and shall after this, according to the merits of the indwelling soul, advance to the glory of a spiritual body.

*Origen. De Principiis. Book III. Translated by Frederick Crombie.
From Ante-Nicene Fathers. Vol. 4*

Questions and tasks to the text:

- 1. What objections of pagan philosophers against a known Christian dogma of creation in time did Origen argue?*
- 2. What «folk beliefs» and ancient philosophical concepts of man did Origen oppose the Christian doctrine of recompense beyond the grave?*
- 3. What are two ways of arguments Origen used to refute possible objections to the Christian doctrine?*
- 4. Try to explain why Origen's arguments seemed to be purely religious matters can be also considered philosophical?*

2. The initial ideas of Patristic

UNIT A

Task 4. Find the correct answer.

1. *The set of philosophical and theological doctrines of Christian thinkers in II–VIII cc. the main purpose of which was protecting and theoretical substantiation of Christian religion, is called:*

- a) scholasticism;
- b) Manichaeism;
- c) Patristics;
- d) Thomism.

2. *The term «Patristics» means:*

- a) School of Philosophy;
- b) the teaching of the «church fathers»;
- c) Divine Philosophy;
- d) Medieval philosophy.

3. *Choose the correct answer:*

- a) Patristics is the late mature stage of development of Christian apologetics;
- b) Apologetics is an early stage of the development of Patristics.

4. *An outstanding representative of Patristics, the author of «Confessions» and «The City of God» books is:*

- a) Anselm;
- b) Plotinus;
- c) Aquinas;
- d) Augustine.

5. *Ideas typical for Patristics were:*

- a) proof of the existence of God;
- b) immortality of the soul;
- c) recognition of the materiality of the world;
- d) denial of the uniqueness of man's spiritual world.

UNIT B

Task 5. Answer the questions:

1. How have traditions of ancient philosophy joined with the Christian revelation in medieval philosophy?

2. Who are the representatives of the period of «Patristics» in medieval philosophy and describe their achievements.

Task 6. Fill in the table «Main Stages of the History of Medieval European Philosophy».

Stages	Translation and Definition	Chronology
Patristics		
Scholasticism		

UNIT C

Task 7. Look through the text fragment. Perform the tasks after the text.

[CHAPTER 5. GOD CREATED THE WORLD NOT FROM ANY CERTAIN MATTER, BUT IN HIS OWN WORD]

7. But how did Thou make the heaven and the earth, and what was the instrument of Your so mighty work? For it was not as a human worker fashioning body from body, according to the fancy of his mind, in some wise able to assign a form which it perceives in itself by its inner eye. And whence should he be able to do this, had not Thou made that mind? And he assigns to it already existing, and as it were having a being, a form, as clay, or stone, or wood, or gold, or such like. And whence should these things be, had not Thou appointed them? Thou made for the workman his body – Thou the mind commanding the limbs – Thou the matter whereof he makes anything, – Thou the capacity whereby he may apprehend his art, and see within what he may do without – Thou the sense of his body, by which, as by an interpreter, he may from mind unto matter convey that which he does, and report to his mind what may have been done, that it within may consult the truth, presiding over itself, whether it be well done. All these things praise You, the Creator of all. But how do You make them? How, O God, did Thou make heaven and earth? Truly, neither in the heaven nor in the earth did Thou make heaven and earth; nor in the air, nor in the waters, since these also belong to the heaven and the earth; nor in the whole world did Thou make the whole world; because there was no place wherein it could be made before it was made, that it might be; nor did Thou hold anything in Your hand wherewith to make heaven and earth. For whence could You have what You had not made, whereof to make anything? For what is, save because You are? Therefore You spoke and they were made, and in Your Word You made these things.

St. Augustine. The Confessions. Book XI, Chapter 5:7
[THEORY OF KNOWLEDGE. FAITH AND REASON]

There are two ways that lead us to the study of the sciences – the authority and reason. In relation to the time authority prevails and in relation to the essence of the case – the mind. For the first is preferred when you want to have, and the other is most appreciated when it reaches. So, even though the authority of good people seems more useful to an ignorant crowd, and the mind is intrinsic for scientists, but since every person becomes educated from the uneducated, but every uneducated can not know how he should appear before the people who teach, and through which life may they become teachable, for all who wish to study great and innermost only authority is the door to it...

Translated from: Аврелий Августин. Состязание Второе. II: 9. О порядке. Мультимедийное издательство Стрельбицкого, 2018

Another thing, when we believe in the authority, and the other – when in the reason. The belief in the authority rather reduces a case and does not require any work. If you like it, you can read many things written about these subjects, as it were, of indulgence; great and divine men, finding it necessary for the sake of the simplest, and what they require faith in on the part of those for whose souls, more stupid or more occupied with worldly affairs, there could not be other means of salvation. These people, who are always the overwhelming majority, if they wish to perceive the truth of the mind, they are very easily fooled by the likeness of reasonable conclusions and fall into a vague and harmful way of thinking, that they may or may not ever sober up and get rid of it only by the most disastrous for them way. There is most useful to such people to believe in the highest authority and to lead a life according to it.

If you think it's safer, I do not only mind it, but even quite approve it. But if you cannot curb craving, under whose influence you decided to get to the truth by means of reason, you have to patiently endure many and long ways that led you to the mind, which alone should be called mind, that is true understanding, and not only true, but also detailed and alien to any semblance of falsity (if it is possible for a person in any way to achieve this), so that you could not be distracted from it, by no reasoning, false or truthlike.

Translated from: Блаженный Августин. О количестве души. Глава VIII. Творения (Т. I). Об истинной религии

THEOLOGY HISTORY

...the human race might be able by their similarity of nature to associate with one another, but also that they might be bound together

in harmony and peace by the ties of relationship, was pleased to derive all men from one individual... <...> And thus it has come to pass, that though there are very many and great nations all over the earth, whose rites and customs, speech, arms, and dress, are distinguished by marked differences, yet there are no more than two kinds of human society, which we may justly call two cities, according to the language of our Scriptures. The one consists of those who wish to live after the flesh, the other of those who wish to live after the spirit; and when they severally achieve what they wish, they live in peace, each after their kind.

St. Augustine. Book XIV, Chapter 1. *The City of God*

Now citizens are begotten to the earthly city by nature vitiated by sin, but to the heavenly city by grace freeing nature from sin; whence the former are called vessels of wrath, the latter vessels of mercy.

St. Augustine. Book XV, Chapter 2. *The City of God*

...This heavenly city, then, while it sojourns on earth, calls citizens out of all nations, and gathers together a society of pilgrims of all languages, not scrupling about diversities in the manners, laws, and institutions whereby earthly peace is secured and maintained, but recognizing that, however various these are, they all tend to one and the same end of earthly peace. It therefore is so far from rescinding and abolishing these diversities, that it even preserves and adopts them, so long only as no hindrance to the worship of the one supreme and true God is thus introduced. <...>

St. Augustine. Book XIX, Chapter 17. *The City of God*

...the entire human race, whose life, like the life of an individual from Adam to the end of the world, is so arranged by the laws of divine providence that it appears divided among two classes. In one of these is the multitude of the impious who bear the image of the earthly man from the beginning to the end of the world. In the other is the succession of the people devoted to the one God. But from Adam to John the Baptist they live the life of the earthly man under a certain form of righteousness. Their history is called the Old Testament having the promise of a kind of earthly kingdom, which is nothing but the image of the new people and the New Testament, with the promise of the kingdom of heaven. Meantime the life of this people begins with the coming of the Lord in humility and goes on till the day of judgment, when he will come

in all clearness. After the judgment the "old man" will come to an end and there will take place the change that betokens the angelic life. For we shall all be raised, but we shall not all be changed (I Cor. 15:51). The pious people will be raised as they transform the remnants of the «old man» that cling to them into the «new man». The impious people who have kept the «old man» from the beginning to the end, will be raised in order to be precipitated into the second death. P. 250.

*St. Augustine. Of true religion. Earlier Writings.
Translated with Introductions by John H. S. Burleigh.
The Westminster Press. Philadelphia. P. 218–253*

Questions and tasks to the text:

1. What way has the God created the world and man?
2. What attribute (an inherent property) allowed the God to perform the act of creation?
3. In what way the divine creation is different of human creativity according to St. Augustine?
4. What is the philosophy of St. Augustine? Can one know the truth of the world in his opinion?
5. Why does the human need knowledge?
6. What two ways of knowing the world did St. Augustine suggest? What advantages did St. Augustine find in each of these ways, and whom he dedicates them to?
7. What is the seat of mind in man? How are the mind and senses combined? Which of these two components, according to St. Augustine, must prevail in the process of cognition?
8. What are the Earthly City and City of God after St. Augustine? What is the relationship between the two Cities? Who are the citizens of each of the Cities?
9. Explain how did St. Augustine claim the world-historical unity of mankind with the idea of the City of God?
10. What ultimate goal of human history did St. Augustine see?

3. Scholasticism as the leading direction of the medieval philosophizing

UNIT A

Task 8. Find the correct answer.

1. An outstanding representative of mature scholasticism, the founder of Thomism is:
- a) Anselm;
 - b) Plotinus;

- c) Th. Aquinas;
- d) St. Augustine.

2. *Th. Aquinas theology was based on the philosophy of the outstanding antique thinker:*

- a) Plato;
- b) Aristotle;
- c) Socrates;
- g) Epicurus.

3. *The positive role of scholasticism in the formation of the foundations of modern European thought was that scholasticism:*

- a) contributed to further development of logic;
- b) was not hostile to intellectual innovations;
- c) proclaimed certain theses and demanded their substantiation and proof;
- d) subjected knowledge to primary tenets of Christian religion.

4. *The argumentation on the universals supposes an answer to the question:*

- a) Is there a general in reality?
- b) How does the association of individual names into common take place?
- c) What is the common name?

5. *«Occam's Razor» required to remove from science concepts not verifiable in:*

- a) experience;
- b) proof.

UNIT B

Task 9. Answer the following questions:

1. Expose the problem of the relation of knowledge and faith in the European scholasticism.
2. What was the relationship between philosophy and science in medieval culture?
3. Why is Th. Aquinas' philosophy characterized as a «symphony of reason and faith»?

Task 10. Think about the meaning of sayings:

1. «I believe in order to understand» (St. Augustine).
2. «I believe because it is absurd. And the son of God died: it is indisputable, because ridiculous. And, buried, raised, it is undoubtedly because it is impossible» (Tertullian).
3. «I understand, to believe» (P. Abelard).
4. «I believe and understand» (W. of Occam).

Task 11. Analyze the evaluation of scholasticism, which was given by Feuerbach. Scholasticism «tried to prove and justify the faith objects based only on the authority ... has proved, though mostly beyond its own knowledge and will, the authority of reason and thus it has contributed to the world or, at least, was preparing different from that of the old church principle, the principle of the thinking spirit, self-consciousness of the mind».

Task 12. Fill in the table «Proofs of God's existence»

The ontological proof of God's existence by Anselm of Canterbury	Five proofs of existence of God by Thomas Aquinas
«id quo maius cogitari nequit» («The more it is impossible to imagine»)	1. 2. 3. 4. 5.

Task 13. Fill in the table «Medieval Philosophy»

Name	Essay	Conception
Patristics		
Augustine of Hippo		
Boetsy		

Scholasticism		
John Scotus Eriugena		
Anselm of Canterbury		
Thomas Aquinas		
William of Ockham		

Task 14. Fill in the table «The impact of the argumentation on the universals upon the dogma of the trinity of God interpretation»

	Nominalists	Realists	Conceptualists
Status of the Universals			
Philosophical conclusions			
Theological conclusions			

Task 15. Answer the questions:

1. «Occam's Razor». Expose the essence of this principle.
2. What does the concept of the «theory of the double truth» mean?

UNIT C

Task 16. Look through the text fragment. Perform the tasks after the text.

[CHAPTER TWO. GOD TRULY [I.E., REALLY] EXISTS]

For that a thing is in the understanding is distinct from understanding that [this] thing exists. For example, when a painter envisions what he is about to paint: he indeed has in his understanding that which he has not yet made, but he does not yet understand that it exists. But after he has painted [it]: he has in his understanding that which he has made, and he understands that it exists. So even the Fool is convinced that something than which nothing greater can be thought is at least in his understanding; for when he hears of this [being], he understands [what he hears], and whatever is understood is in the understanding. But surely that than which a greater cannot be thought cannot be only in the understanding. For if it were only in the understanding, it could be thought to exist also in reality—something which is greater [than existing only in the understanding]. Therefore, if

that than which a greater cannot be thought were only in the understanding, then that than which a greater cannot be thought would be that than which a greater can be thought! But surely this [conclusion] is impossible. Hence, without doubt, something than which a greater cannot be thought exists both in the understanding and in reality.

Anselm of Canterbury. *Proslogion 1 & 2. Complete philosophical and theological treatises of Anselm of Canterbury.*

*Translated by Jasper Hopkins and Herbert Richardson.
2000 by the Arthur J. Banning Press, Minneapolis. P. 93–94*

Questions and tasks to the text:

1. Explain in your own words, what is the essence of the «ontological proof of God's existence».
2. Try to give arguments showing inaccuracy of Anselm's point of view.

Check your progress:

- define the nature, chronological framework and the problems of the main stages of medieval philosophy;
- describe the approach to the God, nature and man in medieval philosophy;
- find out the meaning of «scholasticism» in the period of its development and flourishing, and in the present time.

Theme 2.3

PHILOSOPHY OF THE RENAISSANCE

Plan: 1. Historical background of the formation of the Renaissance philosophy.

2. Humanistic orientation of the Renaissance philosophy .
3. Natural-philosophical and scientific ideas of the Renaissance.

Key concepts: anthropocentrism, creativity, dignity, humanism, individuality, pantheism, Renaissance, titanium, utopia.

Reports:

1. Human dignity in the Renaissance epoch.
2. Renaissance Neo-Platonism (N. Cusa).
3. The naturalistic pantheism (G.Bruno).
4. Machiavellianism, its relevance in the modern world.
5. «Utopia» of Th. More, its importance in the development of the European socio-philosophical thought.

Methodical recommendations to the theme:

Regarding this theme, first of all, it is necessary to analyze from different points of view the historical inevitability of the Renaissance. Secondly, to show why the problem of man became the main central subject of the Renaissance philosophy, in search of the answer to the question: «Is man great or miserable?» It is necessary to understand that the solution of this question is possible only on the paths of humanism, which proclaimed the ideal of the titanic personality and contributed to the individualization of man.

Thirdly the Renaissance as a transitional era from the Middle Ages to the New Age encompassed the ideas of pantheism, utopia as a social project, the idea of Church reformation and of natural philosophy. The study of pantheism deal with the God as the symbol of unity of the nature rather than its Creator.

1. Historical background of the formation of the Renaissance philosophy

UNIT A

Task 1. Find the correct answer.

1. *The Renaissance as a cultural movement arose in:*

- a) Italy;
- b) England;
- c) Germany;
- d) France.

2. *The revival of ancient philosophy of nature takes place on the basis of ... – the doctrine according to which Christian God lost his unnatural, transcendent character and merged with nature, while nature is understood as a divine power, open in things:*

- a) providentialism;
- b) pantheism;
- c) monotheism;
- d) relativism.

3. *The most important feature of the philosophy of the Renaissance is:*

- a) atheism;
- b) sociocentrism;
- c) cosmocentrism;
- d) anthropocentrism.

4. Define the periods of the Renaissance philosophy in chronological order:

- a) humanistic;
- b) natural philosophy;
- c) Neoplatonic.

5. Specify the philosophers of the Renaissance:

- a) I. Kant, G. Hegel;
- b) N. Cusanus, J. Bruno;
- c) R. Descartes, Fr. Bacon;
- d) Socrates, Aristotle.

UNIT B

Task 2. Give the definition and translation of the term «Renaissance».

Task 3. Explain the origin of the term «humanism».

Task 4. Perform the tasks:

1. What are the distinguishing features of Renaissance culture?

Complete this list (anthropocentrism, and so on).

2. Determine the understanding of man, typical for the Renaissance philosophy:

- a) man is a social animal;
- b) man is a thinking being;
- c) man is a creator, an artist;
- d) man is a privileged creature of God, the lord of all created before him;
- e) man is a microcosm. Explain your choice.

UNIT C

Task 5. Look through the text fragment. Perform the tasks after the text.

In the Renaissance nature was full of divine forces being above all, the subject of independent and non-selfish contemplation and only in its extreme interpretation it appeared the subject of experiment and technological transformation. Renaissance man regarded himself, first of all, as a creator and artist like the one absolute personality the creature which he himself was aware.

In the era of Western European Renaissance self-asserted and actively functioning human individual took the top with all his heaven's expectations and earthly limitations, with all his joyful creative power and all his own infirmity, anguish and uncertainty ..

Translated from: Лосев А. Ф. Гл. II. Платонизм, неоплатонизм и гуманизм. Эстетика Возрождения. М.: Мысль, 1978

Questions and tasks to the text:

1. What are the characteristics of the Renaissance era in Europe.
2. Does theocentrism of Christian worldview remain in the Renaissance epoch?
3. What was the inconsistency of the Renaissance era?

2. Humanistic orientation of the Renaissance philosophy

Task 6. Find the correct answer.

1. The term of «humanism» comes from the Latin word which means:

- a) divine;
- b) human;
- c) natural;
- d) animal.

2. Characteristic features of humanism are:

- a) reliance on facts and logic;
- b) increasing importance of man's life and his development as a personality;
- c) highlighting education and moral foundations of human life;
- d) emphasis on the fact that man is first of all a creative person.

3. P. della Mirandola in his famous 900 theses stated that the world:

- a) has arisen spontaneously from «nothing»;
- b) originated from the world of higher disembodied beginning – «chaos»;
- c) was created by God out of nothing;
- d) was created by God in his «mind».

4. Human Nobility, according to the humanists of the Renaissance, is determined by:

- a) merits before God;

- b) personal merits;
- c) origin;
- d) social identity.

5. *Renaissance philosophers understood human as:*

- a) political animal;
- b) creation of God;
- c) creator;
- d) artist.

UNIT B

Task 7. Answer the questions

1. What approach proclaims man’s freedom and dignity as the highest value?
2. What is the philosophical principle, the essence of which is a paramount personality, personal independence and personal freedom?

Task 8. Fill in the table «Great Humanists of Renaissance and Their Views»

Philosophers- humanists	Major Works	Humanistic Ideals and Life Principles

Task 9. Fill in the table «The Image of Man in Christianity (icon) and in Renaissance art (paintings by Leonardo da Vinci and Michelangelo)»

Epoch	The main features, ideals and the attitude to the body and spirit	Human’s destination and the purpose of his existence in the world
1. Middle Ages		
2. Renaissance		

Task 10. What is the process of liberating society and culture of the rule of religion and the church called?

UNIT C

Task 11. Look through the text fragment. Perform the tasks after the text.

Most esteemed Fathers, I have read in the ancient writings of the Arabians that Abdala the Saracen on being asked what, on this stage, so to say, of the world, seemed to him most evocative of wonder, replied that there was nothing to be seen more marvelous than man. And that celebrated exclamation of Hermes Trismegistus, «What a great miracle is man, Asclepius» confirms this opinion.

And still, as I reflected upon the basis assigned for these estimations, I was not fully persuaded by the diverse reasons advanced for the preeminence of human nature; that man is the intermediary between creatures, that he is the familiar of the gods above him as he is the lord of the beings beneath him; that, by the acuteness of his senses, the inquiry of his reason and the light of his intelligence, he is the interpreter of nature, set midway between the timeless unchanging and the flux of time; <...> At long last, however, I feel that I have come to some understanding of why man is the most fortunate of living things and, consequently, deserving of all admiration; of what may be the condition in the hierarchy of beings assigned to him, which draws upon him the envy, not of the brutes alone, but of the astral beings and of the very intelligences which dwell beyond the confines of the world. A thing surpassing belief and smiting the soul with wonder. Still, how could it be otherwise? For it is on this ground that man is, with complete justice, considered and called a great miracle and a being worthy of all admiration.

Hear then, oh Fathers, precisely what this condition of man is; and in the name of your humanity, grant me your benign audition as I pursue this theme.

God the Father, the Mightiest Architect, had already raised, according to the precepts of His hidden wisdom, this world we see, the cosmic dwelling of divinity, a temple most august. He had already adorned the supercelestial region with Intelligences, infused the heavenly globes with the life of immortal souls and set the fermenting dung-heap of the inferior world teeming with every form of animal life. But when this work was done, the Divine Artificer still longed for some creature which might comprehend the meaning of so vast an achievement, which might be moved with love at its beauty and smitten with awe at its grandeur. When, consequently, all else had been completed (as both Moses and Timaeus testify), in the very last place, He bethought Himself of bringing forth man. Truth was, however, that there remained no archetype according to which He might fashion a new offspring, nor in His treasure-houses the wherewithal to endow a new son with a fitting inheritance, nor any place, among the seats of the universe, where this new creature might dispose himself to contemplate

the world. All space was already filled; all things had been distributed in the highest, the middle and the lowest orders.

Still, it was not in the nature of the power of the Father to fail in this last creative offspring; nor was it in the nature of that supreme Wisdom to hesitate through lack of counsel in so crucial a matter; nor, finally, in the nature of His beneficent love to compel the creature destined to praise the divine generosity in all other things to find it wanting in himself.

At last, the Supreme Maker decreed that this creature, to whom He could give nothing wholly his own, should have a share in the particular endowment of every other creature. Taking man, therefore, this creature of indeterminate image, He set him in the middle of the world and thus spoke to him: «We have given you, O Adam, no visage proper to yourself, nor endowment properly your own, in order that whatever place, whatever form, whatever gifts you may, with premeditation, select, these same you may have and possess through your own judgement and decision. The nature of all other creatures is defined and restricted within laws which We have laid down; you, by contrast, impeded by no such restrictions, may, by your own free will, to whose custody We have assigned you, trace for yourself the lineaments of your own nature. I have placed you at the very center of the world, so that from that vantage point you may with greater ease glance round about you on all that the world contains. We have made you a creature neither of heaven nor of earth, neither mortal nor immortal, in order that you may, as the free and proud shaper of your own being, fashion yourself in the form you may prefer. It will be in your power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the superior orders whose life is divine».

Giovanni Pico della Mirandola. *Oration on the Dignity of Man.*
The University of Adelaide Library

Questions and tasks to the text:

- 1. Compare the individual's place in the world in ancient and medieval philosophy?*
- 2. What «the lot ... enviable not only for animals, but for the stars, and otherworldly souls» does Pico della Mirandola intend to man?*
- 3. Due to what property of his nature does man occupy a unique place in the world and is the «happiest of all living beings and worthy of universal admiration»?*

4. Which claims of the «Oration» were so contrary to the official theological doctrine that their content has been declared heretical?

3. Natural-philosophical and scientific ideas of the Renaissance

Task 12. Find the correct answer.

1. At the background of the Renaissance philosophy of nature is ...

- a) solipsism;
- b) deism;
- c) theism;
- d) pantheism.

2. According to N. of Cusa symbolism of the world is:

- a) a ball isolated in the bosom of the Absolute;
- b) infinitely expandable balloon, the center of which is the earth;
- c) an infinite sphere with center everywhere and nowhere;
- d) an endless ball without center.

3. Based on the conception of the physical unity of the Universe G. Bruno suggested:

- a) space is both empty and filled infinite as eternal uncreated Being (God);
- b) the infinity of space is a divine attribute, as the world was created by infinite God;
- c) space is infinite, but is surrounded by empty space (God);
- d) space is created by God and it is finite, God Himself is infinite and constantly creates new worlds.

4. N. Copernicus proved the heliocentric view of the world, based on:

- a) an astronomical model with the Sun as the center of the planetary system;
- b) the idea that the Earth is the center of the universe, and the Sun and the stars revolve around it;
- c) the idea that the Sun is the center of the universe and the Earth stands on three pillars;
- d) an astronomical model in which the universe has two centers – the Sun and the Earth.

5. *Protecting Copernican system of the world, G. Bruno upheld the idea of:*

- a) plurality of worlds, and the infinity of the Universe;
- b) finiteness of the Universe in space and time;
- c) the qualitative difference between the Earth and other planets;
- d) the presence of a great number of centers in the Universe.

UNIT B

Task 13. Answer the following questions:

1. Expose the specificity of the pantheistic views of the Renaissance philosophers.

2. What parameters is the natural philosophy of the Renaissance different of that of antiquity?

3. How was the problem of coincidence of finite and infinite solved in the philosophy of the Renaissance?

4. Can we say that, without speaking openly against creationism, N. of Cusa virtually eliminates the principle of creation of the world by God?

5. Explain how to understand the words of N. of Cusa: «Man – is the world, but not the ultimate one, but the human world».

6. Expose the meaning of the utterance of J. Bruno: «The Universe is one, but there are a lot of worlds and in it».

7. What novelty has the science of the Renaissance brought into the development of philosophical thought?

8. Why is the Renaissance philosophy considered as the final period of the Middle Ages philosophy and as the first stage of that of the Modern Ages? Does it have its own content and specificity?

9. What are the problems either set or solved by the philosophy of the Renaissance?

UNIT C

Task 14. Look through the text fragment. Perform the tasks after the text.

[«ON WISDOM AND KNOWLEDGE»]

...since God cannot be denied to be perfect, and since the perfect is that to which nothing is lacking, the all-encompassing unity of things is present in the perfection that God is. Now, supreme perfection requires that the perfection be simple and one, without otherness and diversity; hence, in God all things are something one. <...> (129, p. 572)

Philosopher: ... What do you say about the world-soul?

Layman: Time does not permit all things to be discussed. I think that Plato called world-soul that which Aristotle called nature. But I surmise that neither the world-soul nor nature is anything other than God, who in all things works all things and whom we call the Spirit of all things.

Philosopher: Plato said that that soul contains in an indelible way the exemplars of things and that it moves all things. Aristotle said that nature is astute, moving all things.

*Nicholas of Cusa. On wisdom and knowledge. By Jasper Hopkins.
Copyright © 1996 by the Arthur J. Banning Press, Minneapolis,
Minnesota: 129, p. 572; 145, p. 580–581*

[«ON LEARNED IGNORANCE»]

...by means of likenesses a finite intellect can precisely attain the truth about things. For truth is not something more or something less but is something indivisible. Whatever is not truth cannot measure truth precisely. (By comparison, a non-circle [cannot measure] a circle, whose being is something indivisible.) Hence, the intellect, which is not truth, never comprehends truth so precisely that truth cannot be comprehended infinitely more precisely. For the intellect is to truth as [an inscribed] polygon is to [the inscribing] circle. The more angles the inscribed polygon has the more similar it is to the circle. However, even if the number of its angles is increased ad infinitum, the polygon never becomes equal [to the circle] unless it is resolved into an identity with the circle.

Hence, regarding truth, it is evident that we do not know anything other than the following: viz., that we know truth not to be precisely comprehensible as it is. For truth may be likened unto the most absolute necessity (which cannot be either something more or something less than it is), and our intellect may be likened unto possibility. Therefore, the quiddity of things, which is the truth of beings, is unattainable in its purity; though it is sought by all philosophers, it is found by no one as it is. And the more deeply we are instructed in this ignorance, the closer we approach to truth.

Nicolas of Cusa. Chapter Three: The precise truth is incomprehensible. On learned ignorance (De Docta Ignorantia). Second edition, 1985

Questions and tasks to the text:

1. What place does N. of Cusa assign to God? What historical-philosophical parallels does he draw?
2. What is different between the pantheistic view of N. of Cusa and the ideas of God, common in ancient and medieval philosophy?
3. What are the reasons of N. of Cusa to think that our minds cannot comprehend the absolute truth?
4. What is the purpose in this case to pursue the process of cognition?

Check your progress:

- define the meaning of the turn from the Middle Ages theocentrism to the anthropocentrism and humanism in the Renaissance philosophy;
- analyze the major trends of Renaissance philosophizing: humanistic anthropology, Platonism and nature-philosophy;
- describe the economic, political and social structure of the utopian society and the possible ways of achieving an Utopian ideal.
- expose the significance of Natural studies for the ideological orientation of the Renaissance philosophy.

Theme 2.4

PHILOSOPHY OF THE MODERN AGES

Plan: 1. Historical and cultural grounds for the development of the Modern philosophy.

2. The confrontation between empiricism and rationalism, and its overcoming in the philosophy of the Modern Ages.

3. The main achievements of the Modern philosophy.

Key concepts: atheism, deduction, deism, dualism, «Encyclopedia», Enlightenment, induction, mechanistic, monad, rationalism, science, scientific revolution, sensualism, social contract, substance.

