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**Philosophy: course of lecture for students of all specialties  
(Філософія лекційний курс для студентів всіх спеціальностей)**

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## **INTRODUCTION**

The study of philosophy is an important component of the general humanitarian training of higher education applicants and it plays an important role in forming a high general culture, the ability to think logically, formulate the principles of personal attitude and defend it in disputes.

Successful studying educational material is impossible without persistent work at lectures, preparation for seminars, writing essays, performing various creative tasks, which includes analysis of scientific and educational sources.

The aim of his course of lectures is to help to achieve these goals, to focus higher education applicants on the most important aspects of educational topics, to teach to separate the main educational information from the secondary, to formulate the correct categorical and conceptual basis.

## MODULE 1. Philosophy as a specific type of knowledge

### Lecture 1

#### Subject: Philosophy as a special type of knowledge

#### Plan

1. A circle of philosophical problems. The subject of philosophy.
2. The origin of philosophy as a world-view form of consciousness.
3. Structure and functions of philosophy.

#### I

Each person, reasonable and conscious human, asks a question and there is no instantaneous unambiguous answer. Without answers a person is unable to determine himself in the world, to find his place, to form his ideals, attitudes, wishes. Sometimes the set of such issues is called eternal. They include:

- What is the world, its essence and nature?
- What is a person, its essence, nature?
- What is the relationship between human beings and the world?
- Can a person know himself, society, nature?
- What is the meaning of life and death? What is immortality?
- What is Good, Evil, Truth, Beauty, Harmony?

The above questions are philosophical. Philosophical thought addresses such questions that each person faces, each new generation. It is necessary for a person to be able to do a self-determination in life. If human life was filled only with pleasure, joy and holiday, if there were not everyday worries, dramatic and even tragic tests in it, then philosophy would simply

not appear, because in this case, people would not have anything to think about.

To be a person, it is not enough to describe and explain the world in which he exists. Man is created to seek the best values and meanings. The solution for this problem is philosophy. Due to the peculiarities of the main values in the world, such as its wisdom, versatility, the possession of freedom, the awareness of the uniqueness of one's own life, the question of its vital self-determination necessarily arises.

Philosophy serves as an intellectual tool for answering this question, a logically reasoned theoretical type of thinking, which in a generalized form gives an ideological, theoretical, and spiritual-practical definition of relations in the system "man-the world".

Considering any fragment of reality, philosophy always places a person in this reality and analyzes it through the prism of human sensations, aspirations for happiness, self-expression, that is, from the angle of view of human existence.

The subject of philosophy is the attitude of man to the world. Analyzing the relation in the system "man - the world", the philosophy applies categories (key concepts), which serve as stages of knowledge of the essence of the investigated reality, a complex system of relations in it.

The philosophical categories include: existence, world, matter, human being, development, essence and phenomenon, form and content, cause and effect, and others. These categories express the universality of the individual components of the human world. Philosophical categories are focused on fixing in the abstract form the boundaries of human existence.

Philosophy originated in the VII-VI centuries BC in Ancient Greece, and somewhat later (literally for one centuries) - in India and China.

The emergence of philosophy in Greece had the following reasons:

- a democratic system, which gave an opportunity to speak freely, substantiate people's thoughts, views;

- Greece is at the crossroad between East and West. It was a media of different cultures, worldviews and religions. The Greeks had the opportunity to compare their views with others. It stimulated the development of independent thinking;

- In Greece, the religious-mythological complex was separated from private and public life, which in some way stimulated an independent world-view searched by man;

- thanks to the influence of production and trading activities, abstract thinking became quite mature, which later became the basis of a new philosophical thought.

The word "philosophy" means "love for wisdom". This word was first introduced by Pythagoras. Outstanding Greek philosophers Plato, Aristotle thought that surprise leads to philosophy.

Philosophy has its own sources - mythology and religion. It inherited from them the whole set of questions about the origin of the world and man, the purpose and meaning of life, moral standards and social requirements. But if the previous worldview forms (mythology and religion) were based on faith, given ready-made unchanged answers to worldview questions, then philosophy is a logical-rational, prudent-discursive attitude of man to the world.

Discourse is a special type of thinking that involves logical ordering, concreteness regarding conclusions, doubts; It is a thinking that clearly captures the points of its own motion to certain results.

### III

The problem of philosophy is reflected in its structure. In its structure we can distinguish the following branches of philosophical knowledge, such as:

- ontology - the doctrine of being (existence);
- epistemology - the doctrine of knowledge;
- ethics - the science of morality, good and evil;
- aesthetics - the science about beauty and ugliness;
- philosophical anthropology - about man as integrity;
- axiology - the doctrine of values;
- praxeology - the doctrine of practice like purposeful activity of man for the transformation of the environment for his needs and interests.

Functions of philosophy:

- world-view- philosophy forms a system of views about the world, it justifies the ideological ideals of man;
- methodological - philosophy develops general approaches to explaining phenomena, general requirements and principles to the thinking subject;
- epistemological (cognitive) - philosophy gives new knowledge;
- critical - philosophy accepts nothing for faith, doubts give ready answers, most of all philosophy appreciates truth;
- prognostic - philosophy indicates the spiritual reference point to the thoughts and actions of man.

