

MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE

NATIONAL AVIATION UNIVERSITY

Faculty of Linguistics and Social Communications

Department of Philosophy



**METHOD GUIDE TO PRACTICAL CLASSES**

on

**«Philosophy»**

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

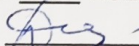
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## INTRODUCTION

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

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

**The tasks** of the discipline study are:

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

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

**Competences the subject makes it possible to achieve:**

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

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

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

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

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

**Learning outcomes the subject makes it possible to achieve:**

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

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

## Module 1. PHILOSOPHICAL PROPAEDEUTICS

### THEME 1.1.

#### PHILOSOPHY: ITS RANGE OF PROBLEMS AND ROLE IN SOCIETY

- Plan:** 1. The concept of worldview and its types: mythological, religious and philosophical.  
2. The specificity of philosophical worldview. The basic question of philosophy.  
3. Philosophy in the system of culture. Functions of philosophy.

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

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

##### UNIT A

**Task 1.** Find the correct answer.

1. *Philosophy – is:*

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

2. *Philosophy arose in:*

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

3. *The worldview is:*

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

4. *The historical form of worldview is:*

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

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

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

##### UNIT B

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

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

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

Name of components	Characteristics
	the shift of knowledge, values and norms into personal views, convictions and beliefs;

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

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

**Task 6.** Fill in the Table.

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

### UNIT C

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

Once upon a time our anatomy was quite different from what it is now. In the first place there were not merely two sexes as there are now, male and female, but three, and the third was a combination of the other two. This sex itself has disappeared but its name, androgynous, survives. At that time the androgynous sex was distinct in form and name, having physical features from both the male and the female, but only the name now exists, and that as a term of insult. 'Secondly, the form of every person was completely round, with back and sides making a circle, and with four arms, the same number of legs, and two faces exactly alike set on a round neck. There was one head for the two faces (which looked in opposite ways), four ears, two sets of genitals and everything else as you might guess from these particulars. They walked about upright, as we do today, backwards or forwards as they pleased. Whenever they wanted to move fast they pushed off from the ground and quickly wheeled over and over in a circle with their eight limbs, like those acrobats who perform cartwheels by whirling round with their legs straight out. <...>.

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

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

will make them weaker, and at the same time they will be more useful to us by being greater in number. They will walk upright on two legs, and if they persist in their insolence and refuse to keep quiet I will split them in half again, and they will have to hop about on one leg only’.

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

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

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

### **Questions and tasks to the text:**

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

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

### UNIT A

**Task 8.** Find the correct answer.

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

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

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

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

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

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

4. The basic question of philosophy is...:

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

5. Which of these questions are philosophical ones?

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

### UNIT B

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

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

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

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

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

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

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

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

### UNIT C

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

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

When we ask ourselves: what is «all existing» we haven't even slightest idea what it turns out to be. But in philosophy we know beforehand that we have this and that and another, and it's exactly what we aren't looking for. We need «integer», but what in front of us isn't always integer.

About the latter we know nothing and perhaps among all these pieces we have already there is no any important for us, the most important from all existing...

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

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

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

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

*Ortega y Gasset J. What is philosophy?*

#### **Questions and tasks to the text:**

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

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

#### **UNIT A**

**Task 15.** Choose the correct answer.

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

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

2. *The method of philosophical knowledge is:*

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

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

- a) predictive;
- b) cognitive;



- c) methodological;
- d) critical;
- e) social.

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

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

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

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

### UNIT B

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

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

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

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

### UNIT C

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

Philosophy, as I shall understand the word, is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All definite knowledge – so I should contend – belongs to science; all dogma as to what surpasses definite knowledge belongs to theology. But between theology and science there is a No Man's Land, exposed to attack from both sides; this No Man's Land is philosophy. Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter, and, if so, what is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of order? Is man what he seems to the astronomer, a tiny lump of impure carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile? If there is a way of living that is noble, in what does it consist, and how shall we achieve it? Must the good be eternal in order to deserve to be valued, or is it worth seeking even if the universe is inexorably moving towards death? Is there such a thing as wisdom, or is what seems such merely the ultimate refinement of folly? To such questions no answer can be found in the laboratory. Theologies have professed to give answers, all too definite; but their very definiteness causes modern minds to view

them with suspicion. The studying of these questions, if not the answering of them, is the business of philosophy.

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

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

#### **Questions and tasks to the text:**

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

#### **Check your progress:**

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

#### THEME 1.2.

### **THE EMERGENCE OF PHILOSOPHY AS A THEORETICAL SYSTEM OF KNOWLEDGE**

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

2. Development of ideas in «physical» schools of ancient Greece: Miletian, Pythagorean schools, Heraclitus, Eleas, Antique atomism.
3. Philosophical ideas of the period of «High classics».
4. Ideas and schools of the final stage of the development of Ancient philosophy.

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

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

#### UNIT A

**Task 1.** Find the correct answers.

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

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

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

- a) favorable geographical and climatic conditions and the convenient location of the Balkan Peninsula;

- b) active communication of ancient Greece with the first civilizations;
- c) high level of development of different forms of activity and the democratic system in the majority of Greek city-states;
- d) all above mentioned.

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

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

4. The main problem of Greek philosophy is:

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

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

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

## UNIT B

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

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

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

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

Name of the stage	Chronology
...	...

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

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

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

### Questions and tasks to the text:

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

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

**UNIT A**

**Task 7.** Find the correct answer.

*1. Philosophers of the Presocratic period mainly regarded ... questions:*

- a) ethical;
- b) ontological;
- c) epistemological;
- d) anthropological;

*2. ... was a representative of the Miletian school:*

- a) Socrates
- b) Diogenes of Sinop;
- c) Plato;
- d) Thales.

*3. ... for the first used the word «logos» in the meaning of universal rational law:*

- a) Aristotle;
- b) Thales;
- c) Democritus;
- d) Heraclitus.

*4. ... coined out such important philosophical terms as «philosophy», «space», «harmony» have been introduced by:*

- a) Pythagoras;
- b) Heraclitus;
- c) Aristotle;
- d) Archimedes.

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

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

**UNIT B**

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

Milesian school		Pythagorean school		Eleatics		Atomism
...		...		...		...

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

**Task 10.** Fill in the table «Presocratics Researches»

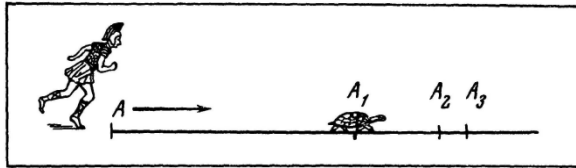
<i>Name of the philosopher</i>	<i>First substance</i>
<b>Thales</b>	
<b>Anaximander</b>	
<b>Anaximenes</b>	
<b>Parmenides of Elea</b>	
<b>Pythagoras</b>	
<b>Heraclitus of Ephesus</b>	
<b>Democritus</b>	

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

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

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

**«Achilles and the tortoise»**



**«The arrow»**

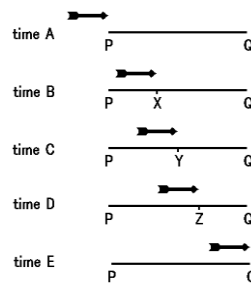


Figure 1

**Task 13.** In what way does atomism of Democritus unite metaphysics of Parmenides and dialectics of Heraclitus?

Study of Parmenides	Study of Heraclites	Atomism
...	...	...

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

**UNITC**

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

**Parmenides and Eleatic school** «...But there are some who spoke of the universe as if it were one entity, though they were not all alike either in the excellence of their statement or in its conformity to the facts of nature...Parmenides seems to fasten on that which is one in definition...For, claiming that, besides the existent, nothing non-existent exists, he thinks that of necessity one thing exists, viz. the existent and nothing else (on this we have spoken more clearly in our work on nature), but being forced to follow the observed facts, and supposing the existence of that which is one in definition, but more than one according to our sensations, he now posits two causes and two principles, calling them hot and cold, i.e. fire and earth; and of these he ranges the hot with the existent, and the other with the non-existent...»

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

**Questions and tasks to the text:**

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

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

**UNIT A**

**Task 16.** Find the correct answer.

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

- a) wise rulers;
- b) theologians;

c) paid teacher of rhetoric;

d) Socrates students.

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

a) Pythagoras;

b) Zenon;

c) Socrates;

d) Plato.

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

a) Thales;

b) Parmenides;

c) Aristotle;

d) Plato.

4. ... systematized entire ancient knowledge:

a) Plato;

b) Socrates;

c) Aristotle;

d) Protagoras.

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

a) I. Kant;

b) Aristotle;

c) M. Aurelius;

d) Socrates.

## UNIT B

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

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

**Task 18.** Answer the questions:

1. What turn in the problematics of ancient philosophy was initiated by Socrates?

2. Where and in what was Socrates looking for the true roots of morality?

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

I \_\_\_\_\_, that I \_\_\_\_\_, but the rest \_\_\_\_\_.

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

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

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

Ontology of Plato and Aristotle (similarities and differences)	
Idealism of Plato	Realism of Aristotle
...	...

**Task 24.** Answer the questions:

1. What is encyclopedic nature of the philosophy of Aristotle?

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

### UNIT C

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

And now... let me show in a figure how far our nature is enlightened or unenlightened: – Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets. <...> And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? ... they are strange prisoners. Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave? True, he said; how could they see anything but the shadows if they were never allowed to move their heads? <...> Yes, he said. And if they were able to converse with one another, would they not suppose that they were naming what was actually before them? Very true. And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow? No question, he replied. To them... the truth would be literally nothing but the shadows of the images.

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

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive someone saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, – what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, – will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him? <...> And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him? <...> And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities. <...> He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is. <...> He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold? <...> And when he remembered his old habitation, and the

wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them? <...> And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer, 'Better to be the poor servant of a poor master,' and to endure anything, rather than think as they do and live after their manner? Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

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

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer, 'Better to be the poor servant of a poor master,' and to endure anything, rather than think as they do and live after their manner?

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

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

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

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

#### **Questions and tasks to the text:**

1. What is the world where we live, according to Plato?
2. What is said about the ideas? What is the nature of ideas: material or spiritual?
3. Why the «prisoners of the cave» take the shadow of being items as truth?
4. What way can we gain knowledge about ideas?
5. What represents the sun in the following passage?
6. Can we call the story of the cave by the word myth in the strict sense of the word? Why?
7. Compare the theory of Plato's ideas with the ideas of the first elements suggested by previous philosophers.

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

#### **UNIT A**

**Task 26.** Find the correct answer.

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



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

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

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

3. Correlate philosophical schools and their founders:

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

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

4. Philosophical schools in Late Antiquity:

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

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

- a) the discovery of the autonomy of human spirit in relation to circumstances of life;
- b) opening of the complementarity of all schools of ancient philosophy;
- c) creation of logic as a new science;
- d) forwarding philosophical search in the direction of self-knowledge.

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

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

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

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

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

**Task 30.** Answer the questions:

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

## UNIT C

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

First believe that God is a living being immortal and happy, according to the notion of a god indicated by the common sense of humankind; and so of him anything that is at agrees not with about him whatever may uphold both his happiness and his immortality. For truly there are gods, and knowledge of them is evident; but they are not such as the multitude believe, seeing that people

do not steadfastly maintain the notions they form respecting them. Not the person who denies the gods worshipped by the multitude, but he who affirms of the gods what the multitude believes about them is truly impious. For the utterances of the multitude about the gods are not true preconceptions but false assumptions.

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

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

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

### **Questions and tasks to the text:**

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

### **Check your progress:**

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

## **THEME 1.3.**

### **OUTLINE THEORY OF DIALECTICS**

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

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

### **1. Dialectics and its historical forms**

**Task 1.** Find the correct answers.

1. The Greek word «dialectics» originally meant:
- a) the art of the dispute;
  - b) theatrical performance;
  - c) democratic regime;

d) magical ritual.

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

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

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

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

4. In the modern sense dialectics is:

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

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

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

## UNIT B

**Task 2.** Answer the questions:

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

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

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

**Task 4.**

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

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

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

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

## UNIT C

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

Dialectics is very different in its meaning. Common for it is only that the opposites are essential for it. Dialectics is a logical process that goes through the antithesis to the resolution in the synthesis. Dialectics is called what is really going on under the influence of opposites that face, unite together and create something new. But the dialectic is also called the process of bringing opposites to antinomies unable to resolution, falling into irresolution, in the controversial; and it is called so when there is some bringing to the borders, where being itself is absolutely torn, where my own existence becomes faith, and faith – comprehension in the apparent absurdity.

### Questions and tasks to the text:

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

## 2. Principles and Laws of Dialectics

**Task 8.** Find the correct answers.

1. *Determinism is the doctrine:*

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

2. *The study opposite to determinism is called:*

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

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

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

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

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

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

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

## UNIT B

**Task 9.** Answer the questions:

1. Why did V. Lenin call the law of unity and struggle of opposites, «the nuclear of dialectics»? What place does it occupy among other laws of dialectics?
2. Give the definition of «dialectical contradiction».
3. What kinds of contradictions do you face in everyday life? Do you have to resolve them, and how?
4. Is Hegelian idea that the contradiction is the criterion of the truth, while the absence of any is the criterion of an error true? Why?
5. Explain the postulate that the contradictory, mutually opposing tendencies are present «in all phenomena and processes of nature (and spirit, and society as well)».

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

**Task 11.** Comment on the judgments:

- a) Since contradictions are inevitable, then there is no sense to fight against them.
- b) Contradictions are the engine of development, and therefore they are always useful.
- c) The purpose of our struggle is the resolution of all contradictions.
- d) The contradictions are timeless, but it is a matter which character they are of (antagonistic or non-antagonistic) and what way they are resolved in.

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

- a) Extremes meet;
- b) a blessing in disguise;
- c) would not it be a blessing in disguise;
- d) our weaknesses are a continuation of our merits;
- d) worse is better;
- f) fight fire with fire.

**Task 13.** Answer the questions:

1. Can a single thing have few qualities?
2. Can two different things have the same quality?

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

1. Does any quantitative change lead to qualitative changes?
2. What happens to a material thing when you increase or decrease the temperature or pressure?
3. What feature of the law of transition from quantitative to qualitative changes did G. Hegel pay attention to, suggesting seemingly amusing examples of ancient Greek philosophers debate: whether the tail of a horse becomes naked if a single hair is pulled out? Does the addition of a wheat grain will create a heap?

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

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

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

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

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

- a) little strokes fell great oaks;
- b) less is better;
- c) slow and steady wins – on going;

- d) wins not the number but skill;
- e) from the sublime to the ridiculous only a step;
- f) haste makes waste;
- g) measure twice – cut once;
- h) the talent is labor;
- i) who proves a lot that proves nothing;
- j) repetition is the mother of learning.