Reports:

1. Fr. Bacon on the importance of knowledge and experience and the nature of human error.

2. R. Descartes on the role of doubts in cognition.
R. Descartes' four rules for the method.

3. The Pantheism of B. Spinoza.

4. The panorama of the ideas and ideals of the Enlightenment.

5. The educational potential of the «Encyclopedia» by D. Diderot.

6. The Philosophy of M.-A. Voltaire: enlightened absolutism.

7. J.-J. Rousseau's political views.

Methodical recommendations to the theme:

In preparation for the first issue, one should comprehend that the XVII c. is the new stage in the philosophy of the New Ages. The development of a new bourgeois society generates changes in the economy, politics and social relations, social consciousness. The most important factor of the changes was science in its infancy. In the philosophy of the XVII–XVIII cc. the epistemological problematics prevailed over the ontological one, the interest to the methodology of scientific knowledge, the criticism of religion and theology were clearly expressed, the educational orientation and faith in the progressive development of mankind were traced.

Answering the second issue, one should clarify the concepts of «empiricism» and «sensationalism», the main ideas of these areas.

F. Bacon, the ancestor of empiricism, proclaimed the importance of science in human life and society. From F. Bacon's point of view, induction is considered to be the main method of scientific development, based on the experience obtained as a result of observation, comparison, experiment and analysis. The New-Aged empiricism did not solve the problem of the origin of universal ideas. In its extreme subjectivist variants, empiricism denied the possibility of knowledge the world, but moreover doubted the existence of the latter.

It is necessary to analyse the philosophy of R. Descartes, in which the essence of rationalism is most clearly expressed: the theory of innate ideas and doubts, intellectual intuition and, finally, the understanding of science and the problem of the classification of sciences, the essence of deduction and its connection with other methods. The main feature of R. Descartes' rationalism can be considered the elimination of the fact of existence from the fact of thinking with the help of deduction.

The last issue is expected to realize that the rationalistic worldview has brought to life the Enlightenment phenomenon, which was the desire to change life, relying on the human mind, education and consciousness. As early as the XVII c., there were two opposing points of view on understanding human essence: a man is an evil, egoistic being, a «wild beast» endowed with reason, striving for domination over others (T. Gobbs) and a man of good, peace-loving, rational being, aspiring to communicate (J. Locke). These ideas were further developed in the philosophy of the XVIII c.

All of these philosophical problems were solved in the perspective of the fundamental ideological idea of the New Age – the idea of rationality, according to which the world is commensurate with the human mind.

1. Historical and cultural grounds for the development of the Modern philosophy

UNIT A

Task 1. Find the correct answer.

1. *The Modern Ages, which began in the 17th century, in Western Europe have become the epoch of progressive victories of:*

- a) feudalism;
- b) capitalism;
- c) Marxism;
- d) communism.

2. *The common features of social and spiritual processes of the development of Europe in the era of Modern Ages were determined by:*

- a) the agricultural type of production and social activity mainly;
- b) the system of personal vassalage between members of society;
- c) the development of industrial production and transferring the center of productive activity to the city;
- d) geographical discoveries of new lands.

3. *The figure of Robinson Crusoe literary character was indicative for the general atmosphere of the Modern Ages, because:*

- a) in this age people were carried away by maritime discoveries;
- b) it symbolized a new position of an individual in social relations systems.

4. *The general characteristics of the development of philosophy in the era of the Modern Ages include:*

- a) its subordination to theology as a servant;
- b) the emergence of national and regional philosophies;
- c) philosophical knowledge raised to a new level of differentiation and systematization;
- d) its orientation towards the humanitarian studio.

5. *Thinking of «common sense», cultivated in the Modern Ages, is characterized in that it:*

- a) appreciates facts;
- b) requires clear and precise logic;
- c) gives preference to intuition, but not to rational understanding;
- d) cultivates the principle of individual activity.

UNIT B

Task 2. Answer the following questions:

1. What are the main historical and socio-cultural prerequisites of the philosophy of the Modern Ages and Enlightenment.
2. Give the general characteristic of the Modern Ages.
3. What is the difference between the philosophy of the Modern Ages and Enlightenment?
4. What features of the Enlightenment worldview could you list?
5. What is the meaning and significance of the XVII century scientific revolution?

UNIT C

Task 3. Look through the text fragment. Perform the tasks after the text.

Knowledge is power, which gives man dominion over nature – that’s the essence of a new worldview installation, that determined main landmarks of modern European thinking for the next four centuries. The result of the change of orientation becomes that after more than two thousand years of domination of speculative theorizing ideal natural sciences come to the fore, and the task of cognition becomes the production of inventions and discoveries: that would facilitate the expansion of the sphere of man’s influence who claims himself as the ruler of the world. The overall focus on practical effectiveness, the usefulness of scientific knowledge in Modern Age philosophy was realized in two versions – empiricism and rationalism; competition between them largely determined the spiritual atmosphere of the epoch as a whole.

*Translated from: Стенун В. С. Философия: учебник.
Минск, 2008. С. 97–98*

Questions and tasks to the text:

1. Give a general characterization of the philosophical orientation of the Modern Ages.
2. The confrontation between empiricism and rationalism, and its overcoming in the philosophy of the Modern Ages

UNIT A

Task 4. Find the correct answer.

1. The problems of knowledge and the search of the scientific method are central to European philosophy in the ...century:

- a) XV;
- b) XVII;
- c) XIII;
- d) XIV.

2. The search for the «universal» method of cognition led philosophers of the XVII–XVIII cc. to the division into supporters of:

- a) empiricism and rationalism;
- b) rationalism and empiriocriticism;
- c) materialism and idealism;
- d) nominalism and realism.

3. The representatives of rationalism in the philosophy of the 17th century were:

- a) F. Bacon, T. Hobbes, J. Locke;
- b) R. Descartes, B. Spinoza, W. Leibniz;
- c) D. Diderot, K. Helvetius, P. Holbach.

4. The representatives of empiricism in the philosophy of the 17th century were:

- a) D. Diderot, K. Helvetius, P. Holbach;
- b) F. Bacon, Th. Hobbes, J. Locke;
- c) R. Descartes, B. Spinoza, G. Leibniz.

5. The direction of the theory of knowledge that asserts that only feelings connect us with the outside world forming the basis of knowledge is called:

- a) sensualism;
- b) empiricism;
- c) rationalism;
- d) intuitionism.

Task 5. Fill in the table «Rationalism and Empiricism as Gnosiological Doctrines»

Gnosiological doctrines	Source of knowledge	Method	Representatives
Rationalism	...	Deduction	...
Empiricism	Sense experience and perception, experiment

Task 6. Fill in the table «Errors of Human Mind after Fr. Bacon»

Idols of the gen	They are rooted in the limitations of the human mind and the imperfection of sense organs; This affects, for example, on human effort to consider nature by analogy with himself; inherent in all people
Idols of the cave	...
Idols of the market	...
Idols of the Theatre	...

Task 7. Explain what, according to F. Bacon images of the ant, spider and bee symbolize in science.

Task 8. Who is the author of the well-known saying «Knowledge is power»? How do you understand this statement?

UNIT C

Task 9. Look through the text fragment. Perform the tasks after the text.

98. We can't do without experience; but so far we haven't had any foundations for experience, or only very weak ones. No-one has searched out and stored up a great mass of particular events that is adequate in number, in kind, in certainty, or in any other way to inform the intellect. On the contrary, learned men—relaxed and idle—have accepted, as having the weight of legitimate evidence for constructing or confirming their philosophy, bits of hearsay and rumours about experience. Think of a kingdom or state that manages its affairs on the basis not of •letters and reports from ambassadors and trustworthy messengers but of •street-gossip and the gutter!

Well, the way philosophy has managed its relations with experience has been exactly like that. <...> [Book I, 98, p. 34].

99. There will be grounds for hope of scientific advances when and only when men assemble a good number of natural-history experiments that •are in themselves of no •practical• use but simply •serve to discover causes and axioms. I call these ‘experiments of light’, to distinguish them from the •practically useful but theoretically sterile• ones that I call ‘experiments of fruit’ [here ‘fruit’ = ‘practical results’]. Now, experiments of this kind have one admirable property: they never miss or fail! [Book I, 99, p. 34–35].

104. But the intellect mustn’t be allowed •to jump—to fly—from particulars a long way up to axioms that are of almost the highest generality (such as the so-called ‘first principles’ of arts and of things) and then on the basis of them (taken as unshakable truths) •to ‘prove’ and thus secure middle axioms. That has been the practice up to now, because the intellect has a natural impetus to do that and has for many years been trained and habituated in doing it by the use of syllogistic demonstration. Our only hope for good results in the sciences is for us to proceed thus: using a valid ladder, we move up gradually—not in leaps and bounds—from particulars to lower axioms, then to middle axioms, then up and up until at last we reach the most general axioms. The two ends of this ladder are relatively unimportant—because the lowest axioms are not much different from •reports on• bare experience, while the highest and most general ones—or anyway the ones that we have now—are notional and abstract and without solid content. It’s the middle axioms that are true and solid and alive; they are the ones on which the affairs and fortunes of men depend. Above them are the most general axioms, •which also have value, but• I am talking not about abstract axioms but rather about ones of which the middle axioms are limitations •and which thus get content from the middle axioms. <...> [Book I, 104, p. 35–36].

105. For establishing axioms we have to devise a different form of induction from any that has been use up to now, and it should be used for proving and discovering not only so-called ‘first principles’ but also the lesser middle axioms—indeed all axioms. The induction that proceeds by simply listing positive instances is a childish affair; its conclusions are precarious and exposed to peril from a contradictory instance; and it generally reaches its conclusions on the basis of too few facts—merely the ones that

happen to be easily available. A form of induction that will be useful for discovery and demonstration in the sciences and the arts will have •to separate out a nature through appropriate rejections and exclusions, and then, after a sufficient number of negatives, •to reach a conclusion on the affirmative instances. <...> ... his induction should be used not only in the discovery of axioms but also in drawing boundaries around notions. It is in this induction that our chief hope lies. [Book I, 105, p. 36].

Francis Bacon. The New Organon: or True Directions Concerning the Interpretation of Nature. Copyright © Jonathan Bennett, 2017

Questions and tasks to the text:

1. What is the place of experience in the process of cognition according to Fr. Bacon? What is the difference between his opinion and the common approach before?

2. Why did Fr. Bacon prefer to use data of «luminous» experiments in contrast to the «fruitful» ones, focused on getting quick practical use?

3. What is the principle of induction according to Fr. Bacon?

4. What three main stages should an inductive study pass, according to Fr. Bacon?

5. Think about what may be difficulties in using the inductive method of Fr. Bacon. Show its limitations.

Task 10. Look through the text fragment. Perform the tasks after the text.

I am, I exist, that is certain. But how often? Just when I think; for it might possibly be the case if I ceased entirely to think, that I should likewise cease altogether to exist. I do not now admit anything which is not necessarily true: to speak accurately I am not more than a thing which thinks, that is to say a mind or a soul, or an understanding, or a reason, which are terms whose significance was formerly unknown to me. I am, however, a real thing and really exist; but what thing? I have answered: a thing which thinks. <...> P. 9.

...I prefer to pass on and consider whether I had a more evident and perfect conception of what the wax was when I first

perceived it, and when I believed I knew it by means of the external senses or at least by the common sense¹³ as it is called, that is to say by the imaginative faculty, or whether my present conception is clearer now that I have most carefully examined what it is, and in what way it can be known. It would certainly be absurd to doubt as to this. For what was there in this first perception which was distinct? What was there which might not as well have been perceived by any of the animals? But when I distinguish the wax from its external forms, and when, just as if I had taken from it its vestments, I consider it quite naked, it is certain that although some error may still be found in my judgment, I can nevertheless not perceive it thus without a human mind. <...>

But finally here I am, having insensibly reverted to the point I desired, for, since it is now manifest to me that even bodies are not properly speaking known by the senses or by the faculty of imagination, but by the understanding only, and since they are not known from the fact that they are seen or touched, but only because they are understood, I see clearly that there is nothing which is easier for me to know than my mind. <...> P. 12.

*Réné Descartes. Meditations On First Philosophy.
Internet Encyclopedia of Philosophy, 1996. Cambridge : University Press*

...Thus by considering that he who strives to doubt of all is unable <...> I have taken the existence of this thought for the first principle, from which I very clearly deduce the following truths, namely, that there is a God who is the author of all that is in the world, and who, being the source of all truth, cannot have created our understanding of such a nature as to be deceived in the judgments it forms of the things of which it possesses a very clear and distinct perception. Those are all the principles of which I avail myself touching immaterial or metaphysical objects, from which I most clearly deduce these other principles of physical or corporeal things, namely, that there are bodies extended in length, breadth, and depth, which are of diverse figures and are moved in a variety of ways. Such are in sum the principles from which I deduce all other truths. <...> But, though all the truths which I class among my principles were known at all times, and by all men, nevertheless, there has been no one up to

the present, who, so far as I know, has adopted them as principles of philosophy: in other words, as such that we can deduce from them the knowledge of whatever else is in the world.

Réné Descartes. Letter of the author to the French translator of the Principles of Philosophy serving for a preface. The Method, Meditations and Philosophy of Descartes. Washington : M. Walter Dunne, 1901. P. 290

Now, just as a state is much better governed when it has only a few laws that are strictly obeyed than when it has a great many laws that can provide an excuse for vices, so I thought that in place of the large number of rules that make up logic I would find the following four to be sufficient, provided that I made and kept to a strong resolution always to obey them. (1) The first was never to accept anything as true if I didn't have evident knowledge of its truth: that is, carefully to avoid jumping to conclusions and preserving old opinions, and to include in my judgments only what presented itself to my mind so vividly and so clearly that I had no basis for calling it in question. <...> Part 2, P. 8.

(2) The second was to divide each of the difficulties I examined into as many parts as possible and as might be required in order to resolve them better. (3) The third was to direct my thoughts in an orderly manner, by starting with the simplest and most easily known objects in order to move up gradually to knowledge of the most complex, and by stipulating some order even among objects that have no natural order of precedence. (4) And the last was to make all my enumerations so complete, and my reviews so comprehensive, that I could be sure that I hadn't overlooked anything. Part 2, P. 8–9.

...had led me to think that all the things that human beings can know are inter-deducible in that same way, and that nothing can be too remote to be reached eventually, or too well hidden to be discovered—just as long as we refrain from accepting as true anything that isn't, and always keep to the order required for deducing one thing from another. P. 9. <...>. This claim won't appear too arrogant if you consider that since there is only one truth concerning any matter, whoever discovers it knows as much about the matter as can be known (if a child who has been taught

arithmetic does an addition sum following the rules, he can be sure of having found everything the human mind could find regarding that particular sum) Part 2, P. 10.

René Descartes. Discourse on the Method of Rightly Conducting one's Reason and Seeking Truth in the Sciences. Copyright © Jonathan Bennett 2017. 31 p.

Questions and tasks to the text:

1. Expose the meaning of the expression «I think, therefore I exist». Why has this expression laid the foundations of rationalism as a powerful trend in the Modern philosophy?

2. Why does R. Descartes consider rational knowledge more accurate than sensuous one?

3. What next steps should be taken after the cognitive study of the principles, according to R. Descartes?

4. List the basic rules of R. Descartes' deductive method. Can we consider it to be strictly a scientific method?

5. What is the ultimate goal of cognition according to the Cartesian rationalist method?

3. The main achievements of the Modern philosophy

UNIT A

Task 11. Find the correct answer.

1. During the period of Modern Ages many scientists and philosophers sought to explain the underlying causes of the processes taking place in the world using:

- a) mechanics;
- b) chemistry;
- c) biology;
- d) sociology.

2. ... is the initial concept of the ontological doctrines in philosophy of the Modern Ages:

- a) substances;
- b) accidents;
- c) monads;
- d) attribute.

3. The contract theory of the origin of the state from people's mind and the experience, but not from theology was developed by such thinkers of the Modern Ages, as...

- a) D. Diderot, H. Claude, B. d'Holbach;
 - b) K. Marx, F. Engels;
 - c) Th. Hobbes, J. Locke, J. -J. Rousseau;
 - d) Socrates, Plato, Aristotle.
4. Finish B. Pascal's well-known thesis «All our dignity is that we are able to think. Let us try to think correctly: this is the base of...»:
- a) our culture;
 - b) our knowledge;
 - c) our morality;
 - d) our well-being.
5. *The ideas of the Enlightenment philosophy are vividly embodied in the first in the world «Encyclopedia, or the Explanatory Dictionary of Sciences, Arts and Crafts», written in:*
- a) France;
 - b) Germany;
 - c) England;
 - d) Italy.

UNIT B

Task 12. What was the influence of European philosophy upon the formation of the technological civilization system of values?

Task 13. Is there a problem of empiricism and rationalism in the modern scientific research?

Task 14. Complete the statements:

1. Empiricism is a philosophical trend, which claimed that «there is nothing in the mind, which would not have been before in...».
2. «The dualism is a philosophical doctrine, that considers... as the foundation of the world».
3. «Freedom is a cognized...».
4. The main cause of all the evils and disasters on the Earth thinkers of Enlightenment called...
5. «Man is a thinking...»

Task 15. Show the significance of philosophical ideas of the European Enlightenment to present time, for example, comparing the basic methodological ideas of Francis Bacon and Descartes.

Task 16. Look through the text fragment. Perform the tasks after the text.

[KNOWLEDGE OF THE FIRST KIND]

...it is clear, that we, in many cases, perceive and form our general notions: — (1.) From particular things represented to our intellect fragmentarily, confusedly, and without order through our senses (II. xxix. Coroll.); <...> (2.) From symbols, e.g., from the fact of having read or heard certain words we remember things and form certain ideas concerning them, similar to those through which we imagine things (II. xviii. note). I shall call both these ways of regarding things knowledge of the first kind, opinion, or imagination. (3.) PROP. XL, Note 2.

<...> ...similarly every man will go on from one thought to another, according as his habit has ordered the images of things in his body. For a soldier, for instance, when he sees the tracks of a horse in sand, will at once pass from the thought of a horse to the thought of a horseman, and thence to the thought of war, &c.; while a countryman will proceed from the thought of a horse to the thought of a plough, a field, &c. Thus every man will follow this or that train of thought, according as he has been in the habit of conjoining and associating the mental images of things in this or that manner. PROP. XVIII.

[KNOWLEDGE OF THE SECOND KIND]

...arise those notions, which we call general, such as man, horse, dog, &c. They arise, to wit, from the fact that so many images, for instance, of men, are formed simultaneously in the human mind, that the powers of imagination break down, not indeed utterly, but to the extent of the mind losing count of small differences between individuals (e.g. colour, size, &c.) and their definite number, and only distinctly imagining that, in which all the individuals, in so far as the body is affected by them, agree; for that is the point, in which each of the said individuals chiefly affected the body; this the mind expresses by the name man, and this it predicates of an infinite number of particular individuals. For, as we have said, it is unable to imagine the definite number of individuals. We must, however, bear in mind, that these general notions are not formed by all men in the same way, but vary in each individual according as the point varies, whereby the body has been most often affected and which the mind most easily imagines or remembers. For instance, those who have most often regarded with admiration the stature of man, will by the name of man understand an animal of erect stature; those who have been accustomed to regard some other attribute, will form a different general image of man, for instance, that man is a laughing animal, a two-footed animal without feathers, a rational animal, and thus, in

other cases, everyone will form general images of things according to the habit of his body. Part II. PROP. XL. Note I.-I.

[KNOWLEDGE OF THE THIRD KIND]

I will illustrate all three kinds of knowledge by a single example. Three numbers are given for finding a fourth, which shall be to the third as the second is to the first. Tradesmen without hesitation multiply the second by the third, and divide the product by the first; either because they have not forgotten the rule which they received from a master without any proof, or because they have often made trial of it with simple numbers. <...> But with very simple numbers there is no need of this. For instance, one, two, three, being given, everyone can see that the fourth proportional is six; and this is much clearer, because we infer the fourth number from an intuitive grasping of the ratio, which the first bears to the second. Part II. PROP. XL. Note II.

Benedict de Spinoza. Part II. On the Nature and Origin of the Mind. Ethics. Translated from the Latin by R. H. M. Elwes

Questions and tasks to the text:

1. What mechanisms of the first kind of cognition does the possibility of distortion of our knowledge contain?
2. Why does a person need concepts that are formed during the second kind of cognition?
3. What are the objective and subjective components of these concepts and why are they still universal? What do B. Spinoza's views on the formation of concepts coincide and do not coincide with your known installations of the theory of cognition?
4. What is intuitive character of knowledge obtained in cognition of the third kind?

Check your progress:

- identify the main features of the classical philosophical worldview;
- specify the features of inductive-empirical and rational-deductive methods of knowing the world;
- describe the novelty of the French Enlightenment views on man and society.

Theme 2.5
GERMAN CLASSICAL PHILOSOPHY.
MARXIST PHILOSOPHY

Plan: 1. The concept of the subject in the philosophical system of I. Kant.

2. The system and method of G. Hegel.
3. The Anthropological materialism of L. Feuerbach.
4. Marxist philosophy, its basic ideas.

Key concepts: Absolute idea, anthropological materialism, antinomy, a posteriori, a priori, categorical imperative, dialectics, ethics, transcendental, triad.

Reports:

1. I. Kant: «What can I know?»
2. I. Kant: «What should I do?»
3. G. Hegel: a new understanding of dialectics.
4. The philosophical meaning of the triad.
5. The Anthropological Principle of L. Feuerbach.
6. Dialectical materialism of K. Marx.

Methodical recommendations to the theme:

German classical philosophy is a stage of development of philosophical thought in Germany (the end XVIII – first half XIX centuries) being the ideological background of the bourgeois revolution in Germany. The main achievements of German classical philosophy lie in the field of the theory of knowledge. Recognizing the existence of the objective world beyond man's consciousness («thing-in-itself»), I. Kant considered that only the world of the phenomena is accessible to human experience. As influence of «transcendental objects» on sense organs are formed by aprior (initially inherent in consciousness) forms (space, time, causality etc.), so the world of phenomena in its essence has nothing in common with «things-in-themselves». If a person nevertheless tries to study them, his reason will get confused in insoluble contradictions (antinomies). As a result, I. Kant came to agnosticism.

F. Schelling assumed that the nature developed thanks to the unity of opposite forces inherent in it. The philosopher built the

philosophical picture of the world called «natural philosophy» by him. If the identity of object and the subject is unattainable for J. Fichte, for F. Schelling the similar identity is achievable, opposites should coincide. Realization and possibility of absolute identity according to F. Schelling's idea could be found in the world of aesthetics, philosophy, and art.

The greatest contribution into the development of German classical philosophy was brought by G.W.-F. Hegel. In the ground of all the being he put the Absolute Idea, a process which tends towards self-understanding. This Absolute Idea (World Mind, World Spirit) passes three stages of development: 1) development of the Idea as pure thinking where the Idea develops in the system of concepts – Logic; 2) development of the Idea, concepts in the form of «otherness» of the nature – Nature; 3) development of the Idea in the sphere of spirit – Spirit. Here are three stages: 1) subjective spirit (person), 2) objective spirit (a family, a society), 3) absolute spirit (in the following sequence: art, religion and philosophy). Thus, activity of a person, a subject was presented by G.W.-F. Hegel to its dependence on the development of mankind's history.

But G.W.-F. Hegel's merits in creation of the system of idealistic dialectics are especially great. He was the first who made an attempt to state organic laws and dialectics categories in a system, to give a systematic character to the dialectic logic, he possessed the idea about unity of dialectics, logic and theory of knowledge. Absolute idealism and dialectics are essence of G.W.-F. Hegel's philosophy.

The materialism of L. Feuerbach resisted G.W.-F. Hegel's absolute idealism and his dialectics. Having begun as G.W.-F. Hegel's follower, he criticized the idealism of the philosopher. Trying to develop the concept of a subject as a real person but not spirit or display of the Absolute Idea, L. Feuerbach, however, reduced its essence to the biological nature (anthropologism). He failed to extend materialism to the area of public phenomena.

K. Marx and F. Engels as followers of Hegelian philosophy rejected the idealistic vision of the world, although applied dialectics to the materialism borrowed from L. Feuerbach. It was the beginning of Marxism philosophy – dialectic materialism. Its specific feature is widespreading to the sphere of social phenomena, being the foundations of the economic theory and the political doctrine,

internally connected in the doctrine of scientific communism. The social philosophy of Marxism reduced society life to class struggle as «motive power of history».

Marxism achievement is creating materialistic understanding of history, definition of socio-historical practice of people as the criterion of truth; revealing of special, distinct from natural, social reality in which frameworks it is possible to comprehend human nature, specificity of various areas of his life-activity.

1. The concept of the subject in the philosophical system of I. Kant

Task 1. Find the correct answers.

1. In the work of I. Kant ... periods are distinguished:

- a) logical and practical;
- b) idealistic and materialistic;
- c) metaphysical and dialectical;
- d) pre-critical and critical.

2. The central problem of I. Kant's philosophy is:

- a) the study of the ultimate basis of being;
- b) the analysis of the absolute idea of self-development;
- c) finding universal and necessary bases of cognition and humanistic values;
- d) studying of the driving forces of history.

3. The «thing in itself» in the philosophy of I. Kant:

- a) means a thing from those of its properties which are dependent on human perception and his specific circumstances;
- b) is the opposite to phenomenon as such, that from the formal aspect is entirely determined by the subjective conditions of sensibility.

4. According to I. Kant's theory space and time:

- a) are real and eternal attributes of substance;
- b) do not really exist, but must be preceded by sensory experience;
- c) are situational, emerging with the improvement of knowledge of the world;

d) are integral properties of individual things.

5. *Morality, according to I. Kant, is always associated with the ... imperative:*

a) conditional;

b) categorical.

UNIT B

Task 2. Why did German philosophy have a systematic character?

Task 3. Why is the philosophy of I. Kant called «critical»?

Task 4. Complete the sentences:

I. Kant believes that the interests of the human spirit are expressed by the following philosophical questions:

«What can I know?» – The answer is given by metaphysics (philosophy);

«What should I do?» – The answer is given by...;

«What may I hope for?» – The answer is given by...;

«What is man?» – The answer is given by...

Task 5. Fill in the table «The cognitive faculties of man in the philosophical system of Immanuel Kant»:

The type of cognitive activity	Characteristics	The sphere of knowledge
Sensibility	The ability to sensations, sensuous contemplation. It gives primary senses a certain order, which takes place on the basis of a priori forms – space (a priori form of the external senses) and time (a priori form of inner senses). A priori forms (space and time) are our subjective forms of contemplation, but not the forms of things being. We do not know how objects of the external world are constructed and the relationship between them (it's a «thing-in-itself»). But when our senses get some feelings from the outside world, at the	Mathematics (arithmetic and geometry). Arithmetic is sensuous contemplation of time; geometry is sensuous perception of space.

	level of sensory perception of these sensations by a priori form of external perception – space – they are organized in such a way that it seems to us as if the objects were located in space in a certain way in relation to one another and that these objects themselves have certain spatial characteristics (length, width, depth). Any perception is personal and subjective. The perception becomes universal and commonly valid due mind.	
Understanding
Reason	...	Metaphysics (Theoretical Philosophy)

Task 6. Fill in the table «I. Kant’s Antinomy of Pure Reason»

The criterion	Theses	Antitheses
The extent of the world	The world is finite in space and time	...
The division of the world	The world consists of simple parts	...
The emergence of the world	The world is done only by the laws of nature, there is no freedom	...
The dependence of the existence	There is an absolutely necessary being as a part or the cause of the world	...

Task 7. What is the essence of the «Copernican revolution» in philosophy, initiated by I. Kant?

UNIT C

Task 8. Look through the text fragment. Perform the tasks after the text.

[HOW IS METAPHYSICS POSSIBLE AS A SCIENCE?]

In order that as a science metaphysics may be entitled to claim not mere fallacious plausibility, but insight and conviction, a Critique of Reason must itself exhibit the whole stock of a priori concepts, their division according to their various sources (Sensibility,

Understanding, and Reason), together with a complete table of them, the analysis of all these concepts, with all their consequences, especially by means of the deduction of these concepts, the possibility of synthetical cognition a priori, the principles of its application and finally its bounds, all in a complete system. Critique, therefore, and critique alone, contains in itself the whole well-proved and well-tested plan, and even all the means required to accomplish metaphysics, as a science; by other ways and means it is impossible. P. 365.

This much is certain, that whoever has once tasted critique will be ever after disgusted with all dogmatical twaddle which he formerly put up with, because his reason must have something, and could find nothing better for its support. Critique stands in the same relation to the common metaphysics of the schools, as chemistry does to alchemy, or as astronomy to the astrology of the fortune-teller. I pledge myself that nobody who has read through and through, and grasped the principles of critique, ... will ever return to that old and sophistical pseudo-science; but will rather with a certain delight look forward to metaphysics which is now indeed in his power, requiring no more preparatory discoveries, and now at last affording permanent satisfaction to reason. For here is an advantage upon which, of all possible sciences, metaphysics alone can with certainty reckon: that it can be brought to such completion and fixity as to be incapable of further change, or of any augmentation by new discoveries; because here reason has the sources of its knowledge in itself, not in objects and their observation [Anschauung], by which latter its stock of knowledge cannot be further increased. When therefore it has exhibited the fundamental laws of its faculty completely and so definitely as to avoid all misunderstanding, there remains nothing for pure reason to know a priori, nay, there is even no ground to raise further questions. P. 366.