In addition, philosophy plays a very important cultural role, since it gives answers to questions like about which values in the material, spiritual and social world are genuine and which ones are not.

The social value of philosophy is that it helps a person to identify a conscious, moral, emotionally sensitive entity in the world .



## Lecture 2

Subject: Problem of human being in philosophy

### Plan

1. The problem of the origin and existence of a man in the world.
2. The unity of the biological and social in a man.
3. Freedom and necessity in human life.
4. The meaning of life and spirituality of a man.

### I

The central problem of philosophy is the problem of human being. Due to the opinion of the founder of the German classical philosophy, Immanuel Kant, the aim of the philosophy with all its content is to answer the following questions:

- What can I know?
- What can I hope for?
- What should I do?
- What is a man?

The answer to the last question involves the need to find out the origin of a man. In the history of world opinion there are several answers to this question. Conditionally, they can be divided into two groups:

- first: a man is created by supreme supernatural being (God). This doctrine is called creationism. It is believed that God gave man exceptional qualities (intelligence, ability to love, suffer, conscience, representation of Good and Evil, etc.). A man must live in accordance with his creator's teachings.

Creationism is in good agreement with the historical experience of mankind, but it has no factual scientific evidence.

- the second: an evolutionary approach. This doctrine explains the origin of man in the context of the process of development of nature, when from inanimate matter was formed alive in the course of chemical evolution. The first time in 1924 this concept was posted by A. I. Oparin; and subsequently - a man emerged as a result of biological evolution. This, in particular, was pointed out by C. Darwin. In the framework of this approach, this idea was developed - an idea concerning the transition from a biological to a social way of human interaction with the environment.

It is believed that in terms of evolution a group of beings emerged, which, due to labor, thinking and language, gradually turned into people.

Today, the evolutionary theory has not yet found the answer to the question that was raised in 1863: How did the transition (biological, genetic) from a pro-man to a modern man occur during a very brief historic time?

## II

Not only the problem of origin, but also the specific model of human existence give rise to numerous questions. Unlike other living creatures, a person is a problem for himself. Animals in their lives and behavior are biologically specialized and programmed. Human always is open to being, man is created to choose his own way in life independently. To be a person is absolutely not enough to be born for it. It is compulsory to engage in a social environment, to master the human way of life, norms of culture and morals, to engage in knowledge, etc. Given these circumstances, human nature can be regarded as an inseparable unity of biological and social.

To indicate the social qualities of a person we use the term personality. This concept should be distinguished from other terms such as:

Individual - a concept that points to one human being;

Individuality - a concept that points to a unique, original and not similar to other people;

Human - a concept that indicates affiliation with the human race and fixes the unity of the biological and social.

The structure of the personality includes the following:

- needs (biological, social, spiritual, etc.) - the basis of the personality, which characterizes the contradiction between the level of the existing and the level necessary for the normal functioning of the human body. In order to meet the needs, a person expands activity and operates. In terms of wealth and ways of meeting needs, we can point out the level of personality's development. Satisfying needs is an important component of human happiness.

A significant proportion of needs (other than biological) is formed by society and can be realized in society. Every society meets a certain level of needs and the ability to meet them.

- the more developed a society, the higher the quality of needs that can be satisfied;

- interest - an informed need, its concrete expression, interest in something. Together with needs, interests are a powerful driving motive force of progress of an individual on the way to his development, and society as a whole;

- values - is subjectively significant for a person;

- value orientation - determines the priority of satisfaction of needs;

- social norms - general rules of behaviour, through the assimilation of which a person becomes capable of being independent, responsible participant in public life.

These components of the spiritual structure of the individual, as well as worldviews, beliefs, accumulated life experience determine the crucial level of human life.

### III

The essence of man is its freedom, which consists in the ability to think and behave according to own ideas, and not under the pressure of internal or external circumstances. Christian thought pointed for the first time on freedom as the essence of man. Freedom involves the free choice of a person of his life position and acts for man as the ability to be the cause of any of his own thoughts and deeds.

In the history of philosophy, freedom was studied, multifaceted and considered in connection with justice, responsibility, necessity. Thus, it is known from the experience of life that the exercise of natural human rights is limited to the same rights of other humans. I. Kant, M. Berdyaev, M. Heidegger and many other prominent thinkers viewed freedom at the same time as the basis of human dignity and as a burden of responsibility.

In modern materialist philosophy freedom is considered in relation to necessity. A person can actually act freely, but only within the bounds of a well-known necessity, that is, within the limits of the known natural, social, moral and other laws, and not contrary to these laws. Freedom is not anarchy.

The ratio of freedom and necessity was analyzed in different ways by philosophers, and the following directions were formulated:

- fatalism - examines every event in the world and in human life as predetermined from the outside, predetermined by destiny, God. Therefore,

one can not be free in principle, because it is not able to counteract this external force;

- voluntarism - recognizes the full superiority of human will's aspirations over other manifestations of his spiritual life, and assumes that a human being acts in the way that he wants it.