**Task 18.** There occurred a debate between a psychologist and a physicist. The psychologist believes that the red and blue colors are different in quality, anyone who is not color-blind sees it. According to physicist, the difference is purely quantitative and is wave length. Who is right?

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

**Task 20.** Answer the questions:

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

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

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

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

What your qualities do you estimate as progressive? Why?

### 3. Categories of Dialectics

**Task 24.** Find the correct answer.

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

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

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

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

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

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

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

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

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

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

## UNIT B

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

**Task 26.** Answer the questions:

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

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

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

**Task 29.** Answer the questions:

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

**Task 30.** At the seminar there was a question: whether different causes can produce the same effects. Most of the students said they can, referring to the fact that the fire, for example, may be a consequence of an abandoned match or lightning, or electrical wiring fault, and so on. In response to these other students noted that in this example the reason is mixed with the bearer of the cause. The cause of fire is always the appearance of fire, its vehicle can be different things: match, lightning strike, explosion, etc. Give the analysis of students reasoning and express your opinion on the issues raised...

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

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

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

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

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

**Task 34.** What is the relationship of the categories «necessity»«law», «regularity», «freedom»? In this regard, consider the position of F. Engels: «Freedom is not in the imaginary independence from natural laws, but in the knowledge of these laws and on the possibility based on this knowledge to systematically make the laws of nature to act for certain goals ... Free will means, therefore, nothing else, but the ability to make decisions with understanding of the matter... Freedom, therefore, is mainly in the knowledge of the necessity of nature... mastery over ourselves and over the higher nature... ».

**Task 35.** Answer the questions.

1. *Are the statements equivalent?*

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

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

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

**Task 36.** Are the following definitions true?

*The form is:*

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

**Task 37.** Which statement most fully describes the content? Give the substantiation of your choice.

*Content is:*

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

**Task 38.** Answer the questions:

1. *What role does the form play in the development of the content?*

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

2. *Can the same content have different forms?*

- a) Is this difference in the forms of expression reflected on the content?
- b) Does any form completely express the content?

**Task 39.** Answer the questions.

1. *Can we say that the essence is:*

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

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

3. *How do you understand the following statements:*



- a) law (essence) is deeper than a phenomenon;
- b) the phenomenon is richer than law (essence). Argument your answer.

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

**Task 40.** Answer the questions.

1. *What is the relationship between the following categories:*

- a) necessity and opportunity;
- b) possibility and contingency,
- c) possibility and probability.

2. *Determine which of the following events are (a) formally possible; (b) really possible; (c) impossible:*

- a) creating a «perpetual motion machine»;
- b) an oak tree will grow from a wheat seed;
- c) a «thinking machine» has been created;
- d) an agreement on the prohibition of nuclear weapons has been signed;
- e) the mankind will come back to the slave system.

### **Check your progress:**

Describe:

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

Express your attitude:

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

## THEME 1.4.

### PHILOSOPHICAL THEORY OF BEING

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

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

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

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

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

#### UNIT A

**Task 1.** Find the correct answers:

1. *Ontology is a philosophical doctrine of:*

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

2. *Being is:*

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

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

- a) Parmenides;

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

4. *Forms of life include:*

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

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

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

### UNIT B

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

Notion	Author	Definition	Basic questions
<b>ONTOLOGY</b>			
<b>METAPHYSICS</b>			

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

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

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

- a) existence is an objective reality independent of human consciousness; it is material, its various forms are – inorganic and organic nature, the biosphere etc, including the social being;
- b) existence of an eternal self-development and self-motion of the Absolute Idea; otherness of the Idea is nature; the concept is the truth of being;
- c) being is the essence and existence of man; at the same time the existence of man precedes his essence; man is what he makes of himself; while he destined to be free;
- d) to be – is to be perceived by senses; sensation and the object of perception is the same;
- e) being exists, while non-being does not; being is one, indivisible, always; knowable existence, but non-existence is inconceivable.

**Task 5.** Fill in the table «Basic Categories of Ontology»

Category	Short definition
Being	
Non-being	
Essence	
Existence	
Substance	
Attribute	
Accidence	

Category	Short definition
Matter	
Idea	
Thing	
Property	
Relation	

**Task 6. «Types of Ontology»**

Philosophy	Type of Ontology	Basic characteristics	Representatives
1. Antiquity (according to your choice)			
2. Middle Ages			
3. Renaissance			
4. Marxism			
5. Existentialism			

**Task 7.** Check out the sayings of ancient philosophers about the existence and answer the questions after them:

- «Being is, non-being is not present» (Parmenides);
- «Non-being exists no less than being» (Aristotle).

1. What did ancient Greek thinkers mean, speaking of being?
2. What meaning have they invested in these concepts and what do modern philosophers do?
3. What is the relationship between «being» and «non-being», «non-being» and «nothingness», «nothing» and «something»? Give examples of physical, social and spiritual non-existence (emptiness).
4. Give examples of the use of the category of «non-being» in religion, philosophy and science.

**UNIT C**

**Task 8.** Correlate types of being and their manifestations

A) Material being = Being of things (the first and second nature)	1. Processes and manifestations of the brain and the central nervous system. 2. Instruments of labor. 3. Principles, norms, ideals.
B) Antropological being (human being in the world of things)	4. Mountains and the seas. 5. Psychic control of physiological functions of human body coordination. 6. Action of the laws of biological heredity.
C) Social being	7. Man as a biological species of Homo Sapiens.
D) Spiritual being	8. Words, sentences, texts, structures, rules. 9. Satisfaction of biological needs. 10. The life of the human body. 11. Genetically modified vegetables. 12. The embodiment in books, drawings and formulas. 13. Self-awareness of man's body. 14. Transport lines. 15. Unconscious. 16. Biosphere. 17. Spiritual values. 18. Radio and television stations. 19. Ideology. 20. The motivations, feelings, emotions. 21. Art.

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

### UNIT A

**Task 10.** Find the correct answers:

1. *The first materialists in the history of European philosophy are considered to be:*

- a) Democritus, Leucippus, Epicurus;
- b) P. Holbach, K. Helvetius;
- c) I. Kant, W. Schelling, G. Hegel;
- d) V. Lenin, K. Marx, F. Engels.

2. *The attributes of matter are...:*

- a) space;
- b) time;
- c) motion;
- d) hardness.

3. *The attribute of matter, expressing the duration and sequence of changes is:*

- a) time;
- b) space;
- c) motion.

4. *Matter is inherent properties:*

- a) consistency;
- b) absoluteness;
- c) inexhaustibility;
- d) reflection.

5. *Denial of matter in the sense of denying the objective reality corresponding to our sensations, is characteristic to:*

- a) materialists;
- b) idealists;
- c) dualists;
- d) platalists.

### UNIT B

**Task 11.** Define the basic ontological concepts «substance» and «substratum».

**Task 12.** Answer the questions:

1. How has the understanding of matter been changed in the course of historical development of philosophical thought?

2. Is it correct to identify matter with nature?

3. How have the views on the matter been changed from the XVIII to XX century? What are the most important scientific achievements of the XX century that influenced the theory of matter?

4. Is it possible to put an equal sign between the concepts of «matter» and «substance»?

5. Give the philosophical analysis of two definitions of the concept of «matter» given by F. Engels:

a) «Matter is nothing but a collection of materials from which this notion is abstracted».

b) Matter as such is a pure creation of thought and abstraction. We distract from the qualitative differences of things when combine them as only existing, under the concept of matter. Matter as such, as opposed to specific, existing matters is not so, something sensually perceived beings.

6. Is it possible to agree with this conclusion: «All the concepts and categories exist only in the mind. Matter is a philosophical category, a pure creation of thought, an abstraction. Consequently, does matter exist only in the mind»?

7. What are the differences between philosophical and natural-scientific concepts of matter and its structure? «The unity of the world – wrote Engels – does not consist in its being, although its being is a precondition of its unity, as it must certainly first exist before it can be united ... The real

unity of the world consists in its materiality, and this is proved not by a few juggled phrases, but by a long and effortful development of philosophy and natural science. »

8. V. Lenin's definition of matter states that matter «is given to man by his sensations». It is known that cosmic rays, electrons, the inside of the Earth and many other things are not directly given to us in sensations. Should we conclude from this that they are immaterial?

9. Are the following phenomena: light, space, time, information, shadow, society, social relations, historical development, remorse, will, brain action currents material?

10. «Matter» and «consciousness» are, in fact, conventional notions; to uphold the primacy of matter or consciousness in the face of the latest scientific data is as pointless as arguing what is hung from above, and what is in the bottom – the Sun or the Earth (B. Russell)». Is B. Russell right? Argue your answer.

## UNIT C

**Task 13.** Look through the text selection. Perform the exercises afterwards.

«The matter comes to be and ceases to be in one sense, while in another it does not. As that which contains the privation, it ceases to be in its own nature; for what ceases to be – the privation – is contained within it. But as potentiality it does not cease to be in its own nature, but is necessarily outside the sphere of becoming and ceasing to be. For if it came to be, something must have existed as a primary substratum from which it should come and which should persist in it; but this is its own very nature, so that it will be before coming to be. (For my definition of matter is just this – the primary substratum of each thing, from which it comes to be, and which persists in the result, not accidentally.) And if it ceases to be it will pass into that at the last, so it will have ceased to be before ceasing to be». 192a25-192a34.

*Aristotle. Book I. § 9. Physics. The Complete Works of Aristotle.  
1991. Vol. 1. P. 17–18*

### Questions and tasks to the text:

1. Comment on the given text, revealing the concept of «matter» in Aristotle.
2. Specify which types of basic understanding of matter can be distinguished in the history of philosophy.
3. Name and expand the pair concept to matter in the philosophy of Aristotle.

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

## UNIT A

**Task 14.** Find the correct answer:

1. *Common to space and time is a property:*

- a) extension;
- b) unidirectedness;
- c) reversibility;
- d) infinity.

2. *The idealistic view on the nature of space and time is expressed with the statement:*

- a) «Space and time are forms of human perception of the world».
- b) «The space and time are properties of real objects».
- c) «Space and time are objective essences».
- d) «Space and time are fundamental conditions of life».

3. *Concerning the relationship of motion and development a true judgment is...:*

- a) not every motion is development;
- b) development and motion are not associated with each other;
- c) motion is identical to development;
- d) development is not always in motion.

4. In accordance with the general theory of relativity, space and time are:

- a) eternal and infinite;
- b) dynamic quantities.

5. According to the substantial conception time is:

- a) is independent of human existence;
- b) depends on the relationship between material objects;
- c) is an independent, neither of which dependent entity;
- d) is man's psychological experience of real processes.

### UNIT B

**Task 15.** What are the main attributes (general properties of its existence) of matter? Give their definitions.

**Task 16.F.** Engels identified five forms of motion. Restore the list in the correct sequence.

**Task 17.** Characterize the universal properties of matter

<b>Uncreatability and indestructibility</b>	
<b>Eternity</b>	
<b>Motion</b>	
<b>Determinancy</b>	
<b>Causality</b>	
<b>Reflection</b>	

**Task 18.** Answer the questions:

1. What is the difference between dialectical materialist understanding of motion and its understanding in metaphysical materialism?

2. Why cannot motion be separated of matter in the view point of dialectical materialism?

3. What is the basis of the dialectic materialism assertion that motion is uncreatable and indestructible?

4. Consider two examples: a simple motion of a body in space and the emergence of a new species in the process of biological evolution. In both cases there are some changes. Can we indicate these two types of changes by the concept of «motion»? Is it possible to characterize both of these types of changes by the notion of «development»?

**Task 19.** Answer the questions:

a) Is it right to assume that rest and motion absolutely exclude one another?

b) Can a rest be regarded as a motion and the motion – as the rest?

c) Is there anything in motion that remains unchanged? Analyze this at the examples of the natural and social sciences, social practice.

d) What is stored in the uniform and uniformly accelerated motion?

**Task 20.** Show the difference in approaches to space and time of:

a) subjective idealism;

b) objective idealism;

c) metaphysical materialism;

d) dialectical materialism.

**Task 21.** Fill in the table «Time and Space are the Attributes of Matter»

	<b>Substantial conception of Space and Time</b>	<b>Relativistic conception of Space and Time</b>
<b>Author</b>		
<b>Idea</b>		

**Task 22.** Answer the questions:

«*The basic forms of all being, – wrote F. Engels, – are space and time*»:

- a) Does this statement refer to the existence of ideas?
- b) Is it possible to regard time and space as special and independent natural realities?
- c) Explain the given remark: «Time beyond temporal things is the God».
- d) Is it possible to consider the space and time in physics of I. Newton as the realities of the physical experience?

## UNIT C

**Task 23.** Look through the text fragment. Perform the tasks after the text.

Motion is the mode of existence of matter. Never anywhere has there been matter without motion, nor can there be. Motion in cosmic space, mechanical motion of smaller masses on the various celestial bodies, the vibration of molecules as heat or as electrical or magnetic currents, chemical disintegration and combination, organic life – at each given moment each individual atom of matter in the world is in one or other of these forms of motion, or in several forms at once. All rest, all equilibrium, is only relative, only has meaning in relation to one or other definite form of motion. On the earth, for example, a body may be in mechanical equilibrium, may be mechanically at rest; but this in no way prevents it from participating in the motion of the earth and in that of the whole solar system, just as little as it prevents its most minute physical particles from carrying out the vibrations determined by its temperature, or its atoms from passing through a chemical process. Matter without motion is just as inconceivable as motion without matter. Motion is therefore as uncreatable and indestructible as matter itself; as the older philosophy (Descartes) expressed it, the quantity of motion existing in the world is always the same. Motion therefore cannot be created; it can only be transferred. When motion is transferred from one body to another, it may be regarded, in so far as it transfers itself, is active, as the cause of motion, in so far as the latter is transferred, is passive. We call this active motion force, and the passive, the manifestation of force. Hence it is as clear as daylight that a force is as great as its manifestation, because in fact the same motion takes place in both.

*Frederick Engels. Chapter 4. Motion is the mode of existence of matter.  
Anti-Dühring. Progress Publishers, 1947*

### Questions and tasks to the text:

1. What ontological tradition does F. Engels belong to?
2. Could you comment on the difference between F. Engels' understanding of motion and that in the Western philosophy of the early Modern Ages (represented by R. Descartes, B. Spinoza).
3. Expose, relying on the given text and using additional sources, F. Engels' understanding of matter and motion.

### Check your progress:

Compare:

- the substantial and subjectivist approaches to existence;
- understanding of being as substance and as the formation;
- classical philosophical view of being and status of the development of this problem in the XX century.