Immanuel Kant. Solution. How Is Metaphysics Possible as a Science? Prolegomena to Any Future Metaphysics. P. 365–366

[General Remark on the Transcendental Ideas]

The objects, which are given us by experience, are in many respects incomprehensible, and many questions, to which the law of nature leads us, when carried beyond a certain point (though quite conformably to the laws of nature), admit of no answer; as for example the question: why substances attract one another? But if we

entirely quit nature, or in pursuing its combinations, exceed all possible experience, and so enter the realm of mere ideas, we cannot then say that the object is incomprehensible, and that the nature of things proposes to us insoluble problems. For we are not then concerned with nature or in general with given objects, but with concepts, which have their origin merely in our reason, and with mere creations of thought; and all the problems that arise from our notions of them must be solved, because of course reason can and must give a full account of its own procedure. As the psychological, cosmological, and theological Ideas are nothing but pure concepts of reason, which cannot be given in any experience, the questions which reason asks us about them are put to us not by the objects, but by mere maxims of our reason for the sake of its own satisfaction. They must all be capable of satisfactory answers, which is done by showing that they are principles which bring our use of the understanding into thorough agreement, completeness, and synthetical unity, and that they so far hold good of experience only, but of experience as a whole.

Although an absolute whole of experience is impossible, the idea of a whole of cognition according to principles must impart to our knowledge a peculiar kind of unity, that of a system, without which it is nothing but piecework, and cannot be used for proving the existence of a highest purpose (which can only be the general system of all purposes), I do not here refer only to the practical, but also to the highest purpose of the speculative use of reason.

The transcendental Ideas therefore express the peculiar application of reason as a principle of systematic unity in the use of the understanding. Yet if we assume this unity of the mode of cognition to be attached to the object of cognition, if we regard that which is merely regulative to be constitutive, and if we persuade ourselves that we can by means of these Ideas enlarge our cognition transcendently, or far beyond all possible experience, while it only serves to render experience within itself as nearly complete as possible, i.e., to limit its progress by nothing that cannot belong to experience: we suffer from a mere misunderstanding in our estimate of the proper application of our reason and of its principles, and from a Dialectic, which both confuses the empirical use of reason, and also sets reason at variance with itself. Sect. 56. P. 349-350.

Questions and tasks to the text:

1. What is the basis for the «critique of pure reason» does I. Kant find in the mind and philosophy?
2. What final results should this criticism lead, according to I. Kant?
3. How do «pre-critical» and «critical» philosophy of I. Kant correlate with each other?
4. Explain what is the point of philosophical self-reflection in the critique of pure reason.
5. What is, according to I. Kant, the regulatory function of the intellect in relation to the mind? Name Kantian «regulative ideas».
6. What is the main difference between I. Kant's understanding of the role of the intellect in the process of cognition from the ideas of this role in the earlier philosophical tradition?
7. Why does I. Kant believe that the mind itself is not able to give exhaustive knowledge of the world?

2. The unity of the system and method in the philosophy of G. Hegel

Task 9. Find the correct answers.

1. G. Hegel developed the basic laws of:

- a) mechanics;
- b) dialectics;
- c) anthropology;
- d) religion.

2. ... does not belong to G. Hegel's dialectic laws:

- a) the law of the excluded middle;
- b) the law of the unity and struggle of opposites;
- c) the law of transition from quantitative to qualitative changes;
- d) the law of negation of negation.

3. In G. Hegel's philosophy changes of social reality are determined by:

- a) self-development of the absolute idea;
- b) the geographical environment;
- c) demographic factors;
- d) outstanding personalities' actions.

4. *The Absolute Idea of G. Hegel reveals the general scheme of the World spirit creative activity as an objective, impersonal, perfect initial which is the basis and subject of development, the creator of the world as a whole. Accordingly, G. Hegel can be referred to the representatives of:*

- a) objective idealism;
- b) subjective idealism.

5. *The philosophical system of G. Hegel is:*

- a) monistic;
- b) metaphysical;
- c) dialectic;
- d) dualistic.

UNIT B

Task 10. What is the «absolute idea» of Hegel?

Task 11. What are the main principles of the Hegelian philosophy?

Task 12. Expand the life cycle of the Absolute Idea in G. Hegel's philosophy.

«Science of Logic»

Logic is a science of /.../

The study of being		The study of /.../	The study of /.../
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«Philosophy of Nature» –

the study of the Absolute Idea and its alienation

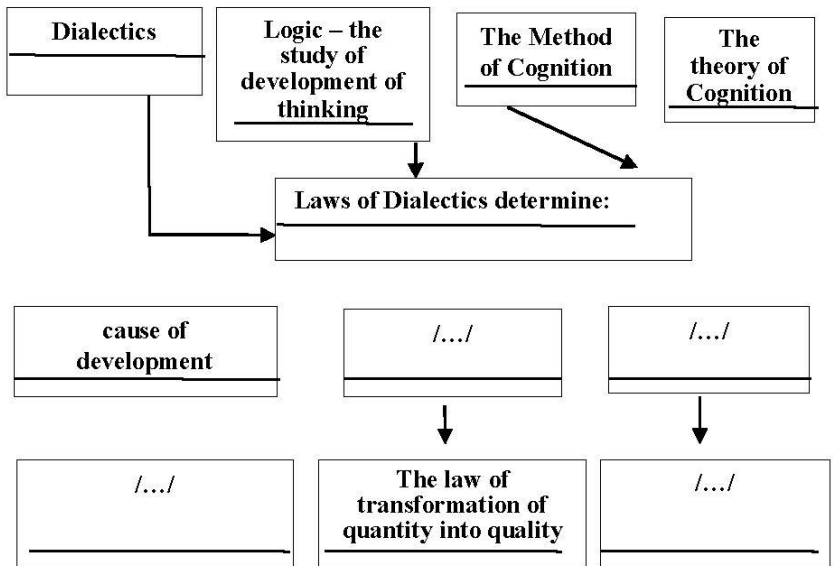
Mechanics		/.../	/.../
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/.../ (What is the name of Hegelian work devoted to Philosophy of Spirit?)

Philosophy of Spirit – the study of the Absolute Idea segregated into stages /.../

The study of Subjective Spirit: /.../		The study of /.../: law, morality	The study of /.../: /.../
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Name the laws of dialectics represented in the philosophy of G. Hegel and characterize them.



Task 13. What is the dialectics in the Hegelian sense?

Task 14. Finish the definition:

«Dialectics – is a system of ..., ... and ... ».

UNIT C

Task 15. Look through the text fragment. Perform the tasks after the text.

What is rational is real; And what is real is rational. Upon this conviction stand not philosophy only but even every unsophisticated consciousness. From it also proceeds the view now under contemplation that the spiritual universe is the natural. When reflection, feeling, or whatever other form the subjective consciousness may assume, regards the present as vanity, and thinks itself to be beyond it and wiser, it finds itself in emptiness, and, as it has actuality only in the present, it is vanity throughout. Against the doctrine that the idea is a mere idea, figment or

opinion, philosophy preserves the more profound view that nothing is real except the idea.

Hence arises the effort to recognize in the temporal and transient the substance, which is immanent, and the eternal, which is present. The rational is synonymous with the idea, because in realizing itself it passes into external existence. It thus appears in an endless wealth of forms, figures and phenomena. It wraps its kernel' round with a robe of many colors, in which consciousness finds itself at home. Through this varied husk the conception first of all penetrates, in order to touch the pulse, and then feel it throbbing in its external manifestations. To bring to order the endlessly varied relations, which constitute the outer appearance of the rational essence is not the task of philosophy.

Hegel G. W. F. Philosophy of Right. Translated by S. W. Dyde. Batoche Books. Kitchener, 2001. P. 18

Questions and tasks to the text:

1. What does G. Hegel mean stating: Anything rational is real; and anything real is rational?
2. What is the contradiction between the philosophical system and method of G. Hegel?

3. Anthropological Materialism of L. Feuerbach

UNIT A

Task 16. Find the correct answers.

1. *At the center of his teaching Feuerbach set:*
 - a) man as a natural psycho-physical being;
 - b) utopian project of the state;
 - c) objectively existing, but unknown and unknowable foundation of all sensuously perceived and imaginable objects;
 - d) the science of science –«theory of science».
2. *What is the leading principle for the philosophy of L. Feuerbach?*
 - a) the principle of monism;
 - b) the principle of activity;
 - c) the principle of the coincidence of opposites;
 - d) anthropological principle.

3. *L. Feuerbach called the mode of man's illusory, imaginary satisfaction of his needs (in the objective conditions when his activity does not lead to real consequences) as:*

- a) politics;
- b) philosophy;
- c) science;
- d) religion.

4. *L. Feuerbach called on:*

- a) to replace the religion by the religion of universal human love;
- b) to annihilate any religion, as it falsely expresses human nature.

5. *According to L. Feuerbach to the essential human forces should be included:*

- a) the power of feelings, understanding and desire;
- b) the power of science, technology and imagination;
- c) love to man;
- d) communion and unity with nature.

UNIT B

Task 17. Why is L. Feuerbach's materialism called «anthropological»?

Task 18. L. Feuerbach's philosophy emerged as an opposition to philosophy of G. Hegel. From the following passage of L. Feuerbach determine how exactly he contrasted his point of view to G. Hegel:

«... The subject of a new philosophy ... is not an absolute, i.e., abstract spirit – in other words, not intelligence in the abstract meaning, but a real and integral human being... That is to say: a new philosophy, of course, is also based on the mind, the essence of which turns down to human nature, so it does not rely on the anonymous intelligence that has no essence, colorless, but the mind saturated with human blood».

UNIT C

Task 19. Look through the text fragment. Perform the tasks after the text.

To be sure, the human individual can, even must, feel and know himself to be limited – and this is what distinguishes him from the animal – but he can become conscious of his limits, his finiteness, only because he can make the perfection and infinity of his species the object either of his feeling, conscience, or thought. But if his limitations appear to him as emanating from the species, this can only be due to his delusion that he is identical with the species, a delusion intimately linked with the individual's love of ease, lethargy, vanity,

and selfishness; for a limit which I know to be mine alone, humiliates, shames, and disquiets me. Hence, in order to free myself of this feeling of shame, this uneasiness, I make the limits of my individuality the limits of man's being itself. What is incomprehensible to me is incomprehensible to others; why should this worry me at all? It is not due to any fault of mine or of my understanding: the cause lies in the understanding of the species itself. But it is a folly, a ludicrous and frivolous folly to designate that which constitutes the nature of man and the absolute nature of the individual, the essence of the species, as finite and limited. P.12.

*Ludwig Feuerbach. Introduction. §1 The Being of Man in General.
Essence of Christianity, 1841*

Questions and tasks to the text:

1. What is the subject of the philosophy of L. Feuerbach? How is such philosophy called?
2. How does he define the human nature? What is it for him – natural or social?

4. Philosophy of Marxism: basic ideas

UNIT A

Task 20. Find the correct answers.

1. The founders of Marxism – K. Marx and F. Engels on the basis of the philosophical works of G. Hegel and L. Feuerbach, reviewed the idealist dialectics and anthropological materialism, which resulted in the creation of a radically new philosophical direction:

- a) neo-Hegelianism;
- b) transcendentalism;
- c) dialectical materialism;
- d) anthropological idealism.

2. The part of the philosophical teachings of K. Marx and F. Engels, dedicated to the development of society (social philosophy), is called:

- a) left-Hegelians;
- b) irrationalism;
- c) dialectical idealism;
- d) historical materialism.

3. According to K. Marx, the basis for the development of society is the development of:

- a) consciousness;
- b) productive forces;
- c) world historical process;
- d) interaction of God and nature.

4. *At the background of the Marxist theory of the base and superstructure there is the proposition:*

- a) it is not consciousness of men that determines their being, but, on the contrary, their social being determines their consciousness;
- b) only the distortion and denial of man's natural origin by civilization leads to evil and injustice;
- c) not men's being determines their consciousness, but, on the contrary, their consciousness determines their social being;
- d) climate, soil and the state of the Earth's surface determine men's spirit and the character of the development of society.

5. *According to K. Marx, man is:*

- a) the aggregate of all social relations, which varies from epoch to epoch;
- b) multicellular animal belonging to subtype of vertebrates, class of mammals, placental subclass, the order of primates;
- c) the image and likeness of God;
- d) all above-mentioned.

UNIT B

Task 21. Answer the questions:

1. What is the theoretical source of Marxist philosophy?
2. What is the fundamental difference between pre-Marxist philosophy and that of dialectical materialism?
3. What are the basic, fundamental features of Marxist philosophy?
4. Choose which argument corresponds to Marxism «social being determines social consciousness» or «social consciousness determines social being»?
5. What two ideologies exist in any society, according to K. Marx?
6. Expose the meaning of the category «socio-economic formation», developed by K. Marx.
7. What is, according to K. Marx, the alienation of labor scheme in historical terms? Why does alienation of labor create all other forms of alienation in society: political, legal, economic, moral? What means and methods should be used in this case?
8. Explain the essence of philosophical substantiation of communism by K. Marx and F. Engels. What is the epistemological (theoretical) and practical importance of the following formula of

K. Marx: «Communism is the necessary form and the dynamic principle of the immediate future, but communism as such is not the goal of human development, the form of human society», but only «the way to the emancipation of humanity».

9. What new concepts and terms were introduced into the arsenal of philosophical and scientific knowledge by the Marxist philosophy? How should one understand the formula: being of people is a real process of their lives, and therefore consciousness is nothing but a conscious being?

UNIT C

Task 22. Look through the text fragment. Perform the tasks after the text.

The chief defect of all hitherto existing materialism – that of Feuerbach included – is that the thing, reality, sensuousness, is conceived only in the form of the object or of contemplation, but not as sensuous human activity, practice, not subjectively. Hence, in contradistinction to materialism, the active side was developed abstractly by idealism – which, of course, does not know real, sensuous activity as such. (I) <...>

The question whether objective truth can be attributed to human thinking is not a question of theory but is a practical question. Man must prove the truth – i.e. the reality and power, the this-sidedness of his thinking in practice. The dispute over the reality or non-reality of thinking that is isolated from practice is a purely scholastic question. (II)

Feuerbach, not satisfied with abstract thinking, wants contemplation; but he does not conceive sensuousness as practical, human-sensuous activity (V).

All social life is essentially practical. All mysteries which lead theory to mysticism find their rational solution in human practice and in the comprehension of this practice. (VIII)

The philosophers have only interpreted the world, in various ways; the point is to change it. (XI)

*Karl Marx. Theses On Feuerbach.
Marx/Engels Selected Works, Volume One. P. 13–15*

Questions and tasks to the text:

1. Analyze the arguments of K. Marx and identify the principles of Marxist philosophy that shaped them.

2. Complete the definition: «The philosophers have only interpreted the world in various ways, but the point is that it ...»

3. Can the ideas and theories lead to changes in reality (according to K. Marx)?

Check your progress:

– determine how do the basic ideas of modern philosophy find their most complete embodiment:

– in the epistemological revolution of I. Kant;

– the comprehensive character of the idealistic system of G. Hegel;

– in the anthropological materialism of L. Feuerbach.

Theme 2.6

WESTERN PHILOSOPHY OF THE LATE XIX–XX c.

Plan: 1. The historical and socio-cultural prerequisites for the formation of Western philosophical thought of the end XIX–XX centuries.

2. The main currents of Western non-classical philosophy:

– Philosophy of life;

– Philosophical anthropology;

– Existentialism and its main trends;

– Positivism: its essence and historical forms;

– Religious philosophy;

– Hermeneutics;

– Philosophy of psychoanalysis.

Key concepts: archetype, borderline situation, dialogue, essence, existence, existentialism, freedom, hermeneutics, intentionality, interpretation, libido, Neo-Thomism, non-classical philosophy, phenomenology, phenomenon, philosophy of life, positivism, postpositivism, psychoanalysis, responsibility, sublimation, text, transcendence, unconscious, understanding, will to life, will to power.

Reports:

1. Two Ethics of A. Schopenhauer.

2. F. Nietzsche's doctrine of the Overman.

3. J.-P. Sartre on the problem of human in existentialism.

4. Other philosophical currents (optional).

Methodical recommendations to the theme:

The XX century is the time of severe challenges, both for social systems and spiritually-moral principles and values. Thereupon it is

necessary to note two moments. Firstly, the modern science came nearer to disclosing the major secrets of the nature, and at the same time the chasm of the incomprehensible was obvious. Secondly, interest in the problem of man increased. It was caused first of all by the requirements of an individual to solve the vital problems arising in the context of his everyday being.

The founder of non-classical philosophy is A. Schopenhauer. According to the philosopher's opinion, not logic but irrational will is the source of being. The reason is secondary and even corporality is an objectification of the Will. Such an initial essence of being excludes law-determination, progress, the importance of science. The variant of irrational Will is presented by F. Nietzsche. The philosopher created the doctrine of superior human being, where the will to power was a life essence. Cosmic «vital impulse», passing as a creative beginning in a person, is an essence of A. Bergson's philosophy.

Passing to the second issue, it is necessary to pay attention to a variety of directions of modern western philosophy. Till the middle of the XIX century philosophy built its theories speculatively, relying on reliability of the selected grounds and logic of their conclusions. This approach was proclaimed to be a distracted one by *positivism*, asserting that the philosophy should be based on «positive» knowledge, on the data of science starting with observation as a universal method of cognition.

The vital world where the subject and the object are merged, the world of «clear consciousness», as the atmosphere and the basis of theoretical and practical activity are the central moment of *phenomenology*.

Founders and representatives of *existentialism* interpreted a phenomenon in essentially different way: if a phenomenon is the only thing given to us as a reality, so in the true content of a phenomenon all multicolorness of human subjectivity should be added to. Existentialists wanted not to clear a phenomenon, but to accept it in all its riches and originality. Existence is the internal spiritual existence of the person, including its deep bases. But people in their everyday life don't realize this depth; it opens in «boundaryconditions» (on the verge of life and death). It is necessary to tell about influence of ideas of the basic representatives of existentialism on public thought, art, and the policy of second half XX century

Representatives of *anthropology* insisted that the very first object of study should be man, however man should be considered and studied comprehensively, in all his displays and characteristics, involving studying the results of many sciences.

Various variants of the anthropological direction assert that life – the special world of the nation and ethnos, it is brightly original like life of an individual soul. The historical science can ignore these features, but comprehension of them the true sense of cultural history is implied. Scientific and natural methods are powerless and it is necessary to develop special methods of knowledge of spirit. One of them is *psychoanalysis*.

Having put the person in the center of its reflections, *religious philosophy* deduced human qualities from a special place of man in the creation of the world by the God, from the basic function of man connected with collecting primary energy of positive being creation scattered in the world. On the bases of such an approach to the world and to man the problems of free will, creativity, and social life were solved.

In communicative philosophy one can find an attempt to justify the new foundation of solidarity of people as mandatory conditions of their moral and spiritual life and to find mechanisms to resolve conflicts through human reasoning and true undistorted communication rather than by force.

1. The historical and socio-cultural prerequisites for the formation of Western philosophical thought of the end XIX–XX centuries

UNIT A

Task 1. Find the correct answers.

1. *The transition from classical to non-classical picture of the world began at the turn of the:*

- a) XIX–XX cc.;
- b) XVI–XV cc.;
- c) XII–XIII cc.;
- d) XVI–XVII cc.

2. *In non-classical philosophy primary reality is represented as:*

- a) spiritual culture;
- b) man's life;
- c) material culture;
- d) mind.

3. *The general peculiarity of philosophy of the XXth c. is its:*

- a) extraordinary thematic and methodological diversity;

- b) commitment to the traditions of classical philosophy;
- c) close intertwining of classical and non-classical traditions;
- d) negative attitude to the previous philosophy.

4. Directions representing modern Western philosophy are:

- a) rationalism;
- b) irrationalism;
- c) sensualism;
- d) post-modernism.

5. In the XX century of scientific-technical revolution, space exploration and computer science religion has experienced a sort of renaissance, because:

- a) religion could explain many of the phenomena that science has not explained;
- b) in the XX c. certain negative aspects of the progress of science and technology were quite clearly delineated;
- c) in the XX c. the humanity has lost clear directions in the future;
- d) in the XX c. the activity of religious preachers significantly increased.

UNIT B

Task 2. Fill in the table «Socio-cultural Changes at the Edge of XIX–XX cc. Shaped the Mode of Post-Classical Philosophy»

Economic conditions	large factory machine production, the capitalist commodity economy
Scientific and technical achievements	the steam engine, railroads, telegraph, electricity, the discovery of the cell, the energy transformation law, the evolutionary theory of Ch. Darwin
Art directions	critical realism (Ch. Dickens, W. Thackeray, H. de Balzac); impressionism (C. Monet, P. Renoir, E. Degas, V. van Gogh and others)
Social conditions	...

Task 3. Answer the questions:

1. What is the controversy among philosophical concepts defined the nature of post-classical philosophy?
2. What is the meaning of the anthropological turn in non-classical philosophy?

Task 4. Fill in the table «Basic Philosophical Schools of XIX–XX cc.»:

Philosophical Direction	Representatives	Its subject and main problems
/.../	A. Comte, /.../	scientific knowledge, the relationship of science and philosophy
Marxist philosophy	/.../	/.../
Irrationalism	A. Schopenhauer, /.../	the spiritual world of human emotions, /.../

UNIT C

Task 5. Look through the text selection. Perform the exercises afterwards.

«Because of three errors. – One has promoted science during the last centuries partly because it was through science that one hoped best to understand God's goodness and wisdom - the main motive in the soul of the great Englishmen (such as Newton); partly because one believed in the absolute usefulness of knowledge, especially in the most intimate affiliation between morality, knowledge, and happiness – the main motive in the soul of the French (such as Voltaire); and partly because one believed that in science one had and loved something selfless, harmless, self-sufficient, and truly innocent in which the evil drives of humanity had no part at all – the main motive in the soul of Spinoza, who felt divine in attaining knowledge – in sum, because of three errors» (37).

Friedrich Nietzsche. The Gay Science. Book One. P. 55

Questions and tasks to the text:

1. What ideas of classical philosophy and ideology did F. Nietzsche claim against?
2. Can we say that the philosophy of irrationalism is a break with the classical philosophy and the classical way of thinking?

2. The main currents of Western non-classical philosophy:

- Philosophy of life;
- Philosophical anthropology;
- Existentialism and its main trends;
- Positivism: its essence and historical forms;
- Religious philosophy;
- Hermeneutics;
- Philosophy of psychoanalysis.

UNIT A

Task 6. Find the correct answers.

1. Philosophy of life is a philosophical trend focused on the:

- a) creation of scientific theories and systems;
- b) formulation of the basic moral laws;
- c) fullness of the spiritual experiences in the inner life of man;
- d) contemplation of the infinite changes in nature and society.

2. According to S. Freud psychoanalytic doctrine life in general and most of man's specific actions are determined by:

- a) thinking;
- b) unconscious;
- c) mind;
- d) reason.

3. ... considers man as being «abandoned in the world», whose life is tragic, problematic, temporal and absurd:

- a) existentialism;
- b) positivism;
- c) Thomism;
- d) pragmatism.

4. Adherents of positivism s \\hare ... as a basic principle of cognition:

- a) intentionality;
- b) instrumentalism;
- c) verification;
- d) interpretation.

5. The original Neo-Thomism position can be characterized as:

- a) the mind and faith symphony;
- b) mutual complement of religion and science;
- c) incompatibility of science and religion;
- d) submission of religion to the science.

UNIT B

Task 7. Fill in the table «Classical and Non-Classical Philosophy: A Comparative Analysis»

Principles of Classical Philosophy	Principles of Non-Classical Philosophy
<ul style="list-style-type: none"> • Rationalism as a basis for understanding and explanation of the world 	...
<ul style="list-style-type: none"> • Ontologism and objectivism implied that the subject is viewed in an opposition to the object; an emphasis is made on the subject's knowledge of the of objective reality as the subject matter of philosophy 	...
<ul style="list-style-type: none"> • Consistency, problematic unity of philosophy, a variety of approaches within a single sound ideological platform 	...
<ul style="list-style-type: none"> • Substantiality and universality, searching for the universal limit entities and foundations 	...
<ul style="list-style-type: none"> • Scientism, boundless faith in science and scientific knowledge as the highest cultural value and the ideal model of spiritual activities, the focus on the values and ideals of science (rigor, relevance, consistency, etc.). 	...
<ul style="list-style-type: none"> • Logocentrism and determinism, the belief in a reasonable world order and the possibility of its rational-logical cognition, the acceptance of regular, causal relationships in the world
<ul style="list-style-type: none"> • Monologic style of thinking 	...
<ul style="list-style-type: none"> • Orientation on objectively true, completed knowledge 	...
<ul style="list-style-type: none"> • Eurocentrism, apologetics of Western civilization, its intellectual and philosophical values 	...

Principles of Classical Philosophy	Principles of Non-Classical Philosophy
<ul style="list-style-type: none"> • The belief in social progress based on science and technology, an optimistic view at the future of industrial civilization 	

Task 8. Answer the questions:

1. What are the main ideological grounds of the formation of post-classical philosophy and who are its founders?
2. What are main trends of post-classical philosophy of the XIX – early XX century?
3. What is the difference between the classical and non-classical philosophy?
4. What is the critique of classical philosophy and its irrationalization by A. Schopenhauer and F. Nietzsche?
5. What unifies the representatives of the philosophical direction known as «philosophy of life»?
6. What are ideological backgrounds and basic postulates of Marxist philosophy?
7. What is socio-critical orientation of Marxism philosophy shown in?
8. What is the specificity of the positivist philosophy and what are its historical forms?
9. What is the relation of philosophy and science in terms of the philosophy of Positivism?
10. Who are the representatives of postpositivism?
11. What role does the concept of «unconscious» play in psychoanalysis of S. Freud?
12. What place does «religious philosophy» occupy in modern European culture?
13. What are the main ideas of Neo-Thomism, the most important religious and philosophical current of contemporary Catholicism?
14. What are the characteristic features of modern Neo-Protestant philosophy?
15. Does post-classical philosophy compliment or disrupt the classical philosophical heritage?

Task 9. Fill in the table «Irrational Tendency in Western Philosophy XIX–XX centuries». Instead of «intelligence» there set forth:

«Will to live» A. Schopenhauer	«Will to Power»...	«Elan vital», «intuition»...	«Life», «death», «fear», «fault»...	«Unconscious», «instincts»...
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Task 10. Finish the statements:

- «I teach you on the Overman. ... There is something that must be overcome» (F. Nietzsche).
- «To decrypt man means, in effect, to try to find out how ... was formed and how he should continue to be formed» (P. Teilhard de Chardin).
- «To know, for to be able to think for ...» (A. Comte).
- «Most people do not really want ... because it involves responsibility, and most people are afraid of responsibility» (S. Freud).
- «Language – a house ...» (M. Heidegger).
- «Man – this is first and foremost ... which is experienced subjectively, not moss, not mold or cauliflower» (J.-P. Sartre).
- «This is a pure form of servitude: to exist as ...» (H. Marcuse).
- «What is man, you cannot learn by reflecting on oneself and not through psychological experiments, but only of ...» (W. Dilthey).
- «All that can be said can be said clearly and simply, everything else should be ...» (L. Wittgenstein).
- «The question is not what power is, and not that it comes from, but how it is ...» (G. Deleuze).
- «Love – this is the only sane and satisfactory answer to the question of ...» (E. Fromm).

Task 11. Coordinate the term and its definition:

The term	Definition
<i>I. Social-critical philosophy</i>	1. The concept and the method of an area of modern Western philosophy, meaning a way of studying an object through its disassembling – assembling, detecting in it the hidden contradictions and including it in a

The term	Definition
	new context.
2. Neo-Marxism	2. Crisis situations in life in which the nature of man, his existentia is most fully manifested.
3. Existentialism	3. The philosophical trend, founded in the beginning of the XX century by E. Husserl, aiming at the comprehension of consciousness pure being, the description of pure acts of consciousness.
4. Existence	4. The direction of modern Western philosophy, that occupies a critical position in relation to classical philosophy and widely uses the concept of the simulacrum.
5. Borderline situation	5. The philosophy of existence, one of the major Western philosophical trends in the twentieth century.
6. Fear	6. The direction of non-classical philosophy of the XX century that is associated with the analysis of the language and thought as sign systems and the detection of universal structures in their bases.
7. Phenomenology	7. The concept of J. Baudrillard's philosophy, indicating the phenomenon of total semiotization of being and the attainment by the sign sphere the status of a single and self-sufficient reality.
8. Intentionality	8. A generic term for social and philosophical currents of the XX century, formed on the basis of Marxism, expressing in various forms the protest against the lack of spirituality in the «consumer society», the anonymity of mass culture, the rapid unification of a person.
9. Analytical philosophy	9. The direction in philosophy and social humanitarian knowledge of the second half of the XX century that is associated with the criticism and overcoming of structuralism and with the search for new cognitive means overcoming antihistoricism of structuralist

The term	Definition
	methodology.
10. Hermeneutics	10. The direction of modern Western philosophy, regarding a person as the primary creative reality and the supreme spiritual value in his relation to God as «supreme personality».
11. Hermeneutic circle	11. The most important concept of philosophical hermeneutics concerning the dialectical aspect of understanding the unity of the whole and the parts and of the text and context.
12. Structuralism	12. The direction of modern philosophy, regarding the main task of philosophy to be the logical analysis of linguistic means of cognition, upbuilding of the perfect language that adequately describes reality, as well as the development of logically perfect structures of the language.
13. Post-Structuralism	13. Psycho-emotional state that occurs when a person has a real or seemed danger, bringing suffering or pain.
14. Personalism	14. The philosophical current, in which the central place is occupied by the problem of understanding and interpretation of texts.
15. Postmodernism	15. One of the trends of post-classical philosophy, that focuses attention on the critical theory of society, the need for research and the transformation of various forms of social practice.
16. Deconstruction	16. The property of the human mind, the designation of his original focus on something other.