#### IV

The problem of human life is conditioned by the fact that each person must define the purpose and meaning of his own life. The problem of the meaning of life is a source of constant reflection, doubt for a person; it can be understood not only during its formation, but also in person's mature years, especially in connection with the expected death.

There are such philosophical approaches to the defining the meaning of life:

- human life does not make sense and it is absurd. French philosopher Albert Camus (1913 - 1960) believed that human life is essentially meaningless. Most people live with their petty cares, joys, from Monday to Sunday, from year to year and do not give meaningful meaning to their lives. Those who fill life with meaning, spend energy, racing forward, sooner or later understand that in future they are waiting for death, that is - Nothing. In the collision with death, especially close and sudden, much that previously seemed important to man - enthusiasm, career, wealth - loses its relevance and becomes meaningless, not worthy of being. Therefore, since all - and those who fill their lives with meaning and those who can not do this - are mortal, then human life turns out to be absurd;

- the meaning of human life lies in the very life itself, in that the person puts and solves many different life problems (mostly domestic).

Such an approach is inadequate when we draw attention to the fact that a person is a rational goal-setting being, which (as confirmed by the historical experience of mankind) has a set of high goals that are far beyond the limits of ordinary life;

- the meaning of life goes beyond the limits of human life and is directly connected with serving the spiritual Absolute (in religion, it is God) or serving public ideals (for example, the goals of the revolution, communist ideology, etc.). The history of world science has dozens of examples of the sacrificial service of human truth. Thus, the doctor W. Forsman in 1928 independently introduced himself through an artery of his hand to a 65 cm catheter and reached his heart, which was fixed on an X-ray image. This subsequently marked the beginning of a new effective cardiac surgery. Doctor E. Ulman, told Louis Pasteur, an inventor of rabies vaccine, that he first wanted to try on this, as it seemed at that time, an extremely dangerous method. Ulman remained alive and helped to spread the vaccine to population in different countries. And there are a lot of such examples of those who dedicated lives to high ideals.

It is clear that the problem of the meaning of life is associated with the problem of spirituality. Religious philosophy considers spirituality through the prism of attracting a person to God.

Materialist philosophy considers spirituality to be an expression of attitude towards other people and to their creation, and indicates that a person lives not only for the sake of satisfaction of his direct vital needs. The spiritual type of behavior can be manifested in the affirmation of man in his lifetime of humanistic and aesthetic universal ideals, that is, the values that act as the goal of life-creation.

The humanistic component of spirituality manifests itself in the attitude of man to any form of life as a supreme value; respect for the inner world of another person, which is combined with the ability to compassion and is realized through the embodiment of the highest spiritual values in the relationship with this person - goodness, beauty, love.

The aesthetic component of spirituality reflects the human desire for beauty, harmony, perfection and manifests itself in the need and ability to perceive aesthetic objects, as well as to experience a sense of aesthetic pleasure.

## **Lecture 3**

Topic: Consciousness

### **Plan**

1. The concept of the consciousness and its structure.
2. Mythology and religion - dorational ideological forms.
3. Philosophy as a consciousness. Idealism and Materialism as philosophical positions.

### **I**

Throughout a life, a person forms his own understanding of the world, his approach to reality and his place in it, as well as a comprehensive imagination of himself.

A system of worldviews, which includes knowledge, assessments, ideals, beliefs that determines the general understanding of the world, the attitude and behavior of man is called the worldview.

This concept reflects the difference from the concept that relates to the picture of the world that gives us the science. Personal outlook is necessarily linked to his own perception and experience of the world, its assessment, its relation to the definition of its place in this world. If science gives objective knowledge of a world without human emotions, experiences, interests, aspirations, which are a value-neutral, distant reflection of objective reality, then the worldview is always a subjective perception of a person of the laws of the world, and there is a need for it due to person's biological non-programmedness, non-specificity, openness to the world and the need for self-identification in it, to orientate therein.



According to its functions, the outlook appears as a form of spiritual and practical development of the world, which must:

- integrate a person into the world (natural, spiritual, social);
- give the person the very first vital reference points;
- provide validity in human dimensions and discoveries.

The central issue of the outlook is the attitude of "man - the world", but the formation of person is carried out not only intellectually, mentally, theoretically, but necessarily includes the emotional component, sensual perceptions. This fact is reflected in the structure of the worldview, which includes:

- attitude - a level of spiritual development of man, manifested in feelings, moods, emotions;

- worldview - these are ideals, norms, convictions, which are formed on the basis of assessments of reality and manifested in the value orientations of man;

- worldview - is the knowledge of man about the world in the form of concepts, laws, which resulted from the generalization of the process of knowledge of nature, society, thinking.

Taking into account the depth of reasonableness and the degree of adequacy of worldviews of man about the world, we can distinguish two levels of the outlook:

- life-practical, is based on common sense and everyday life experience, which is formed spontaneously, has an unsystematized, sometimes even contradictory form;

- theoretical, which includes science and philosophy.