## THEME 1.5.

### PHILOSOPHICAL CONCEPTION OF MAN

- Plan:** 1. The problem of anthroposociogenesis.  
2. The problem of the man's being purport.

**Key concepts:** alienation, anthropology, anthroposociogenesis, asceticism, Epicureanism, fatalism, freedom, happiness, hedonism, individual, individuality, macrocosm, man, microcosm, personality, voluntarism.

## 1. The problem of antroposociogenesis

## UNIT A

**Task 1.** Find the correct answers.

1. *The notion of «antroposociogenesis» means the:*

- a) process of historical emergence of the individual and society;
- b) genetically caused human sociality;
- c) philosophical doctrine of man and society;
- d) science of social conditionality of man.

2. *The labor theory of human origin is worked out by:*

- a) Ch. Darwin;
- b) M. Sheldon;
- c) I. Pavlov;
- d) F. Engels.

3. *What did K. Marx mean when he wrote: «The essence of man is no abstraction inherent in each single individual it is the ensemble of social relations»:*

- a) Man is a puppet in the hands of society;
- b) Man's essence is social, but not biological;
- c) The originality of the individual is not more than an illusion;
- d) Changes in social relations alters individual.

4. *The correct statement is:*

- a) In the final analysis behavior is determined by biological factors;
- b) Man is a social being; biological factors do not affect his behavior;
- c) Instincts have decisive importance in human behavior;
- d) Man is first and foremost a social being, but his behavior is influenced by biological factors;

5. *The unique originality of the individual (appearance, character, habits, characteristics, etc.), as opposed to the standard features – is:*

- a) individual;
- b) individuality;
- c) personality;
- d) subject.

## UNIT B

**Task 2.** Answer the questions:

1. Is it true that the main purpose of philosophy is the knowledge of human nature? Was Socrates right, when he said that as long as man does not know himself, he cannot know the nature of the rest of the world?

2. Is the alternative, according to which man is an animal, as he has animal origin, or man from the outset is different from the animal, and therefore he has nothing to do with the animals true?

3. At the lecture on philosophy a teacher was asked: «So what is man: the subject or the product of human activity?» How would you answer the student's question?

4. «Man is a reasonable being, the subject of labor, social relations and communication». Is it possible to refer this definition to the child?

**Task 3.** What answer to the question of the relation between the concepts of «man» and «personality» is correct?

- a) Man and personality are identical concepts.
- b) Man is an anthropological concept and personality is social.
- c) Man becomes personality, when he masters culture and morality.
- d) The main feature of a personality is that he/she has worldview and self-consciousness.
- e) Personality is socially developed man.

**Task 4.** What is the relationship between the concepts of «man», «personality», «individual», «individuality»?



**Task 5.** «The essence of man is no abstraction inherent in each single individual. In its reality it is the ensemble of all social relations». Whom did K. Marx have in mind as a generic term? Is it «individual», «personality» or «man»? Why?

## 2. The problem of the man's being purport

### UNIT A

**Task 7.** Find the correct answer.

1. *An integral core of man's spiritual world, his regulatory center, the basis of the formation of beliefs, convictions, value orientations, social feelings (dignity, duty, responsibility, conscience, moral and aesthetic principles, etc...) – is:*

- a) individual;
- b) individuality;
- c) personality;
- d) Ego.

2. *From the standpoint of hedonism, the sense of life is:*

- a) renunciation and mortification for the remission of sins;
- b) pursuit of happiness as the true purpose of man;
- c) pleasure, it is desirable more varied as possible, here and now;
- d) gaining benefit.

3. *Fatalism as the idea of unavailability and inevitability of human destiny, of the impossibility for man to change it, was not inherent in the teachings of:*

- a) the Stoics;
- b) B. Spinoza;
- c) J. Calvin;
- d) Epicurus.

4. *Voluntarism – is:*

- a) recognition of man's freedom of will;
- b) understanding of the inevitability of human destiny;
- c) submission of the absolute conditionality of future by past;
- d) understanding of freedom as willfulness.

5. *Determine the correct statement:*

- a) Freedom of will is an illusion, since all human motives, ultimately caused by unconscious drives;
- b) Measure of human freedom caused solely by external circumstances and factors;
- c) There is no absolute freedom, freedom is always associated with a certain necessity;
- d) Freedom is only truly free when it is non-determined.

### UNIT B

**Task 8.** Answer the questions:

1. How do you understand freedom of an individual?
2. What are the responsibilities of an individual towards society and society's ones – to a person?
3. What are socioeconomic and political foundations of the individual's freedom in society?

**Task 9.** Give the philosophical analysis of the following statements about freedom:

- a) «Freedom means the absence of resistance (obstacles to the commission of what will, desires or inclinations of man entail)» (Th. Hobbes);
- b) «Freedom comes into the world with man ... It is the human being ... The individual is completely and always free» (J.-P. Sartre);
- c) «Liberty – is self-expression of personality, the expression of his/her spiritual, emotional, and sensory abilities» (E. Fromm);
- d) «Freedom is the acknowledged necessity» (B. Spinoza).

**Task 10.** «If there is a choice between Faust and Prometheus, I prefer Prometheus, – said O. de Balzac. – Prometheus reveals, according to the legend, the secret of fire to man and became a

great symbol of technical and scientific achievements of civilization. Faust also worried about the problem of the meaning of earthly existence and search for happiness». How would you have solved this dilemma?

**Task 11.** It is argued that acute and intractable social conflicts can be attributed to shortcomings in the human genetic mechanisms. In this case, a person is freed from any liability, and he appears as the victim of errors and miscalculations in the design of the organization of the nervous system that push him to aggression, obsessive ideas, and ultimately – to self-destruction. Is it possible to agree with this view?

**Task 12.** The outstanding physicist E. Schrödinger claimed: «Where did I come from and where am I going? This is the great essential question, the same for all of us. Science has no answer to this question». How to answer E. Schrödinger's questions from philosophical positions?

### UNIT C

**Task 13.** Look through the text fragment. Perform the tasks after the text.

The gods had condemned Sisyphus to ceaselessly rolling a rock to the top of a mountain, whence the stone would fall back of its own weight. They had thought with some reason that there is no more dreadful punishment than futile and hopeless labor. <...>.

Opinions differ as to the reasons why he became the futile laborer of the underworld. To begin with, he is accused of a certain levity in regard to the gods. He stole their secrets. <...> Homer tells us also that Sisyphus had put Death in chains. Pluto could not endure the sight of his deserted, silent empire. He dispatched the god of war, who liberated Death from the hands of her conqueror.

It is said that Sisyphus, being near to death, rashly wanted to test his wife's love. He ordered her to cast his unburied body into the middle of the public square. Sisyphus woke up in the underworld. And there, annoyed by an obedience so contrary to human love, he obtained from Pluto permission to return to earth in order to chastise his wife. But when he had seen again the face of this world, enjoyed water and sun, warm stones and the sea, he no longer wanted to go back to the infernal darkness. Recalls, signs of anger, warnings were of no avail. Many years more he lived facing the curve of the gulf, the sparkling sea, and the smiles of earth. A decree of the gods was necessary. Mercury came and seized the impudent man by the collar and, snatching him from his joys, lead him forcibly back to the underworld, where his rock was ready for him. <...>.

If this myth is tragic, that is because its hero is conscious. Where would his torture be, indeed, if at every step the hope of succeeding upheld him? The workman of today works everyday in his life at the same tasks, and his fate is no less absurd. But it is tragic only at the rare moments when it becomes conscious. Sisyphus .... knows the whole extent of his wretched condition: it is what he thinks of during his descent. The lucidity that was to constitute his torture at the same time crowns his victory. <...> But crushing truths perish from being acknowledged. <...> It makes of fate a human matter, which must be settled among men.

At that subtle moment when man glances backward over his life, Sisyphus returning toward his rock, in that slight pivoting he contemplates that series of unrelated actions which become his fate, created by him, combined under his memory's eye and soon sealed by his death. Thus, convinced of the wholly human origin of all that is human, a blind man eager to see who knows that the night has no end, he is still on the go. The rock is still rolling.

I leave Sisyphus at the foot of the mountain! One always finds one's burden again. But Sisyphus teaches the higher fidelity that negates the gods and raises rocks. He too concludes that all is well. This universe henceforth without a master seems to him neither sterile nor futile. Each atom of that stone, each mineral flake of that night filled mountain, in itself forms a world. The struggle itself toward the heights is enough to fill a man's heart. One must imagine Sisyphus happy.

*Camus Albert. The Myth of Sisyphus and Other Essays.*

*Translated by Justin O'Brien. New York :*

*Vintage Books, 1991. P. 119–123*

#### **Questions and tasks to the text:**

1. What is the purpose of the punishment which the gods have imposed upon Sisyphus? Was it deserved, in your opinion?

2. How did Sisyphus take his fate? Why, from the point of view of A. Camus, «Sisyphus must be imagined happy»?

3. What does the author see an existential relationship to the world in at the example of Sisyphus? Do you agree with his point of view?

### **Check your progress:**

- point to the main image of man in the history of Western philosophy;
- define the content of the Marxist, existential, philosophical and anthropological approaches to human and compare them;
- give your own answer to the question: «What is man?»

## THEME 1.6.

### **CONSCIOUSNESS, ITS ORIGIN AND ESSENCE**

**Plan:** 1. Formulation of the problem of consciousness in the history of philosophy.

2. Subject-practical basis of the emergence of consciousness.

3. The structure of consciousness.

**Key concepts:** archetype, consciousness, Ego, identity, intention, image, labor, language, mind, psyche, psychoanalysis, reason, reflection, replacement, sign, subconscious, sublimation, Superego, will.

## THEME 1.7.

### **MAN'S MASTERING AND COGNITION OF THE WORLD**

#### **1. Formulation of the problem of consciousness in the history of philosophy**

### UNIT A

**Task 1.** Find the correct answers.

1. *Consciousness is regarded as a property of highly organized matter, in the philosophical direction of:*

- a) objective idealism;
- b) subjective idealism;
- c) dialectical materialism;
- d) existentialism.

2. *In the psycho-physiological aspect the materialistic philosophy regards consciousness as:*

- a) a part of the psyche, the subject to the principle of reality;
- b) the subjective reality or a subjective image of the objective world;
- c) the highest brain function related to speech;
- d) a soul that uses the brain as a tool to achieve its goals.

3. *The feature of consciousness is that it:*

- a) is generated by the matter, but it is able to reorganize it;
- b) reflects reality, without changing anything in inanimate matter;
- c) is not a form of reflection;
- d) is beyond and before matter.

4. *According to materialism, consciousness existed:*

- a) for ever;
- b) not always.

5. *According to the form of its manifestation «consciousness» is:*

- a) material;
- b) ideal;
- c) transcendental;
- d) biological.

## UNIT B

**Task 2.** The judgments given below, determine the nature of consciousness and its essential properties in philosophy. Highlight the essential properties of consciousness.

1. «... Our consciousness and thinking, however they seemed supersensible, are the product of a material, bodily organ – the brain».
2. «... Psychical, consciousness ... is the highest product of matter (i.e. physical), it is a function of that particularly complex fragment of matter called the human brain».
3. «Our feeling, our consciousness is only an image of the outside world, and it is obvious that the image cannot exist without the thing imaged, it exists independently of that who reflects».
4. «Consciousness ... from the very beginning is a social product, and remains such as long as people exist in general».

**Task 3.** Fill in the table «Basic Ways of Presenting Consciousness in Idealism and Materialism»

	<b>The nature and origin of consciousness</b>	<b>The relation of consciousness to matter</b>	<b>The relation of consciousness to man</b>	<b>Place and role of consciousness in social life</b>
Dialectical materialism				
Subjective idealism				
Objective idealism				

**Task 4.** Get ready for a mini-debate on the theme «Nature of consciousness: ideal or material»? Divide into two groups, one of which is to defend the truth of the idealist conception of consciousness, the other – of the materialist. Consider the arguments in favor of the position protected by you and counterarguments for the opposite approach.

**Task 5.** Answer the questions:

1. Is it possible to know the nature and the laws of the human mind without taking into account the activities of the brain, nervous and mental processes?
2. Is it possible to understand the nature of human consciousness, studying exclusively his brain?
3. What is the vulgar materialism? How does it solve the problem of psychical?
4. Explain the interaction of biological and social factors in the processes of man's emergence and development, his consciousness.

**Task 6.** V. Lenin in the margins of an abstract of G. Hegel's book «Science of Logic» observed: «Man's consciousness does not only reflect the objective world, but creates it».

1. How should we understand the position that consciousness «creates» the world?
2. How does the mind influence upon the body and the physical condition of man; what is the influence of concepts, ideas, theories, and consciousness upon human practice and social development in general?
3. Comment on the phrase of K. Marx: «... The theory becomes a material force as soon as it overtakes masses».

**Task 7.** What is the most important aspect of consciousness and its function is implemented in the invention and technical creativity?

**Task 8.** K. Marx asserted that «the ideal is nothing else than the material transplanted into the human head and transformed therein». Is it possible to conclude that ideal is a particular substance?

**Task 9.** Divide the following words into two groups and call the sign, which served for your accepted division: brain, thinking, idea, concept, heart, inspiration, feeling, physiological, psychical, speech, language, longing, running, breathing representation, conviction, dream, joy, intelligence, will, nervous process, brain action currents.

**Task 10.** Does the so-called «lie detector» decrypt or unravel thoughts?

**Task 11.** Do you agree with the following propositions?:

- a) future cybernetic machines are, in particular, the future people who are much more perfect than our contemporaries;
- b) the machine can be a model of man for all positions;
- c) techniques are a natural material transformed into the organs of the human will performance in nature.

## UNIT C

**Task 12.** Look through the text fragment. Perform the tasks after the text.

This brings on the scene spirit in the form of absolute freedom. It is the mode of self-consciousness which clearly comprehends that in its certainty of self lies the essence of all the component spiritual spheres of the concrete sensible as well as of the supersensible world, or, conversely, that essential being and concrete actuality consist in the knowledge consciousness has of itself.

It is conscious of its pure personality and with that of all spiritual reality; and all reality is solely spirituality; the world is for it absolutely its own will, and this will is universal will. And further, this will is not the empty thought of will, which is constituted by giving a silent assent, or an assent through a representative, a mere symbol of willing; it is concretely embodied universal will, the will of all individuals as such. For will is in itself the consciousness of personality, of every single one; and it has to be as this true concrete actual as self-conscious essential being of each and every personality, so that each single and undivided does everything, and what appears as done by the whole is at once and consciously the deed of every single individual.

