

MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE

NATIONAL AVIATION UNIVERSITY

Faculty of Linguistics and Social Communications

Department of Philosophy



LECTURE NOTES

on

«Philosophy»

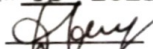
for Educational and Professional programs of First (Bachelor) Level of
Higher Education of all Specialties

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Method Guide to Self-study was
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INTRODUCTION

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

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

The tasks of the discipline study are:

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

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

Competences the subject makes it possible to achieve:

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

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

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

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

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

Learning outcomes the subject makes it possible to achieve:

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

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

Module 1. PHILOSOPHICAL PROPAEDEUTICS

LECTURE 1.

PHILOSOPHY: ITS RANGE OF PROBLEMS AND ROLE IN SOCIETY

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

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

Plan:

1. The worldview and its socio-historical character:

- structure and essence of the worldview;
- everyday and theoretical levels of the worldview;
- historical forms of worldview: mythological, religious, philosophical.

2. The subject of philosophy:

- peculiarity of philosophical problems;
- «man–world» relations as a basic problem of philosophy. Peculiarities of philosophical questions;
- structure of philosophical knowledge.

3. Philosophy in the system of culture:

- philosophy as a theoretical core of the culture;
- functions of philosophy: sociocultural, worldview, methodological, gnosiological, axiological.

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

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 to the ontologic side of the basic question. Depending on consideration of the gnoseological side of the basic question of philosophy one can distinguish gnosiological optimism and agnosticism.

The 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.

Basic concepts and categories:

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

Worldview is a system of generalized sensibilities, of intuitive notions and theoretical views of the surrounding world and man's place in it, of man's many-sided relations to the world, to himself and to other people, the system of the basic orientations in life, not always consciously

realized by an individual or a society, their convictions, ideals and value orientations; their socio-political, moral, aesthetic and religious principles of knowledge and judgments.

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

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

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

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

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

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

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

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

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

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

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

Questions and Tasks for Discussion and Review:

1. Why is the doctor of philosophy the most advanced degree in so many fields?
2. Make the comparative analysis of understanding of the subject of philosophy by thinkers of different historical epochs: since Ancient World to Modernity.
3. Antique speculators stated that wonder was the beginning of philosophy. Can any wonder originate the philosophical approach to the world? Explain your answer.
4. Does philosophy possess the practical effectiveness?
5. Which way does philosophy differ from religion and science.
6. Comment of M. Heidegger's statement : «Philosophy is something concerning everyone». Do you share this definition of philosophy? If yes, why? If no, why?
7. How might it be argued that the borderlines between philosophy and all other disciplines may often be very blurred? Why might philosophers look upon their own discipline as the biggest and best?

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 11—30. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

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

Bertrand Russel. *The Value of Philosophy* // *Philosophy : Basic Readings* / N. Warburton. London, New York : Taylor & Francis Routledge, 2005. – P. 24-28.

LECTURE 2.
**THE EMERGENCE OF PHILOSOPHY AS A THEORETICAL SYSTEM
OF KNOWLEDGE**

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

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

Plan:

1. Conditions of Origin, Peculiarities and Stages of Development of Ancient Philosophy.

2. Development of Ideas in «Physical» Schools of Antiquity (Miletian school; Pythagorean school; Heraclites; Eleatic school; ancient cosmism).

3. Ideas and Thinkers in the Classic Period of Antiquity:

- the problem of man in the philosophy of Socrates;
- philosophical systems of Plato and Aristotle.

4. Ideas and Schools of the Final Stage of Antiquity:

- Hellenistic philosophy;
- Roman philosophy.

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 separates stages that 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 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.

Basic concepts and categories:

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

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

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

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

Polytheism is the philosophical position accepting plenty of Gods.

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

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

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

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

Questions and Tasks for Discussion and Review:

1. Compare and contrast the metaphysics of the three Milesians. Whose metaphysics seems most plausible to you, and why?

2. The Pythagoreans theorized that all things come to be in accordance with number. What does this mean?

3. Plato's philosophy is sometimes called a rather "poetic" one. What does this mean?

4. If one rejects every philosophy of forms, such as that of Plato or Aristotle, what then? What about the initial problems that sparked such philosophies in the first place?