The theory differs from life practice by the fact that it analyzes phenomena through concepts, clearly defined terms, on the basis of certain laws and necessary internal connections. Therefore, philosophy as the theoretical basis of the outlook suggests that worldview problems need not just think, and:

- realize their need;
- understand ties, sides, aspects, relations between a person, the world, goodness, evil;
- to understand their characteristics with the help of abstract-logical means of thinking.

Since the worldview is a complicated subjective system of views, experiences and feelings and is distinguished by its peculiarities in each person, one can identify next types of worldviews:

- the holistic or fragmented outlook, internally coordinated or contradictory;
- the degree of adequacy of the perception of reality worldview can be realistic, distorted, fantastic;
- depending on the existence of higher entities, the worldview can be religious or atheistic, that is, one that denies the existence of God (the gods);
- on moral and value grounds, the worldview can be selfish, altruistic (live for people);
- from the moral and psychological point of view, the worldview can be optimistic or pessimistic.

## II

In its formation, the human world went through the following historical types:

- mythological - is typical for pre-class and early-class societies. In myths, fairy tales, retellings it was about the origin of the world and man (explained by the genetic principle: who gave birth), about life and death, about the past and the future. Myths also tried to answer the question of observed natural phenomena, issues of honor, duty, ethics and morals. The traits of the myth are mankind in their nature; the presence of fictitious gods, their interaction with people; practical orientation of the myth to the solution of specific life problems (economy, protection from the elements, etc.); the absence of abstract reflection; in general - monotony and repetition of mythological plots.

The mythological worldview was syncretic, that is, it was all mixed up with everything: real with fantastic, desirable and real, man and world, word and deed, and so on. Myths at the same time were necessary, because they, explaining the world in their own way, gave the person norms, traditions, habits, and thus contributed to the harmonization of relations in the system of «man – nature», «man – society», «man-world»

With the development of society and the person himself, appeared a more complex historical type of world outlook - a religious one. In it, there is a clear distinction between the world of the Catholic (religious) and the world of the other (inventive) that is invisible, exists in the imagination of man, but in relation to this world and the man himself, which is higher, decisive.

Like the mythological, religious outlook appeals to human feelings, it requires complete faith in the person in their positions. Religious, as well as mythological outlook, is a durational historical type of worldview, closed to doubt, for a critical rethink and addition from a person. Religion is closer

to philosophy, because it directs the view of man into eternity and thereby helps a person to form the meaning and purpose of his own life, giving it an absolute criterion (religious commandments), by which a person can evaluate himself and others, the world as a whole. The religious outlook performs a number of important social functions: it consolidates the society, its various layers and constituents around a certain high idea and mobilizes them for its achievement, lays the foundations of culture and promotes its spread, cultivates the ideals of love for the neighbor, educates people honesty, ability to sympathize and help.

### III

Mythology and religion as philosophical forms do not oppose philosophy. Unlike mythology and religion, philosophical issues are solved on the basis of theoretical thinking, logic, with the aim of knowing the objective truths of being, based on the spiritual experience of mankind, on the achievements of science, of the entire world human thought. The emergence of philosophy meant that for the first time a person saw in his mind a powerful tool through which he acquired the ability to obtain reliable independently, substantiated knowledge of the world and of himself.

The features of philosophical thinking are:

- essence, that is, philosophy seeks to determine the essence of the world and the phenomena in it through the definition of the first world. As first, in the history of philosophy the spiritual was considered, which created the natural material world, including man. Such an outlook is an idealism. It recognizes the superiority of the spiritual (in religion - God) and the secondary material world (nature, including man);

The opposite philosophical position is materialism, which emphasizes the superiority, non-composure of matter, nature, which is the reason for itself and the secondary nature of spiritual phenomena (phenomena of consciousness), which are regarded as a product of highly organized matter;

- universalism - the knowledge of the general foundations of life and the aspiration of philosophy to obtain such universal knowledge, which would have universal significance for the spiritual and moral life of people. Philosophy is abstract-theoretical, contains basic, fundamental ideas and concepts that underlie other sciences;

- the existence of doubts about the existing views and the critical attitude towards them;

- creative, author's thinking, openness to everything new;

- reflexivity - that is, the direction of thought to itself, when the received knowledge is drawn to the world of objects, and on itself;

- a strong influence on the development of doctrines produced by previous philosophers, as well as by writers, religious thinkers, scholars, public initiatives, etc.

Philosophy is a collection of objective knowledge and values, moral ideals of its time, feels the cultural influence of a particular historical epoch. Studying not only the subject of knowledge, but also the mechanism of knowledge itself.

Consequently, philosophy is a historical type of worldview that is distinguished by rationality, systemicity, logic and theoretical design.

## MODULE 2. The history of philosophical thought

### Lecture 4

#### Subject: Philosophy of the Ancient World

#### Plan

1. Old Indian Philosophy.
2. Confucianism and Taoism - the mainstream of ancient Chinese philosophy.
3. Ancient philosophy: the nature, stages of development, problems.