*Hegel G. W. F. III Absolute Freedom and Terror:  
The Phenomenology of Mind. Translated by J. B. Baillie.*

### Questions and tasks to the text:

1. How does G. Hegel interpret the essence of consciousness? Why is this treatment called an absolute idealism?
2. What is the relationship between the universal consciousness (spirit) and that of individuals?
3. What is the difference between consciousness and self-awareness?

## 2. Subject-practical bases of consciousness emergence

## UNIT A

**Task 13.** Find the correct answer.

*1. Reflection is:*

- a) the property of living things to respond to vital environmental stimuli;
- b) the ability of higher animals to navigate in the outside world;
- c) the property of matter to imprint characteristics of objects affecting it;
- d) the ability of material systems to generate their own likeness.

*2. Consciousness is a form of reflection inherent in:*

- a) animals and humans;
- b) all beings;
- c) man.

*3. The essence of socio-historical consciousness correctly expressed in the judgment:*

- a) consciousness cannot reflect the social life;
- b) social life has no effect on consciousness;
- c) consciousness is a product of the social environment and it does not emerge beyond communication;
- d) human consciousness determines social life.

*4. The social conditions of the emergence of consciousness are:*

- a) the ability to reproduce;
- b) mental activity;
- c) labor;
- d) articulated speech.

5. ... *emerged in humans first*:

- a) thinking;
- b) language;
- c) simultaneously;
- d) they are not related to each other.

## UNIT B

**Task 14.** Answer the questions:

We believe the work in a form in which it is the exclusive property of the person. A spider conducts operations that resemble those of a weaver, and a bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in imagination before he erects it in reality. At the end of every labor-process, we get a result that already existed in the imagination of the laborer at its commencement.

1. How is labor different from the activity of animals and insects?
2. How is consciousness connected with man's labor activity?
3. What role does consciousness play in the labor process?

**Task 15.** If man was created by labor, what biological changes has labor caused in humans? What social aspects of man's life were caused by labor?

**Task 16.** Answer the questions:

1. How does the mutual exchange of ideas take place? Can an idea immediately and directly, without going through a variety of material means, be transmitted from man to man? What is the role of the language in the exchange of thoughts?

2. Language can be both an instrument of dissemination of true knowledge and a source of error, a hotbed of false and erroneous notions. Give examples.

3. Do you agree with the view that thought dies at the moment, when it is translated into words?

4. What is the fundamental difference between human speech and language and means of animal communication?

5. How do you understand the known position that language is the immediacy of thought?

What judgments are identical to this statement:

- a) there is no thought without language shell;
- b) language is only the external material form thoughts;
- c) the idea is available to knowledge and understanding only being clothed in a linguistic form;
- d) language and thought are interrelated.

**Task 17.** Answer the questions:

1. Does a just born baby have consciousness?

2. What facts can you give to approve the statement that consciousness is a social and historical product?

3. Why has labor led to the emergence of consciousness? Why did «labor» of ants, dolphins, monkeys not lead to the development of their consciousness?

## UNIT C

**Task 18.** Look through the text fragment. Perform the tasks after the text.

«My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life process of the human brain, i.e., the process of thinking, which, under the name of «the Idea», he even transforms into an independent subject, is the demiurges of the real world, and the real world is only the external, phenomenal form of «the Idea». With me, on the contrary, the

ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought».

*Karl Marx. Afterword to the Second German Edition.  
Capital Volume One*

**Questions and tasks to the text:**

1. What is the fundamental disagreement between K. Marx and G. Hegel in the interpretation of consciousness and the ideal? How does K. Marx understand consciousness?
2. How does K. Marx define ideal and its relation to consciousness and matter?
3. Comment in this regard the axiomatic statement of K. Marx: «It is not consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness».

**3. The Structure of Consciousness**

**UNIT A**

**Task 19.** Find the correct answer.

*1. Match the spheres of consciousness and their contents:*

- a) the value-semantic sphere;
  - b) logical-conceptual sphere;
  - c) emotional sphere;
  - d) bodily-perceptual sphere.
- 1) sensations, perceptions, ideas;
  - 2) subjective feelings and psychological experiences;
  - 3) motives of activity, ideals, cognitive abilities;
  - 4) analytical and synthetic abilities operations.

*2. Man's ability to deliberately and collectively reflect and reproduce reality in an ideal form is called:*

- a) emotion;
- b) irritability;
- c) consciousness;
- d) sensitivity.

*3. The ability to operate with concepts, judgments, inferences is called:*

- a) abstract thinking;
- b) value-volitional level of consciousness;
- c) preconscious;
- d) sensory-affective level of consciousness.

*4. Man's ability to make his own intellectual activity and his consciousness the object of knowledge is called:*

- a) psyche;
- b) reflection;
- c) self-consciousness;
- d) thinking.

*5. The experience of the unity and specificity of one's «Ego» as an autonomous entity endowed with thoughts, feelings, desires, the ability to act is:*

- a) consciousness;
- b) self-consciousness;
- c) subconsciousness;
- d) unconscious.

**UNIT B**

**Task 20.** Fill in the table «Structure of Consciousness»

Scope of consciousness	Components	Illustrations
1. Scope of the unconscious		

2. Bodily-perceptual		
3. Logical and cognitive		
4. Emotional-volitional		

**Task 21.** Answer the questions:

1. There is the description of the process of self-consciousness: «... Only treating a man Paul like a kind of his own, the man Peter begins to treat himself as human». Comment on this statement.
2. Compare this passage with the words of B. Spinoza: «Paul's words about Peter tell us more about Paul than about Peter». What problems did B. Spinoza point?
3. What is self-consciousness?
4. What are the functions and importance of self-consciousness?
5. How is self-consciousness formed?
6. What is the role played by society in this process?

### UNIT C

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

This discovery is a further step forward in the development of our conception, namely the recognition of the two layers of the unconscious. The fact is that we have to distinguish between the personal unconscious and non-or supra-unconscious. The latter, we also refer to the collective unconscious – just because it is separated from the personal and is absolutely universal, and because its contents can be found everywhere, what just cannot be said about the personal contents. Personal unconscious contains lost memories, repressed (deliberately forgotten) painful submission ... The original images – the oldest and most universal forms of representation of humanity. <...> [This is] the hidden treasure, from which mankind has always drawn, from which it has retrieved its gods and demons and all those strong and powerful ideas, without which man ceases to be a human.

[103] This discovery means another step forward in our understanding: the recognition, that is, of two layers in the unconscious. We have to distinguish between a personal unconscious and an *impersonal* or *transpersonal* unconscious.

We speak of the latter also as the collective unconscious, because it is detached from anything personal and is common to all men, since its contents can be found everywhere, which is naturally not the case with the personal contents. The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perception. <...>

[104] The primordial images are the most ancient and the most universal «thought-forms» of humanity. <...>

[105] <...> It has discovered the hidden treasure upon which mankind ever and anon has drawn, and from which it has raised up its gods and demons, and all those potent and mighty thoughts without which man ceases to be man.

*Jung C. G. Two Essays in Analytical Psychology.  
The collected works of C. G. Jung. Vol. 7.  
Translated by R. F. C. Hull. By Bollingen Foundation.  
Published by Princeton University Press. P. 101–102*

#### Questions and tasks to the text:

1. What is the difference between conscious and unconscious? What is the content of the personal unconscious, and that is of the collective?
2. Compare the original images (archetypes) of K. Jung with Plato's ideas, Kant's transcendental ideas and Husserl's Eidos. Identify the similarities and differences.



3. Think about why in the XXth century the study of layers of the unconscious appeared? How is this phenomenon associated with the identification of consciousness and thinking in «metaphysics of knowledge»?

**Check your progress:**

- explain the complexity and the fundamental nature of the problem of consciousness for philosophy and science;
- show the importance of solving the problem of consciousness for human being, his life self-determination, understanding of the peculiarities of human activity and creativity;
- describe the signs of consciousness;
- give a comparative description of the basic conceptions of the origin of consciousness;
- regard the structure and basic functions of consciousness.

THEME 1.8.

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

- Plan:** 1. Philosophical theory of cognition.  
2. Forms and methods of scientific cognition.  
3. Cognition and practice.

**Key concepts:** cognition, determinism, epistemology, knowledge, method, object, science, subject, thinking, truth.

**1. Philosophical theory of cognition**

**UNIT A**

**Task 1.** Find the correct answer.

1. *The philosophical doctrine that denies the fundamental possibility of obtaining objective knowledge of the world is called:*

- a) agnosticism;
- b) skepticism;
- c) materialism;
- d) idealism.

2. *In modern philosophy cognition is largely regarded as:*

- a) ability, competence and skills in a particular area of activity;
- b) relevant information in the aspect of activity;
- c) the objective reality given in active man's consciousness;
- d) the process of acquisition and development of knowledge conditioned by practice.

3. *The subjects of knowledge are:*

- a) being, a society, a state;
- b) a man, a group of people, humanity;
- c) the universe, nature, the biosphere.

4. *In contemporary epistemology an object of knowledge:*

- a) exists «in itself»;
- b) confronts the subject of cognition;
- c) in its definition depends on the conceptual system of the subject who cognizes;
- d) a part of the self-cognizing subject.

5. *The complexity of the cognitive process is reflected in the following statements:*

- a) «Thing in itself» in principle cannot be known;
- b) The mankind will never know everything;
- c) There is no sense in cognition;
- d) There are unsolvable problems in sciences.

## UNIT B

**Task 2.** What philosophical schools do the following statements belong to:

- a) «... senses give us the correct representations of things; we know these very things ... the outside world affects our senses»;
- b) «... it is possible that we are able to properly perceive a property of things, but the thing itself neither by sensible, nor by thinking process cannot be comprehended. This «thing in itself» is beyond our knowledge»;
- c) «... I do not know whether there is an objective reality, reflected by our sensations; I claim it is impossible to know it»;
- g) «Man's knowledge will never reach more than it is given for him by sensations; all that is unavailable to senses is not available for the mind».

**Task 3.** The world is infinite and we can never know it until the end. Does it mean that the world is unknowable?

**Task 4.** To the question: «Could man learn more if he had more sense organs?» – there is the answer: «No, man has got as many sense organs as it is needed for cognition». Do you agree with this answer?

**Task 5.** Answer the questions:

1. List the common that is inherent in cognition of both natural and social phenomena.
2. What is the most important feature of social phenomena cognition?
3. What is the specificity of the factual, empirical data in the social sciences compared to the natural sciences?

**Task 6.** Answer the questions:

1. «If there is a technical need for the society, it promotes science forward more than ten universities». Analyze the noticed connection of science and technology. Specify the most important technical requirements, which led to the rapid development of the leading areas of modern science. Give examples from the field of your future profession.
2. English scientist Ch.P. Snow in his book «Two Cultures» says that now the gap between humanitarian and technical sciences – in particular, among young people – is much more hopeless than 30 years ago. At that time two cultures though having long lost the ability to communicate, still exchanged polite smiles, despite the gulf separating them. Now, courtesy is forgotten, and we change only stinging remark. Please, answer whether in our society the gap between humanitarian and technical sciences exists. Do you feel such a gap in your university? How would you solve the problem of the relationship of these sciences in your university?

## 2. Forms and methods of scientific cognition

## UNIT A

**Task 8.** Find the correct answer.

1. ... is *NOT* a feature of scientific knowledge:

- a) objectivity;
- b) a claim to absolute truth;
- c) evidence, the validity of the results obtained;
- d) systematic knowledge.

2. ... levels of knowledge are distinguished in science:

- a) real and formal;
- b) practical and logical;
- c) empirical and theoretical;
- d) theoretical and applied.

3. Classical science dates from the ...:

- a) end of the XVIII c. – the first half of the XIX c.;
- b) end of the XIX c. – the first half of the XX c.;
- c) XVII c. – the end of the XIX c.;

d) XVIII–XIX cc.

4. *The method of learning in which man actively alters the natural state of things and events, creating artificial conditions for them is called:*

- a) scientific experiment;
- b) scientific observation;
- c) modeling;
- d) idealization.

5. *What is the method of allocation of one feature in the subject while distracting from its other symptoms?*

- a) abstracting;
- b) deduction;
- c) generalization;
- d) induction.

## UNIT B

**Task 9.** Answer the questions:

1. If a teaspoon is dipped into a glass of water, it will seem to us broken. Does this mean that our vision and sense organs do deceive us and they cannot be trusted? Representatives of what trends in philosophy do not trust the evidence of the senses?

2. Why is abstract thinking – a qualitatively higher level of knowledge in relation to the sensory reflection?

3. The ancient Greek philosopher Parmenides (about 540 – about 470 BC) argued: «The idea about the subject and object of thought are the same». Do you agree with this statement?

**Task 10.** Which of the given characteristics mostly reveals the essence of science?

a) Science is a system of theoretical knowledge about the world that have arisen under the influence of social production needs.

b) Science is a special form of activity of the production of spiritual values.

c) Science is now a direct productive force.

d) Science is a system of ordered knowledge, the truth of which is checked in the course of social practice.

**Task 11.** Answer the questions:

1. «The physicist observes the processes of nature where they manifest themselves in the most distinct form and the least blacked out with influences violating them, or, if possible, makes the experiment under conditions allowing the course of the process in its purest form». Due to this statement answer the questions:

a) What is the difference between an experiment and observation?

b) What is the advantage of the experiment to observation?

c) Is it possible to provide an experiment without theoretical grounding?

d) Are there any boundaries of cognitive capabilities of the experiment?

2. *What way is the experiment in social cognition different from that in natural sciences?*

**Task 12.** Answer the questions:

1. There is the statement: «not only the result of the research, but also the way leading to it should be true». What does the validity of the research methods mean, and what factors contribute into it?

2. «The law of inertia is the first great success in physics, it is actually its effective start. It was received by thinking about an idealized experiment, of the body constantly moving without friction and interaction of any other external forces. From this example, and later from many others, we learn about the importance of the idealized experiment created by thought» (A. Einstein).

a) What is idealization? How is it different from the abstraction and generalization?

b) What is «thought experiment»? What cognitive operation does it assume?

c) The objects of science are largely idealized objects (mathematical concepts, ideal gas, absolutely elastic body, chemically pure substances, etc.) ... If science claims to be a reflection of reality, why will it not give up «idealized objects»? Give examples of idealization in social sciences.

d) How do ideas and problems appear in scientific knowledge?

3. «It is better to dissect nature on the parts than to distract from it» (F. Bacon). What kind of logic operations are opposed to each other? Is such a contrast correct?
4. What are the specific advantages of the modeling method compared to direct experimental study of the objects?
5. Why is the historical method particularly important in cognition of social phenomena?

**Task 13.** Choose the true judgment of the following:

- a) Since the world is infinite and all the possibilities cannot be taken into account, any knowledge remains a hypothesis.
- b) The hypothesis turns into a certain knowledge, if it is supported by the facts.
- c) Of many hypotheses only one is true.