5. *Nothing can be known*. What is a powerful objection to this claim?

6. «What can be thought of and what can be are the same». Did Parmenides correct believe to it?

7. Using Internet-resources, write a short biography on the life and work of one of the Antique philosophers. Be sure to include: birth and death dates and places; the title of a book/ books written by the chosen philosopher; an interesting event from his/ her life; one way in which he/ she has influenced someone else, society, or philosophy in general; comment on one or more aspects of his/ her philosophy.

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 31—48. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

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

Bertrand Russel. *The Value of Philosophy* // *Philosophy : Basic Readings* / N. Warburton. London, New York : Taylor & Francis Routledge, 2005. – P. 24-28.

LECTURE 3. OUTLINE THEORY OF DIALECTICS

The aim of the theme is: to learn the main principles of dialectics as the theory of development through explication of the concept of dialectics; its historical forms and principles, what laws of dialectics lie in and what categories of dialectics are to define their worldview and methodological functions.

The key words of the theme are: contradiction, development, dialectics, principle, law, category, system.

Plan:

1. Dialectics and Its Historical Forms:

- dialectics – dialog – discussion – discourse;
- two ways of philosophical knowledge of the world: dialectics and metaphysics.

2. Principles, Laws, Categories of Dialectics:

- concept of principle, law, category;
- principles of interconnection and development;
- law of the unity and struggle of opposites;
- law of the transformation of quantity into quality;
- law of negation;
- categories of dialectics.

The sources of distinction of dialectics and metaphysics are in opposite 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.

The basic ideas of dialectics are expressed in its principles, laws and categories. There are three 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 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.

Basic concepts and categories:

Determinism is a worldview and methodological principle which derives the possibility of cognition, of explanation and prediction of events of both dynamic and probabilistic nature from the fact that everything in the world is interconnected and causally conditioned. Causality is the nucleus of the principle of determinism, but it does not exhaust its entire content.

Development is an irreversible, definitely oriented and law-governed change of material and ideal objects resulting in the emergence of new qualities.

Discussion is the public examination or consideration of any vexed questions or problems in speech or writing, which is expected to find out the truth.

Dialectics in its primary meaning was the art of conversation, the method of finding out the truth by means of detection and eliminating contradictions in the opponent's judgments; in the modern philosophy it is the method and the theory of development in its most complete, deep-

going, and comprehensive form. The essence of the dialectical approach lies in finding the source and motive forces of development, in the interpretation of its mechanisms and a direction.

Dialectical contrariety is the interaction of opposite but hereat interdependent properties, parts, processes in a system, which are the source and the inner motive force of its development.

Dialogue is a conversation between two or more people, stipulated by a certain situation of a mutual perception, interplay and connection with the before expressed opinions etc. As a rule, it is characterized by an unorganizedness, non-directionality and reiteration.

Law is an essential, stable, regular and necessary type of connection between phenomena considered in a generalized form and adjusted to the typologically classified conditions of its manifestations.

Categories of dialectics are general concepts reflecting the most essential, law-governed connections and relationships of reality; they are "stages of distinguishing, i.e. of cognizing the world, focal points in the web, which assist in cognizing and mastering it".

Metaphysics is a comprehensive approach to natural phenomena, society and thinking, which explains development as a quantitative accumulation not necessarily causing some qualitative changes. Metaphysics denies the existence of inherent contradictions in objects and their self-development; the source of development is defined as a collision of some external opposing forces. It is characterized by the static mode of thinking, by the veering of thought from one extreme to the other, by exaggeration of some aspect of an object, such as stability, repetition, and relative independence. Before Hegel and Marx the term "metaphysics" was identified with the term "philosophy".

Principle is the essence, the main point, the bench mark, the precondition of a certain concept or a theory.