The term	Definition
<i>17. Simulacrum</i>	17. The central concept of the Philosophy of existence, which reflects the real existence of man, comprehended in difficult situations that cause anxiety, concern, guilt, etc. (in so-called «Borderline situations»).

UNIT C

Task 12. Look through the text selection. Perform the exercises afterwards.

In his work «Thus Spoke Zarathustra» Nietzsche describes four states of mind: he first appears in the form of the camel then becomes a lion and finally – a child.

«All these heaviest things the weight-bearing spirit takes upon itself: and like the camel, which, when burdened, speeds into the wilderness, so the spirit speeds into its wilderness.

But in the loneliest wilderness the second metamorphosis happens: here the spirit becomes a lion; it will seize freedom, and become master in its own wilderness.

Here it seeks its last master: it will fight him, and its last God; for victory it will struggle with the great dragon. What is the great dragon which the spirit is no longer inclined to call Lord and God? «You shall», is what great dragon is called. But the spirit of the lion says, «I will».

«You shall», lies in its path, sparkling with gold – a beast covered with scales; and on every scale glitters a golden, «You shall!»

The values of a thousand years glitter on those scales, and thus speaks the mightiest of all dragons: «All the values of all things – glitter on me. All values have already been created, and all created values – do I represent. Truly, there shall be no 'I will' any more. Thus speaks the dragon.

My brothers, why is there need of the lion in the spirit? Why is it not enough the beast of burden, which renounces and is reverent?

To create new values – that, even the lion cannot yet accomplish: but to create itself freedom for new creating – that can the might of the lion do.

To create itself freedom, and give a holy No even to duty: for that, my brothers, there is need of the lion.

To assume the right to new values – that is the most formidable assumption for a weight-bearing and reverent spirit. Truly, to such a spirit it is a theft, and the work of a beast of prey. <...>

But tell me, my brothers, what the child can do, which even the lion could not do? Why must the predatory lion still become a child? Innocence is the child, and forgetting, a new beginning, a game, a self-propelling wheel, a first movement, a sacred Yes. <...> Three metamorphoses of the spirit have I told you: how the spirit became a camel, the camel a lion, and the lion at last a child.

*Nietzsche F. Thus spoke Zarathustra.
Based on the Thomas Common Translation.
Published, 2010. P. 24–26*

Questions and tasks to the text:

1. What does the concept of «spirit» include?
2. What metamorphosis of the human spirit does F. Nietzsche describe?
3. What meaning does the philosopher invest in the images of the camel, the lion, the dragon and the child? Why does he connect the higher state of mind, with the image of the child? What is the significance of the game?
4. Correlate the parable of F. Nietzsche with his other philosophical ideas. What connection is detected?
5. Give examples of transformations described by F. Nietzsche (in human life, in social development, in the evolution of culture).

Check your progress:

- specify the way the following fundamental problems have been solved in post-classical philosophy in the second half of the XIX – early XX century:
 - a) the coincidence of being and consciousness in the theory and practice of Marxist philosophy;
 - b) the place and role of man in the world in «Philosophy of life» by F. Nietzsche;

c) the interaction between consciousness and the unconscious in Psychoanalysis of S. Freud.

– Determine what has the Post-Classical philosophy differed fundamentally from the Classical philosophical tradition in the solution of the basic problems.

THEME 3

DIALECTICS AS A THEORY OF DEVELOPMENT

- Plan:** 1. Dialectics and its historical forms.
2. Principles and laws of Dialectics.
3. Categories of Dialectics.

Key concepts: antagonism, category, contradiction, determinism, dialectic categories, dialectics, indeterminism, law, leap, negation, principle, quality, quantity, sophistry.

Reports:

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

Methodical recommendations to the theme:

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

The dialectics has historical character. Historically one distinguishes dialectics of ancient thinkers, German classical

philosophy, revolutionaries-democrats of the XIX century, dialectic materialism (materialistic dialectics).

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

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

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

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

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

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

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

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

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

The distinction between necessity and chance is more difficult and more interesting. Necessity is an action of internal essence. Chance is the action depending on external in relation to something essence. Essence reveals as the individual, the particular and the general. Essence gives the explanation to the basic displays of life through the pair categories of dialectics mentioned above.

1. Dialectics and its historical forms

Task 1. Find the correct answers.

1. *The Greek word «dialectics» originally meant:*

- a) the art of the dispute;
- b) theatrical performance;
- c) democratic regime;
- d) magical ritual.

2. *A characteristic feature of non-dialectical way of thinking is:*

- a) philosophizing, which considers the materiality as secondary in relation to consciousness;
- b) thinking on the principle of «either – or»;
- c) recognition of contradictions as a source of development;
- d) recognition of the mutual transition of quantity and quality.

3. Which of the following should not be considered a manifestation of the dialectics, or one of its historical types or forms:

- a) Socrates' method of cognition;
- b) the doctrine of the variability of the world in Heraclitus;
- c) the idea of the identity of the absolute minimum and the absolute maximum of N. Cusa;
- d) a mechanistic approach in the theory of knowledge of Modern Age thinkers;
- e) the idealist method of German classics;
- f) philosophical method of Marxism.

4. In the modern sense dialectics is:

- a) the art of dialogue or dispute;
- b) the idea of the eternal becoming of the world;
- c) deducing of the judgment false in fact, but perceived right in the form, from false conclusions that inconsistently serve as correct;
- d) the doctrine of the most general laws of connections, relations and development of being and knowledge, and the method of creative cognitive thinking based on this theory.

5. Dialectics theoretically reflects the development of matter, spirit, consciousness, cognition and other aspects of reality through:

- a) laws, categories and principles;
- b) concepts, judgments and inferences;
- c) sensations, perceptions and representations;
- d) options A and B are true.

UNIT B

Task 2. Answer the questions:

1. Define the concepts and show the difference between the categories of «dialogue», «discussion», «dialectics», «discourse».
2. What are the historical forms of dialectics?
3. Expose the concepts of «objective» and «subjective» dialectics.
4. What alternatives to dialectics do you know?

Task 3. Fill in the table «Dialectics and Metaphysics»

	DIALECTICS	METAPHYSICS
Things and concepts	Changeable, connected and are developing	Unchangeable, isolated one from another
Source of motion	Internal contradiction	External impulse
Work of motion	Leap	Progressiveness
Direction of motion	Upwards in a spiral	In a circular or linear way
The world as a whole	Integrity and process	Discreteness and state
System of thinking	Flexibility (thesis-antithesis-synthesis)	Dogmatism, relativism, sensualism, sophistry

Task 4.

1. Give characteristics of dialectics as a system of principles, laws and categories.
2. Define all the components of dialectics as a system.
3. What are the main principles, laws and categories of dialectics?

Task 5. What laws of dialectics answer the following questions:

- a) What is the direction of development?
- b) What is the source of development?
- c) What is the mechanism of development?

Task 6. Explain the role of categories in cognition. In what sense categories are to be understood as stages, moments of cognition? Therefore, analyze the postulate: «Man faces a network of natural phenomena. Instinctive man, the savage one does not distinguish himself from nature. The conscious person allocates, the categories are the allocating steps, that is, knowledge of the world, the nodal points in the network, helping to learn it and master it».

UNIT C

Task 7. Look through the text fragment. Perform the tasks after the text.

Dialectics is very different in its meaning. Common for it is only that the opposites are essential for it. Dialectics is a logical process that goes through the antithesis to the resolution in the synthesis. Dialectics is called what is really going on under the influence of opposites that face, unite together and create something new. But the dialectic is also called the process of bringing opposites

to antinomies unable to resolution, falling into irresolution, in the controversial; and it is called so when there is some bringing to the borders, where being itself is absolutely torn, where my own existence becomes faith, and faith – comprehension in the apparent absurdity.

Questions and tasks to the text:

1. Select four definitions of dialectics in the text.
2. What binds the given definitions of dialectics together?

2. Principles and Laws of Dialectics

Task 8. Find the correct answers.

1. Determinism is the doctrine:

- a) of development;
- b) of self-organization of matter;
- c) of general conditionality of the phenomena;
- d) of existence.

2. The study opposite to determinism is called:

- a) antiderminism;
- b) redetermination;
- c) indeterminism;
- d) adeterminism.

3. ... as a basic law of dialectics reveals the mechanism of development:

- a) the law of the unity and struggle of opposites;
- b) the law of the negation of the negation;
- c) the law of mutual transformation of quantitative and qualitative changes.

4. ... as a basic law of dialectics reveals the direction of motion and development:

- a) the law of mutual transformation of quantitative and qualitative changes;
- b) the law of the unity and struggle of opposites;
- c) the law of the negation of the negation.

5. ... as a law of dialectics reflects the direction of development, and its form – a «spiral»:

- a) the law of unity and struggle of opposites;
- b) the law of the negation of the negation;
- c) the law of mutual transformation of quantitative and qualitative changes.

UNIT B

Task 9. Answer the questions:

1. Why did V. Lenin call the law of unity and struggle of opposites, «the nuclear of dialectics»? What place does it occupy among other laws of dialectics?

2. Give the definition of «dialectical contradiction».

3. What kinds of contradictions do you face in everyday life? Do you have to resolve them, and how?

4. Is Hegelian idea that the contradiction is the criterion of the truth, while the absence of any is the criterion of an error true? Why?

5. Explain the postulate that the contradictory, mutually opposing tendencies are present «in all phenomena and processes of nature (and spirit, and society as well)».

Task 10. Specify the opposite to the following: error, objective, original, truth, generosity, movement, joy, humility, consciousness.

Task 11. Comment on the judgments:

a) Since contradictions are inevitable, then there is no sense to fight against them.

b) Contradictions are the engine of development, and therefore they are always useful.

c) The purpose of our struggle is the resolution of all contradictions.

d) The contradictions are timeless, but it is a matter which character they are of (antagonistic or non-antagonistic) and what way they are resolved in.

Task 12. In which of the following aphoristic phrases can one see the reflection of some aspects of the law of unity and struggle of opposites?

a) Extremes meet;

b) a blessing in disguise;

c) would not it be a blessing in disguise;

d) our weaknesses are a continuation of our merits;

d) worse is better;

f) fight fire with fire.

Task 13. Answer the questions:

1. Can a single thing have few qualities?

2. Can two different things have the same quality?

Task 14. What is the relationship between quantitative and qualitative changes?

1. Does any quantitative change lead to qualitative changes?

2. What happens to a material thing when you increase or decrease the temperature or pressure?

3. What feature of the law of transition from quantitative to qualitative changes did G. Hegel pay attention to, suggesting seemingly amusing examples of ancient Greek philosophers debate: whether the tail of a horse becomes naked if a single hair is pulled out? Does the addition of a wheat grain will create a heap?

Task 15. Think about what happens if you take away «a little less» or add «a little more» to the following human qualities: prudence, ambition, talkativeness, equanimity, accuracy, softness, credulity, integrity, rigor.

Task 16. Give a philosophical analysis of the following conceptions:

Democritus asserted: «Only in the general opinion there is sweet, in the opinion – bitter, in the opinion – the color, but in reality there are only atoms and the void».

Developing this idea, an English philosopher J. Locke divided all the qualities of objects into primary and secondary. Such qualities as shape, density, velocity, according to J. Locke, are absolute and do not depend on the subject, so they are primary. The colors, smells, sounds, and all the rest are derived from the primary ones. They are not inherent in the objects themselves, but they are the result of the impact of primary qualities upon our senses. Therefore, J. Locke thought, secondary qualities are relative, subjective.

Task 17. In what aphoristic utterances can you see the reflection of the law of mutual transformation of quantitative and qualitative changes:

- a) little strokes fell great oaks;
- b) less is better;
- c) slow and steady wins – on going;
- d) wins not the number but skill;
- e) from the sublime to the ridiculous only a step;
- f) haste makes waste;
- g) measure twice – cut once;
- h) the talent is labor;
- i) who proves a lot that proves nothing;
- j) repetition is the mother of learning.

Task 18. There occurred a debate between a psychologist and a physicist. The psychologist believes that the red and blue colors are different in quality, anyone who is not color-blind sees it. According to

physicist, the difference is purely quantitative and is wave length. Who is right?

Task 19. How do the concepts of «evolution», «revolution», «leap» coincide?

Task 20. Answer the questions:

1. What is the dialectical category of «negation»?
2. What is denied and what is stored in the process of negation?
3. What form of the earlier stage of development is found in the new one?

Task 21. Which of the following aphoristic utterances is the law of the negation of the negation reflected in?

- a) New is well forgotten old.
- b) Fight fire with fire.
- c) The truth is born as heresy and dies like prejudice.

Task 22. Does the law of the negation of the negation act in personality's individual development?

What your qualities do you estimate as progressive? Why?

UNIT C

Task 23. Look through the text selection. Perform the exercises afterwards.

According to Hegel, dialectics is the self-development of the concept. <...> ... the dialectical development apparent in nature and history – that is, the causal interconnection of the progressive movement from the lower to the higher, which asserts itself through all zigzag movements and temporary retrogression – is only a copy of the self-movement of the concept going on from eternity, no one knows where, but at all events independently of any thinking human brain. This ideological perversion had to be done away with. We again took a materialistic view of the thoughts in our heads, regarding them as images of real things instead of regarding real things as images of this or that stage of the absolute concept. Thus dialectics reduced itself to the science of the general laws of motion, both of the external world and of human thought – two sets of laws which are identical in substance, but differ in their expression in so far as the human mind can apply them consciously, while in nature and also up to now for the most part in human history, these laws assert themselves unconsciously, in the form of external necessity, in the midst of an endless series of seeming accidents. Thereby the dialectic of concepts itself became merely the conscious reflex of the dialectical motion of the real world and thus the dialectic of Hegel

was turned over; or rather, turned off its head, on which it was standing, and placed upon its feet.

Frederick Engels. Part 4: Marx. Ludwig Feuerbach and the End of Classical German Philosophy

Questions and tasks to the text:

1. What is the meaning of F. Engels' expression «the Hegelian dialectics has been turned, or rather – put again on its feet, as before it stood on the head»?

2. On what basis does F. Engels define dialectics as the science of the general laws of nature, society as well as human thought?

3. According to dialectical materialism were there any laws inherent in nature, society and human thinking before they were studied by philosophers, in particular Hegel?

3. Categories of Dialectics

Task 24. Find the correct answer.

1. The inner certainty of the subject is indicated by the category of:

- a) quality;
- b) number;
- c) measure;
- d) leap.

2. Certainty of the subject, which changes in the respective borders does not directly mean the conversion of the subject into another one is indicated by the category of:

- a) quality;
- b) number;
- c) measure;
- d) leap.

3. The entire unity of qualitative and quantitative certainty of the subject is indicated by the category of:

- a) quality;
- b) number;
- c) measure;
- d) leap.

4. The intrinsic properties of the given object and its unique features are indicated by the category of:

- a) particular;
- b) individual;
- c) general.

5. *The event conditioned by the laws that will necessarily come is indicated by the category of:*

- a) need;
- b) possibility;
- c) accident.

UNIT B

Task 25. Every category is a concept. But can every concept be called a «category»? In this regard, determine which of these concepts can be attributed to the general philosophical categories: form, set, weight, speed, accident, conscience, space, life, happiness, value, commodity, heredity, opportunity. Argue your choice.

Task 26. Answer the questions:

1. Are there absolutely the same phenomena?
2. What is the difference of standard details from each other?
3. What is the difference between electrons in an atom?

Task 27. Give your reasons on the following argument from the standpoint of dialectics of individual and general: «All people resemble each other both by body and soul... Small modifications do not mean anything. Just one human specimen enough to judge all others. People like trees in the forest; no botanist would deal with each individual birch» (N. Turgenev).

Task 28. Are there examples of the conversion of the individual into general and particular? And vice versa – the general into individual and particular? If so, give your examples.

Task 29. Answer the questions:

1. What would mean the presence of the first cause in the world?
2. What philosophical system are the following postulates related with:
 - a) anything that moves is moved by something else;
 - b) an action stops after the action of reason has stopped;
 - 3) expose the concept of «indeterminism». Why is indeterminism most evident in quantum mechanics and in microcosm?

Task 30. At the seminar there was a question: whether different causes can produce the same effects. Most of the students said they can, referring to the fact that the fire, for example, may be a consequence of an abandoned match or lightning, or electrical wiring fault, and so on. In response to these other students noted that in this

example the reason is mixed with the bearer of the cause. The cause of fire is always the appearance of fire, its vehicle can be different things: match, lightning strike, explosion, etc. Give the analysis of students reasoning and express your opinion on the issues raised...

Task 31. To what extent are the following judgments true? Select 2–3 most loyal of them. Contingency – is:

- a) crossing of necessities;
- b) the unknown necessity;
- c) the phenomenon that exists alongside with the necessity and is independent of it;
- d) something that is not necessary for the person;
- e) that the person does not expect;
- f) the form of the manifestation and additions of necessity;
- g) the spontaneous deviation from the ideal path predestined;
- h) the manifestation of the imperfection of the world or human activities;
- i) some objective characteristics of any phenomenon (as each phenomenon is necessary in one way, and contingent in another).

Task 32. Do you agree with the following views on contingency?

- a) «People forged an idol (image) of the accident to use it as a pretence, covering up their own foolishness» (Democritus);
- b) «The phenomena when they occur by coincidence, we call contingent ...» (Aristotle);
- c) «In the nature of things there is nothing accidental, but all is determined to existence and action according the known image ... contingent anything is called only by the imperfections of our knowledge» (B. Spinoza);
- d) «We call contingent phenomena, the causes of which we don't know and which we cannot foresee because of our ignorance and inexperience» (P. Holbach);
- e) «In the historical development contingency plays a role, which in dialectical thinking, as well as in the development of the embryo, is summed up into necessity» (F. Engels).

Task 33. Are the concepts of «contingency» and «probability» identical? Should science avoid accidents? How do you understand the phrase: «Science is the enemy of chances?» Do you agree with it?

Task 34. What is the relationship of the categories «necessity»«law», «regularity», «freedom»? In this regard, consider

the position of F. Engels: «Freedom is not in the imaginary independence from natural laws, but in the knowledge of these laws and on the possibility based on this knowledge to systematically make the laws of nature to act for certain goals ... Free will means, therefore, nothing else, but the ability to make decisions with understanding of the matter... Freedom, therefore, is mainly in the knowledge of the necessity of nature... mastery over ourselves and over the higher nature... ».

Task 35. Answer the questions.

1. *Are the statements equivalent?*

- a) everything in the world is due to the cause;
- b) everything in the world is necessary.

2. *Let's say that in a world contingency dominates, but there is nonecessity. What are the consequences could have emerged from this assumption in practical life?*

3. «The fact that you have received a failing grade on the exam – this is not a contingency, there are reasons for this fact...» Is this judgment correct in terms of the dialectics of cause and effect, chance and necessity?

Task 36. Are the following definitions true?

The form is:

- a) the outer shell of the phenomenon;
- b) the method of ordering human senses;
- c) the method of organization and presentation of a content;
- d) active initial, which gives variety and motion to matter;
- e) manifestation of the expedience in the world.

Task 37. Which statement most fully describes the content?

Give the substantiation of your choice.

Content is:

- a) what distinguishes the object or phenomenon from another object or phenomenon;
- b) a set of properties, attributes of an object;
- c) the main characteristic, the determinative feature of a process, object or phenomenon;
- d) the totality of those elements, processes and their relationships that make up the subject.

Task 38. Answer the questions:

1. *What role does the form play in the development of the content?*
a) What does relative independence of form appear in?
b) Can the same form positively and negatively affect the development of some definite content?

2. *Can the same content have different forms?*
a) Is this difference in the forms of expression reflected on the content?
b) Does any form completely express the content?

Task 39. Answer the questions.

1. *Can we say that the essence is:*
a) absolutely immutable fundamental principle of things;
b) that the person considers important;
c) the relative and historically changing limit of knowledge;
d) that for which a thing is intended by the Creator;
e) stable system of laws of operation and development of a phenomenon?

2. *What does it mean «seem», «visibility»? What is the relationship of the categories «visibility» and the «essence»?*

3. *How do you understand the following statements:*
a) law (essence) is deeper than a phenomenon;
b) the phenomenon is richer than law (essence). Argument your answer.

4. *Fire can appear of a match and lightning, the atomic explosion and compression. So, the same phenomenon may be of the most diverse nature. Is it so? Justify your answer.*

Task 40. Answer the questions.

1. *What is the relationship between the following categories:*
a) necessity and opportunity;
b) possibility and contingency,
c) possibility and probability.

2. *Determine which of the following events are (a) formally possible; (b) really possible; (c) impossible:*
a) creating a «perpetual motion machine»;
b) an oak tree will grow from a wheat seed;
c) a «thinking machine» has been created;
d) an agreement on the prohibition of nuclear weapons has been signed;

e) the mankind will come back to the slave system.

Check your progress:

Describe:

- development of the ideas of dialectics in the history of philosophy;
- the role of dialectics in understanding of the modern world.

Express your attitude:

- whether dialectical worldview is actual today;
- what the possible applications of dialectics are in the field of future professional activity.

THEME 4

PHILOSOPHICAL THEORY OF BEING

Plan: 1. «Being» as a philosophical category. The unity and structuredness of being.

2. The category of «matter» in philosophy. Modern science on the structure of matter.

3. The attributes of matter: motion, space and time. Social space and social time as the forms of human being in culture.

Key concepts: actuality, being, dualism, essence, non-existence, monism, pluralism, reality, scientific picture of the world, substance.

Reports:

1. Peculiarities of the philosophical understanding of life. Classical and non-classical understanding of being.

2. Modern science of determining the levels and forms of existence.

3. Being and non-being.

4. The modern science of systematic organization of matter.

5. Modern scientific theories of space and time and their methodological implications for understanding the physical and chemical forms of motion.

6. The social space and time.

Methodical recommendations to the theme:

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

To answer the first question, it is necessary to consider that initial in understanding the category «being» is understanding of the world as an integrity, a general unity, a system. Man as an organic part of this system. Singularity of the given philosophical category that with its help we manage to transfer our thought on extremely high level of abstraction. The antithesis to the being is non-being. All the concrete forms of being arise from non-being and become actual being. But

being of essence comes to the end and comes back in non-existence, losing the given shape of being. It is necessary to notice that in the history of philosophy there are three basic approaches to the problem of the unity of the world: materialistic monism, idealistic monism and dualism. Having come to a conclusion about unity of the world, philosophy unites concrete objects in groups on the basis of generality of forms of being. It is necessary to note a parity of the specified forms of life in idealistic and materialistic philosophy.

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

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

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

**1. «Being» as a philosophical category.
The unity and structuredness of being**

UNIT A

Task 1. Find the correct answers:

1. Ontology is a philosophical doctrine of:

- a) beauty;
- b) morality;
- c) laws of thought;
- d) being.

2. Being is:

- a) a philosophical category, which asserts the existence of phenomena and objects – by themselves or as a present in the minds;
- b) a mental construct.

3. The concepts of «being» and «non-being» were introduced by the Greek philosopher:

- a) Parmenides;
- b) Epicurus;
- c) Aristotle;
- d) Plato.

4. Forms of life include:

- a) the existence of nature (things, processes, states);
- b) the existence of social (society, human);
- c) spiritual being, the ideal (subjective, objectivized);
- d) the existence of a virtual (web space).

5. The philosophical doctrine that affirms the equality of the two first principles – the material and spiritual – is called:

- a) monism;
- b) deism;
- c) dualism;
- d) agnosticism.

UNIT B

Task 2. Fill in the table «Ontology – Metaphysics»

Notion	Author	Definition	Basic questions
ONTOLOGY			
METAPHYSICS			

Task3. Fill in the table «Basic Questions of Ontology and Metaphysics»

Basic Questions of Ontology	Basic Questions of Metaphysics
1. ...	1. ...
2. ...	2. ...
3. ...	3. ...

Task 4. Based on the knowledge of the history of philosophy, determine what the philosopher – Parmenides, G. Berkeley, G. Hegel, K. Marx, J.-P. Sartre – is the author of the interpretations of being given below:

a) existence is an objective reality independent of human consciousness; it is material, its various forms are – inorganic and organic nature, the biosphere etc, including the social being;

b) existence of an eternal self-development and self-motion of the Absolute Idea; otherness of the Idea is nature; the concept is the truth of being;

c) being is the essence and existence of man; at the same time the existence of man precedes his essence; man is what he makes of himself; while he destined to be free;

d) to be – is to be perceived by senses; sensation and the object of perception is the same;

e) being exists, while non-being does not; being is one, indivisible, always; knowable existence, but non-existence is inconceivable.

Task 5. Fill in the table «Basic Categories of Ontology»

Category	Short definition
Being	
Non-being	
Essence	
Existence	
Substance	
Attribute	
Accidence	
Matter	
Idea	
Thing	
Property	
Relation	

Task 6. «Types of Ontology»

Philosophy	Type of Ontology	Basic characteristics	Representatives
1. Antiquity (according to your choice)			
2. Middle Ages			
3. Renaissance			
4. Marxism			
5. Existentialism			

Task 7. Check out the sayings of ancient philosophers about the existence and answer the questions after them:

- «Being is, non-being is not present» (Parmenides);
- «Non-being exists no less than being» (Aristotle).

1. What did ancient Greek thinkers mean, speaking of being?
2. What meaning have they invested in these concepts and what do modern philosophers do?
3. What is the relationship between «being» and «non-being», «non-being» and «nothingness», «nothing» and «something»? Give examples of physical, social and spiritual non-existence (emptiness).
4. Give examples of the use of the category of «non-being» in religion, philosophy and science.

Task 8. Correlate types of being and their manifestations

A) Material being = Being of things (the first and second nature)	1. Processes and manifestations of the brain and the central nervous system. 2. Instruments of labor.
B) Antropological being (human being in the world of things)	3. Principles, norms, ideals. 4. Mountains and the seas. 5. Psychic control of physiological functions of human body coordination.
C) Social being	6. Action of the laws of biological heredity.
D) Spiritual being	7. Man as a biological species of Homo Sapiens. 8. Words, sentences, texts, structures, rules. 9. Satisfaction of biological needs. 10. The life of the human body. 11. Genetically modified vegetables. 12. The embodiment in books, drawings and formulas. 13. Self-awareness of man's body. 14. Transport lines. 15. Unconscious. 16. Biosphere. 17. Spiritual values. 18. Radio and television stations. 19. Ideology. 20. The motivations, feelings, emotions. 21. Art.

UNIT C

Task 9. Look through the text selection. Perform the exercises afterwards.

There are things and there is also being of existent. At first glance, it is a very strange thing, indicating that there is probably something else in the world that requires its own special language to express this «something». And this particular language ... is metaphysics. Or philosophy, which in this case is the same. Let's say that we see the house. But if we think about it, whether we see it in reality, it turns out that we do not. That is, we can see each time only some part of the house; depending on the choice of the viewpoint. This may be its roof, or any wall, doors, etc. And yet we say that we see the house. Within the meaning of the term, according to the laws of existence of our language and its thought-objects which are expressed in language, where everything exists only as a whole. And that what we see without seeing, is being properly. Or, as Plato would say, a form or idea. Only ideas are really existent, not in the sense that there are disembodied ghosts, called ideas, but in the sense of their existence as existing beings. It is in the sense of the horizon features of our discussion of mental formations of this kind, when one takes into account that the vision of a wall or a corner of the house, on the basis of what we think, that we see a house, lives by the laws of perception and its scientific study while the approval, that we see the house, although we only see the wall and won't ever see it as a whole, lives by the laws of philosophical understanding.

*Translated from: Мераб, Мамардашвили.
Как я понимаю философию. М. : Прогресс, 1992. С. 5*

Questions and tasks to the text:

1. What is meant by the category «being» in philosophy?
2. What is the difficulty of thinking of being?
3. What is our understanding of being manifested in?

2. The category of «matter» in philosophy. Modern science on the structure of matter

UNIT A

Task 10. Find the correct answers:

1. *The first materialists in the history of European philosophy are considered to be:*

- a) Democritus, Leucippus, Epicurus;
- b) P. Holbach, K. Helvetius;
- c) I. Kant, W. Schelling, G. Hegel;
- d) V. Lenin, K. Marx, F. Engels.