### 3. Cognition and practice

#### UNIT A

**Task 15.** Find the correct answer.

1. *Practice – is:*

- a) instinctive activity;  
 b) spiritual activity;  
 c) adaptation activity;  
 d) transforming activity.

2. *Practice in its function in the process of cognition is NOT:*

- a) the basis of knowledge and its driving force;  
 b) the purpose of knowledge;  
 c) the criterion of truth;  
 d) the successful replacement of the theoretical research and scientific creativity.

3. *The question of the knowledge relations to the objective reality is the question of the:*

- a) levels of knowledge;  
 b) the means of knowledge;  
 c) the form of knowledge;  
 d) the truth.

4. *... as a criterion of the truth doesn't refer to the forms of practice:*

- a) ideology;  
 b) the social and political activities;  
 c) social production;  
 d) scientific and experimental activities.

5. *The form of expression of the truth, depending on the specific historical conditions characterizing the degree of precision, rigor and completeness that is achieved at this level of knowledge is called:*

- a) absolute;  
 b) objective;  
 c) relative;  
 d) subjective.

#### UNIT B

**Task 16.** Answer the questions:

1. A famous aphorism states: «Practice without theory is blind, but theory without practice is just an intellectual game». Why cannot one gain true knowledge without public practice?
2. Are truths of mathematics checked in practice?
3. If practice is the criterion of objective truth, what role do formal criteria of truth of knowledge, such as the consistency and completeness of deductive theory play in science?
4. Is it possible to evaluate theories in terms of convenience to operate them?
5. Can two different theories lead to the same results?

**Task 17.** Answer the questions:

1. Does any human activity refer to practice? Consider from this point of view, the following activities: education, invention, ideological struggle, amateur arts, artistic creativity, scientific research, war, religious practices, and training.

2. Based on the main functions of practice, discuss the following problem situations:

a) Practice is the basis of cognition, but practice itself relies on ascertain knowledge. How does one reconcile these positions?

b) What does the primacy of practice mean, if it is always an expedient activity?

c) Does not the postulation of the determining role of practice contradict to the fact that in the conditions of modern STR science anticipates the development of production?

**Task 18.** Which of the following statements correspond to the dialectical materialist understanding of the truth?

a) It is intuitively clear and self-evident status.

b) The idea which guidance leads to success.

c) The knowledge that corresponds to sense perceptions.

d) Opinion proved by authority and time.

e) The knowledge that is an adequate reflection of the objective world.

**Task 19.** Answer the questions:

1. «The question of the existence of extraterrestrial life ... is like any other scientific problem. Its decision depends on consensus: if most authoritative scientists admit evidence of extraterrestrial life sufficient, then its existence would be a scientific fact». «... The same happened to the outdated theory of phlogiston, or light ether» (*Corliss W. Riddle of the Universe M., 1970. S. 218–219*). What is your opinion of this judgment?

2. What philosophical trend considers the truth as a «fruit» of the agreement:

a) eclecticism;

b) conventionalism;

c) sophistry;

d) dialectics;

e) dogmatism.

**Task 20.** Answer the questions:

1. «To accept the objective, that is independent of man and mankind truth – means to recognize, in one way or another, absolute truth» (V. Lenin). How do objective and absolute truth relate to each other in the given statement?

2. «Human conceptions of space and time are relative, but these relative conceptions lead to absolute truth, the relative representation, developing, follow the absolute truth and approach it» (V. Lenin). What relation to each other are relative and absolute truths in?

3. Find the «grain» of absolute truths and moments that have undergone further refinement or replacement, in the following positions:

a) The whole world is made of atoms – the smallest, indivisible particles of matter.

b) An atom is a positively charged environment in which interspersed with negatively charged particles – electrons.

c) An atom consists of a positively charged core around which the electrons move. An atom is like a solar system in miniature.

4. Absolute truth is not an eternal truth, which passes unchanged from one degree of knowledge to another, but the property of objectively true knowledge consists in the fact that such knowledge is never discarded. This kind of knowledge is always the prerequisite for more profound and fundamental truths. Moreover, it is contained therein in sublated form. Absolute truth is manifested in the growth of knowledge. Do you agree with the author of this postulate?

## UNIT C

**Task 21.** Look through the text fragment. Perform the tasks after the text.

... What is the value of science? The answer is clear. We owe science incredible discoveries. Scientific ideas clarify our spirit and improve our lives. At the same time science displaces the positive achievements of earlier epochs and thereby deprives our lives of many capabilities. What has been said about the science is true for today known myths, religions and magical exercises. At

one time, they also led to incredible discoveries, solve problems and improve people's lives. We must not forget how many inventions we owe the myths! They helped to find and save the fire; they provided the breeding of new plant and animal species, and often more successfully than modern scientific breeders do; they contributed to the discovery of the basic facts of astronomy and geography, and described them in compressed form; they have stimulated the use of the knowledge gained for travelling and exploration of new continents; they have left us art that is comparable with the best works of Western European art and reveals the extraordinary technical sophistication; they opened gods, human soul, good and evil, and tried to explain the problem of the difficulties associated with these discoveries; They analyzed the human body without damaging it, and created a medical theory, from which we can still learn much today. At the same time the people of the distant past knew quite exactly that rationalistic attempt to explore the world has its limits and gives incomplete knowledge... Let us remember at least that there are many ways of being-in-the-world, each of which has its advantages and disadvantages, and they are all needed in order to make us human in the fullest sense of the word, and to solve the problems of our co-existence in this world <...>.

*Paul Feyerabend.*

But science is not sacrosanct. The mere fact that it exists, is admired, has results is not sufficient for making it a measure of excellence. Modern science arose from global objections against earlier views and rationalism itself, the idea that there are general rules and standards for conducting our affairs, affairs of knowledge included, arose from global objections to common sense (example: Xenophanes against Homer). Are we to refrain from engaging in those activities that gave rise to science and rationalism in the first place? Are we to rest content with their results? Are we to assume that everything that happened after Newton (or after Hilbert) is perfection? Or shall we admit that modern science may have basic faults and may be in need of global change? And, having made the admission, how shall we proceed? How shall we localize faults and carry out changes? Don't we need a measure that is independent of science and conflicts with it in order to prepare the change we want to bring about? And will not the rejection of rules and 291 approach to apply the same term to a similar (not an identical) situation. His approach was historical, while mine was abstract. P. 291-292.

*Paul Feyerabend. Against Method.  
Outline of an Anarchistic Theory of Knowledge. 1993*

... If science is appreciated for its achievements, we should appreciate myth the hundreds of times higher, because its achievements is far more significant. The inventors of the myth laid the foundation for culture, while the rationalists and scientists have only changed it, and not always for the better..

It is well known that theoretically hypertrophic medical science of XVI and XVII centuries was completely helpless in the face of diseases (and remained such for a considerable time after the «scientific revolution»). Innovators like Paracelsus retreated to the position of earlier ideas and thereby improved medicine. Science has always been enriched at the expense of non-scientific methods and results, while the processes that were often seen as an essential aspect of science, quietly died off and were forgotten.

*Paul Feyerabend.*

### **Questions and tasks to the text:**

1. What does P. Feyerabend find similarity of functions of science and mythology in the society? Which famous theory of mythology should the views of P. Feyerabend be referred to?
2. What, according to P. Feyerabend, is the limitation of the rationalistic method, which is used by science?
3. What does P. Feyerabend believe to have great value to human culture – science or mythology? Do you agree with his point of view?

### **Check your progress:**

- describe the structure of the process of cognition;
- give a brief description of the main types of science;

- expand the essence of the theory of paradigms of Th. Kuhn;
- express your own views on the value of science and its relevance to modern life and society.

## **Module 2. "Philosophical Problems of Society"**

### THEME 2.1.

### **SOCIETY AS A FORM OF COEXISTENCE OF PEOPLE**

- Plan.** 1. The subject and structure of social philosophy.  
2. The structuredness of social system.  
3. Historical periodization of social development.

**Key concepts:** historical periodization, historicism, industrial, post-industrial, social genesis, social philosophy, socialization, society, structure of society.

### **1. The subject and structure of social philosophy**

#### UNIT A

**Task 1.** Find the correct answer.

**1. Social philosophy is:**

- a) understanding of the basic principles and laws which are the background of the social life and human existence;
- b) consideration of society in its consistency and specificity in the relationship of various spheres (politics, economy, history and culture);
- c) the *system* of explanation, understanding and interpretation of social changes, social actions and social events, the theory and methodology of the cognition of a society;
- d) all above mentioned.

**2. ... developed the doctrine of the ideal state (society):**

- a) Democritus;
- b) Parmenides;
- c) Plato;
- d) Protagoras.

**3. Society, its nature and its essential features are the subject of such section of social philosophy as:**

- a) history of social philosophy;
- b) philosophical anthropology;
- c) social ontology;
- d) methods of social philosophy.

**4. Society as a developing and integrated system – a system of political, economic, legal, ideological, communication, ethnic, cultural and interpersonal relationships that exists:**

- a) «in people» and «by people»;
- b) since the Middle Ages;
- c) independently of people;
- d) in the post-industrial society only.

**5. The dilemma of «material – ideal» in relation to society can be reflected by the combination of concepts:**

- a) economic – non-economic;
- b) social being – social consciousness;
- c) natural – supernatural;
- d) sensory – rational;
- e) real – immaterial.

#### UNIT B

**Task 2.** Answer the questions:

1. **What are the peculiarities of social cognition as compared to the knowledge of the natural sciences?**
2. What are the main tasks of social philosophy?
3. What is the specificity of the problems of social philosophy?
4. How is the society treated in the framework of naturalistic approach?
5. How is the society considered in the framework of the cultural-historical program?
6. What is the specificity of the synergistic model of society?
7. What is the specificity of the psychological approach to the explanation of society and social relations?

**Task 3.** Answer the questions:

1. What is the specificity of Plato and Aristotle's approach of to the problems of society?
2. What is the essence of the social contract theory?
3. What is G. Hegel's contribution to the formation of social philosophy?
4. How was the formation of sociology as a science taking place and who was its founder?
5. What is the essence of the Marxist understanding of society?
6. Why does the social and philosophical problematic become the leading system of philosophical knowledge in the second half of the XX century?

## UNIT C

**Task 4.** Look through the text fragment. Perform the tasks after the text.

A number of porcupines huddled together for warmth on a cold day in winter; but, as they began to prick one another with their quills, they were obliged to disperse. However, the cold drove them together again, when just the same thing happened. At last, after many turns of huddling and dispersing, they discovered that they would be best off by remaining at a little distance from one another. In the same way the need of society drives the human porcupines together, only to be mutually repelled by the many prickly and disagreeable qualities of their nature. The moderate distance which they at last discover to be the only tolerable condition of intercourse, is the code of politeness and fine manners; and those who transgress it are roughly told—in the English phrase—to keep their distance. By this arrangement **the mutual need of warmth** is only very moderately satisfied; but then people do not get pricked. A man who has some heat in himself prefers to remain outside, where he will neither prick other people nor get pricked himself». P. 30-31. Translator's note.

*Arthur Schopenhauer. Parerga and Paralipomena: A Collection of Philosophical Essays. Translated T. Bailey Saunders. Cosimo Inc. New York, 2007*

### Questions and tasks to the text:

1. What is the reason of the emergence of society from the author of the text point of view?
2. The structuredness of social system.

## UNIT A

**Task 5.** Find the correct answer.

1. *What term indicates the unity of substantial, relatively stable relations between the elements of the social system?*
  - a) social distance;
  - b) social mobility;
  - c) social stratification;
  - d) social structure.
2. *The social structure includes:*
  - a) social community, social institution, social organization, social group;
  - b) social views, social values, social organizations.
3. *The historical forms of human community are:*



- a) family, tribe, social organization, social institution;
- b) social community, social institution, social organization, social group;
- c) family,gen, tribe, nationality, nation.

4. *Large social groups occupy different places in the production and have a different attitude to the instruments and means of production, as well as the dimensions of the share of social wealth of which they dispose and the mode of acquiring it.*

- a) the nation;
- b) nationality;
- c) the strata;
- d) classes.

5. *Social groups are divided into:*

- a) large and small;
- b) typical and spontaneous;
- c) goal and natural;
- d) formal and informal;
- e) permanent and temporary.

## UNIT B

**Task 6.** Answer the questions:

1. What do you mean by the social structure of the society?
2. Highlight the elements of the social structure of society.
3. Show the examples of social life spheres connections:
  - Social and economic,
  - Social and political,
  - Social and spiritual.

**Task 7.** Answer the questions:

1. What social and ethnic groups do you know?
2. What are the factors of ethnic communities emerging and functioning?
3. What is the class as a social community?
4. It is known that the class doctrine is at the forefront of the Marxist conception of society. What role does a class play in public life according to K. Marx? Will the class structure of society eternally exist?
5. What are the differences between the classes and strata? Give examples of classes and strata that exist in our society.
6. It is known that in some countries in the East there exists division of society into social groups such as casts. What is the cast? What are the differences between castes and strata, estates and classes?
7. What social groups are considered to be micro-, meso- and macro-social structures of society?
8. With the growing of what social system is the development of higher than nationality historical community of people - the nation connected? What can be considered prerequisites for the consolidation of peoples in the nation? Highlight the main objective features of the nation. In your opinion, can the national consciousness be thought as a nation-formative sign?

**Task 8.** Answer the questions:

1. What is the meaning the concept of «social status»?
2. What thinker is the author of the theory of social mobility?
3. What is the social mobility? What are its types?

**Task 9.** Each individual is a member of several social communities. As for you does the development of the human individuality depend on this? Give examples of the influence of the social community (progressive or reactionary) upon man.

**Task 10.** Social development of the XX century is marked by the development of various types of marginal groups. There is no unambiguous assessment of scientists as for these groups. In relation to what groups of populations was this concept first used? Are there such groups in our society? What is their role in social life?

**Task 11.** Answer the questions about the relationship of demographic and economic processes and states:

1. Does the acceleration or slowdown in economic development depend on such an indicator as the total population?
2. Why is among the most active demographic factors influencing on the economy the rate of population growth included?
3. What is the impact of the population migratory activity upon economic processes?

### 3. Historical periodization of social development

#### UNIT A

**Task 13.** Find the correct answer.

1. According to the civilization approach to the typology of the society, they distinguish:

- a) agrarian civilization;
- b) industrial civilization;
- c) post-industrial civilization;
- d) spiritual and cultural civilization.

2. Who is the author of formational typology of society?

- a) M. Weber;
- b) K. Marx;
- c) H. Spencer;
- d) T. Malthus.

3. Representatives of the civilization theories of history were:

- a) G. Hegel;
- b) A. Toynbee;
- c) N. Danilevsky;
- d) O. Spengler.

4. The determining factor for the development of industrial society is:

- a) banking and financial system;
- b) information sphere and the sphere of services;
- c) political institutions;
- d) industrial production.

5. One of the characteristics of post-industrial society can be considered:

- a) commercialization of production and the disappearance of food economy;
- b) growth of mass literacy;
- c) the emergence of electronic money;
- d) the dominance of private ownership of the means of production.

#### UNIT B

**Task 14.** Fill in the table «Conceptions of Historical Process»

Understanding of the historical process as:	Thinkers	The essence of the conception
1. Cyclic		
2. Linear		
3. Spiral		
4. Wave		
5. Axial		

**Task 15.** Answer the questions:

1. What are the advantages and disadvantages of the theory of socio-economic formations?
2. Compare the formational and civilization approaches to the historical process.
3. What criterion for allocation of types of society is at the core of the conception of the stages of the development of society, proposed by American Sociologist W. Rostow:

- a) traditional society (pre-capitalist society);
  - b) transitional society (Europe before the industrial revolution);
  - c) shift period (the emergence of industrial society);
  - d) a mature society with developed industry;
  - e) the final stage (industrial society with high levels of consumption) (noting that today another stage – post-industrial society – appeared in this typology)?
4. What is the typology of civilizations according to O. Spengler?
  5. What is the «civilization» in O. Spengler's understanding?
  6. What are main ideas of the book «The Decline of Europe».
  7. What does A. Toynbee mean by civilization?
  8. What is the typology of civilizations in A. Toynbee?
  9. What is the meaning of the mechanism «challenge – response»?
  10. What are the criteria for growth, development, decay and death of civilizations after A. Toynbee?
  11. What is the cultural-historical type in N. Danilevsky conception?
  12. What are the characteristics of an information civilization?
  13. What are the prospects of modern civilizations development?

### UNIT C

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

For analytical purposes, societies can be divided into pre-industrial, industrial and post-industrial and oppose them in different aspects. These are, of course, ideal types, but the goal of this design - to clearly demonstrate significant differences. Thus, pre-industrial society is organized around «interaction with nature»: the resources provided by extractive industries, and the society is the subject to the laws of diminishing returns and low productivity. The industrial society – is «interaction with the transformed nature», which is based on the relationship between man and machine and it uses the energy to transform the natural environment into the technical one. The Post-industrial society is based on the «game between persons», in which on the background of machine technology intelligent technology, based on the information develops. There are huge differences in the nature of economic sectors and types of employment as a consequence of serious differences. <...>

In the post-industrial society, the main problem lies in the organization of science, and the most important institution is the university or research laboratory, where this work is carried out. In the XIX and early XX century the impact of states was determined by their production capacity, the main indicator of which was steel production. The power of Germany on the eve of World War I was estimated for the fact that it surpassed Britain in steel production. After World War II the scientific capacity of the country has become a crucial indicator of its capacity, and research and development have replaced the steel production as a criterion of the relative strength of the state. For this reason, the nature and forms of state support of science, its politicization, sociological problems of research organization occupied a central place among political problems of post-industrial society.

*Bell D. Postindustrial society.*

#### Questions and tasks to the text:

1. What determined the leading states of the world power in the industrial age?
2. What parameters become decisive indicators of the world countries development in recent decades? Try to justify your answer.

#### Check up your progress:

- Present a philosophical approach to the analysis of society;
- Analyze the relationship of society and nature;
- Characterize the society, its structure and the relationship between spheres of social life;
- Expose the issue of social development and social progress criteria.

### THEME 2.2.

## SOCIAL PRODUCTION AS A WAY OF HUMAN EXISTENCE IN CULTURE

- Plan:** 1. The concept of culture in philosophy.  
2. Material culture and its structure.

**Key concepts:** culture, Information society, mass culture, mode of production, production relations, productive forces, social production, socioeconomic formation.

### 1. The concept of culture in philosophy. Culture as a symbolic world of human existence

#### UNIT A

**Task 1.** Find the correct answer

1. *Originally, the term «culture» meant:*

- a) cultivation of the soil;
- b) education;
- c) processing;
- d) development.

2. *Culture is:*

- a) the ability to behave in society;
- b) a collection of objects created by humanity;
- c) a system of values that determine man's life;
- d) the ability to dress elegantly.

3. *... approaches to culture are the most important:*

- a) communicative, informative, activity;
- b) value, mythological, semiotics;
- c) historical, aesthetic, psychological;
- d) gaming, typological, ethnological.

4. *Man masters the world for:*

- a) converting it into his property;
- b) ensuring the safety and livelihood;
- c) cognition;
- d) self-determination.

5. *The symbol as a cultural phenomenon is the:*

- a) sign, indicating some important meanings;
- b) universal type of signs used in different sciences;
- c) means of representation of cultural information;
- d) mediator and the capacitor of value meanings.

#### UNIT B

**Task 2.** What is culture? Explain the origin of the word «culture». What role does culture play in the development of society and in the formation and perfection of man? Give examples of culture impact upon you as a personality.

**Task 3.** Culture is often understood as all that has been created by people in the process of physical and mental labor to satisfy their various material and spiritual needs. Thus, the culture can be contradicted to nature, which exists in the world regardless of man. From this point of view, are the following statements true and why?

- a) Culture is the same ancient phenomenon as humanity.
- b) There are cultureless people only at the moment, but they have never been in the past.
- c) The term «low-cultured peoples» is poor.

**Task 4.** Some cultural experts offer to treat culture as the human behavior, which he learned, but did not inherit genetically. Is it possible to accept such a determination?

**Task 5.** What is the role of labor in the emergence of culture?

**Task 6.** Answer the questions:

1. In everyday life and in science, to some extent, there is a widespread view on culture as a social phenomenon, which at all times and in all nations had only progressive and positive value. Do you agree with this statement? Argue your answer.

2. Which of the following phenomena are related to culture: tools, religion, customs, an atomic bomb, a state, a hunting rifle, a book, money, alcohol, science and shamanism? Argue your answer.

## UNIT C

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

It is time that we should turn our attention to the nature of this culture, the value of which is so much disputed from the point of view of happiness. Until we have learnt something by examining it for ourselves, we will not look round for formulas which express its essence in a few words. We will be content to repeat that the word culture describes the sum of the achievements and institutions which differentiate our lives from those of our animal forebears and serve two purposes, namely, that of protecting humanity against nature and of regulating the relations of human beings among themselves. <...>

We recognize as belonging to culture all the activities and possessions which men use to make the earth serviceable to them, to protect them against the tyranny of natural forces, and so on. There is less doubt about this aspect of civilization than any other. Looking far enough into the past, we can say that the first acts of culture were the use of tools, the taming of fire and the construction of dwellings. Among these achievements taming of fire stands out as something extraordinary and unprecedented; as for the other, taking them man came to the way which he has since continuously been going; You can easily guess about the motives that led to their discovery. With their tools man improves his body organs – both motor and sensory – or enlarges the limits of their capabilities... P. 14–15.

*Sigmund Freud. Civilization and Its Discontents.  
Chrysoma Associates Ltd. © 2000–2005.  
Electronic Books Library. England*

### Questions and tasks to the text:

1. How did S. Freud define the concept of «culture»?
2. What features of the culture did he point out?
3. Explain the author's idea that culture distinguishes man from his «ancestors from the animal world».
4. Illustrate examples of S. Freud's statement: «With his tools man improves his body organs – both motor and sensory – or enlarging the limits of their capabilities».
5. Why, as S. Freud thought, can the value of culture as a source of happiness be questioned?

## 2. Material culture and its structure

### UNIT A

**Task 8.** Find the correct answer.

1. *A variety of man-made objects and also natural objects and phenomena, changed by man's influence is called:*

- a) material culture;
- b) spiritual production;
- c) counter-culture;
- d) formation.

2. *... is NOT part of the subsystem of the productive forces:*

- a) people with their skills and abilities;
- b) economic interests;
- c) the means of production;

d) science.

3. *The constituents of the mode of production of goods are:*

- a) social relations;
- b) family relationships;
- c) spiritual relationship;
- d) the productive forces of society;
- e) relations of production.

4. *The term «basis» means:*

- a) a set of social relations;
- b) a set of legal relations;
- c) a set of production relations;
- d) a set of political relations.

5. *Scientific and technological revolution of the XX century as a social phenomenon is characterized by such features as:*

- a) the introduction of machinery into production;
- b) scientific revolution anticipates a technical one;
- c) Science is a leading factor in the productive forces;
- d) mechanization of production;
- e) the replacement of intellectual labor functions;
- f) local character;
- g) the coincidence of revolutions in science and technology;
- h) The use of science and technology in selected industries;
- i) a service role of science in relation to production;
- j) the global character;
- k) replacing the functions of the physical labor.

## UNIT B

**Task 9.** Answer the questions:

1. Why is the separation of material and spiritual culture recognized by scientists conventional?
2. What does the concept of «material culture» mean?
3. Which of the philosophical currents (directions) proves the decisive role of the mode of production of material goods in society?
4. Is it true that material production is called material because it creates visible and rough products, with all the signs of a real physical body?
5. What do you call specific historical forms in which material production acts?
6. Is it true that labor is the axis of the material-production sector?
7. Is it true that labor is an exclusively human quality?
8. Does the labor process represent the dialectics of material and ideal?
9. Is it possible to limit the scope of the subject of labor with the number of persons directly creating wealth?
10. Are the productive forces and the production relations components of the material – production sector?
11. What are production relations?
12. Specify the internal source (cause) of the development of the productive forces of society.
13. Expand the dialectics of productive forces and production relations?
14. What is socio-economic formation?

**Task 10.** Fill in the table «Socio-economic Formations»

Socio-economic formations	Type of exploitation	Examples of relevant societies	Contradictions of society, causing a transition to the following socioeconomic formation
Primitive-communal			
Slave-owning			
Feudal			
Capitalist			
Communist			

**Task 11.** Answer the questions:

1. The basis of the development of all types of culture nowadays constitutes enormous advances in science and technology. Give examples of cultural achievements associated with contemporary scientific and technological revolution.

2. What do you see the relationship between science, technology and production in the future? Justify your response.

**Check your progress:**

- expand the concept of «culture»;
- expand the essence of social production as a way of human being in culture;
- define common and different between the material and spiritual culture.

### THEME 2.3.

## SPIRITUAL CULTURE, ITS STRUCTURE

**Plan:** 1. Culture as a symbolic world of human existence.

2. Spiritual culture and its structure.

**Key concepts:** social consciousness, spiritual needs, spiritual production, spiritual relationships, symbol.

### 2. Spiritual culture and its structure

#### UNIT A

**Task 1.** Find the correct answer.

1. *Production of spiritual values, and their operation and use, in particular in education, upbringing, various forms of human activity and communication is defined as:*

- a) basis;
- b) spiritual culture;
- c) spiritual production;
- d) superstructure.

2. *... belong to the spiritual culture:*

- a) life;
- b) possession of logical thinking;
- c) art;
- d) health care;
- e) science and the degree of its achievements implementation;
- f) moral norms;
- g) the objects of labor;
- h) the means of production;
- i) the level of education of the population.

3. *Culture, whose purpose is to obtain commercial profit, is called:*

- a) elite;
- b) national;
- c) popular;
- d) mass.

4. *Consciousness, generating in the process of everyday practical activity of people on the basis of their empirical experience or casual everyday practice, is:*

- a) individual;
- b) social;
- c) everyday;
- d) theoretical.

5. *Relations to the phenomena of social life which finds its expression not only in the needs and interests of people, but in their different feelings, moods, habits, customs, traditions, fashion displays, as well as the aspirations, goals and ideals is defined as:*

- a) ideology;
- b) social psychology

## UNIT B

**Task 2.** Answer the questions:

1. What is meant by spiritual culture?
2. Is it true that the distinction between material and spiritual spheres of society is not associated with the distinction of «physical» and «mental»?
3. Is it true that the spiritual production is the creation of disembodied ideas and images?
4. What are the ways of development of spiritual culture?
5. Which of the following elements of culture would you relate to the spiritual culture: moral norms, jewelry, architecture, means of production, prejudices, jokes, philosophy, science, political doctrine, folklore, language, rhetoric, technology, education, ethics? Justify your answer.

**Task 3.** Answer the questions:

1. What is a subculture? Under what conditions it turns into a counterculture?
2. Confirm the approval of the plurality of cultures in the modern world (or in any other period in human history) with the examples.
3. What kind of problems generates recognition of the diversity of cultures? Briefly characterize each of them.
4. Why has the question of dialogue between cultures become particularly relevant in today's society? What is the dialogue of cultures?

## UNIT C

**Task 4.** Look through the text fragment. Perform the tasks after the text.

What do the majority of people call aesthetic pleasure? We go on in their mind when a work of art «pleases» them? There is no doubt about the answer: people like a work of art that succeeds in involving them in the human destinies it propounds. The loves, hates, griefs, and joys of the characters touch their heart: they participate in them, as if they were occurring in real life. And they say the work is «good» when it manages to produce the quantity of illusion necessary for the imaginary characters to rate as living persons. In poetry, they will look for the loves and griefs of the man behind the poet. In painting, they will be attracted only by those pictures where they find men and women who would be interesting to know. A landscape will appear «pretty» to them when the scene represented merits a visit on account of its pleasant or emotive characteristics.

This means that for the majority of people aesthetic enjoyment is not an attitude of mind essentially different from the one they habitually adopt in other areas of life; <...> Thus they will tolerate certain forms of unreality and fantasy only to the extent that they do not interfere with their perception of human forms and situations. As soon as the purely aesthetic elements become dominant and detached from the human story, the public loses their way and does not know what to do before the stage, the book, or the picture. Understandably, people know of no other attitude when faced with such objects than that of habit, the habit of always becoming sentimentally involved. <...> P. 67.



To rejoice or suffer with the human destinies which a work of art may relate or represent, is a very different thing from true artistic enjoyment. P. 68.

...the person who seeks to involve himself, through a work of art... will not see the work of art. <...> But the artistic object is artistic only to the extent that it not real. In order to enjoy Titian's equestrian portrait of Charles the Fifth on horseback, it is a necessary condition that we do not see the authentic, living Charles the Fifth but only a portrait of him, that is, an unreal image. The man portrayed and his portrait are two completely distinct objects; either we are interested in the one or in the other. In the former case we «associate» with Charles the Fifth; in the latter, we "contemplate" the artistic object as such. P. 68.