#### I

The roots of philosophical ideas in India are formed in the depths of the mythological and religious comprehension of reality. Spiritual leakage for the emergence and further development of philosophical ideas were "Veda" - a collection of religious hymns, prayers, formulas and spells. Philosophical and religious commentary about the Vedas - Upanishads - contained the following basic principles:

- the root cause of the foundation of the world spiritual Absolute - Brahman - the unity of consciousness, being, paradise. The spiritual essence of man is the Atman (Brahman, who is in the human body);

- the essence of the world is in cycles that are repeated when something occurs, but something is dying;

- the soul of man is doomed to endless reincarnation, that is, to new births, and hence to new sufferings. To get rid of this, one must focus on deep reflections on the unity of his own soul and Brahman.

Similar positions in one way or another significantly influenced various philosophical schools. Most of them supported the authority of the

Vedas and called them orthodox. These include Nyaya, Vaisishika, Sankhya, Yoga, Vedanta.

Other philosophical schools, which denied the authority of the Veda, are called unorthodox. These include Jainism, Buddhism, Charvaka-Lokayata. The most interesting are the views of the philosopher Charvaka-Lokayata, who from the materialistic positions comprehended the world:

- the essence of the world consists of four elements: earth, water, fire, air. Their combinations form all things of the world (including man). These elements are eternal;

- life after death is impossible. Death means that the combinations of elementary elements fall apart and they are joined to the corresponding elements of nature;

- the existence of the gods is a fabrication of priests. The only source of knowledge is human feelings and perceptions;

- the purpose of human life is to enjoy the benefits of this world and the joy of bodily existence.

Consequently, the peculiarities of ancient Indian philosophy can be the following ones:

- its connection with the mythological-religious outlook;
- contemplative nature of natural being;
- emphasis on the problem of self-improvement of man, his inner world.

## II

The early Chinese philosophy arises in the movement of traditional philosophical ideas that were set forth in canonical books (Book of Changes, Book of History, Book of Songs, and others).

The most influential were the teachings that arose in the VI - V centuries. B.C.:

- Confucianism (the founder - Confucius);
- Taoism (founder - Lao Tzu).

Confucianism focuses on moral and ethical improvement of relations in the state. The central place in the teaching is the concept of "zhen" (humanity). According to it, the ruler in the state should act as a father in the patriarchal family, that is to be wise, to give an example of high moral behavior, to take care of his subordinates, as to his children, he should be fair. On the other hand, subordinates should treat the ruler with respect, sonlike respect. Consequently, Confucius takes the example of the patriarchal family as the basis for harmonizing human relations in the state. The order in it will be only when everyone will perform his duty. The philosophy of Confucius establishes a patriarchal-familial notion of conquering the younger elders and extends this principle of hierarchy to social relations.

Taoism defines "Tao" as the central notion (from the Chinese - the way). The concept of "dao" is considered as:

- the root cause of the universe, which generates the entire diversity of the world;
- as an all-inclusive way of all things of the world;
- everything in the world, including man, obeys the law of the dao, according to which all things are born and change due to their own path.

For Taoism, naive-dialectical ideas are characteristic, that is, ideas that express the notion that all things in the process of change pass into their



opposite. The harmony of the world lies in the fact that there is Good and Evil in it, which determines its contradictory nature.

In general, Taoism is a doctrine of the harmony of man with nature in their unity with the steps of eternal laws of nature (tao).

### III

Ancient philosophy arose in Ancient Greece and it had the following stages of its development:

1) natural philosophy that occurs in the city of Miletus. Founder - Thales (VII - VI centuries BC). Thales Miletusky put the following questions at the center of his attention: "What is the pivot of the world?" As the origin of the world, he called the water, proving a lot of evidence in favor of such a view.

His apprentice Anaximander, as the first one, offered the concept of "apeiron" (something intermediate between air and water). The learner of Anaximander - Anaximene considered the first world air. Consequently, representatives of the Milesian school began the cosmocentric nature of ancient Greek philosophy.

The question of the first principle of the world was originally solved by Democritus. He created the atomistic concept of the world building. He believed that the world and all things in it are a combination of atoms (indivisible first-lettering). There are a lot of atoms. They differ in shape, size, position. The variety of things is explained by the fact that the atoms are interconnected in different ways. Atoms are constantly moving, and the condition of their movement is emptiness. So, Democritus can be considered the founder of ancient Greek materialism.

Another prominent thinker, Heraclitus, considered the fire as the primary source of the world. He first substantiated such principles of philosophizing, which influenced the further development of the whole philosophy. These principles include:

- an idea of the regularities and the inner necessity of the development of the world. He introduced the concept of "logos" (the law that governed the world);

- the essence of the world is that everything is flowing, everything is changing. Consequently, the essence of being is in self-development, self-change;

- the source of self-development, Heraclitus called "war" (struggle) of opposites inherent in things of the world, which might reveal their essence.