2. *The attributes of matter are...:*

- a) space;
- b) time;
- c) motion;
- d) hardness.

3. *The attribute of matter, expressing the duration and sequence of changes is:*

- a) time;
- b) space;
- c) motion.

4. *Matter is inherent properties:*

- a) consistency;
- b) absoluteness;
- c) inexhaustibility;
- d) reflection.

5. *Denial of matter in the sense of denying the objective reality corresponding to our sensations, is characteristic to:*

- a) materialists;
- b) idealists;
- c) dualists;
- d) plutalists.

UNIT B

Task 11. Define the basic ontological concepts «substance» and «substratum».

Task 12. Answer the questions:

1. How has the understanding of matter been changed in the course of historical development of philosophical thought?

2. Is it correct to identify matter with nature?

3. How have the views on the matter been changed from the XVIII to XX century? What are the most important scientific achievements of the XX century that influenced the theory of matter?

4. Is it possible to put an equal sign between the concepts of «matter» and «substance»?

5. Give the philosophical analysis of two definitions of the concept of «matter» given by F. Engels:

a) «Matter is nothing but a collection of materials from which this notion is abstracted».

b) Matter as such is a pure creation of thought and abstraction. We distract from the qualitative differences of things when combine them as only existing, under the concept of matter. Matter as such, as opposed to specific, existing matters is not so, something sensually perceived beings.

6. Is it possible to agree with this conclusion: «All the concepts and categories exist only in the mind. Matter is a philosophical category, a pure creation of thought, an abstraction. Consequently, does matter exist only in the mind»?

7. What are the differences between philosophical and natural-scientific concepts of matter and its structure? «The unity of the world – wrote Engels – does not consist in its being, although its being is a precondition of its unity, as it must certainly first exist before it can be united ... The real unity of the world consists in its materiality, and this is proved not by a few juggled phrases, but by a long and effortful development of philosophy and natural science. »

8. V. Lenin's definition of matter states that matter «is given to man by his sensations». It is known that cosmic rays, electrons, the inside of the Earth and many other things are not directly given to us in sensations. Should we conclude from this that they are immaterial?

9. Are the following phenomena: light, space, time, information, shadow, society, social relations, historical development, remorse, will, brain action currents material?

10. «Matter» and «consciousness» are, in fact, conventional notions; to uphold the primacy of matter or consciousness in the face of the latest scientific data is as pointless as arguing what is hung from above, and what is in the bottom – the Sun or the Earth (B. Russell)». Is B. Russell right? Argue your answer.

UNIT C

Task 13. Look through the text selection. Perform the exercises afterwards.

«The matter comes to be and ceases to be in one sense, while in another it does not. As that which contains the privation, it ceases to be in its own nature; for what ceases to be – the privation – is contained within it. But as potentiality it does not cease to be in its own nature, but is necessarily outside the sphere of becoming and ceasing to be. For if it came to be, something must have existed as a primary substratum from which it should come and which should persist in it; but this is its own very nature, so that it will be before coming to be. (For my definition of matter is just this – the primary substratum of each thing, from which it comes to be, and which persists in the result, not accidentally.) And if it ceases to be it will pass into that at the last, so it will have ceased to be before ceasing to be». 192a25-192a34.

Aristotle. Book I. § 9. Physics. The Complete Works of Aristotle. 1991. Vol. 1. P. 17–18

Questions and tasks to the text:

1. Comment on the given text, revealing the concept of «matter» in Aristotle.
2. Specify which types of basic understanding of matter can be distinguished in the history of philosophy.
3. Name and expand the pair concept to matter in the philosophy of Aristotle.

3. The attributes of matter: motion, space and time. Social space and social time as the forms of human being in culture

UNIT A

Task 14. Find the correct answer:

1. *Common to space and time is a property:*
- a) extension;
 - b) unidirectedness;
 - c) reversibility;

d) infinity.

2. *The idealistic view on the nature of space and time is expressed with the statement:*

- a) «Space and time are forms of human perception of the world».
- b) «The space and time are properties of real objects».
- c) «Space and time are objective essences».
- d) «Space and time are fundamental conditions of life».

3. *Concerning the relationship of motion and development a true judgment is...:*

- a) not every motion is development;
- b) development and motion are not associated with each other;
- c) motion is identical to development;
- d) development is not always in motion.

4. *In accordance with the general theory of relativity, space and time are:*

- a) eternal and infinite;
- b) dynamic quantities.

5. *According to the substantial conception time is:*

- a) is independent of human existence;
- b) depends on the relationship between material objects;
- c) is an independent, neither of which dependent entity;
- d) is man's psychological experience of real processes.

UNIT B

Task 15. What are the main attributes (general properties of its existence) of matter? Give their definitions.

Task 16.F. Engels identified five forms of motion. Restore the list in the correct sequence.

Task 17. Characterize the universal properties of matter

Uncreatability and indestructibility	
Eternity	
Motion	
Determinancy	
Causality	

Reflection	
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Task 18. Answer the questions:

1. What is the difference between dialectical materialist understanding of motion and its understanding in metaphysical materialism?

2. Why cannot motion be separated of matter in the view point of dialectical materialism?

3. What is the basis of the dialectic materialism assertion that motion is uncreatable and indestructible?

4. Consider two examples: a simple motion of a body in space and the emergence of a new species in the process of biological evolution. In both cases there are some changes. Can we indicate these two types of changes by the concept of «motion»? Is it possible to characterize both of these types of changes by the notion of «development»?

Task 19. Answer the questions:

a) Is it right to assume that rest and motion absolutely exclude one another?

b) Can a rest be regarded as a motion and the motion – as the rest?

c) Is there anything in motion that remains unchanged? Analyze this at the examples of the natural and social sciences, social practice.

d) What is stored in the uniform and uniformly accelerated motion?

Task 20. Show the difference in approaches to space and time of:

a) subjective idealism;

b) objective idealism;

c) metaphysical materialism;

d) dialectical materialism.

Task 21. Fill in the table «Time and Space are the Attributes of Matter»

	Substantial conception of Space and Time	Relativistic conception of Space and Time
Author		
Idea		

Task 22. Answer the questions:

«*The basic forms of all being, – wrote F. Engels, – are space and time*»:

- a) Does this statement refer to the existence of ideas?
- b) Is it possible to regard time and space as special and independent natural realities?
- c) Explain the given remark: «Time beyond temporal things is the God».
- d) Is it possible to consider the space and time in physics of I. Newton as the realities of the physical experience?

UNIT C

Task 23. Look through the text fragment. Perform the tasks after the text.

Motion is the mode of existence of matter. Never anywhere has there been matter without motion, nor can there be. Motion in cosmic space, mechanical motion of smaller masses on the various celestial bodies, the vibration of molecules as heat or as electrical or magnetic currents, chemical disintegration and combination, organic life – at each given moment each individual atom of matter in the world is in one or other of these forms of motion, or in several forms at once. All rest, all equilibrium, is only relative, only has meaning in relation to one or other definite form of motion. On the earth, for example, a body may be in mechanical equilibrium, may be mechanically at rest; but this in no way prevents it from participating in the motion of the earth and in that of the whole solar system, just as little as it prevents its most minute physical particles from carrying out the vibrations determined by its temperature, or its atoms from passing through a chemical process. Matter without motion is just as inconceivable as motion without matter. Motion is therefore as uncreatable and indestructible as matter itself; as the older philosophy (Descartes) expressed it, the quantity of motion existing in the world is always the same. Motion therefore cannot be created; it can only be transferred. When motion is transferred from one body to another, it may be regarded, in so far as it transfers itself, is active, as the cause of motion, in so far as the latter is transferred, is passive. We call this active motion force, and the passive, the manifestation of force. Hence it is as clear as daylight that a force is as great as its manifestation, because in fact the same motion takes place in both.

*Frederick Engels. Chapter 4. Motion is the mode of existence of matter.
Anti-Dühring. Progress Publishers, 1947*

Questions and tasks to the text:

1. What ontological tradition does F. Engels belong to?
2. Could you comment on the difference between F. Engels' understanding of motion and that in the Western philosophy of the early Modern Ages (represented by R. Descartes, B. Spinoza).
3. Expose, relying on the given text and using additional sources, F. Engels' understanding of matter and motion.

Check your progress:

Compare:

- the substantial and subjectivist approaches to existence;
- understanding of being as substance and as the formation;
- classical philosophical view of being and status of the development of this problem in the XX century.

THEME 5

PHILOSOPHICAL CONCEPTION OF MAN

- Plan:** 1. The problem of anthroposociogenesis.
2. The problem of the man's being purport.

Key concepts: alienation, anthropology, anthroposociogenesis, asceticism, Epicureanism, fatalism, freedom, happiness, hedonism, individual, individuality, macrocosm, man, microcosm, personality, voluntarism.

Reports:

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

Methodical recommendations to the theme:

Starting to study the theme it is necessary to notice that a problem of man is the central problem of philosophy, religion and science. Any concept of man refers to biological and social dimensions of man. However, these components of a human nature are regarded far not equal. It causes the distinction of the disciplines studying man. At the same time, despite basic distinctions, philosophy, religion and biology equally ennoble man over the nature and admit, though on the different bases, his principal uniqueness. Man is viewed both as a part of nature and its engine. Except rationality, one should speak of other spiritual characteristics of man which distinguishes him from animals.

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

Passing on the consideration of the personality one should start with the distinctions among the concepts «personality», «man», «individual». Man – a part of the nature part, a social individual, a member of the definite society. One should come to the realization that

the concept of «personality» could be interpreted only from the dialectics of personality and a society. The concept «personality» reflects only socially significant feature of man. Personality – a human individual in the aspect of his social qualities formed in the process of historically concrete types of activity and public relations. One of the displays of interrelations of a personality and a society and at the same time one of the basic feature of personality is personal freedom. One should examine structural components of personality – consciousness, self-consciousness and activity, capabilities and needs as peculiar values, enabling the forming of the personality.

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

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

1. The problem of antroposociogenesis

UNIT A

Task 1. Find the correct answers.

1. The notion of «antroposociogenesis» means the:

- a) process of historical emergence of the individual and society;
- b) genetically caused human sociality;
- c) philosophical doctrine of man and society;
- d) science of social conditionality of man.

2. *The labor theory of human origin is worked out by:*

- a) Ch. Darwin;
- b) M. Sheldon;
- c) I. Pavlov;
- d) F. Engels.

3. *What did K. Marx mean when he wrote: «The essence of man is no abstraction inherent in each single individual it is the ensemble of social relations»:*

- a) Man is a puppet in the hands of society;
- b) Man's essence is social, but not biological;
- c) The originality of the individual is not more than an illusion;
- d) Changes in social relations alters individual.

4. *The correct statement is:*

- a) In the final analysis behavior is determined by biological factors;
- b) Man is a social being; biological factors do not affect his behavior;
- c) Instincts have decisive importance in human behavior;
- d) Man is first and foremost a social being, but his behavior is influenced by biological factors;

5. *The unique originality of the individual (appearance, character, habits, characteristics, etc.), as opposed to the standard features – is:*

- a) individual;
- b) individuality;
- c) personality;
- d) subject.

UNIT B

Task 2. Answer the questions:

1. Is it true that the main purpose of philosophy is the knowledge of human nature? Was Socrates right, when he said that as long as man does not know himself, he cannot know the nature of the rest of the world?

2. Is the alternative, according to which man is an animal, as he has animal origin, or man from the outset is different from the animal, and therefore he has nothing to do with the animals true?

3. At the lecture on philosophy a teacher was asked: «So what is man: the subject or the product of human activity?» How would you answer the student's question?

4. «Man is a reasonable being, the subject of labor, social relations and communication». Is it possible to refer this definition to the child?

Task 3. What answer to the question of the relation between the concepts of «man» and «personality» is correct?

- a) Man and personality are identical concepts.
- b) Man is an anthropological concept and personality is social.
- c) Man becomes personality, when he masters culture and morality.
- d) The main feature of a personality is that he/she has worldview and self-consciousness.
- e) Personality is socially developed man.

Task 4. What is the relationship between the concepts of «man», «personality», «individual», «individuality»?

Task 5. «The essence of man is no abstraction inherent in each single individual. In its reality it is the ensemble of all social relations». Whom did K. Marx have in mind as a generic term? Is it «individual», «personality» or «man»? Why?

UNIT C

Task 6. Look through the text fragment. Perform the tasks after the text.

[ESSENCE OF MAN]

He [Hegel] forgets that particular individuality is a human individual, and that the activities and agencies of the state are human activities. He forgets that the nature of the particular person is not his beard, his blood, his abstract Physis, but rather his social quality, and that the activities of the state, etc., are nothing but the modes of existence and operation of the social qualities of men. Thus it is evident that individuals, in so far as they are the bearers of the state's activities and powers, are to be considered according to their social and not their private quality <...>. § 277. [b]

*Karl Marx. Part 2. The Constitution. Critique of Hegel's
Philosophy of Right. Translated from: Joseph O'Malley.
Publisher : Oxford University Press, 1970*

...It shows that history does not end by being resolved into «self-consciousness as spirit of the spirit», but that in it at each stage there is found a material result... a mass of productive forces, capital funds and conditions, which, on the one hand, is indeed modified by the new

generation, but also on the other prescribes for it its conditions of life and gives it a definite development, a special character. It shows that circumstances make men just as much as men make circumstances.

Karl Marx. Part I. B. *The Illusion of the Epoch.*
The German Ideology. Progress Publishers, 1968

[HUMAN AND NATURE]

Just as plants, animals, stones, air, light, etc., constitute theoretically a part of human consciousness, partly as objects of natural science, partly as objects of art – his spiritual inorganic nature, spiritual nourishment which he must first prepare to make palatable and digestible – so also in the realm of practice they constitute a part of human life and human activity. Physically man lives only on these products of nature, whether they appear in the form of food, heating, clothes, a dwelling, etc. The universality of man appears in practice precisely in the universality which makes all nature his inorganic body – both inasmuch as nature is (1) his direct means of life, and (2) the material, the object, and the instrument of his life activity. Nature is man's inorganic body – nature, that is, insofar as it is not itself human body. Man lives on nature – means that nature is his body, with which he must remain in continuous interchange if he is not to die. That man's physical and spiritual life is linked to nature means simply that nature is linked to itself, for man is a part of nature. P. 31.

Man is directly a natural being. As a natural being, at that living natural being, he is, on the one hand endowed with natural powers, vital forces, as an active natural being; these forces exist in him in the form of instincts, abilities and drives; ... and on the other hand, as a natural, corporeal, sensuous, objective being, he, like animals and plants, is a suffering, conditioned and limited being, that is, the objects of his drives exist outside him as independent of him; but these objects are objects of his needs; it is – necessary, essential for developing and approving his essential powers objects <...>. P. 69.

[GENERIC ESSENCE OF MAN]

In creating a *world of objects* by his personal activity, in his *work upon* inorganic nature, man proves himself a conscious species-being, i.e., as a being that treats the species as his own essential

being, or that treats itself as a species-being. Admittedly animals also produce. They build themselves nests, dwellings, like the bees, beavers, ants, etc. But an animal only produces what it immediately needs for itself or its young. It produces one-sidedly, whilst man produces universally. It produces only under the dominion of immediate physical need, whilst man produces even when he is free from physical need and only truly produces in freedom therefrom. An animal produces only itself, whilst man reproduces the whole of nature. An animal's product belongs immediately to its physical body, whilst man freely confronts his product. An animal forms only in accordance with the standard and the need of the species to which it belongs, whilst man knows how to produce in accordance with the standard of every species, and knows how to apply everywhere the inherent standard to the object. Man therefore also forms objects in accordance with the laws of beauty.

It is just in his work upon the objective world, therefore, that man really proves himself to be a species-being. P. 31–32.

Karl Marx. Economic and Philosophic Manuscripts of 1844.

Progress Publishers, Moscow, 1959;

Translated by Martin Milligan from the German text

Questions and tasks to the text:

1. Find in the following passages justification of K. Marx's known statement that the essence of man is not natural, but social.
2. Why cannot man, being in his origin a natural being, to be such per se?
3. What meaning does K. Marx put into the definition of nature as a «body» of man?
4. What meaning does K. Marx put into the definition of nature as «inorganic body of man»?
5. What is the most important man's quality allowing him to differ from the animal and stand out from the surrounding nature?
6. What are two main differences between the instinctive animal activities and subject-practical, productive human activity?
7. What does man's «generic essence» become apparent in according to K. Marx?

2. The problem of the man's being purport

UNIT A

Task 7. Find the correct answer.

1. *An integral core of man's spiritual world, his regulatory center, the basis of the formation of beliefs, convictions, value orientations, social feelings (dignity, duty, responsibility, conscience, moral and aesthetic principles, etc...) – is:*

- a) individual;
- b) individuality;
- c) personality;
- d) Ego.

2. *From the standpoint of hedonism, the sense of life is:*

- a) renunciation and mortification for the remission of sins;
- b) pursuit of happiness as the true purpose of man;
- c) pleasure, it is desirable more varied as possible, here and now;
- d) gaining benefit.

3. *Fatalism as the idea of unavoidability and inevitability of human destiny, of the impossibility for man to change it, was not inherent in the teachings of:*

- a) the Stoics;
- b) B. Spinoza;
- c) J. Calvin;
- d) Epicurus.

4. *Voluntarism – is:*

- a) recognition of man's freedom of will;
- b) understanding of the inevitability of human destiny;
- c) submission of the absolute conditionality of future by past;
- d) understanding of freedom as willfulness.

5. *Determine the correct statement:*

- a) Freedom of will is an illusion, since all human motives, ultimately caused by unconscious drives;
- b) Measure of human freedom caused solely by external circumstances and factors;
- c) There is no absolute freedom, freedom is always associated with a certain necessity;
- d) Freedom is only truly free when it is non-determined.

UNIT B

Task 8. Answer the questions:

1. How do you understand freedom of an individual?
2. What are the responsibilities of an individual towards society and society's ones – to a person?
3. What are socioeconomic and political foundations of the individual's freedom in society?

Task 9. Give the philosophical analysis of the following statements about freedom:

- a) «Freedom means the absence of resistance (obstacles to the commission of what will, desires or inclinations of man entail)» (Th. Hobbes);
- b) «Freedom comes into the world with man ... It is the human being ... The individual is completely and always free» (J.-P. Sartre);
- c) «Liberty – is self-expression of personality, the expression of his/her spiritual, emotional, and sensory abilities» (E. Fromm);
- d) «Freedom is the acknowledged necessity» (B. Spinoza).

Task 10. «If there is a choice between Faust and Prometheus, I prefer Prometheus, – said O. de Balzac. – Prometheus reveals, according to the legend, the secret of fire to man and became a great symbol of technical and scientific achievements of civilization. Faust also worried about the problem of the meaning of earthly existence and search for happiness». How would you have solved this dilemma?

Task 11. It is argued that acute and intractable social conflicts can be attributed to shortcomings in the human genetic mechanisms. In this case, a person is freed from any liability, and he appears as the victim of errors and miscalculations in the design of the organization of the nervous system that push him to aggression, obsessive ideas, and ultimately – to self-destruction. Is it possible to agree with this view?

Task 12. The outstanding physicist E. Schrödinger claimed: «Where did I come from and where am I going? This is the great essential question, the same for all of us. Science has no answer to this question». How to answer E. Schrödinger's questions from philosophical positions?

UNIT C

Task 13. Look through the text fragment. Perform the tasks after the text.

The gods had condemned Sisyphus to ceaselessly rolling a rock to the top of a mountain, whence the stone would fall back of its own weight. They had thought with some reason that there is no more dreadful punishment than futile and hopeless labor. <...>.

Opinions differ as to the reasons why he became the futile laborer of the underworld. To begin with, he is accused of a certain levity in regard to the gods. He stole their secrets. <...> Homer tells us also that Sisyphus had put Death in chains. Pluto could not endure the sight of his deserted, silent empire. He dispatched the god of war, who liberated Death from the hands of her conqueror.

It is said that Sisyphus, being near to death, rashly wanted to test his wife's love. He ordered her to cast his unburied body into the middle of the public square. Sisyphus woke up in the underworld. And there, annoyed by an obedience so contrary to human love, he obtained from Pluto permission to return to earth in order to chastise his wife. But when he had seen again the face of this world, enjoyed water and sun, warm stones and the sea, he no longer wanted to go back to the infernal darkness. Recalls, signs of anger, warnings were of no avail. Many years more he lived facing the curve of the gulf, the sparkling sea, and the smiles of earth. A decree of the gods was necessary. Mercury came and seized the impudent man by the collar and, snatching him from his joys, lead him forcibly back to the underworld, where his rock was ready for him. <...>.

If this myth is tragic, that is because its hero is conscious. Where would his torture be, indeed, if at every step the hope of succeeding upheld him? The workman of today works everyday in his life at the same tasks, and his fate is no less absurd. But it is tragic only at the rare moments when it becomes conscious. Sisyphus knows the whole extent of his wretched condition: it is what he thinks of during his descent. The lucidity that was to constitute his torture at the same time crowns his victory. <...> But crushing truths perish from being acknowledged. <...> It makes of fate a human matter, which must be settled among men.

At that subtle moment when man glances backward over his life, Sisyphus returning toward his rock, in that slight pivoting he contemplates that series of unrelated actions which become his fate,

created by him, combined under his memory's eye and soon sealed by his death. Thus, convinced of the wholly human origin of all that is human, a blind man eager to see who knows that the night has no end, he is still on the go. The rock is still rolling.

I leave Sisyphus at the foot of the mountain! One always finds one's burden again. But Sisyphus teaches the higher fidelity that negates the gods and raises rocks. He too concludes that all is well. This universe henceforth without a master seems to him neither sterile nor futile. Each atom of that stone, each mineral flake of that night filled mountain, in itself forms a world. The struggle itself toward the heights is enough to fill a man's heart. One must imagine Sisyphus happy.

*Camus Albert. The Myth of Sisyphus and Other Essays.
Translated by Justin O'Brien. New York :
Vintage Books, 1991. P. 119–123*

Questions and tasks to the text:

1. *What is the purpose of the punishment which the gods have imposed upon Sisyphus? Was it deserved, in your opinion?*

2. *How did Sisyphus take his fate? Why, from the point of view of A. Camus, «Sisyphus must be imagined happy»?*

3. *What does the author see an existential relationship to the world in at the example of Sisyphus? Do you agree with his point of view?*

Check your progress:

- point to the main image of man in the history of Western philosophy;
- define the content of the Marxist, existential, philosophical and anthropological approaches to human and compare them;
- give your own answer to the question: «What is man?»

THEME 6

CONSCIOUSNESS: ITS ORIGIN AND ESSENCE

1. Formulation of the problem of consciousness in the history of philosophy.
2. Subject-practical basis of the emergence of consciousness.
3. The structure of consciousness.

Key concepts: archetype, consciousness, Ego, identity, intention, image, labor, language, mind, psyche, psychoanalysis, reason, reflection, replacement, sign, subconscious, sublimation, Superego, will.

Reports:

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

Methodical recommendations to the theme:

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

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

To solve the problem of the essence of consciousness in philosophy and natural sciences at the beginning XX c. one should put in the concept «reflection». It is the key concept in the theory of

consciousness. One should demonstrate the difference of the reflection in the animated and unanimated nature. One should pass on the fact that irritability meant the shift to the qualitatively new form of reflection – psyche. On the basis of sensations and more difficult forms of psychical reflection (perception and representation) consciousness as the higher form of reflection of matter emerged.

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

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

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

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

1. Formulation of the problem of consciousness in the history of philosophy

UNIT A

Task 1. Find the correct answers.

1. *Consciousness is regarded as a property of highly organized matter, in the philosophical direction of:*

- a) objective idealism;
- b) subjective idealism;
- c) dialectical materialism;
- d) existentialism.

2. *In the psycho-physiological aspect the materialistic philosophy regards consciousness as:*

- a) a part of the psyche, the subject to the principle of reality;
- b) the subjective reality or a subjective image of the objective world;
- c) the highest brain function related to speech;
- d) a soul that uses the brain as a tool to achieve its goals.

3. *The feature of consciousness is that it:*

- a) is generated by the matter, but it is able to reorganize it;
- b) reflects reality, without changing anything in inanimate matter;
- c) is not a form of reflection;
- d) is beyond and before matter.

4. *According to materialism, consciousness existed:*

- a) for ever;
- b) not always.

5. *According to the form of its manifestation «consciousness» is:*

- a) material;
- b) ideal;
- c) transcendental;
- d) biological.

UNIT B

Task 2. The judgments given below, determine the nature of consciousness and its essential properties in philosophy. Highlight the essential properties of consciousness.

1. «... Our consciousness and thinking, however they seemed supersensible, are the product of a material, bodily organ – the brain».

2. «... Psychological, consciousness ... is the highest product of matter (i.e. physical), it is a function of that particularly complex fragment of matter called the human brain».

3. «Our feeling, our consciousness is only an image of the outside world, and it is obvious that the image cannot exist without the thing imaged, it exists independently of that who reflects».

4. «Consciousness ... from the very beginning is a social product, and remains such as long as people exist in general».

Task 3. Fill in the table «Basic Ways of Presenting Consciousness in Idealism and Materialism»

	The nature and origin of consciousness	The relation of consciousness to matter	The relation of consciousness to man	Place and role of consciousness in social life
Dialectical materialism				
Subjective idealism				
Objective idealism				

Task 4. Get ready for a mini-debate on the theme «Nature of consciousness: ideal or material»? Divide into two groups, one of which is to defend the truth of the idealist conception of consciousness, the other – of the materialist. Consider the arguments in favor of the position protected by you and counterarguments for the opposite approach.

Task 5. Answer the questions:

1. Is it possible to know the nature and the laws of the human mind without taking into account the activities of the brain, nervous and mental processes?

2. Is it possible to understand the nature of human consciousness, studying exclusively his brain?

3. What is the vulgar materialism? How does it solve the problem of psychical?

4. Explain the interaction of biological and social factors in the processes of man's emergence and development, his consciousness.

Task 6. V. Lenin in the margins of an abstract of G. Hegel's book «Science of Logic» observed: «Man's consciousness does not only reflect the objective world, but creates it».

1. How should we understand the position that consciousness «creates» the world?

2. How does the mind influence upon the body and the physical condition of man; what is the influence of concepts, ideas, theories, and consciousness upon human practice and social development in general?

3. Comment on the phrase of K. Marx: «... The theory becomes a material force as soon as it overtakes masses».

Task 7. What is the most important aspect of consciousness and its function is implemented in the invention and technical creativity?

Task 8. K. Marx asserted that «the ideal is nothing else than the material transplanted into the human head and transformed therein». Is it possible to conclude that ideal is a particular substance?

Task 9. Divide the following words into two groups and call the sign, which served for your accepted division: brain, thinking, idea, concept, heart, inspiration, feeling, physiological, psychical, speech, language, longing, running, breathing representation, conviction, dream, joy, intelligence, will, nervous process, brain action currents.

Task 10. Does the so-called «lie detector» decrypt or unravel thoughts?

Task 11. Do you agree with the following propositions?:

a) future cybernetic machines are, in particular, the future people who are much more perfect than our contemporaries;

b) the machine can be a model of man for all positions;

c) techniques are a natural material transformed into the organs of the human will performance in nature.

UNIT C

Task 12. Look through the text fragment. Perform the tasks after the text.

This brings on the scene spirit in the form of absolute freedom. It is the mode of self-consciousness which clearly comprehends that in its certainty of self lies the essence of all the component spiritual spheres of the concrete sensible as well as of the supersensible world, or, conversely, that essential being and concrete actuality consist in the knowledge consciousness has of itself.

It is conscious of its pure personality and with that of all spiritual reality; and all reality is solely spirituality; the world is for it absolutely its own will, and this will is universal will. And further, this will is not the empty thought of will, which is constituted by giving a silent assent, or an assent through a representative, a mere symbol of willing; it is concretely embodied universal will, the will of all individuals as such. For will is in itself the consciousness of personality, of every single one; and it has to be as this true concrete actual as self-conscious essential being of each and every personality, so that each single and undivided does everything, and what appears as done by the whole is at once and consciously the deed of every single individual.

*Hegel G. W. F. III Absolute Freedom and Terror.
The Phenomenology of Mind. Translated by J. B. Baillie.*

Questions and tasks to the text:

1. How does G. Hegel interpret the essence of consciousness? Why is this treatment called an absolute idealism?
2. What is the relationship between the universal consciousness (spirit) and that of individuals?
3. What is the difference between consciousness and self-awareness?

2. Subject-practical bases of consciousness emergence

UNIT A

Task 13. Find the correct answer.

1. Reflection is:

- a) the property of living things to respond to vital environmental stimuli;
- b) the ability of higher animals to navigate in the outside world;
- c) the property of matter to imprint characteristics of objects affecting it;
- d) the ability of material systems to generate their own likeness.