*Ortega y Gasset J. 1925/1972. The Dehumanization of Art.  
London : studio vista. P. 65–83*

### **Questions and tasks to the text:**

1. What is, according to the author, peculiar aesthetic perception of works of art by the entire public?
2. What characterizes genuine artistic pleasure?
3. Do you agree with the assertion of the philosopher that the work of art is such only to the extent that it is unreal? Explain your position.

## THEME 2.4.

### **PHILOSOPHY OF HISTORY**

- Plan.**
1. History as a subject of philosophy.
  2. The ratio of evolution and revolution in mankind development.
  3. The role of masses and personality in history.

**Key terms:** historical personality, the direction of the historical process, progress, revolution, regress, the role of personality in history, meaning of history, philosophy of history, evolution.

### **1. History as a subject of philosophy**

#### **UNIT A**

**Task 1.** Find the correct answers.

1. *History – is:*

- a) any sequence of events;
- b) living memory of society, people, social groups;
- c) past, bygone days;
- d) the essential dynamics of social development.

2. *The principle of historicism becomes predominant in the social and humanitarian knowledge in the following period:*

- a) V–IV centuries BC;
- b) IV–V centuries;
- c) XVII century;
- d) XIX century;
- e) XX century.

3. *The idea of the historical progress arises during the period of:*

- a) the Middle Ages;
- b) the Renaissance;
- c) the Enlightenment;
- d) at the turn of XIX–XX cc.

4. *What philosopher considers the content of world history as the progress of freedom:*

- a) Augustine of Hippo;
- b) D. Vico;
- c) Sh.-L. Montesquieu;
- d) G. Hegel;

- e) O. Spengler.
5. What thinkers are known as XXth century theorists of philosophy of history:
- O. Spengler;
  - S. Freud;
  - A. Toynbee;
  - K. Jaspers;
  - P. Sorokin.

## UNIT B

**Task 2.** Select an extremely total content of the concept of «history» in the following phrases:

One got involved in the story; one has told an interesting story; disease history; the history of biological species; history of the Middle Ages; events have become history; History of the Motherland; old story; the story of Adam and Eve; story of my life.

**Task 3.** Answer the questions:

- What do we mean by a «philosophy of history»?
- Offer various definitions of the meaning and essence of the history of philosophy:
  - from the viewpoint of idealism;
  - from the viewpoint of materialism;
  - from the viewpoint of metaphysics;
  - from the viewpoint of the dialectics.
- What is «ambiguity» of the philosophy of history in relation to the philosophical and historical knowledge?
- Who is the author of the term «philosophy of history»?
- What is the role of interpretation in historical sciences? Is there any history free of interpretations?
- Do historical regularities exist? If so, then what is the difference between the laws of natural science and the historical ones? What is the reason for these differences?

**Task 4.** Expand the content of linear (stadia) and cyclical conception of historical development. Name the representatives of these concepts.

## UNIT C

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

No reality is more essential to our self-awareness than history. It shows us the broadest horizon of mankind, brings us the contents of tradition upon which our life is built, shows us standards by which to measure the present, frees us from unconscious bondage to our own age, teaches us to see man in his highest potentialities and his imperishable creations.

We can make no better use of leisure than to familiarize ourselves and keep ourselves familiar with the glories of the past and the catastrophes in which everything has been shattered. We gain a better understanding of our present experience if we see it in the mirror of history. And history becomes alive for us when we regard it in the light of our own age. Our life becomes richer when past and present illumine one another. P.96.

*Karl Jaspers. IX. The History of Man.  
Way to Wisdom. An Introduction to Philosophy.  
Translated by Ralph Manheim. Yale University press, 1964. P. 96*

### Questions and tasks to the text:

- How can history help us to understand the present time?
- What essential characteristics of human being determine the need for history? Is it possible for human society to exist without history?
- What is the sense of history for each individual? How can history contribute to the substantiation of one's self-consciousness?

## 2. The ratio of evolution and revolution in mankind development

## UNIT A

**Task 6.** Find the correct answer

1. *Revolution and reform are:*

- a) social institutions;
- b) forms of social transformation;
- c) elements of society as a system;
- d) types of social relations

2. *The reform, as opposed to revolution:*

- a) is very comprehensive;
- b) is a form of social dynamics;
- c) is carried out on the initiative from the top;
- d) leads to profound changes in social life.

3. *Which of the following concepts integrates and summarizes the other three?*

- a) progressive development;
- b) degradation;
- c) social progress;
- d) cyclicity.

4. *Evolution – is:*

- a) an active change of biological and social conditions of life;
- b) the gradual emergence of certain qualities and phenomena;
- c) rapid changes in the society.

5. *Both the notions of human history as the progress and the understanding of the history of mankind as a regress tend to the view:*

- a) the development of society according an upward spiral;
- b) the directed development;
- c) development in the direction from superior to inferior;
- d) immutability of social relations.

## UNIT B

**Task 7.** What do we mean by the progress in history? Expand the contradictory nature of the historical process. What factors contribute to the emergence of a sense of advantage in modern man over people of the past? Is it really justified?

**Task 8.** In Europe, the idea of historical progress has formed only during the Enlightenment, in the XVIII century. Explain why the idea of progress has been formed in the history so late? What socioeconomic processes was it connected with?

**Task 9.** Alexis de Tocqueville, a French sociologist of the nineteenth century, exploring the history of France, has come to a paradoxical conclusion that the revolution does not occur when there is bad and getting worse in society, but on the contrary, when it is bad, but getting better, and one wants it to become even better. At that results of revolutions confirm the folk wisdom: «The shortest path to freedom leads to the worst form of slavery».

Do you agree with this view? Illustrate your answer with the examples from the world history.

**Task 10.** Comment on the known statements about the social and political revolutions in history:

1. «Revolution devours its own children».
2. «Moderate forces begin any revolution, the extreme ones continue it and the restoration complete the revolution».
3. «The idea of revolution is hatched by geniuses, carried by romantics, and scoundrels enjoy its fruits».

**Task 11.** Analyze the following statements:

1. «The true test of civilization is, not the level of wealth, nor the size of the cities, nor the crops, but the kind of man that the country educates». – Ralph Waldo Emerson.
2. The test of our progress is not whether we add more to the abundance of those who have much, but whether we provide enough for those who have little. – Franklin D. Roosevelt.

## UNIT C

**Task 12.** Look through the text fragment. Perform the tasks after the text.

The only Thought which Philosophy brings with it to the contemplation of History, is the simple conception of *Reason*; that Reason is the Sovereign of the World; that the history of the world therefore, presents us with a rational process. § 12 <...>

*It is only an inference from the history of the World, that its development has been a rational process; that the history in question has constituted the rational necessary course of the World Spirit – that Spirit whose nature is always one and the same, but which unfolds this its one nature in the phenomena of the World's existence. This must, as before stated, present itself as the ultimate result of History. § 13.*

*In the process before us, the essential nature of freedom – which involves in it absolute necessity, – is to be displayed as coming to a consciousness of itself (for it is in its very nature, self-consciousness) and thereby realizing its existence. Itself is its own object of attainment, and the sole aim of Spirit. This result it is, at which the process of the World's History has been continually aiming; and to which the sacrifices that have ever and anon been laid on the vast altar of the earth, through the long lapse of ages, have been offered. This is the only aim that sees itself realized and fulfilled; the only pole of repose amid the ceaseless change of events and conditions, and the sole efficient principle that pervades them. § 23 <...>*

*Hegel G. W. F. III. Philosophic History.  
Lectures on the Philosophy of History*

### Questions and tasks to the text:

1. What is the metaphysical foundation of history according to G. Hegel? A part of what type of metaphysics is this understanding of history presented?
2. What is history with the respect to its foundation? What is the purpose of history?
3. What model of historical process is reflected in the author's position?
4. What social and cultural negative effects can lead to the absolutization of reason and the universalization of goals in the historical process?
5. Give your ideas whether the progress has material nature or whether it is spiritual?

### 3. The role of masses and personality in history

## UNIT A

**Task 13.** Find the correct answer.

1. *The driving forces of the society from a materialistic point of view – are:*
  - a) progressive historical activities;
  - b) divine predestination;
  - c) any human activities;
  - d) classes and the class struggle;
  - e) social compromise.
2. *Individuals and social communities, who realize their place in society, are guided by socially significant goals and participate in their implementation – are:*
  - a) driving forces of society;
  - b) subjects of history;
  - c) crowd;
  - d) the people;
  - e) elite.
3. *From the materialist view on society people's actions are determined by:*
  - a) traditions;
  - b) religious views;
  - c) natural conditions;
  - d) divine predestination;
  - e) interest;
  - f) institutions.

4. The content of the notion of «interest» from the standpoint of the materialist explanation of society is:

- a) desire, inclination, sympathy, experienced by people;
- b) the reason that stimulates activity of individuals and communities, determined by their position in the system of social relations;
- c) man's subjective attitude to objects and phenomena of reality;
- d) an advantage, benefit, self-interest.

5. From the materialist point of view the correct statement is:

- a) the course of history does not depend either on the actions of the individual or on the activity of the people;
- b) the people play a crucial role in history;
- c) the growing role of people in history - is a process that continuously expands and accelerates;
- d) the determining role in society belongs to the "elite";
- e) an increasing role and activity of the people - is the tendency of social development;
- f) the people – is a contradictory community.

## UNIT B

**Task 14.** Answer the questions:

1. People are both actors and authors of their world-historical drama. How do you understand this statement? What did the author mean in saying this?

2. Can only «great» and «outstanding» persons affect the course of history or each person is significant in the historical process?

3. What are the negative consequences of voluntarism and fatalism onto individual and society as a whole? Suggest an alternative definition to the subject of history, free from these extreme positions.

### Check your progress:

- determine the qualitative features of the processes of history in comparison with the processes of nature and in their relationship with the intentions and aspirations of man;
- describe the subject of philosophy, its problems, the range of its problems;
- analyze the leading approaches to understanding the essence of history, its driving forces and internal patterns of development.

## THEME 2.5.

### STRATEGY OF FUTURE

**Plan.** 1. The opposition of «modern – postmodern» in the cultural and civilizational development of mankind.

2. Global problems of the world today as the negative consequences of modernist culture.

3. The phenomenon of globalization in the contemporary development of civilization.

**Key concepts:** anti-globalism, globalization, global problems, dialogue of cultures, modern, noosphere, postmodern strategy, «sustainable development», the Club of Rome.

### 1. The opposition of «modern – postmodern» in the cultural and civilizational development of mankind

## UNIT A

**Task 1.** Find the correct answer.

1. The first one who realized the problem of Modern as a philosophical problem and found a link between rationality, the reflection of time and the present time as a social, cultural and historical phenomenon:

- a) G. Hegel;
- b) I. Kant;

c) J. Ortega y Gasset;

d) J.-F. Lyotard.

2. The first one who introduced the term of «postmodernism» into philosophy:

a) I. Hassan;

b) J. Kristeva;

c) J.-F. Lyotard;

d) D. Zatonskii.

3. Author of «The Postmodern Condition», in which a philosophically state of the world in the period of development of mass media, causing the replacement of the real world, «pure» reality on simulations of reality, the simulacra is interpreted:

a) O. Spengler;

b) I. Hassan;

c) J. Ortega y Gasset;

d) J.-F. Lyotard.

4. The «postmodernism» notion was extended thanks to the philosophers:

a) I. Ilyin, D. Zatonsky V. Kuritsyn;

b) J. Derrida, J.-F. Lyotard, M. Foucault;

c) G. Deleuze, F. Guattari, R. Barthes;

d) I. Hassan, M. Epstein, J. Kristeva.

5. The postmodernism philosophy is characterized by such features as:

a) recognition of the harmony of faith and reason;

b) rejection of the fundamental principles of traditional philosophy;

c) denial of all forms of monism;

d) interest in the truth;

e) pluralism and the fragmentation of reality;

f) rationalism;

g) anthropocentrism.

## UNIT B

**Task 2.** Answer the questions:

1. What are the reasons of human needs in anticipating the future?

2. What are the peculiarities in forecasting the social phenomena as opposed to the prediction of natural phenomena?

3. Show how the rate of historical time passing is changing? Why is the American Researcher O. Toffler called such change as «Future Shock»?

4. What future scenarios does the modern futurology offer? Which one do you think is the most likely?

5. Examine how the present time is connected with the future? Is it possible that images of the future affect the present time?

**Task 3.** Expand the essence of the historical periodization of society as opposition «modern – postmodern era»?

**Task 4.** Comment on the table «Origins of the postmodern situation»

The sphere of society	The phenomenon, its importance for the development of the postmodern worldview
Art	In painting and architecture: – impressionism (introduced language paints, blurring forms), – abstractionism (presented object as a self-worth work of art) – Art (whose essence – is eclectic interior style, blurs the line between art and life). In music: – Wagner (as «the end of music»), – Jazz (as free creativity, improvisation, the beginning of citation in music), – blues, rhythm and blues, rock and roll, rock, punk (as anarchy, the ultimate expression of freedom in music), – pop (the proclamation of the slogan «open art», which is freely interacts with all the old and new styles).
Science	In historical science – the concept of local civilizations of O. Spengler and «eykumenizm» O. Toynbee as an awareness of the finiteness of

	civilization and culture. In physics – the Einsteinian theory of relativity, – the Bohr’s quantum mechanics (a breakthrough in the knowledge of the matter). In Biology – Darwinism (concept of man as a thinking animal), social Darwinism (transferring the laws of nature with its «struggle for existence» to a human society). In psychology: theories of S. Freud (libido opening) and C. Jung (opening archetype).
Philosophy	The views of A. Schopenhauer (considered the world as Will and Representation), F. Nietzsche (rejected the systemic way of thinking of G. Hegel) and M. Heidegger (focused on a critique of reason)/

**Task 5.** Answer the questions:

1. Explain why the main characteristic of the postmodern situation is considered to be radical rupture with traditional society, its cultural stereotypes?
2. Discover the essence of negativity as the characteristic features of postmodernism.
3. In works of this thinker a term of postmodernism has got a status of philosophical notion, who is he and what were those works?