Thanks to these considerations, Heraclitus is considered to be a bright representative of the ancient dialectics, one of its founders. In modern philosophy, dialectics is understood as the doctrine of universal development and the interconnectedness of everything in the world.

Parmenides (unlike Heraclitus) believed that being is the only, immovable, eternal in time and space. He believed that being is what you can think. Since nothingness is impossible to think, it does not exist.

So, Parmenides, put the idea of the identity of being and thinking in the center of his attention.

2) sophistry. The Sophists - called the teachers of wisdom, which prepared young men for independent social activity. They contributed to the reorientation of ancient philosophical thought about the problems of nature on human problems. The prominent representative of the Sophists was

Protagoras. He proposed the idea that man is the measure of all things, and outside of man truth does not exist. This view is one of the origins of moral relativism.

The most prominent representative was Socrates, who first appealed to a man with the call "Know Yourself!". Socrates first identified the essence of the person under which he understood the soul. For Socrates, the soul is the fusion of the human mind, thinking activity and moral behavior. Socrates urges people to take care not about the body, but about the soul.

Socrates for the first time justifies a new understanding of happiness: a person is happy when her soul is ordered, charitable.

Socrates initiated a new understanding of human freedom for the first time. The animal is not free, because it is guided by its nature (instincts). Man is so free as it manifests itself as the master of his own nature.

Socrates identified knowledge and charity of man. If a person makes bad deeds, he does evil, then he explained it to his ignorance.

3) classical - represented by the names of Plato and Aristotle. Plato, the first in world philosophy, developed his own omnipresent philosophical system, which was objectively idealistic. His ideas (purely mental models) are the essence of things and the world. They are a true being. Matter is non-existence, and serves as a material from which Demiurge (God), took as a model of the idea, created the visible world.

Plato's knowledge resembles the memory of man, since the soul before birth was in the world of ideas, met with different things, and therefore knows the essence of various things.

Aristotle is an ancient Greek philosopher, a teacher of Alexander of Macedon. Aristotle's work is encyclopedically versatile. He was engaged in

natural sciences, problems of the state system, was the creator of logic, psychology, aesthetics. Aristotle jumped between materialism and idealism. In his writings (the most famous among over of his writings are "Metaphysics", "Physics", "Analysts", "Rhetoric", "Tonic"), covering almost all branches of knowledge of that time, he wanted to generalize the achievements of ancient science. The basis of his legacy is the first philosophy - Metaphysics, which Aristotle interpreted as a science "about causes and principles". Significant innovation of Aristotle was the doctrine of the causes and primarily of all things. They include:

1) matter - "those of which". The variety of things that exist objectively; matter is eternal, inerrant and indestructible; it can not arise out of anything, increase or decrease in its amount; it is inert and passive. Matter without form is non-existence;

2) the form - "the one that distinguishes one thing from the other", which characterizes the purpose, the essence of the formation of various things from a monotonous, homogeneous matter. God (or mind-first-engine) creates forms of various things from matter. Therefore, the existence of a single thing is a merger of matter and form;

3) the operating reason, that is, the one that answers the question - "from where". Characterizes the time from which the existence of things begins. The beginning of all beginnings is God;

4) the purpose or the final reason characterizing "those for which". Every thing has its own goal. The ultimate goal is the blessing.

4) Hellenistic - represented by the following main schools:

- Stoicism - the direction of philosophy in the era of hellenism, which, focusing on ethical problems, detached from the misery and joys of life. The founder of Stoicism was Zeno, Emperor Mark Aurelius.

Stoics called for courage to endure blows of fate, not to take anything close to the heart - no losses, no success. The ideal of the wise man is freedom without passions, indifference to the sensual desires (apathy).

Stoics rose to the idea of self-worth person. In their opinion, the social status (king or slave), origin (the barbarian or the Greek) weigh little, most importantly - the wisdom of man.

- skepticism - a philosophical direction, which put doubts about the possibility of the existence of truth, the realization of ideals. Representatives Pyrrhone, Sextum Empiric and others came to the conclusion that the vain attempts to find the ultimate truth showed that it was impossible to solve that problem at all. Thus, thinking is carried out in appropriate forms, but the choice of the best, perfect form of thinking requires the use of one form or another. So, you need to use the form to select a form. And where is the criterion for choosing a logical form, which becomes the criterion for choosing another form of thinking? We do not have such a form known to us as the most versatile one.

Using the logical means of realizing evidence, skeptics came to the conclusion that any truth has only a different truth. And this leads to a circle of proofs, or to an arbitrary choice of axioms, or to a number of questions. On the basis of these considerations, arguments were substantiated by the equivalence of opposing statements, which is why the main principle of skepticism was proclaimed - refraining from judgments;

- philosophical doctrine of epicureanism, a system of views arising from the ideas of Epicurus (341-270 AD) and his followers. Main points of the philosophy of epicureanism are the following:

- everything consists of atoms, which may inadvertently deviate from rectilinear trajectories:

- a person consists of atoms, which provides him with a wealth of feelings and pleasure;

- the gods are indifferent to human affairs;

- the world of sensations is not illusory; it is the main content of human life.

Epicureans believed that to have a happy life, one needed:

-absence of corporal suffering;

- impassability of the soul;

-friendship.

Epicurus recommended a wise man (philosopher) to avoid social (political) activity. "The one who lived quietly lived well"- that's his thesis. Lust in private life is a typical manifestation of individualism, to which the philosophers of the Hellenistic period were inclined, avoiding the acute problems of their contemporary life.

Epicureanism had a fairly large influence on the consciousness of the thinkers of his era. The most famous of the followers of Epicurus was the Roman poet and philosopher Titus Lucretius Kar. We have an opportunity to read his poem "On the nature of things," in which he shows his philosophical position. Lucretius believes that the main goal of philosophy - the release of man from the fear of the afterlife. To escape from this person can through the knowledge of nature, the laws of its functioning.

## Lecture 5

Subject: Philosophy V - XIX centuries.

### Plan

1. Medieval philosophy.
2. Philosophy of the Renaissance.
3. Philosophy of the New Time and Enlightenment.
4. German classical philosophy.

### I

The start of the Middle Ages in Europe began the decline of the Roman slave empire and lasted until the fourteenth century. The philosophical thought of the Middle Ages was under the decisive influence of Christianity. By its nature, it was geocentric.

This means that comprehension of nature, society, man and life is accomplished through the prism of the concept of "God". Its main features were:

- 1) exegetist - the art of interpreting the Bible;
- 2) biblical traditionalism and retrospective;
- 3) propensity for teaching and moral instruction.

Scientists can distinguish several stages of its development:

1) apologetics of the 2nd-3rd centuries. The first Christian thinkers at this time were defending themselves from attacks by the authorities, ancient culture and philosophy, and sought to prove the truth and truth of Christian views);

2) patristics IV-V centuries. - IX centuries. At this time, the philosophers sought to intellectually formalize and systematize the various

statements of the Bible and concentrate their efforts on the philosophical substantiation of such religious dogmas:

a) On the Trinitarian nature of God:

God is the Father, God is the Son, God is the Holy Spirit;

b) God is the creator of the world and man; he created them from nothing;

c) On the dual nature of Christ (Christ is God and at the same time Christ - man);

g) On the superiority of the Soul over the Body, Faith over the Mind, Religion and Theology on science and philosophy;

e) On the salvation of the human soul as the purpose and meaning of life.

Augustine was the first of patristics, it was he who made God the center of philosophy. Due to Augustine's view, God is Genesis, and the world of nature, man is an untrue being. God is the cause and purpose of cognition; it is a blessing and cause of good.

e) Creating the world and man, God created time, which has a linear character - from creation to the terrible judgment, and man chooses his own path;

3) scholasticism of the XI-XIV centuries. At this time, philosophers were busy searching for new, rational proofs of the already well-known provisions of religion. Therefore, in contrast to the patristics, when the ideas and style of Plato's philosophy prevailed, they turned to the formal logic of Aristotle. Prominent Representative was Thomas Aquinas. He formulated five evidences of the existence of God.



At the same time, an ideological struggle between nominalism and realism is existed.

Representatives of realism (Anselm Canterbury) believed that general concepts (universals) existed on their own, that is, to specific material objects.

The opposite view was expressed by representatives of nominalism. They believed that in fact there were different things that a person gave the name to, so universals. The general notion of these things, was secondary, and it existed only in the verbal experience of man.

At the end of the Middle Ages philosophers, conceptualizing the relationship between religion, theology and science, formulated the concept of double truth. Scottish thinker D. Scott believed that the truths of religion and the truth of science do not contradict each other and therefore can not be dependent on each other. Religion and theology concern the inner man, and science and philosophy investigate the laws of the existence of the world from the outside of man.

## II

The Renaissance covers about the 15th - 16th centuries. At that time philosophy was anthropocentric by its nature. This means that there was a man in its center who was perceived as a free creative creature, the highest value, which is intended to be the master of nature. Most clearly for the first time this view was expressed by the Italian thinker Pico of Mirandola in the article "Speech on the dignity of man."

In the humanist movement, society was also analyzed. The ideas of social utopia were spoken. Their founders - T. Mor and T. Campanella -

believed that a perfect social order could be provided, based on the wise men's government, on equal access to social goods.

There was a turning point in the views on the universe. M. Kopernik substantiated the heliocentric model of the universe, which destroyed the geocentric view that reigned throughout the Middle Ages, reaching its origins of antiquity (Ptolemy). J. Bruno proposed the idea of incommensurability, infinity of the universe, dividing God in the speeches of nature. Thus, Bruno substantiated the pantheistic view.

### III

The philosophy of New Time expressed itself most clearly in the 17th century when, as a result of the scientific revolution and great geographical discoveries, a huge array of new data on the world was accumulated. Therefore, the main attention was focused on the development of methods of scientific knowledge. Two methodologies of scientific knowledge were proposed: a) empirically inductive (F. Bacon); b) rationalist-deductive (R. Decart).

Let's analyze these key epistemological concepts in detail:

- empiricism is the principle of knowledge, which believes that the result of knowledge can be achieved only through the experience that is fixed by our senses;

- induction - reception of logical thinking, when the scientist passes from knowledge of one characteristic, which is repeated, to the conclusion that this feature is present in a whole class of objects or phenomena;

- rationalism - the principle of knowledge, which is based on the fact that true knowledge can get only the mind, which can lead to the activity of the senses;

- deduction - reception of logical thinking from general knowledge to solitary.

During the Enlightenment (XVIII cent.), philosophers finally stopped at the decisive role of the human mind (and not the cosmic Fate or God, as it was thought in previous times) as the foundation of knowledge and means of improving nature, society and man himself. The other features included:

- deism - a view according to which God, having created nature and man, in the future would not participate and interfere with their destiny;

- scientism - the certainty that science is the highest cultural value and it is quite sufficient for the orientation of a person in the world.

The philosophy of the Enlightenment was characterized by the recognition of the priority of reason in solving all problems, criticism and anti-clerical orientation, deism, materialism in the understanding of nature, sensualism and contemplation in epistemology, historical optimism.

The other part of the philosophical outlook of the Enlightenment were social ideas. Efforts of the Enlightenment were aimed at developing programs of social transformations corresponding to the natural human nature. The concept of historical progress was formulated for the first time by them, the driving force of which was the development of moral, religious and scientific ideas. The essence of social progress were the formation of the masses and the movement from ignorance to knowledge.

#### IV

German classical philosophy is represented by prominent thinkers, the most significant of which are I. Kant, G. Hegel, L. Feuerbach, K. Marx.

I. Kant (1724-1804) made the center of his attention the problem of cognition. He first showed that the person is an active force in the process

of cognition. He was an agnostic and he developed the concept of "thing in himself", that is, denied the possibility of complete cognition by man of the world. I. Kant formulated a categorical imperative in ethics: "Act according to such a rule in order your behavior to become a general law"

G. Hegel (1770-1831) - an idealist philosopher. He recognized the source of the development of the whole reality of the spirit - Absolute idea has not matter. This idea, according to Hegel, exists eternally and regardless of nature and man, but the real nature and society - is merely a reflection of the idea, the result of its development.

The absolute idea in its development has three stages:

1) the idea generates and accumulates its own wealth of content. This process is considered by Hegel in "Science of Logic";

2) the idea passes into its opposites, revealing itself in the material world - in nature. This stage the philosopher analyzed in "Philosophy of Nature";

3) the development of the idea ends with the complete coincidence of this idea as a world mind with the nature and society created by him, the identity of the idea and the world. This third stage of the development of the idea is shown by Hegel in Philosophy of the Spirit.

The task of philosophy is to reveal the historical path of self-propagation of ideas as a real active power. Hegel substantiated the basic dialectical laws of development: the law of unity and the struggle of opposites; the mutual transition of quantitative changes to qualitative. According to them:

1) the source of development is not outside, but within the constantly developing object, and there is a struggle for its opposites;

2) the mechanism of development occurs through the transition of quantitative changes in quality;

3) the result of development appears not as a negation of the past, but as a denial of the denied, that is, as a return to the original state, but at a new, higher level. Consequently, the dialectical method tends to study the contradictory sides in every phenomenon and object, the result of which collisions is their self-motion.

L. Feuerbach (1804-1872) developed anthropological materialism. At the center of his attention was a man. Feuerbach denied the supernatural reality, and he inclined to the religious world outlook with the very nature of man, with the peculiar human spirit, the desire for anthropomorphism. Religion is the most important kind of anthropomorphism. The best manifestations of his "I" people translated into divine realities. By impulse to this spiritualization of their own ideals in humanity there was a steady sharp contrast between what it is and what should be.

According to the philosopher, ethics has its object human freedom. But where there is no incentive, there is no will, and where there is no incentive to happiness, there is no and no motivation at all. Therefore, the essence of morality is in bliss, but not in the bliss of a solitary, but in the multilateral, which extends to others, because the unit "I" is inseparable from the "you" surrounding the person. Consequently, personal desire for happiness is connected with the desire for happiness of other persons.

L. Feuerbach is convinced that the only source of true knowledge is sensuality, and therefore he denies the existence of general concepts and recognizes "the true" only individual, concrete. For him, the authenticity of

existence is determined not only by its availability for its own sense of person, but also its reality for another person.

K. Marx (1818-1883) - founder of the theory of scientific communism, dialectical and historical materialism. According to Marx, the worldview should be based on the conclusions of modern science; 2) the philosophy of Marxism serves the interests of a certain class - the proletariat; 3) its task is not limited to the explanation of the world, but focused on its transformation, first of all - the transformation of society on the basis of social revolution; 4) materialism is understanding of public life; 5) thinking is considered not as a product of the development of nature, but as a result of a complex historical socio-labor activity, that is, practice.

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