System is a group or combination of interrelated, interdependent, or interacting elements forming a collective entity; a methodical or coordinated assemblage of parts, facts, concepts, etc.

Questions and Tasks for Discussion and Review:

1. What notes the distinction between metaphysics and dialectics?
2. What is the correlation of concepts «quality» and «quantity», «quantity» and «value»?
3. What is negation; negation. Give the examples.
4. What are the concepts of identity, distinction, opposition, contradiction?
5. What types of contradictions do you know?
6. What are the principles of dialectic thinking? What are objective sources of dialectic thinking formation?
7. What is determinism and indeterminism?

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 183—210. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

G. W.-F. Hegel. Logic Further Defined and Divided // Part One of the Encyclopedia of the Philosophical Sciences / Transl. by W. Wallace. URL: <http://www.class.uidaho.edu/mickelsen/texts/Hegel%20Logic/logic%20-%20VI.txt>. – VI. § 81.

LECTURE 4.
PHILOSOPHICAL THEORY OF BEING

The aim of the theme is: to master one of the fundamental components of philosophical knowledge – ontology which enables us to grasp the world as a complex self-governed system with the unity of its structural elements; to reveal basic principles, forms and ways of its existence; to find the reasons of variability of things and phenomena of the world.

Key words of the theme are: being, matter, substance, motion, space, time, social space and social time.

Plan:

1. «Being» as philosophical category:

- concept of the world;
- unity and structuredness of being;
- peculiarity of human being; being and existence.

2. The category «matter» in philosophy:

- notion of substance;
- «matter» as philosophical category;
- correlation of philosophical and scientifically-natural understanding of matter.

3. Motion, space and time as attributes of matter:

- correlation of motion and development;
- space and time – forms of existence of matter;
- social space and social time as forms of human being in culture.

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.

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. The concept of matter is a 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).

The definition of «motion» is connected with the fact of indissoluble unity of matter and motion. The 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 should be considered. It is necessary to consider substantial and relative concepts of space and time. The space and time are not identical, each of them possesses a number of the general properties, such as objectivity and generality. 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.

Basic concepts and categories:

Being is a philosophical category denoting reality in all its aspects.

Matter is a philosophical category denoting the objective reality in an infinite set of all its manifestations.

Space is a philosophical category denoting reciprocal disposition of bodies and their configuration; it is a form of existence of matter.

Motion is a philosophical category denoting variability of the objective world; it is a mode of existence of matter.

Substance is a philosophical category denoting somewhat constant, the basis of things, phenomena, etc.

Time is a philosophical category denoting duration of existence of material bodies; it is a form of existence of matter.

Questions and Tasks for Discussion and Review:

1. Make a logical scheme showing the main historically-philosophical periods of development of mankind's views of being.
2. What category is the key in ontology? How is it determined?
3. What are being and its forms?
4. What is antithesis of being?
5. Discuss the peculiarity of scientific, religion and philosophical levels of cognition of being.
6. Matter and substance: what is general and different of these concepts?
7. Material and ideal: the problem of the unity of the world.

Literature

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Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 210—225. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

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LECTURE 5.

CONSCIOUSNESS, ITS ORIGIN AND ESSENCE

The aim of the theme is: to study the essence of consciousness, its origins and structural components; to show the periods in development of the notion “consciousness”; to characterize individual and historical aspects of consciousness; to represent self-consciousness, reasoning and language as forms of consciousness.

The key words of the theme are: conscious, unconscious, consciousness, ideal, reflection, thinking, reason, mind, language, self-consciousness, social practice.

Plan:

1. Origin and essence of consciousness as problem of philosophy, science, religion:

- problem of consciousness in the history of philosophy;
- consciousness as reflection and the process of construction of reality;
- role of practical activity, speech, communication in formation and development of consciousness.

2. Structure of consciousness:

- sensual-emotional, emotional-volitional, and abstract-logical components of consciousness;
- consciousness and unconscious. Self-consciousness.

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.