**Task 6.** Fill in the table «Features of traditional and post-modern type of thinking»

Positions	Modernist way of thinking	The «new» way of thinking (the postmodernist)
State of binary oppositions	Presentation thinking in binary pair: subject–object, whole–part, internal–external, center–periphery, the power–subordination, up–down, male–female, scientific–common, high art–kitsch, and others	
The relationship between subject and object	Opposition the «subject–object», the subject itself ceases to be a center of knowledge	The collapse of the subject as a center of knowledge and adoption of decentration.
The concept of the system of values	The proclamation of the universal norms of morality and law, commitment to the development of common criteria and aesthetic standards in art	
Belief in existence of a single principle and of the universal prerequisites	Striving for the system organization and centralism in the social, economic and political life of society	<i>Pluralism, the absence of any single principle and universal prerequisites.</i>
The purpose of creativity	<i>Striving for discovery of universal scientific laws of nature and society in order to establish domination of man over nature, social justice and humanism</i>	
Attitude towards progress	Presentation of the idea of progress in knowledge and in various areas of public life.	
Belief in the power of the human mind	Expression of rationalism as a way of knowledge and the basis of social organization. The	

Positions	Modernist way of thinking	The «new» way of thinking (the postmodernist)
	<p>belief that being in all its manifestations is permeable for thought and fit into the system, denoted by logical categories and concepts.</p> <p>Striving for a definite answer to any question. Uniformity and harmonization in the methods of scientific knowledge. Striving for the organization of scientific knowledge and social life from a single center.</p>	

### UNIT C

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

Our working hypothesis is that the status of knowledge is altered as societies enter what is known as the postindustrial age and cultures enter what is known as the postmodern age. This transition has been under way since at least the end of the 1950s... The pace is faster or slower depending on the country, and within countries it varies according to the sector of activity: the general situation is one of temporal disjunction which makes sketching an overview difficult... <... >The nature of knowledge cannot survive unchanged within this context of general transformation. It can fit into the new channels, and become operational, only if learning is translated into quantities of information. We can predict that anything in the constituted body of knowledge that is not translatable in this way will be abandoned and that the direction of new research will be dictated by the possibility of its eventual results being translatable into computer language. ... Knowledge is and will be produced in order to be sold, it is and will be consumed in order to be valorized in a new production: in both cases, the goal is exchange. Knowledge ceases to be an end in itself, it loses its «use-value».

...Knowledge in the form of an informational commodity indispensable to productive power is already, and will continue to be, a major – perhaps the major – stake in the worldwide competition for power. It is conceivable that the nation-states will one day fight for control of information, just as they battled in the past for control over territory, and afterwards for control of access to and exploitation of raw materials and cheap labor. A new field is opened for industrial and commercial strategies on the one hand, and political and military strategies on the other.

*Jean-François Lyotard. 1. The Field: Knowledge in Computerised Societies. The Postmodern Condition*

#### Questions and tasks to the text:

1. What are the main features of postmodern culture according to J.-F. Lyotard?
2. What signs of postmodern culture can you observe in your native city (country)?

#### 2. Global problems of the world today as the negative consequences of modernist culture

### UNIT A

**Task 8.** Find the correct answer.

1. *Global problems – is:*

- a) objective, natural process of spreading the results of «high» cultures to the whole world, with the aim of lifting the «inferior» cultures to the level of the advanced countries of the West;
- b) general planetary challenges that threaten the very existence of life on the planet;
- c) US dominance over all other peoples and cultures with the aim of their operation;



- d) tendency to a blurring moral principles and the loss of civilizational values.
2. *Global problems of humanity are:*
- existed throughout the history;
  - have appeared in the New Era;
  - arose in the second half of the twentieth century;
  - appeared at the transition of mankind to a class society.
3. *A common feature of the global problems of our time is:*
- lack of relationship between them;
  - their relationship only with the most developed countries;
  - interconnectedness of the global challenges;
  - their relationship primarily with legal issues.
4. *Who carried out the first classification of global challenges?*
- representatives of the «philosophy of life»;
  - representatives of psychoanalysis;
  - representatives of the Club of Rome;
  - representatives of existentialism.
5. *What is the «Club of Rome»?*
- an alliance of like-minded artists;
  - association of Roman political scientists to combat corruption;
  - combining together researchers to address global problems of our time;
  - union of football fans;
  - union of the peoples of Central Italy in order to counter the industrialized North.

## UNIT B

**Task 9.** Answer the questions:

- What problems are defined as global? How do they differ from local and regional?
- What is the reason for the emergence and exacerbation of global problems of mankind in the twentieth century? Is there, in your opinion, the connection of the STR with global problems?
- What groups are global problems divided into? Describe them.
- What are the ways of solving global challenges offered by representatives of the Club of Rome?

**Task 10.** What causes the exacerbation of environmental problems? Analyze the answers that are listed below. Which of them, in your opinion, has accurately reflected the essence of the causes of worsening ecological situation in the world?

- the development of the productive forces of society necessarily involves the destruction of nature, since technical progress is not possible without mining, deforestation, etc.;
- uncontrolled population growth obliges human society to expand production, leading to the inevitable depletion of resources;
- the environmental crisis has arisen due to the contradiction between the increased capacity of society in changing the nature and accessibility to foresee the consequences of such changes;
- since antagonistic contradictions have occurred between society and nature, the ecological disaster is inevitable;
- the reason for aggravation of environmental problems in the world lies at headlong pursuit of people to the comfort, luxury, material values;
- environmental problems were generated by the national, regional and class selfishness, which ruthlessly exploits nature, without worries about the future.

**Task 11.** Can new global challenges emerge? If so, what are they?

## UNIT C

**Task 12.** Look through the text fragment. Perform the tasks after the text.

### FIRST MISSION: THE «OUTER LIMITS»

It is well known that, having so increased his power over Nature, man jumped to the conclusion that the Earth was his unchallenged domain and set out to exploit it, neglecting that its space and biophysical resources are finite. Since the Earth has not an unlimited «carrying

capacity», there are certainly biophysical limits or «outer limits» to the expansion not only to the human activity but also of human presence at large. Adequate scientific knowledge of such limits and the conditions under which they can be approached or the consequences of trespassing on them is all the more necessary now that there are some indications that perhaps the border-line between what is permissible, and what is not, has in some instances been reached. <...>. P. 193.

#### SECOND MISSION: THE «INNER LIMITS»

It is quite evident that man's physical and psychical capacity, too, has limits. People are aware that, throughout his ascent to world domination, man has sought security, comfort and power, shielding himself by a whole array of contrivances and inventions, but at the same time has lost his fitness to live in the imperviousness of his pristine natural habitat, and that this has probably enfeebled his physical fibre and dulled his biological alertness. It thus seems certain that the more «civilized» man becomes, the lesser his capacity to withstand outdoor hardships and the greater his need to protect his organism and his health by drugs and remedies, and a profusion of other artificial means <...> P. 194.

What therefore is indispensable, in view of the formidable tests, trials and tasks ahead, is to get a clear knowledge and reliable understanding of the actual capacity of the average individual, and how it can be made fitter to live tomorrow. Above all, we must understand how to make better use of our brain, not only to resist new waves of change and complexity, but also to master them and benefit from them. The objective should then be to assess the ensemble of these capacities and to identify how to adapt and develop them further, without submitting the human organism to unbearable stresses and strains. <...>. P. 195.

#### THIRD MISSION: «THE CULTURAL HERITAGE»

However, there is genuine popular apprehension that all cultures will be leveled to one single model – and not a very appealing one, since none are particularly so today – and that this uniformity, far from being specter of the future, is something that is already occurring. <...>. P. 196.

A new, supreme effort to save this cultural heritage of the world should embrace all fields and call upon all disciplines... In defense of the spirit of man and his artistry and imagination, and his respect both for those who have gone before and those yet to come, new ideas and renewed proposals should be put to work, such as a «World Cultural Trust» to finance long-term cultural plans... and a «Cultural Corps» enlisting volunteers from all nations...to protect and preserve this heritage. Again, for instance, the principle should be affirmed that historical monuments and centers of universal interest should be internationalized and should be called upon to place them under international jurisdiction, guardianship and conservation...P. 197.

#### FOURTH MISSION: THE WORLD COMMUNITY

The core of the problem is to identify how the present system of egocentric states operated by a system of self-righteous governments should be progressively transformed into a world community based upon a system of co-ordinated geographical and functional decision centers operating at all levels of human organization from local to global. Whatever its function and level, each center should have a jurisdiction as closely as possible coinciding with the spheres of traditions, interests and problems which the various population groups have in common. <...>. P. 198.

#### FIFTH MISSION: THE HUMAN HABITAT

One of the problems which strike the public imagination, but which is not yet grasped in its colossal dimensions, is that of settling in the world twice the present population within less than 40 years. The present infrastructure – not only houses, but the industrial, agricultural, social, cultural and transport supporting systems as well – will have to be basically improved, modernized and, moreover, doubled in such a short time... This is a prodigious undertaking which, however, is destined to fail utterly unless it is planned now on the only appropriate scale, which is a planetary scale. <...>. P. 199.

#### SIXTH MISSION: THE PRODUCTIVE ESTABLISHMENT

...Therefore making a thorough analysis of the existing world productive establishment to determine what transformations should be planned in it, for it to fulfill its functions in the decades to come, is unquestionably a key mission for mankind. P. 203.

*Aurelio Peccei. The Human Quality. Elsevier, 2013. 227 p.*

#### **Questions and tasks to the text:**

1. What areas of human activity are corresponded to each of the named objectives, proposed by the author?

2. What areas of human activity is each of the objectives proposed by the author related to?
3. What global challenges are solved by each of the designated A. Peccei missions?
4. Examine the contents of each of six «missions for mankind».
5. Do you think what achievement of these goals is the most important for the successful solution of global problems?

### 3. The phenomenon of globalization in the contemporary development of civilization

#### UNIT A

**Task 13.** Find the correct answer.

1. *The concept of «globalization» means:*
  - a) the objective process of the formation of a single world space – financial, economic, cultural, information;
  - b) the retrogressive doctrine of world elite to affirm and justify their domination of the world;
  - c) doctrine, which examines the processes of global unification of mankind;
  - d) the theory of global problems, which is aimed at finding ways to solve them.
2. *In the political sphere, the processes of globalization are expressed in the ...:*
  - a) growth of number of national-ethnic conflicts;
  - b) disappearance of contradictions between individual States;
  - c) emergence of new democracies;
  - d) creation of international organizations and alliances.
3. *In cultural sphere globalization is most conducive to...:*
  - a) a cultural pluralism
  - b) Americanization
  - c) the death of national cultures
  - d) dissemination of mass culture
4. *Sustainable development – is:*
  - a) expedient relationship to the environment and natural ecosystems (nature management), that allows to keep them within the limits of economic capacity.
  - b) The process that meets the needs of the present without depriving future generations to meet their own needs.
  - c) creation of the main way and the means to adapt to global change
5. *The aim of the sustainable development strategy is:*
  - a) the regulation of the number of living organisms
  - b) the regulation of the tempo of nature management
  - c) creation of the main ways and means to adapt to global change

## UNIT B

**Task 14.** According to the estimation of American economist, Nobel Prize winner Wassily Leontief, «... by 2000, society will have to deal with a situation where a part of the active population of America will provide with jobs, but the other one – will surrender to the power of unemployment». «From a purely technical point of view – he writes – the process is very similar to what happened 50 years ago in agriculture, when the horses began to replace tractors: gradually these «good working servants» were covered by technical unemployment, and then completely disappeared from fields and farms». Analyze this statement.

**Task 15.** Globalization has brought to the limit the market principle of life, extended it ubiquitous. This is a «market fundamentalism» (George Soros.). Now it embraces not only goods and services but also values, attitudes, ideological orientation. Everything, including national culture, has a right to exist, but in fact – it is equivalent to surviving in the fierce market warfare. Please, you may set and test, but what will go on, what will survive and win – it is decided by market competition. Give examples to illustrate this situation. How should we treat to it? Does globalization have more minuses and pluses for mankind?

## UNIT C

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

We live in a world of transformations, affecting almost every aspect of what we do. For better or worse, we are being propelled into a global order that no one fully understands, but which is making its effects felt upon all of us. The term may not be – it isn't – a particularly attractive or elegant one. But absolutely no-one who wants to understand our prospects and possibilities at century's end can ignore it. I travel a lot to speak abroad. I haven't been to a single country recently where globalization isn't being intensively discussed... Yet as little as 10 years ago the term was hardly used, either in the academic literature or in everyday language. It has come from nowhere to be almost everywhere. Given its sudden popularity, we shouldn't be surprised that the meaning of the notion isn't always clear, or that an intellectual reaction has set in against it. I'll call them the sceptics... P. 1–2.

Most countries, the sceptics argue, only gain a small amount of their income from external trade. Moreover, a good deal of economic exchange is between regions, rather than being truly world-wide. The countries of the European Union, for example, mostly trade among themselves. The same is true of the other main trading blocs, such as those of the Asia Pacific or North America.

Others, however, take a very different position. I'll label them the radicals. The radicals argue that not only is globalisation very real, but that its consequences can be felt everywhere. The global marketplace, they say, is much more developed than even two or three decades ago, and is indifferent to national borders. Nations have lost most of the sovereignty they once had, and politicians have lost most of their capability to influence events. It isn't surprising that no one respects political leaders any more, or has much interest in what they have to say. The era of the nation state is over. Nations, as the Japanese business writer Kenicne Ohmae puts it, have become mere 'fictions' <...>. P. 2.

Well, who is right in this debate? I think it is the radicals. The level of world trade today is much higher than it ever was before, and involves a much wider range of goods and services. But the biggest difference is in the level of finance and capital flows. Geared as it is to electronic money - money that exists only as digits in computers - the current world economy has no parallels in earlier times. <...>.

I would have no hesitation, therefore, in saying that globalisation, as we are experiencing it, is in many respects not only new, but revolutionary.

However, I don't believe either the sceptics or the radicals have properly understood either what it is or its implications for us. Both groups see the phenomenon almost solely in economic terms. This is a mistake. Globalisation is political, technological and cultural, as well as economic. It has been influenced above all by developments in systems of communication, dating back only to the late 1960's. P. 3.

It is wrong to think of globalisation as just concerning the big systems, like the world financial order. Globalisation isn't only about what is out there, remote and far away from the individual. It is an

in here phenomenon too, influencing intimate and personal aspects of our lives. The debate about family values, for example that is going on in many countries might seem far removed from globalising influences. It isn't. Traditional family systems are becoming transformed, or are under strain, in many parts of the world, particularly as women stake claim to greater equality. There has never before been a society, so far as we know from the historical record, in which women have been even approximately equal to men. This is a truly global revolution in everyday life, whose consequences are being felt around the world in spheres from work to politics. P. 4–5.

Globalisation thus is a complex set of processes, not a single one. And these operate in a contradictory or oppositional fashion. P. 5.

*Anthony Giddens. Lecture 1. Globalisation.  
London : Reith Lectures, 1999: Runaway World*

**Questions and tasks to the text:**

1. How would you define the process of globalization?
2. What are the manifestations of globalization in the economic sphere?
3. What is the globalization in culture sphere?
4. What are the basic contradictions of the globalization process?
5. Describe the role of scientific and technological revolution and the information and communication technologies in the process of globalization.
6. How would you describe the current situation of the poorest countries in the South?
7. What signs of globalization can you watch in your native town (country)?