2. Consciousness is a form of reflection inherent in:

- a) animals and humans;
- b) all beings;
- c) man.

3. *The essence of socio-historical consciousness correctly expressed in the judgment:*

- a) consciousness cannot reflect the social life;
- b) social life has no effect on consciousness;
- c) consciousness is a product of the social environment and it does not emerge beyond communication;
- d) human consciousness determines social life.

4. *The social conditions of the emergence of consciousness are:*

- a) the ability to reproduce;
- b) mental activity;
- c) labor;
- d) articulated speech.

5. *... emerged in humans first:*

- a) thinking;
- b) language;
- c) simultaneously;
- d) they are not related to each other.

UNIT B

Task 14. Answer the questions:

K. Marx wrote: «We believe the work in a form in which it is the exclusive property of the person. A spider conducts operations that resemble those of a weaver, and a bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in imagination before he erects it in reality. At the end of every labor-process, we get a result that already existed in the imagination of the laborer at its commencement».

- 1. How is labor different from the activity of animals and insects?
- 2. How is consciousness connected with man's labor activity?
- 3. What role does consciousness play in the labor process?

Task 15. If man was created by labor (F. Engels), what biological changes has labor caused in humans? What social aspects of man's life were caused by labor?

Task 16. Answer the questions:

- 1. How does the mutual exchange of ideas take place? Can an idea immediately and directly, without going through a variety of

material means, be transmitted from man to man? What is the role of the language in the exchange of thoughts?

2. Language can be both an instrument of dissemination of true knowledge and a source of error, a hotbed of false and erroneous notions. Give examples.

3. Do you agree with the view that thought dies at the moment, when it is translated into words?

4. What is the fundamental difference between human speech and language and means of animal communication?

5. How do you understand the known position of K. Marx that language is the immediacy of thought? What judgments are identical to this statement:

- a) there is no thought without language shell;
- b) language is only the external material form thoughts;
- c) the idea is available to knowledge and understanding only being clothed in a linguistic form;
- d) language and thought are interrelated.

Task 17. Answer the questions:

- 1. Does a just born baby have consciousness?
- 2. What facts can you give to approve the statement that consciousness is a social and historical product?
- 3. Why has labor led to the emergence of consciousness? Why did «labor» of ants, dolphins, monkeys not lead to the development of their consciousness?

UNIT C

Task 18. Look through the text fragment. Perform the tasks after the text.

«My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life process of the human brain, i.e., the process of thinking, which, under the name of «the Idea», he even transforms into an independent subject, is the demiurges of the real world, and the real world is only the external, phenomenal form of «the Idea». With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought».

*Karl Marx. Afterword to the Second German Edition.
Capital Volume One*

Questions and tasks to the text:

1. What is the fundamental disagreement between K. Marx and G. Hegel in the interpretation of consciousness and the ideal? How does K. Marx understand consciousness?

2. How does K. Marx define ideal and its relation to consciousness and matter?

3. Comment in this regard the axiomatic statement of K. Marx: «It is not consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness».

3. The Structure of Consciousness

UNIT A

Task 19. Find the correct answer.

1. Match the spheres of consciousness and their contents:

a) the value-semantic sphere;

b) logical-conceptual sphere;

c) emotional sphere;

d) bodily-perceptual sphere.

1) sensations, perceptions, ideas;

2) subjective feelings and psychological experiences;

3) motives of activity, ideals, cognitive abilities;

4) analytical and synthetic abilities operations.

2. Man's ability to deliberately and collectively reflect and reproduce reality in an ideal form is called:

a) emotion;

b) irritability;

c) consciousness;

d) sensitivity.

3. The ability to operate with concepts, judgments, inferences is called:

a) abstract thinking;

b) value-volitional level of consciousness;

c) preconscious;

d) sensory-affective level of consciousness.

4. Man's ability to make his own intellectual activity and his consciousness the object of knowledge is called:

a) psyche;

b) reflection;

c) self-consciousness;

d) thinking.

5. *The experience of the unity and specificity of one's «Ego» as an autonomous entity endowed with thoughts, feelings, desires, the ability to act is:*

- a) consciousness;
- b) self-consciousness;
- c) subconsciousness;
- d) unconscious.

UNIT B

Task 20. Fill in the table «Structure of Consciousness»

Scope of consciousness	Components	Illustrations
1. Scope of the unconscious		
2. Bodily-perceptual		
3. Logical and cognitive		
4. Emotional-volitional		

Task 21. Answer the questions:

1. K. Marx described the process of self-consciousness: «... Only treating a man Paul like a kind of his own, the man Peter begins to treat himself as human». Comment on this statement.

2. Compare this passage with the words of B. Spinoza: «Paul's words about Peter tell us more about Paul than about Peter». What problems did B. Spinoza point?

3. What is self-consciousness?

4. What are the functions and importance of self-consciousness?

5. How is self-consciousness formed?

6. What is the role played by society in this process?

UNIT C

Task 22. Look through the text fragment. Perform the tasks after the text.

This discovery is a further step forward in the development of our conception, namely the recognition of the two layers of the unconscious. The fact is that we have to distinguish between the personal unconscious and non-or supra-unconscious. The latter, we also refer to the collective unconscious – just because it is separated from the personal and is absolutely universal, and because its contents can be found everywhere, what just cannot be said about the personal contents. Personal unconscious contains lost memories, repressed (deliberately forgotten) painful submission ... The original images – the oldest and most universal forms of representation of humanity. <...> [This is] the hidden treasure, from which mankind has always drawn, from which it has retrieved its gods and demons and all those strong and powerful ideas, without which man ceases to be a human.

[103] This discovery means another step forward in our understanding: the recognition, that is, of two layers in the unconscious. We have to distinguish between a personal unconscious and an *impersonal* or *transpersonal* unconscious.

We speak of the latter also as the collective unconscious, because it is detached from anything personal and is common to all men, since its contents can be found everywhere, which is naturally not the case with the personal contents. The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perception. <...>

[104] The primordial images are the most ancient and the most universal «thought-forms» of humanity. <...>

[105] <...> It has discovered the hidden treasure upon which mankind ever and anon has drawn, and from which it has raised up its gods and demons, and all those potent and mighty thoughts without which man ceases to be man.

*Jung C. G. Two Essays in Analytical Psychology.
The collected works of C. G. Jung. Vol. 7.
Translated by R. F. C. Hull. By Bollingen Foundation.
Published by Princeton University Press. P. 101–102*

Questions and tasks to the text:

1. What is the difference between conscious and unconscious? What is the content of the personal unconscious, and that is of the collective?

2. Compare the original images (archetypes) of K. Jung with Plato's ideas, Kant's transcendental ideas and Husserl's Eidos. Identify the similarities and differences.

3. Think about why in the XXth century the study of layers of the unconscious appeared? How is this phenomenon associated with the identification of consciousness and thinking in «metaphysics of knowledge»?

Check your progress:

– explain the complexity and the fundamental nature of the problem of consciousness for philosophy and science;

– show the importance of solving the problem of consciousness for human being, his life self-determination, understanding of the peculiarities of human activity and creativity;

– describe the signs of consciousness;

– give a comparative description of the basic conceptions of the origin of consciousness;

– regard the structure and basic functions of consciousness.

THEMES 7–8
COGNITION AND MAN'S MASTERING THE WORLD.
SCIENTIFIC COGNITION

- Plan:** 1. Philosophical theory of cognition.
2. Forms and methods of scientific cognition.
3. Cognition and practice.

Key concepts: cognition, determinism, epistemology, knowledge, method, object, science, subject, thinking, truth.

Reports:

1. The basic epistemological strategies:
 - a) «pessimistic» doctrines;
 - b) constructive theoretical-epistemological doctrines;
 - c) «Platonic» theories of cognition;
 - d) immanentist theories;
 - e) transcendentalism.
2. The subject-object dichotomy and its limitations.
3. Language and cognition. The role of language in the learning process.
4. Types of truth: absolute, relative, objective, necessary and accidental, analytical and synthetic.
5. Theories of truth: classical and non-classical.

Methodical recommendations to the theme:

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

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

The question of the role and correlation of sensual and rational in the process of cognition in the history of philosophy was brought for

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

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

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

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

The scientific cognition arises only at a certain stage of development of a society. The students should represent the

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

1. Philosophical theory of cognition

UNIT A

Task 1. Find the correct answer.

1. *The philosophical doctrine that denies the fundamental possibility of obtaining objective knowledge of the world is called:*

- a) agnosticism;
- b) skepticism;
- c) materialism;
- d) idealism.

2. *In modern philosophy cognition is largely regarded as:*

- a) ability, competence and skills in a particular area of activity;
- b) relevant information in the aspect of activity;
- c) the objective reality given in active man's consciousness;
- d) the process of acquisition and development of knowledge conditioned by practice.

3. *The subjects of knowledge are:*

- a) being, a society, a state;
- b) a man, a group of people, humanity;
- c) the universe, nature, the biosphere.

4. *In contemporary epistemology an object of knowledge:*

- a) exists «in itself»;
- b) confronts the subject of cognition;
- c) in its definition depends on the conceptual system of the subject who cognizes;
- d) a part of the self-cognizing subject.

5. *The complexity of the cognitive process is reflected in the following statements:*

- a) «Thing in itself» in principle cannot be known;
- b) The mankind will never know everything;
- c) There is no sense in cognition;
- d) There are unsolvable problems in sciences.

UNIT B

Task 2. What philosophical schools do the following statements belong to:

a) «... senses give us the correct representations of things; we know these very things ... the outside world affects our senses»;

b) «... it is possible that we are able to properly perceive a property of things, but the thing itself neither by sensible, nor by thinking process cannot be comprehended. This «thing in itself» is beyond our knowledge»;

c) «... I do not know whether there is an objective reality, reflected by our sensations; I claim it is impossible to know it»;

g) «Man's knowledge will never reach more than it is given for him by sensations; all that is unavailable to senses is not available for the mind».

Task 3. The world is infinite and we can never know it until the end. Does it mean that the world is unknowable?

Task 4. To the question: «Could man learn more if he had more sense organs?» – there is the answer: «No, man has got as many sense organs as it is needed for cognition». Do you agree with this answer?

Task 5. Answer the questions:

1. List the common that is inherent in cognition of both natural and social phenomena.

2. What is the most important feature of social phenomena cognition?

3. What is the specificity of the factual, empirical data in the social sciences compared to the natural sciences?

Task 6. Answer the questions:

1. «If there is a technical need for the society, it promotes science forward more than ten universities». Analyze the noticed connection of science and technology. Specify the most important technical requirements, which led to the rapid development of the leading areas of modern science. Give examples from the field of your future profession.

2. English scientist Ch.P. Snow in his book «Two Cultures» says that now the gap between humanitarian and technical sciences – in particular, among young people – is much more hopeless than

30 years ago. At that time two cultures though having long lost the ability to communicate, still exchanged polite smiles, despite the gulf separating them. Now, courtesy is forgotten, and we change only stinging remark. Please, answer whether in our society the gap between humanitarian and technical sciences exists. Do you feel such a gap in your university? How would you solve the problem of the relationship of these sciences in your university?

UNIT C

Task 7. Look through the text fragment. Perform the tasks after the text.

Subject and object are correlative categories, like essence and phenomenon, content and form. To talk about one of them, without revealing the relationship to the other is impossible. In this sense, it is quite possible to assert: there is no subject without an object, and the object without a subject <...>. P. 73.

... As a subject we do not mean man's consciousness, but man himself, and even humanity, which is not the least than the other phenomena of nature: animals, plants, minerals, etc. is an objective reality. The object – this is not just any piece of nature, but the one included into the sphere of human activity. It is in itself, as an objective reality exists independently of human consciousness, it becomes an object, entering into interaction with the subject. For example, an electron as an object of nature existed in the time of Democritus, and even much earlier, when man was not on the earth yet, but in those days it was not the object of practical and theoretical activity of the subject. Having got the properties of objective reality and existing independently of consciousness, a thing becomes an object when interacts with the subject, and only in this sense without a subject there is no object, and without object can be no subject, as the latter is conceivable only as an active ingredient, acting on the things of nature that is objects. Thus, it is necessary to distinguish between the concepts of «objective reality» and «object». The first covers all existing independently of our consciousness; the objective reality has as its opposite consciousness; the second takes of objective reality, that at this stage of development of society has been the subject of theoretical and practical human activity, not consciousness appears its opposite, but the subject, turning the phenomenon and things of the objective reality into the object of his action. P. 74.

...Knowledge arises from the interaction of the subject (human society) and the object (phenomena, processes of the external world). This interaction is of the material nature: the human society, phenomena and processes of nature are material systems <...>. P. 75.

Translated from: Копнин П. В. Гносеологические и логические основы науки. М.: Мысль, 1974. 568 с.

Questions and tasks to the text:

1. What is the subject and object of knowledge? Is the object of knowledge different from the «objective reality»?
2. How can subject and object of knowledge interact with each other?

2. Forms and methods of scientific cognition

UNIT A

Task 8. Find the correct answer.

1. ... is NOT a feature of scientific knowledge:

- a) objectivity;
- b) a claim to absolute truth;
- c) evidence, the validity of the results obtained;
- d) systematic knowledge.

2. ... levels of knowledge are distinguished in science:

- a) real and formal;
- b) practical and logical;
- c) empirical and theoretical;
- d) theoretical and applied.

3. Classical science dates from the ...:

- a) end of the XVIII c. – the first half of the XIX c.;
- b) end of the XIX c. – the first half of the XX c.;
- c) XVII c. – the end of the XIX c.;
- d) XVIII–XIX cc.

4. The method of learning in which man actively alters the natural state of things and events, creating artificial conditions for them is called:

- a) scientific experiment;
- b) scientific observation;
- c) modeling;
- d) idealization.

5. *What is the method of allocation of one feature in the subject while distracting from its other symptoms?*

- a) abstracting;
- b) deduction;
- c) generalization;
- d) induction.

UNIT B

Task 9. Answer the questions:

1. If a teaspoon is dipped into a glass of water, it will seem to us broken. Does this mean that our vision and sense organs do deceive us and they cannot be trusted? Representatives of what trends in philosophy do not trust the evidence of the senses?

2. Why is abstract thinking – a qualitatively higher level of knowledge in relation to the sensory reflection?

3. The ancient Greek philosopher Parmenides (about 540 – about 470 BC) argued: «The idea about the subject and object of thought are the same». Do you agree with this statement?

Task 10. Which of the given characteristics mostly reveals the essence of science?

a) Science is a system of theoretical knowledge about the world that have arisen under the influence of social production needs.

b) Science is a special form of activity of the production of spiritual values.

c) Science is now a direct productive force.

d) Science is a system of ordered knowledge, the truth of which is checked in the course of social practice.

Task 11. Answer the questions:

1.«The physicist observes the processes of nature where they manifest themselves in the most distinct form and the least blacked out with influences violating them, or, if possible, makes the experiment under conditions allowing the course of the process in its purest form». Due to this statement answer the questions:

a) What is the difference between an experiment and observation?

b) What is the advantage of the experiment to observation?

c) Is it possible to provide an experiment without theoretical grounding?

d) Are there any boundaries of cognitive capabilities of the experiment?

2. *What way is the experiment in social cognition different from that in natural sciences?*

Task 12. Answer the questions:

1. Karl Marx wrote: «not only the result of the research, but also the way leading to it should be true». What does the validity of the research methods mean, and what factors contribute into it?

2.«The law of inertia is the first great success in physics, it is actually its effective start. It was received by thinking about an idealized experiment, of the body constantly moving without friction and interaction of any other external forces. From this example, and later from many others, we learn about the importance of the idealized experiment created by thought» (A. Einstein).

a) What is idealization? How is it different from the abstraction and generalization?

b) What is «thought experiment»? What cognitive operation does it assume?

c) The objects of science are largely idealized objects (mathematical concepts, ideal gas, absolutely elastic body, chemically pure substances, etc.) ... If science claims to be a reflection of reality, why will it not give up «idealized objects»? Give examples of idealization in social sciences.

d) How do ideas and problems appear in scientific knowledge?

3.«It is better to dissect nature on the parts than to distract from it» (F. Bacon). What kind of logic operations are opposed to each other? Is such a contrast correct?

4. What are the specific advantages of the modeling method compared to direct experimental study of the objects?

5. Why is the historical method particularly important in cognition of social phenomena?

Task 13. Choose the true judgment of the following:

a) Since the world is infinite and all the possibilities cannot be taken into account, any knowledge remains a hypothesis.

b) The hypothesis turns into a certain knowledge, if it is supported by the facts.

c) Of many hypotheses only one is true.

UNIT C

Task 14. Look through the text fragment. Perform the tasks after the text.

[CLASSICAL SCIENCE]

Through all the classic science, since the XVII century, there runs the idea that fairness and objectivity of scientific knowledge is achieved only when the description and explanation exclude everything that is related to the subject and procedures of his cognitive activity. These procedures were understood as given once and forever being unchanging. The ideal was to build *a completely true picture of nature*. The main attention was paid to the search for the obvious, visual, «arising from the experience» ontological principles on which theories that explain and predict experimental facts could be built...

... As an epistemological [gnosiological. – Ed.] component of this system, there were ideas about cognition as an *observation and experiment with objects of nature*, which reveal the secrets of their being to knowing mind. And the reason itself was endowed with the status of sovereignty. Ideally, it was treated as distanced from things, as if watching them without determining any precondition, besides properties and characteristics of the objects under study.

[NON-CLASSICAL SCIENCE]

It covers the period from the end of XIX to the middle of the twentieth century. In this era, there is a kind of chain reaction of the revolutionary changes in various areas of knowledge in physics: (the opening of the divisibility of the atom, the formation of relativistic and quantum theory), in cosmology (the concept of non-stationary universe), in chemistry (quantum chemistry), in biology (the emergence of genetics). There emerged cybernetics and systems theory, that played an important role in the development of modern scientific picture of the world.

In the course of all these revolutionary changes the ideals and norms of the new, non-classical science were formed. They were characterized by rejection of the straight ontologism and understanding as to the true nature of theories and the natural world picture produced at a particular stage of development of natural science. In contrast to the

ideal of the only true theory of «photographing» objects researched there allowed the truth of several differing specific theoretical descriptions of the same reality, because each of them can contain the moment of objectively true knowledge <...>.

The idea of the historical variability of scientific knowledge, the relative truth ontological principles produced by science was connected with new views on the activity of the subject of knowledge. He was already considered not as distanced from the world studied, but as being within it and determined by it. There is an understanding of the fact that the nature answers to our questions depend not only on the nature organization, but also by our way of asking questions, which depends on the historical development of the means and methods of cognitive activity ...

[POST-NON-CLASSICAL SCIENCE]

The intensive use of scientific knowledge in practically all spheres of social life, changing the very nature of scientific activity associated with the revolution in the means of storage and retrieval of knowledge (computerization of science, the emergence of complex and expensive instrument complexes that cater to research teams and work like means of industrial production, and so on) changes the nature of scientific activity. Alongside with disciplinary researches interdisciplinary and problem-orientation forms of research activity are all the more put in the forefront... The organization of such research much depends on the definition of priority areas, their funding, training personnel and others. In the very process of identifying research priorities, apart from the actual cognitive purposes an increasing role is being played by the goals of economic, social and political nature.

Implementation of complex programs creates a special situation of coalescence into a single system theoretical and experimental studies, of basic and applied knowledge, intensification of forward and backward linkages between them. As a result, processes of interaction of principles and concepts of reality emerging in the various sciences are intensified... In this process the hard dividing lines between the pictures of reality, defining the vision of the subject of any science gradually erased. They become interdependent and appear as fragments of a complete scientific picture of the world <...>.

In this context the ideal value-neutral research is transforming ... The internal ethics of science, stimulating the search for truth and focusing on the increment of new knowledge, constantly refers in this context to the general humanitarian principles and values ...

Scientific knowledge begins to be considered in the context of the social conditions of its existence and its social consequences, as a special part of the life of society, determined at each stage of its development, by the general state of the culture of this historical period, its value orientations and world outlook. It does not only consider the historical volatility of ontological postulates, but also of the ideals and norms of knowledge.

Translated from: Стёпин В. С., Горохов В. Г., Розов М. А. Раздел III. Глава 10. Научные революции и смена типов научной рациональности. Философия науки и техники. М. : Гардарики, 1996

Questions and tasks to the text:

1. On what basis does the author distinguish periods, called a «scientific revolution» in the development of science? How many such revolutions and which exactly are called by V. Stepin?

2. What is, in terms of V. Stepin, the basic educational principle of classical science and what main tool was used to implement this principle?

3. What were the basic philosophical foundations and challenges for «the disciplinary organized science»? What was the main principle of its organization?

4. What scientific discoveries led to the transition to non-classical science? What are the ideals and norms the non-classical science was guided by? What was the main feature of the subject's cognitive position in the philosophical grounds of non-classical science?

5. What is the nature and the way of organizing post-non-classical science? What ideals and base define post-non-classical research?

3. Cognition and practice

UNIT A

Task 15. Find the correct answer.

1. *Practice – is:*

- a) instinctive activity;
- b) spiritual activity;
- c) adaptation activity;

d) transforming activity.

2. *Practice in its function in the process of cognition is NOT:*

a) the basis of knowledge and its driving force;

b) the purpose of knowledge;

c) the criterion of truth;

d) the successful replacement of the theoretical research and scientific creativity.

3. *The question of the knowledge relations to the objective reality is the question of the:*

a) levels of knowledge;

b) the means of knowledge;

c) the form of knowledge;

d) the truth.

4. *... as a criterion of the truth doesn't refer to the forms of practice:*

a) ideology;

b) the social and political activities;

c) social production;

d) scientific and experimental activities.

5. *The form of expression of the truth, depending on the specific historical conditions characterizing the degree of precision, rigor and completeness that is achieved at this level of knowledge is called:*

a) absolute;

b) objective;

c) relative;

d) subjective.

UNIT B

Task 16. Answer the questions:

1. A famous aphorism states: «Practice without theory is blind, but theory without practice is just an intellectual game». Why cannot one gain true knowledge without public practice?

2. Are truths of mathematics checked in practice?

3. If practice is the criterion of objective truth, what role do formal criteria of truth of knowledge, such as the consistency and completeness of deductive theory play in science?

4. Is it possible to evaluate theories in terms of convenience to operate them?

5. Can two different theories lead to the same results?

Task 17. Answer the questions:

1. Does any human activity refer to practice? Consider from this point of view, the following activities: education, invention, ideological struggle, amateur arts, artistic creativity, scientific research, war, religious practices, and training.

2. Based on the main functions of practice, discuss the following problem situations:

a) Practice is the basis of cognition, but practice itself relies on ascertain knowledge. How does one reconcile these positions?

b) What does the primacy of practice mean, if it is always an expedient activity?

c) Does not the postulation of the determining role of practice contradict to the fact that in the conditions of modern STR science anticipates the development of production?

Task 18. Which of the following statements correspond to the dialectical materialist understanding of the truth?

a) It is intuitively clear and self-evident status.

b) The idea which guidance leads to success.

c) The knowledge that corresponds to sense perceptions.

d) Opinion proved by authority and time.

e) The knowledge that is an adequate reflection of the objective world.

Task 19. Answer the questions:

1. «The question of the existence of extraterrestrial life ... is like any other scientific problem. Its decision depends on consensus: if most authoritative scientists admit evidence of extraterrestrial life sufficient, then its existence would be a scientific fact». «... The same happened to the outdated theory of phlogiston, or light ether» (*Corliss W. Riddle of the Universe M., 1970. S. 218–219*). What is your opinion of this judgment?

2. What philosophical trend considers the truth as a «fruit» of the agreement:

a) eclecticism;

b) conventionalism;

c) sophistry;

d) dialectics;

e) dogmatism.

Task 20. Answer the questions:

1. «To accept the objective, that is independent of man and mankind truth – means to recognize, in one way or another, absolute truth» (V. Lenin). How do objective and absolute truth relate to each other in the given statement?

2. «Human conceptions of space and time are relative, but these relative conceptions lead to absolute truth, the relative representation, developing, follow the absolute truth and approach it» (V. Lenin). What relation to each other are relative and absolute truths in?

3. Find the «grain» of absolute truths and moments that have undergone further refinement or replacement, in the following positions:

a) The whole world is made of atoms – the smallest, indivisible particles of matter.

b) An atom is a positively charged environment in which interspersed with negatively charged particles – electrons.

c) An atom consists of a positively charged core around which the electrons move. An atom is like a solar system in miniature.

4. Absolute truth is not an eternal truth, which passes unchanged from one degree of knowledge to another, but the property of objectively true knowledge consists in the fact that such knowledge is never discarded. This kind of knowledge is always the prerequisite for more profound and fundamental truths. Moreover, it is contained therein in sublated form. Absolute truth is manifested in the growth of knowledge. Do you agree with the author of this postulate?

UNIT C

Task 21. Look through the text fragment. Perform the tasks after the text.

... What is the value of science? The answer is clear. We owe science incredible discoveries. Scientific ideas clarify our spirit and improve our lives. At the same time science displaces the positive achievements of earlier epochs and thereby deprives our lives of many capabilities. What has been said about the science is true for today known myths, religions and magical exercises. At one time, they also led to incredible discoveries, solve problems and improve people's lives. We must not forget how many inventions we owe the myths! They helped to find and save the fire; they provided the breeding of new plant and animal species, and often more successfully than modern scientific breeders do; they contributed to the discovery of the basic facts of astronomy and geography, and

described them in compressed form; they have stimulated the use of the knowledge gained for travelling and exploration of new continents; they have left us art that is comparable with the best works of Western European art and reveals the extraordinary technical sophistication; they opened gods, human soul, good and evil, and tried to explain the problem of the difficulties associated with these discoveries; They analyzed the human body without damaging it, and created a medical theory, from which we can still learn much today. At the same time the people of the distant past knew quite exactly that rationalistic attempt to explore the world has its limits and gives incomplete knowledge... Let us remember at least that there are many ways of being-in-the-world, each of which has its advantages and disadvantages, and they are all needed in order to make us human in the fullest sense of the word, and to solve the problems of our co-existence in this world <...>.

*Translated from: Пол Фейерабенд. Часть III.
Избранные труды по методологии науки /
пер. с англ. и нем. А. Л. Никифорова. М., 1986*

But science is not sacrosanct. The mere fact that it exists, is admired, has results is not sufficient for making it a measure of excellence. Modern science arose from global objections against earlier views and rationalism itself, the idea that there are general rules and standards for conducting our affairs, affairs of knowledge included, arose from global objections to common sense (example: Xenophanes against Homer). Are we to refrain from engaging in those activities that gave rise to science and rationalism in the first place? Are we to rest content with their results? Are we to assume that everything that happened after Newton (or after Hilbert) is perfection? Or shall we admit that modern science may have basic faults and may be in need of global change? And, having made the admission, how shall we proceed? How shall we localize faults and carry out changes? Don't we need a measure that is independent of science and conflicts with it in order to prepare the change we want to bring about? And will not the rejection of rules and 291 approach to apply the same term to a similar (not an identical) situation. His approach was historical, while mine was abstract. P. 291-292.

*Paul Feyerabend. Against Method.
Outline of an Anarchistic Theory of Knowledge. 1993*

... If science is appreciated for its achievements, we should appreciate myth the hundreds of times higher, because its achievements is far more significant. The inventors of the myth laid the foundation for culture, while the rationalists and scientists have only changed it, and not always for the better...

It is well known that theoretically hypertrophic medical science of XVI and XVII centuries was completely helpless in the face of diseases (and remained such for a considerable time after the «scientific revolution»). Innovators like Paracelsus retreated to the position of earlier ideas and thereby improved medicine. Science has always been enriched at the expense of non-scientific methods and results, while the processes that were often seen as an essential aspect of science, quietly died off and were forgotten.

*Translated from: Пол Фейерабенд. Часть II.
Наука в свободном обществе.
Избранные труды по методологии науки.
М., 1986. С. 467–523*

Questions and tasks to the text:

1. What does P. Feyerabend find similarity of functions of science and mythology in the society? Which famous theory of mythology should the views of P. Feyerabend be referred to?
2. What, according to P. Feyerabend, is the limitation of the rationalistic method, which is used by science?
3. What does P. Feyerabend believe to have great value to human culture – science or mythology? Do you agree with his point of view?

Check your progress:

- describe the structure of the process of cognition;
- give a brief description of the main types of science;
- expand the essence of the theory of paradigms of Th. Kuhn;
- express your own views on the value of science and its relevance to modern life and society.

THEME 9 THE SUBJECT OF SOCIAL PHILOSOPHY

1. The subject and structure of social philosophy.
2. The structuredness of social system.
3. Historical periodization of social development.

Key concepts: historical periodization, historicism, industrial, post-industrial, social genesis, social philosophy, socialization, society, structure of society.

Reports:

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

Methodical recommendations to the theme:

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

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

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

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

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

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

Unlike the civilization approach the formation approach gives a possibility to reveal the general character for the world historical process. The students should define the concept «socioeconomic formation». It's necessary to refer to the characteristics of a primitive-communal, slave-owning, feudal, capitalist and communistic socioeconomic formations. They are to approve the methodological and cognitive value of the doctrine of socioeconomic formation. Except civilization and formation concepts, in social philosophy of XX c. there are system theories of the society which play a prominent role. American philosopher and sociologist D. Bell is the author of the concept of «postindustrial society». In the

concept of information development of the society represented by O. Toffler the students should find the increasing revolutionary influence of information systems on production, government, education system and everyday life.

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

1. The subject and structure of social philosophy

UNIT A

Task 1. Find the correct answer.

1. *Social philosophy is:*

a) understanding of the basic principles and laws which are the background of the social life and human existence;

b) consideration of society in its consistency and specificity in the relationship of various spheres (politics, economy, history and culture);

c) the system of explanation, understanding and interpretation of social changes, social actions and social events, the theory and methodology of the cognition of a society;

d) all above mentioned.

2. *... developed the doctrine of the ideal state (society):*

a) Democritus;

b) Parmenides;

c) Plato;

d) Protagoras.

3. *Society, its nature and its essential features are the subject of such section of social philosophy as:*

a) history of social philosophy;

b) philosophical anthropology;

c) social ontology;

d) methods of social philosophy.

4. *Society as a developing and integrated system – a system of political, economic, legal, ideological, communication, ethnic, cultural and interpersonal relationships that exists:*

- a) «in people» and «by people»;
- b) since the Middle Ages;
- c) independently of people;
- d) in the post-industrial society only.

5. *The dilemma of «material – ideal» in relation to society can be reflected by the combination of concepts:*

- a) economic – non-economic;
- b) social being – social consciousness;
- c) natural – supernatural;
- d) sensory – rational;
- e) real – immaterial.

UNIT B

Task 2. Answer the questions:

1. What are the peculiarities of social cognition as compared to the knowledge of the natural sciences?
2. What are the main tasks of social philosophy?
3. What is the specificity of the problems of social philosophy?
4. How is the society treated in the framework of naturalistic approach?
5. How is the society considered in the framework of the cultural-historical program?
6. What is the specificity of the synergistic model of society?
7. What is the specificity of the psychological approach to the explanation of society and social relations?

Task 3. Answer the questions:

1. What is the specificity of Plato and Aristotle's approach of to the problems of society?
2. What is the essence of the social contract theory?
3. What is G. Hegel's contribution to the formation of social philosophy?
4. How was the formation of sociology as a science taking place and who was its founder?
5. What is the essence of the Marxist understanding of society?

6. Why does the social and philosophical problematic become the leading system of philosophical knowledge in the second half of the XX century?

UNIT C

Task 4. Look through the text fragment. Perform the tasks after the text.

A number of porcupines huddled together for warmth on a cold day in winter; but, as they began to prick one another with their quills, they were obliged to disperse. However, the cold drove them together again, when just the same thing happened. At last, after many turns of huddling and dispersing, they discovered that they would be best off by remaining at a little distance from one another. In the same way the need of society drives the human porcupines together, only to be mutually repelled by the many prickly and disagreeable qualities of their nature. The moderate distance which they at last discover to be the only tolerable condition of intercourse, is the code of politeness and fine manners; and those who transgress it are roughly told—in the English phrase—to keep their distance. By this arrangement the mutual need of warmth is only very moderately satisfied; but then people do not get pricked. A man who has some heat in himself prefers to remain outside, where he will neither prick other people nor get pricked himself». P. 30-31. Translator's note.

Arthur Schopenhauer. Parerga and Paralipomena: A Collection of Philosophical Essays. Translated T. Bailey Saunders. Cosimo Inc. New York, 2007

Questions and tasks to the text:

1. What is the reason of the emergence of society from the author of the text point of view?

2. The structuredness of social system.

UNIT A

Task 5. Find the correct answer.

1. *What term indicates the unity of substantial, relatively stable relations between the elements of the social system?*

- a) social distance;
- b) social mobility;
- c) social stratification;
- d) social structure.

2. *The social structure includes:*

- a) social community, social institution, social organization, social group;
- b) social views, social values, social organizations.

3. *The historical forms of human community are:*

- a) family, tribe, social organization, social institution;
- b) social community, social institution, social organization, social group;
- c) gen, tribe, nationality, nation.

4. *Large social groups occupy different places in the production and have a different attitude to the instruments and means of production, as well as the dimensions of the share of social wealth of which they dispose and the mode of acquiring it.*

- a) the nation;
- b) nationality;
- c) the strata;
- d) classes.

5. *Social groups are divided into:*

- a) large and small;
- b) typical and spontaneous;
- c) goal and natural;
- d) formal and informal;
- e) permanent and temporary.

UNIT B

Task 6. Answer the questions:

1. What do you mean by the social structure of the society?
2. Highlight the elements of the social structure of society.
3. Show the examples of social life spheres connections:
 - Social and economic,
 - Social and political,
 - Social and spiritual.

Task 7. Answer the questions:

1. What social and ethnic groups do you know?
2. What are the factors of ethnic communities emerging and functioning?
3. What is the class as a social community?
4. It is known that the class doctrine is at the forefront of the Marxist conception of society. What role does a class play in public life according to K. Marx? Will the class structure of society eternally exist?
5. What are the differences between the classes and strata? Give examples of classes and strata that exist in our society.
6. It is known that in some countries in the East there exists division of society into social groups such as casts. What is the cast? What are the differences between castes and strata, estates and classes?
7. What social groups are considered to be micro-, meso- and macro-social structures of society?
8. With the growing of what social system is the development of higher than nationality historical community of people - the nation connected? What can be considered prerequisites for the consolidation of peoples in the nation? Highlight the main objective features of the nation. In your opinion, can the national consciousness be thought as a nation-formative sign?

Task 8. Answer the questions:

1. What is the meaning the concept of «social status»?
2. What thinker is the author of the theory of social mobility?
3. What is the social mobility? What are its types?

Task 9. Each individual is a member of several social communities. As for you does the development of the human individuality depend on this? Give examples of the influence of the social community (progressive or reactionary) upon man.

Task 10. Social development of the XX century is marked by the development of various types of marginal groups. There is no unambiguous assessment of scientists as for these groups. In relation to what groups of populations was this concept first used? Are there such groups in our society? What is their role in social life?

Task 11. Answer the questions about the relationship of demographic and economic processes and states:

1. Does the acceleration or slowdown in economic development depend on such an indicator as the total population?

2. Why is among the most active demographic factors influencing on the economy the rate of population growth included?

3. What is the impact of the population migratory activity upon economic processes?

UNIT C

Task 12. Look through the text fragment. Perform the tasks after the text.

The materialist conception of history starts from the proposition that the production and, next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or estates is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view, the final causes of all social changes and political revolutions are to be sought, not in men's brains, not in man's better insight into eternal truth and justice, but in changes in the modes of production and exchange. They are to be sought, not in the philosophy, but in the economics of each particular epoch. P. 170.

*Friedrich Engels. Part III. II. Theoretical.
Herr Eugen Dühring's Revolution in Science.
Progress Publishers, 1947*

The phantoms formed in the brains of men are also, necessarily, sublimates of their material life-process, which is empirically verifiable and bound to material premises. Morality, religion, metaphysics, and all the rest of ideology as well as the forms of consciousness corresponding to these, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their actual world, also their thinking and the products of their thinking. It is not consciousness that determines life, but life that determines consciousness. P. 36–37.

*Karl Marx. Frederick Engels.
The German Ideology. Marx and Engels 1845-47.
Lawrence & Wishart. Electric Book, 2010*

Questions and tasks to the text:

1. What is the materialist conception of history, from the standpoint of F. Engels? What is the difference between this understanding and that of the previous famous views on the development of society?

2. How does the «production» affect the political, social and spiritual spheres of society respectively?

3. What positions of Marxist approach to the relation of the material and spiritual principles of society activate your wish to critically reconsider them?

3. Historical periodization of social development

UNIT A

Task 13. Find the correct answer.

1. *According to the civilization approach to the typology of the society, they distinguish:*

- a) agrarian civilization;
- b) industrial civilization;
- c) post-industrial civilization;
- d) spiritual and cultural civilization.

2. *Who is the author of formational typology of society?*

- a) M. Weber;
- b) K. Marx;
- c) H. Spencer;
- d) T. Malthus.

3. *Representatives of the civilization theories of history were:*

- a) G. Hegel;
- b) A. Toynbee;
- c) N. Danilevsky;
- d) O. Spengler.

4. *The determining factor for the development of industrial society is:*

- a) banking and financial system;
- b) information sphere and the sphere of services;
- c) political institutions;
- d) industrial production.

5. *One of the characteristics of post-industrial society can be considered:*

- a) commercialization of production and the disappearance of food economy;
- b) growth of mass literacy;
- c) the emergence of electronic money;
- d) the dominance of private ownership of the means of production.

UNIT B

Task 14. Fill in the table «Conceptions of Historical Process»

Understanding of the historical process as:	Thinkers	The essence of the conception
1. Cyclic		
2. Linear		
3. Spiral		
4. Wave		
5. Axial		

Task 15. Answer the questions:

1. What are the advantages and disadvantages of the theory of socio-economic formations?

2. Compare the formational and civilization approaches to the historical process.

3. What criterion for allocation of types of society is at the core of the conception of the stages of the development of society, proposed by American Sociologist W. Rostow:

- a) traditional society (pre-capitalist society);
- b) transitional society (Europe before the industrial revolution);
- c) shift period (the emergence of industrial society);
- d) a mature society with developed industry;
- e) the final stage (industrial society with high levels of consumption) (noting that today another stage – post-industrial society – appeared in this typology)?

4. What is the typology of civilizations according to O. Spengler?

5. What is the «civilization» in O. Spengler's understanding?

6. What are main ideas of the book «The Decline of Europe».
7. What does A. Toynbee mean by civilization?
8. What is the typology of civilizations in A. Toynbee?
9. What is the meaning of the mechanism «challenge – response»?
10. What are the criteria for growth, development, decay and death of civilizations after A. Toynbee?
11. What is the cultural-historical type in N. Danilevsky conception?
12. What are the characteristics of an information civilization?
13. What are the prospects of modern civilizations development?

UNIT C

Task 16. Look through the text fragment. Perform the tasks after the text.

For analytical purposes, societies can be divided into pre-industrial, industrial and post-industrial and oppose them in different aspects. These are, of course, ideal types, but the goal of this design - to clearly demonstrate significant differences. Thus, pre-industrial society is organized around «interaction with nature»: the resources provided by extractive industries, and the society is the subject to the laws of diminishing returns and low productivity. The industrial society – is «interaction with the transformed nature», which is based on the relationship between man and machine and it uses the energy to transform the natural environment into the technical one. The Post-industrial society is based on the «game between persons», in which on the background of machine technology intelligent technology, based on the information develops. There are huge differences in the nature of economic sectors and types of employment as a consequence of serious differences. <...>

In the post-industrial society, the main problem lies in the organization of science, and the most important institution is the university or research laboratory, where this work is carried out. In the XIX and early XX century the impact of states was determined by their production capacity, the main indicator of which was steel production. The power of Germany on the eve of World War I was estimated for the fact that it surpassed Britain in steel production. After World War II the scientific capacity of the country has become a crucial indicator of its capacity, and research and development have replaced the steel production as a criterion of the relative

strength of the state. For this reason, the nature and forms of state support of science, its politicization, sociological problems of research organization occupied a central place among political problems of post-industrial society.

Translated from: Белл Д. Глава I. Постиндустриальное общество: концептуальная схема. Грядущее Постиндустриальное Общество. М.: Academia, 2004

Questions and tasks to the text:

1. What determined the leading states of the world power in the industrial age?
2. What parameters become decisive indicators of the world countries development in recent decades? Try to justify your answer.

Check up your progress:

- Present a philosophical approach to the analysis of society;
- Analyze the relationship of society and nature;
- Characterize the society, its structure and the relationship between spheres of social life;
- Expose the issue of social development and social progress criteria.

THEME 10

SOCIAL PRODUCTION AS A WAY OF HUMAN BEING IN CULTURE

Plan: 1. The concept of culture in philosophy. Culture as a symbolic world of human existence.

2. Material culture and its structure.
3. Spiritual culture and its structure.

Key concepts: culture, Information society, mass culture, mode of production, production relations, productive forces, social consciousness, social production, socioeconomic formation, spiritual needs, spiritual production, spiritual relationships, symbol.

Reports:

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

Methodical recommendations to the topic:

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

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

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

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

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

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

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

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

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

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

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

1. The concept of culture in philosophy. Culture as a symbolic world of human existence

UNIT A

Task 1. Find the correct answer

1. Originally, the term «culture» meant:

- a) cultivation of the soil;
- b) education;
- c) processing;
- d) development.

2. *Culture is:*

- a) the ability to behave in society;
- b) a collection of objects created by humanity;
- c) a system of values that determine man's life;
- d) the ability to dress elegantly.

3. *... approaches to culture are the most important:*

- a) communicative, informative, activity;
- b) value, mythological, semiotics;
- c) historical, aesthetic, psychological;
- d) gaming, typological, ethnological.

4. *Man masters the world for:*

- a) converting it into his property;
- b) ensuring the safety and livelihood;
- c) cognition;
- d) self-determination.

5. *The symbol as a cultural phenomenon is the:*

- a) sign, indicating some important meanings;
- b) universal type of signs used in different sciences;
- c) means of representation of cultural information;
- d) mediator and the capacitor of value meanings.

UNIT B

Task 2. What is culture? Explain the origin of the word «culture». What role does culture play in the development of society and in the formation and perfection of man? Give examples of culture impact upon you as a personality.

Task 3. Culture is often understood as all that has been created by people in the process of physical and mental labor to satisfy their various material and spiritual needs. Thus, the culture can be contradicted to nature, which exists in the world regardless of man. From this point of view, are the following statements true and why?

- a) Culture is the same ancient phenomenon as humanity.
- b) There are cultureless people only at the moment, but they have never been in the past.
- c) The term «low-cultured peoples» is poor.

Task 4. Some cultural experts offer to treat culture as the human behavior, which he learned, but did not inherit genetically. Is it possible to accept such a determination?

Task 5. What is the role of labor in the emergence of culture?

Task 6. Answer the questions:

1. In everyday life and in science, to some extent, there is a widespread view on culture as a social phenomenon, which at all times and in all nations had only progressive and positive value. Do you agree with this statement? Argue your answer.

2. Which of the following phenomena are related to culture: tools, religion, customs, an atomic bomb, a state, a hunting rifle, a book, money, alcohol, science and shamanism? Argue your answer.

UNIT C

Task 7. Look through the text fragment. Perform the tasks after the text.

It is time that we should turn our attention to the nature of this culture, the value of which is so much disputed from the point of view of happiness. Until we have learnt something by examining it for ourselves, we will not look round for formulas which express its essence in a few words. We will be content to repeat that the word culture describes the sum of the achievements and institutions which differentiate our lives from those of our animal forebears and serve two purposes, namely, that of protecting humanity against nature and of regulating the relations of human beings among themselves. <...>

We recognize as belonging to culture all the activities and possessions which men use to make the earth serviceable to them, to protect them against the tyranny of natural forces, and so on. There is less doubt about this aspect of civilization than any other. Looking far enough into the past, we can say that the first acts of culture were the use of tools, the taming of fire and the construction of dwellings. Among these achievements taming of fire stands out as something extraordinary and unprecedented; as for the other, taking them man came to the way which he has since continuously been going; You can easily guess about the motives that led to their discovery. With their tools man improves his body organs – both motor and sensory – or enlarges the limits of their capabilities... P. 14–15.

*Sigmund Freud. Civilization and Its Discontents.
Chrysoma Associates Ltd. © 2000–2005.
Electronic Books Library. England*

Questions and tasks to the text:

1. How did S. Freud define the concept of «culture»?
2. What features of the culture did he point out?
3. Explain the author's idea that culture distinguishes man from his «ancestors from the animal world».
4. Illustrate examples of S. Freud's statement: «With his tools man improves his body organs – both motor and sensory – or enlarging the limits of their capabilities».
5. Why, as S. Freud thought, can the value of culture as a source of happiness be questioned?

2. Material culture and its structure

UNIT A

Task 8. Find the correct answer.

1. *A variety of man-made objects and also natural objects and phenomena, changed by man's influence is called:*

- a) material culture;
- b) spiritual production;
- c) counter-culture;
- d) formation.

2. *... is NOT part of the subsystem of the productive forces:*

- a) people with their skills and abilities;
- b) economic interests;
- c) the means of production;
- d) science.

3. *The constituents of the mode of production of goods are:*

- a) social relations;
- b) family relationships;
- c) spiritual relationship;
- d) the productive forces of society;
- e) relations of production.

4. *The term «basis» (by K. Marx) means:*

- a) a set of social relations;
- b) a set of legal relations;
- c) a set of production relations;
- d) a set of political relations.

5. *Scientific and technological revolution of the XX century as a social phenomenon is characterized by such features as:*

- a) the introduction of machinery into production;
- b) scientific revolution anticipates a technical one;
- c) Science is a leading factor in the productive forces;
- d) mechanization of production;
- e) the replacement of intellectual labor functions;
- f) local character;
- g) the coincidence of revolutions in science and technology;
- h) The use of science and technology in selected industries;
- i) a service role of science in relation to production;
- j) the global character;
- k) replacing the functions of the physical labor.

UNIT B

Task 9. Answer the questions:

1. Why is the separation of material and spiritual culture recognized by scientists conventional?

2. What does the concept of «material culture» mean?

3. Which of the philosophical currents (directions) proves the decisive role of the mode of production of material goods in society?

4. Is it true that material production is called material because it creates visible and rough products, with all the signs of a real physical body?

5. What do you call specific historical forms in which material production acts?

6. Is it true that labor is the axis of the material-production sector?

7. Is it true that labor, according to K. Marx, is an exclusively human quality?

8. Does the labor process represent the dialectics of material and ideal?

9. Is it possible to limit the scope of the subject of labor with the number of persons directly creating wealth?

10. Are the productive forces and the production relations components of the material – production sector?

11. What are production relations in K. Marx's theory?

12. Specify the internal source (cause) of the development of the productive forces of society.

13. Expand the dialectics of productive forces and production relations?

14. What is socio-economic formation in K. Marx's theory?

Task 10. Fill in the table «Socio-economic Formations»

Socio-economic formations	Type of exploitation	Examples of relevant societies	Contradictions of society, causing a transition to the following socioeconomic formation
Primitive-communal			
Slave-owning			
Feudal			
Capitalist			
Communist			

Task 11. Answer the questions:

1. The basis of the development of all types of culture nowadays constitutes enormous advances in science and technology. Give examples of cultural achievements associated with contemporary scientific and technological revolution.

2. What do you see the relationship between science, technology and production in the future? Justify your response.

UNIT C

Task 12. Look through the text fragment. Perform the tasks after the text.

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

At a certain stage of development, the material productive forces of society come into conflict with the existing relations of production or – this merely expresses the same thing in legal terms – with the property relations within the framework of which they have operated hitherto. From forms of development of the productive forces these relations turn into their fetters. Then begins an era of social revolution. The changes in the economic foundation lead sooner or later to the transformation of the whole immense superstructure.

In studying such transformations, it is always necessary to distinguish between the material transformation of the economic conditions of production, which can be determined with the precision of natural science, and the legal, political, religious, artistic or philosophic – in short, ideological forms in which men become conscious of this conflict and fight it out. Just as one does not judge an individual by what he thinks about himself, so one cannot judge such a period of transformation by its consciousness, but, on the contrary, this consciousness must be explained from the contradictions of material life, from the conflict existing between the social forces of production and the relations of production. No social order is ever destroyed before all the productive forces for which it is sufficient have been developed, and new superior relations of production never replace older ones before the material conditions for their existence have matured within the framework of the old society. <...> In broad outline, the Asiatic, ancient, feudal and modern bourgeois modes of production may be designated as epochs marking progress in the economic development of society. <...>

*Karl Marx. Preface. A Contribution to the Critique of Political Economy.
On-Line Version: Marx.org 1993 (Preface, 1993)*

Questions and tasks to the text:

1. What is the structure of society (social formation) by K. Marx? What component of society (social system) is decisive?
2. What conflict is the basis of the radical social change (social revolution)? Is it a consequence of the objective course of the development of society, or the clash of personal and subjective interests?
3. What changes in the structure of society is social revolution accompanied by?
4. Specify K. Marx's «socio-economic formations» and on the example of any of them illustrate the mechanism of social development action.

3. Spiritual culture and its structure

UNIT A

Task 13. Find the correct answer.

1. *Production of spiritual values, and their operation and use, in particular in education, upbringing, various forms of human activity and communication is defined as:*

- a) basis;
- b) spiritual culture;
- c) spiritual production;
- d) superstructure.

2. *... belong to the spiritual culture:*

- a) life;
- b) possession of logical thinking;
- c) art;
- d) health care;
- e) science and the degree of its achievements implementation;
- f) moral norms;
- g) the objects of labor;
- h) the means of production;
- i) the level of education of the population.

3. *Culture, whose purpose is to obtain commercial profit, is called:*

- a) elite;
- b) national;
- c) popular;
- d) mass.

4. *Consciousness, generating in the process of everyday practical activity of people on the basis of their empirical experience or casual everyday practice, is:*

- a) individual;
- b) social;
- c) everyday;
- d) theoretical.

5. *Relations to the phenomena of social life which finds its expression not only in the needs and interests of people, but in their different feelings, moods, habits, customs, traditions, fashion displays, as well as the aspirations, goals and ideals is defined as:*

- a) ideology;
- b) social psychology

UNIT B

Task 14. Answer the questions:

1. What is meant by spiritual culture?
2. Is it true that the distinction between material and spiritual spheres of society is not associated with the distinction of «physical» and «mental»?
3. Is it true that the spiritual production is the creation of disembodied ideas and images?
4. What are the ways of development of spiritual culture?
5. Which of the following elements of culture would you relate to the spiritual culture: moral norms, jewelry, architecture, means of production, prejudices, jokes, philosophy, science, political doctrine, folklore, language, rhetoric, technology, education, ethics? Justify your answer.

Task 15. Answer the questions:

1. What is a subculture? Under what conditions it turns into a counterculture?
2. Confirm the approval of the plurality of cultures in the modern world (or in any other period in human history) with the examples.
3. What kind of problems generates recognition of the diversity of cultures? Briefly characterize each of them.
4. Why has the question of dialogue between cultures become particularly relevant in today's society? What is the dialogue of cultures?

UNIT C

Task 16. Look through the text fragment. Perform the tasks after the text.

What do the majority of people call aesthetic pleasure? We go on in their mind when a work of art «pleases» them? There is no doubt about the answer: people like a work of art that succeeds in involving them in the human destinies it propounds. The loves, hates, griefs, and joys of the characters touch their heart: they participate in them, as if they were occurring in real life. And they say the work is «good» when it manages to produce the quantity of illusion necessary for the imaginary characters to rate as living persons. In poetry, they will look for the loves and griefs of the man behind the poet. In painting, they will be attracted only by those pictures where they find men and women who would be interesting to know. A

landscape will appear «pretty» to them when the scene represented merits a visit on account of its pleasant or emotive characteristics.

This means that for the majority of people aesthetic enjoyment is not an attitude of mind essentially different from the one they habitually adopt in other areas of life; <...> Thus they will tolerate certain forms of unreality and fantasy only to the extent that they do not interfere with their perception of human forms and situations. As soon as the purely aesthetic elements become dominant and detached from the human story, the public loses their way and does not know what to do before the stage, the book, or the picture. Understandably, people know of no other attitude when faced with such objects than that of habit, the habit of always becoming sentimentally involved. <...> P. 67.

To rejoice or suffer with the human destinies which a work of art may relate or represent, is a very different thing from true artistic enjoyment. P. 68.

...the person who seeks to involve himself, through a work of art... will not see the work of art. <...> But the artistic object is artistic only to the extent that it not real. In order to enjoy Titian's equestrian portrait of Charles the Fifth on horseback, it is a necessary condition that we do not see the authentic, living Charles the Fifth but only a portrait of him, that is, an unreal image. The man portrayed and his portrait are two completely distinct objects; either we are interested in the one or in the other. In the former case we «associate» with Charles the Fifth; in the latter, we "contemplate" the artistic object as such. P. 68.

*Ortega y Gasset J. 1925/1972. The Dehumanization of Art.
London : studio vista. P. 65–83*

Questions and tasks to the text:

1. What is, according to the author, peculiar aesthetic perception of works of art by the entire public?
2. What characterizes genuine artistic pleasure?
3. Do you agree with the assertion of the philosopher that the work of art is such only to the extent that it is unreal? Explain your position.

Check your progress:

- expand the concept of «culture»;
- expand the essence of social production as a way of human being in culture;
- define common and different between the material and spiritual culture.

THEME 11

PHILOSOPHY OF HISTORY

1. History as a subject of philosophy.
2. The ratio of evolution and revolution in mankind development.
3. The role of masses and personality in history.

Key terms: historical personality, the direction of the historical process, progress, revolution, regress, the role of personality in history, meaning of history, philosophy of history, evolution.

Reports:

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

Methodical recommendations to the topic:

In the first question the students should give a brief description of the basic stages of establishing of philosophical ideas of the historical process: mythological ideas of the «world year; ancient, Christian and Islam medieval historiosophy; the principle of grounding of historiosophical conceptions in the Modern Time and the period of classic rationality. They should appeal to the variety of post-classic historiosophical paradigms: linear and cyclic; those that recognize the «principle of world history», and those that interpret a world process as a set of histories of separate civilizations; those that acknowledge rationality of history, and those that assert the leading role of irrational element. The students should pass on the correlation of subjective factor and objective conditions of societies' functioning and development. A subjective factor here is the activity of social subjects, which contains their interests (aims, programs, organization, will and energy in achieving the goal). Objective

factors are a size of the territory, climate, level of means of production, state of social institutions and others.

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

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

1. History as a subject of philosophy

UNIT A

Task 1. Find the correct answers.

1. *History – is:*

- a) any sequence of events;
- b) living memory of society, people, social groups;
- c) past, bygone days;
- d) the essential dynamics of social development.

2. *The principle of historicism becomes predominant in the social and humanitarian knowledge in the following period:*
 - a) V–IV centuries BC;
 - b) IV–V centuries;
 - c) XVII century;
 - d) XIX century;
 - e) XX century.
3. *The idea of the historical progress arises during the period of:*
 - a) the Middle Ages;
 - b) the Renaissance;
 - c) the Enlightenment;
 - d) at the turn of XIX–XX cc.
4. *What philosopher considers the content of world history as the progress of freedom:*
 - a) Augustine of Hippo;
 - b) D. Vico;
 - c) Sh.-L. Montesquieu;
 - d) G. Hegel;
 - e) O. Spengler.
5. *What thinkers are known as XXth century theorists of philosophy of history:*
 - a) O. Spengler;
 - b) S. Freud;
 - c) A. Toynbee;
 - d) K. Jaspers;
 - e) P. Sorokin.

UNIT B

Task 2. Select an extremely total content of the concept of «history» in the following phrases:

One got involved in the story; one has told an interesting story; disease history; the history of biological species; history of the Middle Ages; events have become history; History of the Motherland; old story; the story of Adam and Eve; story of my life.

Task 3. Answer the questions:

1. What do we mean by a «philosophy of history»?
2. Offer various definitions of the meaning and essence of the history of philosophy:
 - a) from the viewpoint of idealism;
 - b) from the viewpoint of materialism;
 - c) from the viewpoint of metaphysics;
 - d) from the viewpoint of the dialectics.

3. What is «ambiguity» of the philosophy of history in relation to the philosophical and historical knowledge?

4. Who is the author of the term «philosophy of history»?

5. What is the role of interpretation in historical sciences? Is there any history free of interpretations?

6. Do historical regularities exist? If so, then what is the difference between the laws of natural science and the historical ones? What is the reason for these differences?

Task 4. Expand the content of linear (stadia) and cyclical conception of historical development. Name the representatives of these concepts.

UNIT C

Task 5. Look through the text fragment. Perform the tasks after the text.

No reality is more essential to our self-awareness than history. It shows us the broadest horizon of mankind, brings us the contents of tradition upon which our life is built, shows us standards by which to measure the present, frees us from unconscious bondage to our own age, teaches us to see man in his highest potentialities and his imperishable creations.

We can make no better use of leisure than to familiarize ourselves and keep ourselves familiar with the glories of the past and the catastrophes in which everything has been shattered. We gain a better understanding of our present experience if we see it in the mirror of history. And history becomes alive for us when we regard it in the light of our own age. Our life becomes richer when past and present illumine one another. P.96.

Karl Jaspers. IX. The History of Man.

Way to Wisdom. An Introduction to Philosophy.

Translated by Ralph Manheim. Yale University press, 1964. P. 96

Questions and tasks to the text:

1. How can history help us to understand the present time?

2. What essential characteristics of human being determine the need for history? Is it possible for human society to exist without history?

3. What is the sense of history for each individual? How can history contribute to the substantiation of one's self-consciousness?

2. The ratio of evolution and revolution in mankind development

UNIT A

Task 6. Find the correct answer

1. *Revolution and reform are:*
 - a) social institutions;
 - b) forms of social transformation;
 - c) elements of society as a system;
 - d) types of social relations
2. *The reform, as opposed to revolution:*
 - a) is very comprehensive;
 - b) is a form of social dynamics;
 - c) is carried out on the initiative from the top;
 - d) leads to profound changes in social life.
3. *Which of the following concepts integrates and summarizes the other three?*
 - a) progressive development;
 - b) degradation;
 - c) social progress;
 - d) cyclicity.
4. *Evolution – is:*
 - a) an active change of biological and social conditions of life;
 - b) the gradual emergence of certain qualities and phenomena;
 - c) rapid changes in the society.
5. *Both the notions of human history as the progress and the understanding of the history of mankind as a regress tend to the view:*
 - a) the development of society according an upward spiral;
 - b) the directed development;
 - c) development in the direction from superior to inferior;
 - d) immutability of social relations.

UNIT B

Task 7. What do we mean by the progress in history? Expand the contradictory nature of the historical process. What factors contribute to the emergence of a sense of advantage in modern man over people of the past? Is it really justified?

Task 8. In Europe, the idea of historical progress has formed only during the Enlightenment, in the XVIII century. Explain why the idea of progress has been formed in the history so late? What socioeconomic processes was it connected with?

Task 9. Alexis de Tocqueville, a French sociologist of the nineteenth century, exploring the history of France, has come to a paradoxical conclusion that the revolution does not occur when there is bad and getting worse in society, but on the contrary, when it is bad, but getting better, and one wants it to become even better. At that results of revolutions confirm the folk wisdom: «The shortest path to freedom leads to the worst form of slavery».

Do you agree with this view? Illustrate your answer with the examples from the world history.

Task 10. Comment on the known statements about the social and political revolutions in history:

1. «Revolution devours its own children».
2. «Moderate forces begin any revolution, the extreme ones continue it and the restoration complete the revolution».
3. «The idea of revolution is hatched by geniuses, carried by romantics, and scoundrels enjoy its fruits».

Task 11. Analyze the following statements:

1. «The true test of civilization is, not the level of wealth, nor the size of the cities, nor the crops, but the kind of man that the country educates». – Ralph Waldo Emerson.

2. The test of our progress is not whether we add more to the abundance of those who have much, but whether we provide enough for those who have little. – Franklin D. Roosevelt.

UNIT C

Task 12. Look through the text fragment. Perform the tasks after the text.

The only Thought which Philosophy brings with it to the contemplation of History, is the simple conception of *Reason*; that Reason is the Sovereign of the World; that the history of the world therefore, presents us with a rational process. § 12 <...>

It is only an inference from the history of the World, that its development has been a rational process; that the history in question has constituted the rational necessary course of the World Spirit – that Spirit whose nature is always one and the same, but which unfolds this its one nature in the phenomena of the World's existence. This must, as before stated, present itself as the ultimate result of History. § 13.

In the process before us, the essential nature of freedom – which involves in it absolute necessity, – is to be displayed as coming to a consciousness of itself (for it is in its very nature, self-consciousness)

and thereby realizing its existence. Itself is its own object of attainment, and the sole aim of Spirit. This result it is, at which the process of the World's History has been continually aiming; and to which the sacrifices that have ever and anon been laid on the vast altar of the earth, through the long lapse of ages, have been offered. This is the only aim that sees itself realized and fulfilled; the only pole of repose amid the ceaseless change of events and conditions, and the sole efficient principle that pervades them. § 23 <...>

*Hegel G. W. F. III. Philosophic History.
Lectures on the Philosophy of History*

Questions and tasks to the text:

1. What is the metaphysical foundation of history according to G. Hegel? A part of what type of metaphysics is this understanding of history presented?
2. What is history with the respect to its foundation? What is the purpose of history?
3. What model of historical process is reflected in the author's position?
4. What social and cultural negative effects can lead to the absolutization of reason and the universalization of goals in the historical process?
5. Give your ideas whether the progress has material nature or whether it is spiritual?

3. The role of masses and personality in history

UNIT A

Task 13. Find the correct answer.

1. The driving forces of the society from a materialistic point of view – are:

- a) progressive historical activities;
- b) divine predestination;
- c) any human activities;
- d) classes and the class struggle;
- e) social compromise.

2. Individuals and social communities, who realize their place in society, are guided by socially significant goals and participate in their implementation – are:

- a) driving forces of society;
- b) subjects of history;

- c) crowd;
- d) the people;
- e) elite.

3. *From the materialist view on society people's actions are determined by:*

- a) traditions;
- b) religious views;
- c) natural conditions;
- d) divine predestination;
- e) interest;
- f) institutions.

4. *The content of the notion of «interest» from the standpoint of the materialist explanation of society is:*

- a) desire, inclination, sympathy, experienced by people;
- b) the reason that stimulates activity of individuals and communities, determined by their position in the system of social relations;
- c) man's subjective attitude to objects and phenomena of reality;
- d) an advantage, benefit, self-interest.

5. *From the materialist point of view the correct statement is:*

- a) the course of history does not depend either on the actions of the individual or on the activity of the people;
- b) the people play a crucial role in history;
- c) the growing role of people in history - is a process that continuously expands and accelerates;
- d) the determining role in society belongs to the "elite";
- e) an increasing role and activity of the people - is the tendency of social development;
- f) the people – is a contradictory community.

UNIT B

Task 14. Answer the questions:

1. Karl Marx wrote that people are both actors and authors of their world-historical drama. How do you understand this statement? What did the author mean in saying this?

2. Can only «great» and «outstanding» persons affect the course of history or each person is significant in the historical process?

3. What are the negative consequences of voluntarism and fatalism onto individual and society as a whole? Suggest an alternative definition to the subject of history, free from these extreme positions.

Task 15. What are the conclusions of the relationship between objective and subjective, spontaneous and conscious, can you make of the listed below citations?

1. «History is nothing but the activities of man pursuing his aims»

*Marx K., Engels F. Chapter VI. 2) Absolute Criticism's
Second Campaign. The Holy Family.
Transl. is by Richard Dixon: Foreign Languages
Publishing House, Moscow, 1956*

2. «... the social history of man is never anything else than the history of his individual development, whether he is conscious of this or not. His material relations form the basis of all his relations. These material relations are but the necessary forms in which his material and individual activity is realized» P. 95.

*Marx K. Letter from Marx to P. V. Annenkov.
In Paris. Marx/Engels Collected Works.
Translated: Peter and Betty Ross.
Vol 38. International Publishers (1975)*

3. «A great man is precisely a beginner because he sees *further* than others, and he desires things *more strongly* than others. ... he points to new social needs created by the preceding development of social relationships; he takes the initiative in satisfying these needs. ... his activities are the conscious and free expression of this inevitable and unconscious course. <...> And it is not only for «beginners», not only for «great» men that a broad field of activity is open. It is open for all those who have eyes to see, ears to hear and

hearts to love their close people. The concept great is a relative one. In the moral sense every man is great who, to use the Biblical phrase, «lays down his life for his friend».

*Plekhanov G. VIII. On the Role of the Individual in History.
Selected Works of G. V. Plekhanov. Vol. II. Lawrence & Wishart, 1961*

Task 16. Are Plekhanov's comments of the role of the personality relevant nowadays or they refer to the generations who lived in the last century? What, in your opinion, should be done for every man be responsible for his fate, the fate of his close people, his city, his «small homeland» and his Motherland?

UNIT C

Task 17. Look through the text selection. Perform the exercises afterwards.

Freedom does not consist in any dreamt-of independence from natural laws, but in the knowledge of these laws, and in the possibility this gives of systematically making them work towards definite ends. This holds good in relation both to the laws of external nature and to those which govern the bodily and mental existence of men themselves – two classes of laws which we can separate from each other at most only in thought but not in reality. Freedom of the will therefore means nothing but the capacity to make decisions with knowledge of the subject. Therefore, the freer a man's judgment is in relation to a definite question, the greater is the necessity with which the content of this judgment will be determined; while the uncertainty, founded on ignorance, which seems to make an arbitrary choice among many different and conflicting possible decisions, shows precisely by this that it is not free, that it is controlled by the very object it should itself control. Freedom therefore consists in the control over ourselves and over external nature, a control founded on knowledge of natural necessity; it is therefore necessarily a product of historical development. The first men who separated themselves from the animal kingdom were in all essentials as unfree as the animals themselves, but each step forward in the field of culture was a step towards freedom.

*Friedrich Engels. XI. Morality and Law. Freedom and Necessity.
Herr Eugen Dühring's Revolution in Science.
Progress Publishers, 1947*

Questions and tasks to the text:

1. Why, from the standpoint of F. Engels, cannot we consider the man who acts regardless of the laws of nature and society free?
2. What basis does F. Engels consider that human history is a movement of man and mankind to freedom?

Check your progress:

- determine the qualitative features of the processes of history in comparison with the processes of nature and in their relationship with the intentions and aspirations of man;
- describe the subject of philosophy, its problems, the range of its problems;
- analyze the leading approaches to understanding the essence of history, its driving forces and internal patterns of development.

THEME 12

STRATEGY FOR THE FUTURE

1. The opposition of «modern – postmodern» in the cultural and civilizational development of mankind.
2. Global problems of the world today as the negative consequences of modernist culture.
3. The phenomenon of globalization in the contemporary development of civilization.

Key concepts: anti-globalism, globalization, global problems, dialogue of cultures, modern, noosphere, postmodern strategy, «sustainable development», the Club of Rome.

Reports:

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

Methodical recommendations to the topic:

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

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

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

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

1. The opposition of «modern – postmodern» in the cultural and civilizational development of mankind

UNIT A

Task 1. Find the correct answer.

1. *The first one who realized the problem of Modern as a philosophical problem and found a link between rationality, the reflection of time and the present time as a social, cultural and historical phenomenon:*

- a) G. Hegel;
- b) I. Kant;
- c) J. Ortega y Gasset;
- d) J.-F. Lyotard.

2. *The first one who introduced the term of «postmodernism» into philosophy:*

- a) I. Hassan;
- b) J. Kristeva;
- c) J.-F. Lyotard;
- d) D. Zatonskii.

3. *Author of «The Postmodern Condition», in which a philosophically state of the world in the period of development of mass media, causing the replacement of the real world, «pure» reality on simulations of reality, the simulacra is interpreted:*

- a) O. Spengler;
- b) I. Hassan;
- c) J. Ortega y Gasset;
- d) J.-F. Lyotard.

4. *The «postmodernism» notion was extended thanks to the philosophers:*

- a) I. Ilyin, D. Zatonsky V. Kuritsyn;
- b) J. Derrida, J.-F. Lyotard, M. Foucault;
- c) G. Deleuze, F. Guattari, R. Barthes;
- d) I. Hassan, M. Epstein, J. Kristeva.

5. *The postmodernism philosophy is characterized by such features as:*

- a) recognition of the harmony of faith and reason;
- b) rejection of the fundamental principles of traditional philosophy;
- c) denial of all forms of monism;
- d) interest in the truth;
- e) pluralism and the fragmentation of reality;
- f) rationalism;
- g) anthropocentrism.

UNIT B

Task 2. Answer the questions:

1. What are the reasons of human needs in anticipating the future?

2. What are the peculiarities in forecasting the social phenomena as opposed to the prediction of natural phenomena?

3. Show how the rate of historical time passing is changing? Why is the American Researcher O. Toffler called such change as «Future Shock»?

4. What future scenarios does the modern futurology offer? Which one do you think is the most likely?

5. Examine how the present time is connected with the future? Is it possible that images of the future affect the present time?

Task 3. Expand the essence of the historical periodization of society as opposition «modern – postmodern era»?

Task 4. Comment on the table «Origins of the postmodern situation»

The sphere of society	The phenomenon, its importance for the development of the postmodern worldview
Art	<p>In painting and architecture: – impressionism (introduced language paints, blurring forms), – abstractionism (presented object as a self-worth work of art) – Art (whose essence – is eclectic interior style, blurs the line between art and life).</p> <p>In music: – Wagner (as «the end of music»), – Jazz (as free creativity, improvisation, the beginning of citation in music), – blues, rhythm and blues, rock and roll, rock, punk (as anarchy, the ultimate expression of freedom in music), – pop (the proclamation of the slogan «open art», which is freely interacts with all the old and new styles).</p>
Science	<p>In historical science – the concept of local civilizations of O. Spengler and «eykumenizm» O. Toynbee as an awareness of the finiteness of civilization and culture.</p> <p>In physics – the Einsteinian theory of relativity, – the Bohr’s quantum mechanics (a breakthrough in the knowledge of the matter).</p> <p>In Biology – Darwinism (concept of man as a thinking animal), social Darwinism (transferring the laws of nature with its «struggle for existence» to a human society).</p> <p>In psychology: theories of S. Freud (libido opening) and C. Jung (opening archetype).</p>

Philosophy	The views of A. Schopenhauer (considered the world as Will and Representation), F. Nietzsche (rejected the systemic way of thinking of G. Hegel) and M. Heidegger (focused on a critique of reason)/
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Task 5. Answer the questions:

1. Explain why the main characteristic of the postmodern situation is considered to be radical rupture with traditional society, its cultural stereotypes?
2. Discover the essence of negativity as the characteristic features of postmodernism.
3. In works of this thinker a term of postmodernism has got a status of philosophical notion, who is he and what were those works?

Task 6. Fill in the table «Features of traditional and post-modern type of thinking»

Positions	Modernist way of thinking	The «new» way of thinking (the postmodernist)
State of binary oppositions	Presentation thinking in binary pair: subject–object, whole–part, internal–external, center–periphery, the power–subordination, up–down, male–female, scientific–common, high art–kitsch, and others	
The relationship between subject and object	Opposition the «subject–object», the subject itself ceases to be a center of knowledge	The collapse of the subject as a center of knowledge and adoption of decentration.
The concept of the system of values	The proclamation of the universal norms of morality and law, commitment to the development of common criteria and aesthetic standards in art	

Positions	Modernist way of thinking	The «new» way of thinking (the postmodernist)
Belief in existence of a single principle and of the universal prerequisites	Striving for the system organization and centralism in the social, economic and political life of society	<i>Pluralism, the absence of any single principle and universal prerequisites.</i>
The purpose of creativity	<i>Striving for discovery of universal scientific laws of nature and society in order to establish domination of man over nature, social justice and humanism</i>	
Attitude towards progress	Presentation of the idea of progress in knowledge and in various areas of public life.	
Belief in the power of the human mind	Expression of rationalism as a way of knowledge and the basis of social organization. The belief that being in all its manifestations is permeable for thought and fit into the system, denoted by logical categories and concepts. Striving for a definite answer to any question. Uniformity and harmonization in the methods of scientific knowledge. Striving for the organization of scientific knowledge and social life from a single center.	

UNIT C

Task 7. Look through the text fragment. Perform the tasks after the text.

Our working hypothesis is that the status of knowledge is altered as societies enter what is known as the postindustrial age and cultures enter what is known as the postmodern age. This transition has been under way since at least the end of the 1950s... The pace is faster or slower depending on the country, and within countries it varies according to the sector of activity: the general situation is one of temporal disjunction which makes sketching an overview difficult... <... >The nature of knowledge cannot survive unchanged within this context of general transformation. It can fit into the new channels, and become operational, only if learning is translated into quantities of information. We can predict that anything in the constituted body of knowledge that is not translatable in this way will be abandoned and that the direction of new research will be dictated by the possibility of its eventual results being translatable into computer language. ... Knowledge is and will be produced in order to be sold, it is and will be consumed in order to be valorized in a new production: in both cases, the goal is exchange. Knowledge ceases to be an end in itself, it loses its «use-value».

...Knowledge in the form of an informational commodity indispensable to productive power is already, and will continue to be, a major – perhaps the major – stake in the worldwide competition for power. It is conceivable that the nation-states will one day fight for control of information, just as they battled in the past for control over territory, and afterwards for control of access to and exploitation of raw materials and cheap labor. A new field is opened for industrial and commercial strategies on the one hand, and political and military strategies on the other.

Jean-François Lyotard. 1. The Field: Knowledge in Computerised Societies. The Postmodern Condition (1979). Publ. Manchester University Press, 1984.

Questions and tasks to the text:

1. What are the main features of postmodern culture according to J.-F. Lyotard?
2. What signs of postmodern culture can you observe in your native city (country)?

2. Global problems of the world today as the negative consequences of modernist culture

UNIT A

Task 8. Find the correct answer.

1. *Global problems – is:*

- a) objective, natural process of spreading the results of «high» cultures to the whole world, with the aim of lifting the «inferior» cultures to the level of the advanced countries of the West;
- b) general planetary challenges that threaten the very existence of life on the planet;
- c) US dominance over all other peoples and cultures with the aim of their operation;
- d) tendency to a blurring moral principles and the loss of civilizational values.

2. *Global problems of humanity are:*

- a) existed throughout the history;
- b) have appeared in the New Era;
- c) arose in the second half of the twentieth century;
- d) appeared at the transition of mankind to a class society.

3. *A common feature of the global problems of our time is:*

- a) lack of relationship between them;
- b) their relationship only with the most developed countries;
- c) interconnectedness of the global challenges;
- d) their relationship primarily with legal issues.

4. *Who carried out the first classification of global challenges?*

- a) representatives of the «philosophy of life»;
- b) representatives of psychoanalysis;
- c) representatives of the Club of Rome;
- d) representatives of existentialism.

5. *What is the «Club of Rome»?*

- a) an alliance of like-minded artists;
- b) association of Roman political scientists to combat corruption;
- c) combining together researchers to address global problems of our time;
- d) union of football fans;
- e) union of the peoples of Central Italy in order to counter the industrialized North.

UNIT B

Task 9. Answer the questions:

1. What problems are defined as global? How do they differ from local and regional?
2. What is the reason for the emergence and exacerbation of global problems of mankind in the twentieth century? Is there, in your opinion, the connection of the STR with global problems?
3. What groups are global problems divided into? Describe them.
4. What are the ways of solving global challenges offered by representatives of the Club of Rome?

Task 10. What causes the exacerbation of environmental problems? Analyze the answers that are listed below. Which of them, in your opinion, has accurately reflected the essence of the causes of worsening ecological situation in the world?

a) the development of the productive forces of society necessarily involves the destruction of nature, since technical progress is not possible without mining, deforestation, etc.;

b) uncontrolled population growth obliges human society to expand production, leading to the inevitable depletion of resources;

c) the environmental crisis has arisen due to the contradiction between the increased capacity of society in changing the nature and accessibility to foresee the consequences of such changes;

d) since antagonistic contradictions have occurred between society and nature, the ecological disaster is inevitable;

e) the reason for aggravation of environmental problems in the world lies at headlong pursuit of people to the comfort, luxury, material values;

f) environmental problems were generated by the national, regional and class selfishness, which ruthlessly exploits nature, without worries about the future.

Task 11. Can new global challenges emerge? If so, what are they?

UNIT C

Task 12. Look through the text fragment. Perform the tasks after the text.

FIRST MISSION: THE «OUTER LIMITS»

It is well known that, having so increased his power over Nature, man jumped to the conclusion that the Earth was his unchallenged domain and set out to exploit it, neglecting that its space and biophysical resources are finite. Since the Earth has not an

unlimited «carrying capacity», there are certainly biophysical limits or «outer limits» to the expansion not only to the human activity but also of human presence at large. Adequate scientific knowledge of such limits and the conditions under which they can be approached or the consequences of trespassing on them is all the more necessary now that there are some indications that perhaps the border-line between what is permissible, and what is not, has in some instances been reached. <...>. P. 193.

SECOND MISSION: THE «INNER LIMITS»

It is quite evident that man's physical and psychological capacity, too, has limits. People are aware that, throughout his ascent to world domination, man has sought security, comfort and power, shielding himself by a whole array of contrivances and inventions, but at the same time has lost his fitness to live in the imperviousness of his pristine natural habitat, and that this has probably enfeebled his physical fibre and dulled his biological alertness. It thus seems certain that the more «civilized» man becomes, the lesser his capacity to withstand outdoor hardships and the greater his need to protect his organism and his health by drugs and remedies, and a profusion of other artificial means <...> P. 194.

What therefore is indispensable, in view of the formidable tests, trials and tasks ahead, is to get a clear knowledge and reliable understanding of the actual capacity of the average individual, and how it can be made fitter to live tomorrow. Above all, we must understand how to make better use of our brain, not only to resist new waves of change and complexity, but also to master them and benefit from them. The objective should then be to assess the ensemble of these capacities and to identify how to adapt and develop them further, without submitting the human organism to unbearable stresses and strains. <...>. P. 195.

THIRD MISSION: «THE CULTURAL HERITAGE»

However, there is genuine popular apprehension that all cultures will be leveled to one single model – and not a very appealing one, since none are particularly so today – and that this uniformity, far from being specter of the future, is something that is already occurring. <...>. P. 196.

A new, supreme effort to save this cultural heritage of the world should embrace all fields and call upon all disciplines... In defense of the spirit of man and his artistry and imagination, and his respect both for those who have gone before and those yet to come, new ideas and renewed proposals should be put to work, such as a «World Cultural Trust» to finance long-term cultural plans... and a «Cultural Corps» enlisting volunteers from all nations...to protect and preserve this

heritage. Again, for instance, the principle should be affirmed that historical monuments and centers of universal interest should be internationalized and stated to be called upon to place them under international jurisdiction, guardianship and conversation...P. 197.

FOURTH MISSION: THE WORLD COMMUNITY

The core of the problem is to identify how the present system of egocentric states operated by a system of self-righteous governments should be progressively transformed into a world community based upon a system of co-ordinated geographical and functional decision centers operating at all levels of human organization from local to global. Whatever its function and level, each center should have a jurisdiction as closely as possible coinciding with the spheres of traditions, interests and problems which the various population groups have in common. <...>. P. 198.

FIFTH MISSION: THE HUMAN HABITAT

One of the problems which strike the public imagination, but which is not yet grasped in its colossal dimensions, is that of settling in the world twice the present population within less than 40 years. The present infrastructure – not only houses, but the industrial, agricultural, social, cultural and transport supporting systems as well – will have to be basically improved, modernized and, moreover, doubled in such a short time... This is a prodigious undertaking which, however, is destined to fail utterly unless it is planned now on the only appropriate scale, which is a planetary scale. <...>. P. 199.

SIXTH MISSION: THE PRODUCTIVE ESTABLISHMENT

...Therefore making a thorough analysis of the existing world productive establishment to determine what transformations should be planned in it, for it to fulfill its functions in the decades to come, is unquestionably a key mission for mankind. P. 203.

Aurelio Peccei. The Human Quality. Elsevier, 2013. 227 p.

Questions and tasks to the text:

1. What areas of human activity are corresponded to each of the named objectives, proposed by the author?
2. What areas of human activity is each of the objectives proposed by the author related to?
3. What global challenges are solved by each of the designated A. Peccei missions?
4. Examine the contents of each of six «missions for mankind».
5. Do you think what achievement of these goals is the most important for the successful solution of global problems?

3. The phenomenon of globalization in the contemporary development of civilization

UNIT A

Task 13. Find the correct answer.

1. *The concept of «globalization» means:*

- a) the objective process of the formation of a single world space – financial, economic, cultural, information;
- b) the retrogressive doctrine of world elite to affirm and justify their domination of the world;
- c) doctrine, which examines the processes of global unification of mankind;
- d) the theory of global problems, which is aimed at finding ways to solve them.

2. *In the political sphere, the processes of globalization are expressed in the ...:*

- a) growth of number of national-ethnic conflicts;
- b) disappearance of contradictions between individual States;
- c) emergence of new democracies;
- d) creation of international organizations and alliances.

3. *In cultural sphere globalization is most conducive to...:*

- a) a cultural pluralism
- b) Americanization
- c) the death of national cultures
- d) dissemination of mass culture

4. *Sustainable development – is:*

- a) expedient relationship to the environment and natural ecosystems (nature management), that allows to keep them within the limits of economic capacity.
- b) The process that meets the needs of the present without depriving future generations to meet their own needs.
- c) creation of the main way and the means to adapt to global change

5. *The aim of the sustainable development strategy is:*

- a) the regulation of the number of living organisms
- b) the regulation of the tempo of nature management
- c) creation of the main ways and means to adapt to global change

UNIT B

Task 14. According to the estimation of American economist, Nobel Prize winner Wassily Leontief, «... by 2000, society will have to deal with a situation where a part of the active population of America will provide with jobs, but the other one – will surrender to the power of unemployment». «From a purely technical point of view – he writes – the process is very similar to what happened 50 years ago in agriculture, when the horses began to replace tractors: gradually these «good working servants» were covered by technical unemployment, and then completely disappeared from fields and farms». Analyze this statement.

Task 15. Globalization has brought to the limit the market principle of life, extended it ubiquitous. This is a «market fundamentalism» (George Soros.). Now it embraces not only goods and services but also values, attitudes, ideological orientation. Everything, including national culture, has a right to exist, but in fact – it is equivalent to surviving in the fierce market warfare. Please, you may set and test, but what will go on, what will survive and win – it is decided by market competition. Give examples to illustrate this situation. How should we treat to it? Does globalization have more minuses and pluses for mankind?

UNIT C

Task 16. Look through the text fragment. Perform the tasks after the text.

We live in a world of transformations, affecting almost every aspect of what we do. For better or worse, we are being propelled into a global order that no one fully understands, but which is making its effects felt upon all of us. The term may not be – it isn't – a particularly attractive or elegant one. But absolutely no-one who wants to understand our prospects and possibilities at century's end can ignore it. I travel a lot to speak abroad. I haven't been to a single country recently where globalization isn't being intensively discussed... Yet as little as 10 years ago the term was hardly used, either in the academic literature or in everyday language. It has come from nowhere to be almost everywhere. Given its sudden popularity, we shouldn't be surprised that the meaning of the notion isn't always clear, or that an intellectual reaction has set in against it. I'll call them the sceptics... P. 1–2.

Most countries, the sceptics argue, only gain a small amount of their income from external trade. Moreover, a good deal of economic exchange is between regions, rather than being truly world-wide. The countries of the European Union, for example, mostly trade among themselves. The same is true of the other main trading blocs, such as those of the Asia Pacific or North America.

Others, however, take a very different position. I'll label them the radicals. The radicals argue that not only is globalisation very real, but that its consequences can be felt everywhere. The global marketplace, they say, is much more developed than even two or three decades ago, and is indifferent to national borders. Nations have lost most of the sovereignty they once had, and politicians have lost most of their capability to influence events. It isn't surprising that no one respects political leaders any more, or has much interest in what they have to say. The era of the nation state is over. Nations, as the Japanese business writer Kenicne Ohmae puts it, have become mere 'fictions' <...>. P. 2.

Well, who is right in this debate? I think it is the radicals. The level of world trade today is much higher than it ever was before, and involves a much wider range of goods and services. But the biggest difference is in the level of finance and capital flows. Geared as it is to electronic money - money that exists only as digits in computers - the current world economy has no parallels in earlier times. <...>.

I would have no hesitation, therefore, in saying that globalisation, as we are experiencing it, is in many respects not only new, but revolutionary.

However, I don't believe either the sceptics or the radicals have properly understood either what it is or its implications for us. Both groups see the phenomenon almost solely in economic terms. This is a mistake. Globalisation is political, technological and cultural, as well as economic. It has been influenced above all by developments in systems of communication, dating back only to the late 1960's. P. 3.

It is wrong to think of globalisation as just concerning the big systems, like the world financial order. Globalisation isn't only about what is out there, remote and far away from the individual. It is an in here phenomenon too, influencing intimate and personal aspects of our lives. The debate about family values, for example that is going on in many countries might seem far removed from globalising influences. It isn't. Traditional family systems are becoming transformed, or are under

strain, in many parts of the world, particularly as women stake claim to greater equality. There has never before been a society, so far as we know from the historical record, in which women have been even approximately equal to men. This is a truly global revolution in everyday life, whose consequences are being felt around the world in spheres from work to politics. P. 4–5.

Globalisation thus is a complex set of processes, not a single one. And these operate in a contradictory or oppositional fashion. P. 5.

*Anthony Giddens. Lecture 1. Globalisation.
London : Reith Lectures, 1999: Runaway World*

Questions and tasks to the text:

1. How would you define the process of globalization?
2. What are the manifestations of globalization in the economic sphere?
3. What is the globalization in culture sphere?
4. What are the basic contradictions of the globalization process?
5. Describe the role of scientific and technological revolution and the information and communication technologies in the process of globalization.
6. How would you describe the current situation of the poorest countries in the South?
7. What signs of globalization can you watch in your native town (country)?

The theoretical result:

- explain what caused the need for mankind to predict the future;
- highlight the factors that influence the nature and the accuracy of the forecasts of futurological;
- describe the main global challenges facing humanity on the threshold of XXI century;
- provide valuable basis and outline the main solutions to global problems;
- express your point of view: does the material progress of mankind cost an aggravation of global problems or not?

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