There are some 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 refer to the concept of «reflection». 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 sophisticated forms of psychical reflection (perception and representation) consciousness as the higher form of reflection of matter emerged.

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.

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.

The concept of «unconscious» in the structure of psyche by the classical psychoanalysis of Z. Freud, social psychoanalysis (neo-Freudism). The concept «collective unconscious» of K. Jung. In the end of the answer one should refer to the concept of «self-consciousness».

Basic concepts and categories:

Consciousness is the highest function of the brain characteristic only of man and connected with speech, a function whose essence is a generalized and purposeful reflection of reality, anticipatory mental construction of actions and foreseeing their results, and rational regulation and self-control of behaviour.

Ideal is the philosophical category denoting the non-material, subjective and spiritual nature of consciousness; it is the image of the objective reality in the forms of man's activity, his consciousness and will.

Reflexion is a principle of human consciousness which guides man towards a conscious realization of his own spiritual and intellectual process, towards a frequently critical analysis of his spiritual and psychical states with due attention to all the contradictions in the orientation of the emotions, impulses and thoughts; a contemplation of the devices used in thought processes and of their social significance.

Self-consciousness is the realization by man of his actions, emotions, thoughts, and motives of behavior, interests and position in a society.

Social consciousness is a spiritual part of the historical process; not just a mere totality of some individual consciousnesses, but it is the integral spiritual phenomenon, that has a certain inner structure and includes various levels (theoretical and everyday consciousness, ideology and social psychology) and forms of consciousness (political and law competence, morality, religion, art, philosophy, science). It is the ensemble of generalized notions, theories, emotions, modes and traditions; the intellectual and spiritual reality – part of social being.

Thinking is the process of thought, the information activity, which finds out the necessary links, regularities, and development tendencies of the world of phenomena with the help of abstraction, estimation and typification. It exceeds the bounds of an empirical contemplation connected with the modeling of possible situations and that is why is able to plan actions and foresee their results.

Mind and intelligence are two basic stages of cognition: at the first one, objects are disintegrated into their constituent elements, parts and moments for their detailed mastering; at the second one, they are joined and systematized on the basis of a certain principle.

Language is a social product, which is produced by a community to fulfill the needs of communication and fixed in the memory of the community members and in the texts made by the means of the given language. It is the material form of the realization of a thinking process.

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 250—269. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

Aristotle. *Metaphysics* / Aristotle : [transl. by W. D. Ross]. Nashotah, Wisconsin : The Classical Library, 2001. P. 55—71.

Module 2. "Philosophical Problems of Society"

LECTURE 6.

SOCIETY AS A FORM OF COEXISTENCE OF PEOPLE

The aim of the theme is: to brief (lead) students into the subject of social philosophy and to show the specific character of this part of philosophical knowledge, to explain the fundamental categories of social philosophy.

The key words of the theme are: society, social activity, social life, social consciousness, social structure of a society, historical division into periods of the mankind development.

Plan:

1. Subject and structure of social philosophy:

- basic philosophical conceptions of society. Society as a system;
- social being and social consciousness.

2. Structuredness of the social system:

- notion of society's social structure and its basic elements;
- dialectics of society's social structure development.

3. Historical periodization of social development:

- formation and civilization approaches;
- theory of a traditional, industrial and postindustrial society (D. Bell);
- the theory of «three waves» by O. Toffler.

There is the qualitative definiteness of society, which is the object of the study of social philosophy. The philosophical doctrine of society has passed a long way of development.

The analysis of philosophy problems raises the question of the system character of a society. The theories of the society are based on 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 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.

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.

Questions and Tasks for Discussion and Review:

1. Define the concept «society».
2. What is the essence of the problem of correlation of the society and nature?
3. What is the character of interaction between different spheres of social life?
4. Why should the society be considered as an integral and self-developing system? Describe the Ukrainian society from in the light of this standpoint.
5. Correlate the concepts «social being» and «social consciousness».
6. Comment the following statement: «Nature is not a temple, but a workshop, where man is a worker». What values and attitudes of technogenic civilization could be found in this statement? Project the basic attitude of technogenic civilization towards the nature to the social sphere of the society. What consequences for the social being could be distinguished?
7. What characteristic features of Informational Society do you know?

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 296—312. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

Aristotle. *Politics* // *Philosophy: History and Problems. Book II Philosophical Problems.* / S.E. Stumpf. N.-Y. : McGraw-Hill, 1989. P. 745–752.

John Locke. *Treatise of Civil Government* // *Philosophy: History and Problems. Book II Philosophical Problems.* / S.E. Stumpf. N.-Y. : McGraw-Hill, 1989. P. 769–781.

John Stuart Mill. *On Liberty* // *Philosophy: History and Problems. Book II Philosophical Problems.* / S.E. Stumpf. N.-Y. : McGraw-Hill, 1989. P. 782–786.

LECTURE 7.

SOCIAL PRODUCTION AS A WAY OF HUMAN EXISTENCE IN CULTURE

The aim of the theme is: to represent one of the most complex notions of philosophy - “culture”; to discuss the essence of social production as a mode of man’s being in culture, reveal relationships between material and spiritual culture.

Key words of the theme are: culture, symbol, a mode of production, productive forces, production relations, spiritual production, spiritual relationships, information society.

Plan:

1. Notion of Culture in Philosophy, its Nature, Forms and Spheres of Application:

- culture as the second nature, material culture;
- peculiar character of the development of culture; society and culture;
- symbols: their nature and essence, and their role in culture.

2. Material Culture, its Structure:

- nature as the source and field of society’s life being;
- material production and its structure;
- mode of production. The dialectics of productive forces and production relations;
- man as basis, goal and means of production.

3. Spiritual Culture and Spiritual Production:

- specific character of spiritual culture;
- production, storage, distribution and consumption of spiritual values. Basic spiritual needs of man: cognitive, aesthetical and moral.

4. Social Consciousness and Its Structure:

- social consciousness: its origin and essence. The functions of social consciousness;
- levels of social consciousness (social psychology and ideology);
- forms of social consciousness: political, legal, moral, aesthetical, religious and philosophy, science.

5. Mass and Elite Culture

- conditions of birth and spreading of mass culture;
- parity «mass» – «elite» culture;
- negative influence of mass culture on the development of personality.

The philosophical analysis of culture consists in comprehension of culture is 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» and has the historical formation 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.

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. The mechanism of functioning of the material-production sphere is orienting points and goals of material production. The features of development of XX century economy are 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.

The spiritual life of the society is the creative activity aimed at developing and transforming the world. Spirituality has following conceptual meanings: psychical abilities, thinking which define behavior of a person; intellectual and willing qualities of a person needed for judgment about the surrounding world.

«Spirituality» designates moral measurement of human life, an act. It specifies the ability of a person to be guided by the 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. It is necessary to consider dialectics of social consciousness and social being, the relative independence of social consciousness. It is important to tell that concepts «spiritual life of a society» and «social consciousness» are not identical.

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». There is the importance of the role of social psychology in spiritual life of the society.

The features of the development of spiritual life of the society on the boundary of XX-XXI centuries are 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). The 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.

Basic concepts and categories:

Culture is a set of material and spiritual values, made by humanity during its history, and also the very process of creation, distribution and consumption of material and spiritual values that directed into the complete exposure and development of essential forces of man.

Labor is an expedient activity of people aimed at transforming and mastering of natural and public forces for satisfaction of human needs.

Material production is a process of labor activity of people, which with the help of corresponding facilities carries out transformation of nature to create material welfares and satisfy human needs.

Production relations are public relations between people, which arise up in the process of production, exchange, distribution of material and spiritual welfares. They are predetermined by productive forces.

Productive forces are instruments, means of production, people who set them in motion and carry out a production. The aggregate of instruments and articles of labor presents means of production. The main element of productive forces is people as a subject of labor activity directing their efforts for the purpose of labor.

Spiritual relations are people's relations concerning spiritual values (ideas, scientific theories, traditions, customs, religious beliefs, works of art, moral norms etc).

Spiritual production is an activity generating ideas which come true with the help of the material production. It is a part of society's spiritual life, related to the production of spiritual values to satisfy spiritual interests of the society and individuals.

Symbol is, in a general view, a concept fixing the ability of material things, events, and also vital characters to express ideal maintenance, different from their direct.

Questions and Tasks for Discussion and Review:

1. What is the difference between studying of culture in specific humanitarian sciences (history, ethnography and etc.) and its studying in philosophy?
2. What are manifestations of symbolic character of culture?
3. What principles could be culture classified by?
4. Demonstrate the unity of culture with plurality of its forms.
5. What is the mode of production and what are its components? What is the role of the mode of production in society's life?
6. Do you agree that productive forces are the determining factor in the development of the society? Do you share this point of view? Why?
7. Is it true that the character of the scientific progress is contradictory? What contradictions could be observed?
8. What place does social consciousness occupy in society's spiritual life?
9. Could culture and scholarship be identified?
10. Is existence of uncultured man possible? Are hermits, wanderers, criminals, imprisoned, homeless people, and mentally ill men bearers of culture? Why?
11. What are the roots of man and society's consciousness and self-consciousness formation?
12. Choose as an example any mass-culture event. Can one find a metaphysical foundation of this event? Why?
13. Comment on the statement «Culture is human way to be included into Universe».
14. What shapes the forming of spiritual life of the society? Why?

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 313—333. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

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

LECTURE 8.

PHILOSOPHY OF HISTORY

The aim of the theme is: to introduce students to the subject of philosophy of history, to determine basic differences of the processes of human history and those of nature; to explore philosophical issues of history and main approaches to the problem of the direction and meaning of

history; the coincidence of progress and regress, of material and spiritual factors of the historical process development.

Key words of the theme are: philosophy of history, orientation of the historical process, meaning of history, evolution, revolution, progress, regress, role of personality in history, a historical personality.

Plan:

1. History as object of philosophical research:

- problem of history development;
- material and spiritual bases of a historical process.

2. Correlation of evolution and revolution in mankind's development:

- progress and regress in the history of society;
- motive forces of history and its meaning.

3. Role of masses of people and personalities in history:

- notion «masses of people» in socio-philosophical theories;
- correlation of notions of «historical personality» and «outstanding personality»;
- role of personality in history.

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 historiography; the principle of grounding of historiographical conceptions in the Modern Time and the period of classic rationality. There are a variety of post-classic historiographical 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. There is 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.

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.

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"», «Übermenschen», «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.

Basic concepts and categories:

Philosophy of history is a constituent part of social philosophy which is interested in the analysis and interpretation of historical process and historical cognition.

History is the processes of reality that arises and develops as a specific part of cosmic processes, as it is connected with men's conscious activity and their conscious realization of life-being as a whole. History develops in accelerated tempo constantly extending the sphere of its forms and possibilities, hence it is manifested as the space where human creates and realizes his freedom, his essential forces.

Meaning of history is understanding history as a process directed towards some definite strategic goal, the process in which man can realize his essence – that is his theoretical and practical faculties.

Progress is development of social system from the elementary towards the complex, more perfect, more finely organized, towards a richer potential and greater informational volume.

Regress is “reverse development” that leads to decay, to degradation, from the higher to the lower level.

Revolution means a qualitative change, the radical turn in a social system that provides progressive development.

Evolution means gradual changes in the course of social life and in nature that do not change the system as a whole.

Historical personality is a philosophical characteristic of a personality meaning that his being purport and practical activity are directed towards the development of historical process

Personality's role in history means correlation of personality's being purport with fundamental meaning of history; person's subjective freedom with objective necessity of life.

Questions and Tasks for Discussion and Review:

1. What role does interpretation play in historical sciences? Is there any objective history free from interpretation?
2. What is the difference between laws in natural sciences and historical regularities? What causes these differences?
3. Offer different versions of defining the meaning and essence in history from the position of: idealism, materialism, metaphysics, and dialectics.
4. What negative consequences for man and society could voluntarism and fatalism lead to? Suggest the variant of definition of the subject of history, free from the extremes of these positions.
5. Is modern history characterized by evolutionary or revolution state?
6. Interpret Hegel's statement «Philosophy is an epoch caught by thought».
7. Give your account for the category of «the people» and expose the role of masses in the world history.

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 349—365. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY:

Arnold Joseph Toynbee. *A Study of History* / Arnold Joseph Toynbee. London : Oxford University Press, 2011. P. 123–125.

LECTURE 9. STRATEGY OF FUTURE

The aim of the theme is: to demonstrate different philosophical approaches to the perspectives of society's development. People focus on their past and present to predict tomorrow. This wish is based on the human's desire to set goals and choose different means to achieve them. That is the way to obtain *expected* results. But the *real* results of people's activity do not always coincide with their plans. Activities of other people can significantly affect the pace and degree of achievements. There is an objective need for anticipation of *possible* development trends in the history of

civilization, which in the long run can become dominant, decisive ones. Hence there is a need to include into historical periodization of the society not only its past and present, but also its future. Perception of future depends on axiological aspect of worldview of the researchers who engage in social projections and estimation of humanity's past and present.

Key words of the theme are: modern, postmodern, global problems, sustainable development, globalization.

Plan:

1. Opposition «Modern-Postmodern» in mankind's cultural and civilized development:

- concepts of «the culture of modernity» and «the culture of postmodernity»;
- current global problems as negative consequences of modern culture;
- ways of solving of global problems in the concept of «sustainable development».

2. Global problems of today as negative consequences of Modern Culture.

3. Phenomenon of Globalization:

- concept of globalization processes in the modern world civilization development;
- correlation of the vectors «East» – «West» and «North» – «South» in globalization circumstances;
- positive and negative results of globalization.

The basic features of the modern epoch are increasing modernization and industrialization. The characteristics of the modern culture are development of instrumental rationality; secularization of knowledge; cult of science, belief in scientific, technical and social progress; the risk of total destruction of mankind, etc. Then the students should approach the opposition of «modern» – «postmodern». They are to tell about a variety of estimations of postmodern (P. Virilio, R. Rorti, K. Sloterdijk, Z. Bauman, E. Giddens, P. Kozlovski, etc.).

The global problems are a set of vital problems of the mankind on solving which the further social progress depends. The classification of global problems is 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). The prospects of global problems solving are the activity of the Roman club and the strategy of «sustainable development».

Globalization is a new, special quality of interdependence and world integrity. The objective character of globalization. A world economy is the basic sphere of globalization. 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 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.

There are the positive and negative consequences of globalization processes.

Basic concepts and categories:

Modernity is a type, mode, or stage of society, characterized by a larger-scale integration of formerly isolated local communities and departure from tradition and religion toward individualism, rational or scientific organization of society, and egalitarianism.

Modern is the historical period in the development of Western civilization dated from the beginning of the XVI century to the mid-twentieth century.

Postmodern is the historical period in Western Europe dated from the second half of the XX century till the present time.

Global problems are a set of economic, social, political, environmental and other controversies emerged at the end of 60 years of the XX century, solving of which will influence the future of mankind.

Globalization is the objective processes of civilization development, which determine the interdependence, integrity of the world in all spheres of public life and emphasize common historical destiny of humanity.

Sustainable development is the scientific concept, which puts forward the idea of creating such a model of world development, which would ensure the peaceful coexistence of all peoples, taking into account economic, political and ethno-cultural interests of each.

Literature

BASIC:

Philosophy (Philosophy. Logic. Religion Studies. Ethics. Aesthetics): Textbook / Ed. by L. Kadnikova. Kyiv : NAU, 2012. P. 366—382. URL: <https://er.nau.edu.ua/bitstream/NAU/37108/1/Philosophy%20textbook.pdf>

SUPPLEMENTARY: