

L.R.USMONOVA

PHILOSOPHY



MINISTRY OF HIGHER EDUCATION, SCIENCE AND
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L.R.USMONOVA



PHILOSOPHY

Manual



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Author-compiler:

L.R.Usmonova.

Reviewers:

*Candidate of Philosophy, Associate Professor of the Department of
Philosophy, Bashkir State Medical University, Ministry of Health of
Russia, Ph.D. Afanasyeva O.G.,*

*Candidate of Philosophy, Associate Professor SamSMU.
Khalimbetov Yu.M.,*

*Doctor of Philosophy in Philological Sciences SamSMU, Ph.D.
Shodikulova A.Z.*

The manual for the course "Philosophy" familiarizes students with current issues and problems in the development of philosophical knowledge and combines classical and modern concepts. A systematic understanding of the fundamental problems of philosophy as a special cultural formation and as a form of theoretical understanding of human existence in the world is given. The relationship between philosophy and other sciences and spheres of human activity is demonstrated, and the ideological and methodological functions of philosophy in modern society are revealed. The trends in the development of Eastern and Western philosophy, common features and differences in the culture of the peoples of the world, the concept of law in philosophy, the relationship and difference between the concepts of globalization, the laws of thinking, the essence of the sciences of ethics and aesthetics, the role of national cultures in the formation of religious culture and economic-political and social-legal mechanisms to combat corruption in Uzbekistan.

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INTRODUCTION

Philosophy as an objective need is not established by the decision of an individual. This or that philosophical thought reflects a certain vision of the world, which differs from the individual point of view in that it manifests its reproducibility and stability in culture. Therefore, philosophical problems are called eternal: they are connected with the very essence and existence of man. Man and the world exist through interaction, and the result of interaction is the sustainable reproduction of the ultimate meanings of culture. This or that person turns to the stable meanings of existence of society, nature, culture, through which he has the opportunity to find and find himself. In this context, the role of a university philosophy course is difficult to overestimate. It seems fundamentally important that in the process of introducing philosophy as the "accumulation of the spiritual experience of humanity," the student not only assimilates a certain amount of knowledge, but also acquires new socially significant experience, "creates himself," and masters the skills of philosophizing as a way and method of world comprehension and understanding.

The core of philosophizing is free-thinking, the main value orientation is tolerance. Philosophical culture becomes a full-fledged component of the professionalism of a future specialist. It contributes to the formation of a personality that is always open to the acquisition of new knowledge, able to adapt to new information, technological and ideological paradigms, with a need for self-education, and aware of education as a value. Methodologically, educational technologies of the project-creative learning model contribute to achieving this. The leading dominant of the organization and self-regulation of learning in this case is the development of the motivational and semantic sphere of the individual; The ultimate goal of teaching philosophy is the formation of a permanent impulse for philosophical self-education, the student's understanding of the value of philosophy in "worldwide civil significance".

The task of philosophy is to identify and clarify the meaning of what is happening in society, to educate and develop theoretical thinking, to activate the work of imagination, reflection, mental concentration, etc. This can be done by modern dialectical-materialist philosophy, because it acts simultaneously as dialectics, logic and theory

of knowledge. Using the concepts of “subject of knowledge”, “practice”, “values”, “thinking”, “information”, “knowledge”, and also having in its arsenal a rich historical and philosophical tradition, modern philosophy acts as a kind of guide in the labyrinth of information generated by MASS MEDIA. The ability to navigate a complex world does not come with mastering special disciplines. A person’s worldview is both a set of general information about the world, and conscious social ideals, norms, values, and knowledge of the general principles of human activity. Only philosophy gives a holistic and complete look to a worldview.

As part of global changes, people are increasingly striving for self-knowledge, creative self-discovery, and self-education. Tries to solve and realize important life tasks and goals. Changes in politics, economics, and culture affect the choice of future profession, life goals, ideals, principles, and worldview.

This manual will help medical students: understand the basic laws and principles of human development, nature, and society; answer vital questions of social life in the process of studying philosophy; develop bioethical knowledge and philosophical culture; make the right choice and make a wise decision in the process of social activities; develop your personal and creative potential; get an answer to the question: what can I do for my state and my future profession; develop the ethical principles of mercy, altruism, patriotism, truth, beauty, non-harm to all living things and socially adapt to the rapidly changing conditions of global society.

The main objectives of the philosophy course are : to teach the student to think independently and creatively, to understand the meaning of life, to correctly assess their capabilities and role in the world, to determine the direction of activity not only in relation to the immediate goal, but also their involvement in what is happening in the Universe.

The main goal of the course for the student is to acquire knowledge of the fundamentals of philosophy sufficient to construct the logic of the subject vision necessary for solving practical problems. Based on a generalization of the logic of the subject vision of science, form an understanding attitude towards the world around you and yourself.

SUBJECT, CONTENT AND ROLE OF PHILOSOPHY IN SOCIETY

1. The socio-historical nature of philosophy
2. Historical types of worldview
3. The purpose of philosophy

Key terms:

Philosophy - the science of the most general laws of development of nature, society, knowledge and thinking, a special form of social consciousness and knowledge of the world, which develops a system of knowledge about the fundamental principles and foundations of human existence, about the essential characteristics of human relations to all things.

Worldview - a set of views on the world and a person's place in this world, a person's attitude towards this world, society and himself.

Culture - a historically developing set, a unity of material and spiritual values created by people, as well as ways of their functioning and use.

Civilization - a vivid expression of the totality of all forms and types of transformative activities of any people, the stage of development of society.

1. Philosophy translated from ancient Greek means "love of wisdom". The understanding of the very concept of "philosophy" belongs to the ancient Greek sage Pythagoras (7th - 6th centuries BC), for him it is "love of wisdom". For Heraclitus (6th century BC), a philosopher is a person engaged in the development of new knowledge. For Socrates (5th - 4th centuries BC), philosophy is also a way of understanding the categories of ethics. Aristotle (5th - 4th centuries BC) defines philosophy for the process of knowing the causes and principles of things. The philosopher Seneca believed that philosophy has as its subject not the external world, but human morality, i.e. The subject of philosophy is the doctrine of good and evil. For Epicureans, this is an opportunity to achieve happiness through knowledge of the world. For F. Bacon and R. Descartes, philosophy is an integral science that is presented in conceptual form. In the context of the philosophy of A. Schopenhauer, philosophy must reflect the essence of the world in the form of universal abstract concepts. Philosophy first of all teaches us to

live life wisely and end it with dignity. This idea was developed by the philosophers Montaigne, Kant, Nietzsche, Schweitzer and others.

Even in ancient times, long before the invention of writing, people needed a variety of knowledge to solve problems and issues. They concerned animal behavior, rules of personal and social behavior, hunting and military techniques, information about navigation, healing, climate, heavenly bodies, religious rituals, witchcraft spells, funeral customs and much more. The more a person had better memory, observation and the ability to transmit his knowledge, the more he knew and the more influence he could exercise in his craft, clan, community or tribe. The one who surpassed everyone else in similar abilities and knowledge turned out to be a sage, adviser or mentor of life. Such people were usually called sages. The death of the sage was a heavy blow for his fellow tribesmen, since the sages not only preserved their accumulated experience, but also passed it on to subsequent generations, trying to highlight and consolidate everything that was most valuable and important for the survival of their fellow tribesmen.

However, traditional wisdom was essentially conservative, the result of thousands of years of experience and practical ideas. Its changes were as slow as the changes in the traditional way of life of ancient man. But already during the great historical turning point caused by the transition to sedentarism, the creation of cities and the invention of writing, events began to develop so rapidly that the previous traditional wisdom was not enough. People who were previously consumers of natural goods began to increasingly become creators of the conditions of their existence. Man's attitude to the world has changed, and the influence of the world on man has also changed. Everything required a deep understanding, a new understanding, a new approach to human activity itself, his spiritual world, his consciousness. The old wisdom turned out to be unsuitable in the new conditions. Society needed a new attitude towards wisdom, a new attitude towards the world. This caused the emergence of a new type of thinker - philosophers.

Philosophy arises from the need to understand the laws of nature, society and the place of man in it. Like any scientific knowledge, philosophical knowledge is systemic, consistent, like science, philosophical knowledge is organized, and some of its provisions must follow from others in accordance with the rules of logic. Like scientific

knowledge, philosophical knowledge is demonstrative. They rely not on faith, not on mystical revelation, not on mood or emotions, but on reasoned arguments. As a science, philosophy, first of all, strives for truth. It produces knowledge that is objective and independent of subjective arbitrariness, giving us information about special real processes and relationships. But this is similar to science is exhausted. Philosophy faces special tasks that no science solves or can solve. Philosophy can only be useful to scientists, politicians, economists, teachers, and artists to the extent that it solves its own problems. In all spheres of activity and especially knowledge, philosophical problems inevitably arise, the solution of which largely determines their condition and development.

Behind the most diverse, purely scientific questions, facts and problems, there are also hidden serious philosophical problems, without understanding which it is impossible to accurately understand the meaning of certain scientific results, concepts and theories. The importance of discussions and research of philosophical problems is also revealed when we are faced with the mechanism of formation and action of a worldview, the need to evaluate its role in the functioning of culture.

To solve each particular problem, a person needs to know its place in the system of a given whole, or, as they say, in a systemic context. In order to correctly assess the prospects of one's activities, choose real, feasible goals, predict the behavior of other people and social groups, assess the importance of certain technical or scientific achievements, a person needs to have an idea of the natural or social environment, of the world as a whole. In other words, he must have a certain worldview. There is a significant connection between culture (the sphere of patterns, values), philosophy (justification of values, disclosure of their meaning, rootedness in the world) and education (transformation of a person through disclosure in cultural patterns). This fundamental coherence acts as a tradition that transmits a certain experience, which, with its stability, plays the role of reproducing sociocultural reality. In c, the production and development of forms of thinking in which philosophical positions and systems are embodied is the task of philosophical knowledge. Philosophy is a worldview discipline that clarifies the relationship between man and the world.

Philosophy studies not so much the world itself, but rather the knowledge of people about the world, the meaning of the relationship between objects and processes of the world. The main thing in the subject of philosophy is to study the world through a person's relationship to him, to society and other people. Philosophy, unlike any other science, begins with man. From an attempt to answer the question - What is a person? What the world is for him, what a person can desire and achieve in this world.

2. Philosophy is related to a person's worldview. Worldview is a person's specific view of the world. Every person has a worldview and demonstrates his attitude to the world. Through a worldview, a person declares his position on various issues of individual and social existence. The formation of the rudiments of a worldview goes back to clan society. When a person was at the stage of formation, his attitude to the real world was of a purely "consumer" nature. Objects could interest him only to the extent that they served to satisfy his natural needs. When a person reached a relatively high level of productive forces and acquired the ability for abstract thinking, his needs also changed. Along with material needs, spiritual ones also developed, which changed man's attitude to the real world. A person begins to form deeper requests for things, life and himself. The very knowledge of things begins to act as a conscious goal of human activity, which in itself lies outside the natural needs of man and is connected with them only in an indirect way. One way or another, satisfying these needs that arose in the course of life, people spontaneously developed their own worldview.

Along with correct ideas about the world around us, people also developed false ideas. The initial form of the naive worldview was personification: a person viewed objects and natural phenomena by analogy with himself and animals as living beings. Based on the increasingly developing ability for abstraction and the emergence of ideas about the soul as a special material principle, personification acquired the character fetishism. Subsequently there was mythology. Closely intertwined with the beginnings of science and art, mythology was expressed in the form of systems of fantastic stories and legends, telling mainly about the origin of the world as a whole, humans, animals, objects and natural phenomena, gods and their lives, etc.

In connection with the development of the productive forces of society, the increase in human power over the forces of nature and the

formation of a class society, the process of decomposition of mythology began. The collapse of mythology is a long process that proceeded in the direction of both its direct criticism and the transformation of mythological images into allegorical images of artistic thinking and into abstract categories of theoretical thinking. With the development of human cognitive activity, the content of the worldview becomes more and more scientific. Thus, the content of the worldview changed according to how the forms of practical exploration of the world and its theoretical understanding changed.

The basis of the worldview is knowledge, because they play an informational function. Any knowledge, its various types form a worldview framework. Philosophical science plays the largest role in this framework.

Philosophy is the theoretical core of a worldview. But knowledge, as it were, flows into the "vessel" of a worldview only when it becomes beliefs.

Beliefs are a constant component of the worldview, it is an intellectual position, an emotional state, a stable psychological attitude, i.e. confidence in the correctness of one's ideals, principles, and views. Beliefs are ideas embodied in actions, and actions illuminated by an idea.

The structure of a worldview also includes ideals. Ideals are what all thoughts, feelings and actions of people are directed towards. As a rule, ideals are directed to the future, the future. They form the basis of spiritual life. Worldview is impossible without social conditions, upbringing and education. Its formation begins in childhood and continues throughout life. An indicator of a person's ideological activity is his actions and deeds.

This is how it arises philosophy -the first worldview in the history of mankind, based on knowledge, including scientific knowledge, expressing a certain attitude of a person to the world, nature, society, a certain interpretation of a person's place in it, the method of his social and moral orientation. Dealing with the ultimate foundations of culture, holding in thought the ultimate concepts such as "being", "nature", "society", "history", "identity", "self-awareness", philosophy brings a person's worldview to a fundamental level that allows a person reveal your own capabilities and boundaries 1) in thinking and cognition; 2) in morality; 3) in activity.

The nature of the worldview is determined by the level of historical development of society, the state of its culture, which is why the worldview of a medieval person is so different from a modern one. It also depends on personal qualities, on belonging to various social groups.

There are several types of worldview:

1) ordinary (or everyday), which is based on personal experience and is formed under the influence of life circumstances;

2) religious, which is based on a person's religious views, ideas and beliefs;

3) scientific, which is based on the achievements of modern science and reflects the scientific picture of the world, the results of modern scientific knowledge;

4) humanistic, combining the best aspects of the scientific worldview with ideas about social justice, environmental safety and moral ideal.

3. Philosophy is a special form of social consciousness, a system of teachings about the general principles of existence and knowledge, as well as a method of scientific, theoretical and spiritual-practical development of reality, expressed in ideological form.

From this definition it follows that the very emergence of philosophy as a special way of understanding the world and man is a process of constant development and renewal of orientations. By rationalizing the foundations of culture, it predicts possible changes in its foundations. The very rational understanding of the categories of culture, which functions in everyday thinking as unconscious structures that determine the vision and experience of the world, is a rather responsible step. In essence, in order to live within the framework of a traditionally established way of life, it is not necessary to analyze the corresponding image of the world, represented by cultural categories. It is enough to simply learn it in the process of socialization. Comprehension of this image and its assessment already pose the problem of its possible modification, which means perhaps a different way of life, that is, a way out of the current state of culture into a different state.

Philosophy, carrying out its cognitive work, offers humanity some possible options for its life world. In this sense, it has predictive functions. Of course, not in every system of philosophical constructions

these functions are realized with the necessary completeness. This depends both on the social orientation of the philosophical system and on the type of society that creates the preconditions for the development of a philosophy of models of possible worlds. Such models are formed due to the constant generation in the system of philosophical knowledge of new categorical structures that provide a new vision of objects transformed in human activity, its values and goals. These visions go beyond the traditional ways of viewing the world and understanding the world, dominant in a given culture, and often do not coincide with fragments of models of the world represented by those meanings of categories.

Philosophy performs a number of functions, among which are:

- 1) the ideological function, which unites in the system all human knowledge about the world;
- 2) the methodological function of philosophy is determined in the course of a logical-theoretical analysis of the scientific and practical activities of people;
- 3) epistemological (epistemological) provides the cognitive task of philosophy;
- 4) socio-communicative manifests itself as an ideological, educational and managerial activity, forms the level of the subjective factor of the individual, social groups, and society as a whole;
- 5) innovative – expresses the desire to always be ahead of practice, produce new ideas, and form a high level of culture;
- 6) goal setting and forecasting - to develop general trends in social development, prospects for the development of society, man, and the world;
- 7) humanitarian - philosophy should play an adaptive and life-affirming role for each individual, contribute to the formation of humanistic ideals and values, affirm a positive ideal and purpose of life.

Thus, philosophy always moves, as it were, between two poles: on one, it is in close contact with the realities of its contemporary life, on the other hand, it goes beyond their framework and creates original projects for those social and spiritual structures that can become the foundations for the future development of culture. In this sense, philosophy simultaneously acts as both the quintessence of modern culture and the semantic core of the culture of the future, a kind of science about “possible human worlds”. The loss of any of these

dimensions in philosophy leads to its degeneration or into meaningless theoretical exercises divorced from life.

As a doctrine of being and knowledge, philosophy is closely related to science, acting as a methodology of scientific knowledge. These can be technological methods of observation (astronomy, geology), and methods of experiments (physics, chemistry), mathematical data processing (sociology), evaluation of documents, primary sources (history, literary criticism), etc.

Sections of philosophical knowledge:

1. Ontology - The doctrine of being, the world and man's place in it

2. Epistemology - Theory of knowledge, the doctrine of the types, forms of cognitive activity, the subject and object of knowledge, the criteria of true knowledge

3. Ethics - Practical philosophy, the doctrine of morality and ethics, the study of the foundations of human actions, the foundations of norms and values in the worldview

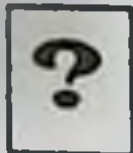
4. Aesthetics - The doctrine of the beautiful, the ugly and the forms of their manifestations in nature and culture

5. Social philosophy - Philosophical doctrine about society, sociality as a form of human existence, about the laws of social development in its relationship with nature

6. Philosophical anthropology - Philosophical teaching about man, his place in the world, the specifics of human existence, the meaning of human life

7. Logic - the study of the laws of thinking

8. Axiology - the doctrine of values



Self-study questions

1. What is a worldview?
2. Historical stages in worldview?
3. What is meant by philosophy?
4. What is the philosophical and scientific picture of the modern world?
5. Is philosophy reducible to science?
6. What is meant by new thinking?

7. What do the concepts of “bipolar” and “multipolar” world mean?
8. What are such parts of philosophy as ontology, epistemology, axiology, philosophy of history, social philosophy?
9. What does studying philosophy give a person?
10. What is the specificity of philosophical knowledge in comparison with mythological, religious, scientific?



Test tasks

1. Philosophy is (indicate the most correct answer):
 - a) the dynamic process of questioning, searching for a person's destiny;
 - b) a collection of theories and concepts of philosophers;
 - c) science that studies language;
 - d) the doctrine of the knowability of the world;
2. The term “philosophy” means:
 - a) reasoning;
 - b) competent opinion;
 - c) professional activity;
 - d) love of wisdom;
3. The subject of philosophy is (indicate the most correct answer):
 - a) the structure of the world;
 - b) the beauty of the world;
 - c) human happiness;
 - d) universal in the “world-person” system;
4. Philosophy has the following functions:
 - a) ideological and cognitive;
 - b) methodological and prognostic;
 - c) axiological and orientational;
 - d) all these functions combined.
5. Philosophy is:
 - a) worldview;
 - b) sensation;
 - c) attitude;

d) perception.

6. The main question of philosophy is (indicate the most correct answer):

a) the question of the relationship of consciousness to being, the ideal to the material;

b) what are the criteria of truth?

c) how did the world come into being?

d) what is good and evil?

7. Philosophy is (indicate the most correct answer):

a) a reasonable understanding of the world;

b) revelation;

c) true worldview;

d) specific worldview.

8. A necessary feature of a philosophical worldview is:

a) specificity;

b) visibility;

c) systematic;

d) abstractness;

9. A stable system of views on the world, beliefs, ideas, beliefs of a person, which determine the choice of a certain life position, attitude towards the world and other people, is:

a) worldview;

b) world order;

c) world outlook;

d) attitude;

10. In this picture of the world, "natural" and "supernatural" do not differ from each other:

a) in scientific;

b) religious;

c) in mythological;

d) philosophical;

HISTORY OF THE ARISE AND DEVELOPMENT OF EASTERN AND WESTERN PHILOSOPHY.

1. Ancient philosophy of Central Asia
2. Religious, scientific and philosophical views in Central Asia
3. Ancient philosophy in Europe. Philosophy of the Middle Ages in Europe
4. Philosophy of the Renaissance and New Time
5. German classical philosophy
6. Main trends in modern world philosophy

Key terms:

Ancient philosophy is a set of philosophical teachings that developed in ancient Greek slave society from the end of the 7th century BC. e. - until the beginning of the 6th century AD. e.

Natural philosophy - philosophy of nature, speculative interpretation of nature in its integrity.

Zoroastrianism - the oldest religious and philosophical teaching in Central Asia (late 2nd and early 1st millennium BC), attributed to the prophet Zarathushtra (Zoroastr). The main thing in the teaching is the constant struggle in the world of two principles: good and evil.

Mazdakism - religious and philosophical concept in Central Asia VI – XII centuries. also coming from the dualistic idea of Zoroastrianism about the struggle of two principles: light and darkness. The founder is Mazdak (488 – 528).

Eastern Renaissance - Revival of cultural and spiritual values, rapid development of science and philosophy, literature and art in Central Asia in the IX - XII and XIV - XV centuries.

Scholasticism is a philosophical and religious doctrine, at the center of which is the problem of the relationship between faith and knowledge, religion and reason.

Realism - general concepts exist independently of individual ones and precede them.

Agnosticism is a doctrine that rejects the possibility of knowing the world and its laws.

“The thing in itself” is Kant’s teaching about the impossibility of knowing the essence of things.

1. The first information about the philosophy of the Ancient World dates back to the end of the 4th - beginning of the 3rd millennium BC. e. to the states of the Middle East - Babylon and Egypt. The origin of philosophical thought in these states was closely connected with the emergence of the fundamental principles of scientific knowledge in the fields of astronomy, mathematics, cosmology, and medicine. It was the ancient Babylonian and Egyptian scientists who created the lunar-solar calendar and established the periodicity of eclipses.

Subsequently, the development of philosophical thought migrated to the East (India, China, Central Asia, Iran) and to the north - to Ancient Greece.

In Ancient India the beginnings of philosophical thinking date back to ancient times (2500 - 2000 BC). They are contained in Vedas, which record such generalized ideas and concepts as being, space, time, primal matter, cause, etc. in the Vedas, in mythical form, the idea of being is expressed as an indifferent unity, which contains the concept of becoming, the transition from an indistinguishable water abyss to qualitative diversity of the world.

These initial principles served as the basis for subsequent philosophical systems: Charvaka (Lokayata), Jainism, Nyaya, Vaisheshika, Samkhya, yoga, Mimamsa and Vedanta, which developed in the period of the 7th - 2nd centuries. BC e.

In the spiritual history of India, materialism played an important role, elements of which are inherent in almost all Indian philosophical systems. Even Buddhism is not alien to materialistic views. Characteristic features of the development of Indian philosophy were the presence of a pronounced tendency towards a dialectical interpretation of real world phenomena and the widespread dissemination of the ideas of atomism. Samkhya, Nyaya, Vaisheshika, etc. stood on the basis of atomism.

Ancient Chinese philosophy developed in close connection with the beginnings of scientific knowledge, the origin of which dates back to the 18th - 12th centuries. BC e. The ancient books "Guo Yu" and "Jiu Zhuan" indicate that philosophical thought in Ancient China developed in the direction of understanding the fundamental principles of the world, which recognized elements such as water, fire, wood, metal and earth. Tradition says that the first major philosopher of Ancient China was Lao Tzu (6th - 5th centuries BC), whose teaching is atheistic in

nature and imbued with elements of naive dialectics. Lao Tzu believed that life develops in a natural way - Tao, which was thought of as a universal law, together with the primal substance qi and forming the basis of the world. A thing, having reached a certain level in its development, turns into its opposite. Development itself occurs in a circle. This doctrine, which first formulated the logical category of regularity, was, however, contemplative in nature: it argued that people are only capable of understanding things, but not of managing them; the diligence of people is useless, since it leads to results contrary to the intention. Finding satisfaction in tranquility is the principle of rational behavior. Lao Tzu's teachings were later called Taoism.

Follower of Lao Tzu Yang Zhu (about 395 - 335 BC), preaching the principles of Lao Tzu, taught that the soul is inseparable from the body and disappears with the death of the latter.

The founder of systematized moral teaching and the idealistic trend in philosophy was Confucius (551 - 479 BC). The main ethical category of his teaching is "humanity" - a moral principle according to which relationships between people in society and family should be determined: respect and love for elders in age and position, action in accordance with one's social position, mutual generosity, observance of the cult of ancestors, moral and mental self-improvement.

Confucianism borrowed from ancient religion the concept of heaven as the supreme deity, which is the root cause dictating its will to man.

All subsequent development of Chinese philosophy is characterized by the struggle between the main directions in Chinese philosophy - Confucianism, Taoism and Buddhism.

2. The first beginnings of philosophical and ethical thought in Central Asia are characterized by a more or less conscious generalization of oral folk art, which found expression in folklore, ancient myths, legends, tales, heroic epics, and proverbs. Before the advent of writing, these forms of expression of the folk spirit were, perhaps, the only source of spiritual activity of ancient people.

One of the distinctive features of Eastern philosophy is that it originally arose as the art of right living, as a body of wisdom that provided examples of a practical attitude to reality. The correctness of this assessment is convincingly confirmed by the monuments of material and spiritual culture preserved from those time immemorial. Their study

leads to the conclusion that the morality and the beginnings of the religious and philosophical thinking of the ancestors who lived in the vast territory of Central Asia, over the course of thousands of years, gradually formed a more or less consistent and harmonious teaching.

The strengths and weaknesses of the thinking of ancient people, their thoughts and aspirations, the desire for good and happiness, confidence in their intelligence and strength, were embodied in the mythical images of the ancient epics (Arta and Armaita, Mithra and Anahita, etc.).

In the early ideas of the ancient Iranian and Central Asian peoples, one can notice two characteristic features in relation to reality: on the one hand, human activity in the fight against nature and its elemental power, and on the other, a fantastic flight of thought from reality. The latter finds its expression in totemism and animistic worldview (the idea of the universal animation of nature and all its objects and phenomena), according to which each object is characterized by a certain inner spirit. Spirits by their nature are divided into good and bad, between which there is a continuous struggle.

For the study of religious, philosophical and ethical views, in particular the ancient peoples of Central Asia in the pre-Islamic period, written monuments are of exceptional importance, among which the historical and geographical works of ancient Greek authors stand out: Herodotus (5th century BC), Strabo and especially the sacred book of the Zoroastrian religion "Avesta".

Researchers of the Avesta, despite the differences in its interpretations, are almost all unanimous in the fact that, along with its own religious character, it covers important problems of philosophy, politics, morality, everyday life, and literature. Familiarity with it provides a wealth of material both for studying the original natural scientific ideas of the peoples of Central Asia, Azerbaijan, Iran and the entire Near and Middle East, and for identifying the peculiarities of the formation of the socio-philosophical and ethical thought of the peoples living in these geographical areas. According to a number of researchers (K.G. Zaleman and others), the Avesta was compiled approximately from the 9th to the 4th centuries BC. e., therefore it is correct to talk about the origin of the Avesta as a whole, since its individual parts differ not only chronologically, but also geographically: they were created in different countries where Zoroastrianism dominated.

The categories of good and evil, interpreted in the Avesta, have not only philosophical, but also religious content. Under ethical categories the whole world of good and evil is represented; an irreconcilable struggle takes place between them, expressed in specific phenomena, human behavior, and the practical affairs of individual tribes and nationalities.

According to the teachings of Zarathushtra, the physical and spiritual world consists of three life eras.

The first era, the most ancient, characterizes its own original life, in which goodness triumphed in both worlds (physical and spiritual). The second era is the current one, in which there is an irreconcilable struggle between the spirits of good and evil, as well as their earthly adherents. The third era is a newly reborn, future life, marking the triumph of reason and justice, goodness and happiness, both in the spiritual and in the physical world. This future happy life on earth will be ruled by just kings, establishing the best order - Artu, which will lead to the enrichment of the community of settled pastoralists and farmers and to the strengthening of the emerging state power

This is the general picture of the views of Zoroastrianism, which cover the history of the peoples of Central Asia from ancient times to the Islamic period.

In addition to the Avesta, the study of Manichaeic written sources is no less valuable for the study of the social and philosophical thought of the peoples of Central Asia.

Manichaeism is a "heretical" movement that arose in the 3rd century AD. e. in Iran, i.e. about a thousand years after Zoroastrianism. However, the founder of this movement, Mani (216 - 276), is not a semi-legendary prophet like Zarathushtra, but a specific historical figure.

The Age of Mani is a period of transition from a slave system to a feudal system. The advent of a new era brought about new religions, new prophets. The uniqueness of the universal religion preached by Mani, which was supposed to replace all others, lies precisely in the integration of various aspects from Zoroastrianism, Christianity and Buddhism.

Mani left behind a rich literary legacy, but only a few of his works have reached us. Mani's works are characterized by encyclopedic erudition; reading them requires commentary. Mani's worldviews cover

a wide range of issues: mythology, philosophy, history, cosmogony, geography, alchemy, astronomy, mathematics, botany, medicine, etc.

The moral doctrines of Manichaeism are set out mainly in his works: *Sifr u asrar* ("Book of Secrets"), "*Kitab-ul-khudavosttadbir*" ("Book of Guidance and Management"), "*Shabukan*" ("Shapurakan"), etc.

The basis of the ethical doctrine of Manichaeism was the recognition that the world is an arena of eternal struggle between the light and dark principles, and the importance of man is to help the light principle for the final defeat of evil. Mani tried to cover all areas of contemporary knowledge and, interpreting them in the light of his natural philosophy, bring the human masses closer to life through practical ethics and philanthropy.

At the end of the 5th and beginning of the 6th centuries. In Iran, another religious and philosophical doctrine arose, the so-called "Mazdakism" (or Mazdakism), which also spread widely in Central Asia.

The social function of the ethical teachings of Mazdakism is ambiguous, which is striking if we take a closer look at the socio-philosophical mindset of the supporters of this teaching.

The literature rightly notes the fact that Mazdakism, complementing the teachings of Manichaeism, replaced its ascetic-pessimistic ideas with an optimistic worldview, which gave it a more effective character. The dualistic quality of this teaching is rooted in ancient Gnosticism and Zoroastrianism.

The teaching of Mazdakism is connected, as sources testify, with the name of Mazdak, a native of the city of Nishapur, the son of Bamdar, famous at that time.

The personal life of the founder of this teaching ended tragically: in 531 he was executed by Qubad, the head of the Sasanian Empire.

The basis of the worldview of Mazdakism, like Manichaeism, is the struggle of two opposing ethical principles: good and light, darkness and evil. If the first principles are a product or a prerequisite of the creative and free creativity of people, then the second, by their nature, can only act blindly and spontaneously; they are a product or a prerequisite of the inert and ignorant behavior of people.

Early Eastern Renaissance (9th – 12th centuries) - a bright page in the history of the scientific, cultural and philosophical life of not only the peoples of Central Asia, but also the entire Near and Middle East.

By this period, great changes had occurred in the cultural life of Maverannahr. During this period, Bukhara, Samarkand, Merv, Urgench, and Fergana became centers of culture. The strengthening of centralized government under the Samanids contributed to the fact that neighboring rulers and nomads stopped plundering and ruining the country; the developing caravan trade contributed to cultural exchange with many European and eastern countries.

Science received great development during this period. It developed in close cooperation with the Middle East. Many Central Asian scientists went to study in Baghdad and other major scientific centers. For example, al-Khwarizmi wrote a large scientific work while working at the observatory of Caliph Mamun in Baghdad.

Central Asian scientists have made significant contributions not only to Middle Eastern but also to world science. A special type of educational institution arose here - a madrasah, which was later so characteristic of the entire Muslim East.

A characteristic feature of the policy of the Samanid rulers was the patronage of poetry, literature and science; during this era, large libraries were created that were used by scientists. Great scientists lived and worked at that time: Ibn Musa Khorezmi, Ahmad Ferghani, al-Farabi, Abu Reyhan Biruni, Abu Ali Ibn Sina, Mahmoud Kashgari, Rudaki and etc.

Muhammad ibn Musa al-Khwarizmi (780 – 847) – founder of algebra. The name of this branch of mathematics is taken from his work “The Book of Restorations.” and oppositions”, in which the rules for operating with algebraic quantities are introduced, and a method for solving equations of the first and second degrees is given.

Al-Khorezmi’s works “Astronomical Tables”, “Treatise on the Sundial”, works on geography (compilation of geographical maps), history, etc., translated into Latin, had a fruitful influence on the development of medieval scientific thought in the countries of the East and West.

Ahmad Ferghani - astronomer, lived in the 9th century. His most famous works are “The Book of Celestial Motions” and “The Code of Science of the Stars.” They contain astronomical information based on

the Greek school. The work consists of thirty sections telling about the movement of celestial bodies, phases of the moon, and astronomical constants.

Al-Farabi (873 – 950). Farabi, nicknamed the “Aristotle of the East,” the “Second Teacher,” was one of the founders of the advanced culture of Central Asia, the Near and Middle East. In total he created more than 100 works. Among them, “Sources of Philosophy”, “Treatise on Reason”, “Treatise on State”, etc. are of particular importance. Farabi gained wide fame in connection with his propaganda of ancient Greek philosophy - the teachings of Aristotle, Plato, Euclid.

Farabi's works on mathematics, astronomy, medicine, grammar and other branches of science have been preserved.

Abu Reyhan Beruni (973 – 1048) – entered the history of science as an encyclopedist scientist. He created more than 150 works devoted to almost all branches of knowledge of that time. His most famous works are “The Science of the Stars”, “India”, “Monuments of Past Generations”, “Chronology of Ancient Peoples”, etc.

Beruni's works on mathematics, geography and astronomy have not lost their significance to this day. He also studied physics, mineralogy and history.

Beruni's thoughts on education are interesting. In many of his works, he argues that only knowledge and work ennoble a person. Beruni assigned the main role in the formation of man to labor. He emphasized that only work forms high human qualities.

Abu Ali Ibn Sina (980 – 1037) wrote his first scientific work at the age of 17. Ibn Sina's scientific heritage is enormous and covers all areas of human knowledge of that time. His largest works are “The Book of Healing”, consisting of 22 volumes, “The Book of Knowledge”, “The Book of Salvation”, “The Canon of Medicine”, which was the main source of knowledge on medicine for six centuries for doctors of the East and West. Doctors still use much of the information from this book today.

Abulqasem Ferdowsi (934 – 1020) collected legends, fairy tales, folk tales and myths. Having collected enormous information about the past of the Iranian peoples, he began to present them in poetry. He called his poem “Shahnameh”.

Ferdowsi saw the main task of his poem as being to awaken their patriotic feelings by showing the heroic past of his people.

Rudaki Abdullah Jafar - outstanding poet of the 10th century.

He was an incomparable master of qasida and the author of several poems "Kalila and Dimna", "Sinbad-name", "Rare Sprouts", "Rotation of the Sun", etc. Some of his works have reached us in small fragments, others have not survived at all. However, even the parts of Rudaki's vast poetic heritage that have reached us testify to his strong and bright talent, the expressiveness of his poetic language, and the picturesqueness of the images he captured.

3. Ancient philosophy – the philosophy of the ancient Greeks and ancient Romans. It covers from the 5th century. BC. up to 1st century AD. It made an exceptional contribution to the development of world civilization. It is the source and cradle of European science and culture.

Ancient Greek philosophy did not originate in Greece itself, but in the Ionian cities on the western coast of Asia Minor, founded by the Greeks. Here, earlier than in Greece, slave production, trade and the spiritual culture that grew on their basis developed.

Materialistic teachings arose at the turn of the 7th – 6th centuries. BC. e. in Miletus, the largest Greek city in Asia Minor.

This teaching was called the Milesian school, in which for the first time the question of the fundamental principles of all things was consciously raised.

The founder was Thales (640 - 562 BC) - an elemental materialist who considered water to be the basis of all things.

Another outstanding Milesian philosopher was Anaximander (611 - 546 BC), who argued that "the origin and basis is the infinite - apeiron (apeiron)," which is characterized as something "limitless, indefinite, from which all the heavenly vaults and worlds arise in them."

The third Milesian philosopher is Anaximenes (585 - 524 BC), who considered "air to be the beginning of everything, for from it everything arises and to it everything returns."

The second center of ancient Greek philosophy in Asia Minor after Miletus was the city of Ephesus, the birthplace of the philosopher Heraclitus (about 530 - 470 BC). Heraclitus was an aristocrat by birth who distanced himself from participation in power.

The work of Heraclitus "On Nature", which has come down to us only in fragments, was famous in ancient times for its profundity and mysteriousness of presentation (hence the nickname of Heraclitus - "dark"). According to Heraclitus, the primary substance of nature is fire,

the most capable of change and mobile. From fire came the world as a whole, individual things and even souls. "This cosmos, one and the same for everything that exists, was not created by any god or man, but it always was, is and will be an eternally living fire, measures that light up and measures that go out." This aphorism can be considered a very good exposition of the principles of dialectical idealism.

All things arise from fire according to necessity, which Heraclitus calls "logos." The world process is cyclical: after the "great year", all things again become "fire". The life of nature is a continuous process of movement. In it, every thing and every property turns into its opposite: cold becomes warm, warm - cold, etc. Since everything, constantly changing, is renewed, but you cannot step into the same river twice: the flow of water flows on the one who enters the second time. already new waters. In human life, this transition of everything into its opposite is not a simple change, but a struggle. She is universal, "the father of all, the king of all." In the struggle of opposites, however, their identity is revealed: one and the same - the path up and down, life and death, etc.

Democritus of Abdera (about 460 - 370 BC) - ancient Greek materialist philosopher, student of Leucippus, the first encyclopedic mind among the Greeks, the most prominent exponent of materialism in antiquity.

Democritus is one of the founders of atomism. He recognized two principles: atoms and emptiness. Moreover, atoms, i.e., indivisible particles of matter, are unchangeable: they are eternal, in constant motion and differ from each other only in shape, size, position and order. Other properties, such as sound, color, taste, etc., are not inherent in atoms, but exist only conditionally, "not by the nature of the things themselves."

Classical period - Socrates, Plato, Aristotle

The peak of the development of ancient Greek philosophy, its classical period, occurs approximately from the second half of the 5th to the end of the 6th century BC. e.

Here, in addition to the outstanding representatives of ancient classical philosophy - Socrates, Plato, Aristotle, we should highlight the so-called sophists, Greek philosophers of the 5th century BC. e., who acted as professional teachers of "wisdom" and "eloquence" - Gorgias, Critias, Protagoras, Antiphon and others. The main thing among the sophists is the rejection of religion, a rationalistic explanation of natural

phenomena, ethical and social relativism. In general, they are characterized by a materialistic understanding of nature. At the same time, some sophists (especially the later ones) began to gravitate toward philosophical idealism, resorting to methods in dispute that later received the name sophistry.

The irreconcilable enemy of the sophists in Athens was Socrates (469 - 399 BC), although, from the point of view of ordinary consciousness (as, for example, it is reflected in Aristophanes), Socrates himself is not only a sophist, but even their head. Socrates was most likely a folk sage, opposed to the sophists, but perceiving everything positive that their teaching contained. He believed, unlike the sophists, that truth still exists and can be found in dispute.

If in the 5th century BC. e. can be considered the time of birth of science, including philosophy as a special field of activity, then the 4th century BC. e. turned out to be very fruitful for their further development. At this time, the two most famous philosophical systems were created - Plato and Aristotle.

Plato (427 - 347 BC) belonged to the famous aristocratic society in Athens. His philosophical concept turned out to be closely intertwined with socio-political views. In his treatises "State and Laws," Plato created a model of an ideal polis with a carefully developed class system and strict control by the top of society over the activities of the lower classes. He considered the basis for the correct construction of the state to be the correct interpretation of the concept of virtue and justice, therefore, at the head of the policy there should have been philosophers, people with knowledge. Plato believed that the polis was on the verge of disaster due to the licentiousness of democracy, which violates the established order by allowing people to govern who are by nature incapable of governing. He saw a way out in creating the foundations that were originally inherent in the polis as a type of state. They form a hierarchical system in which the spheres of activity of the three state classes are clearly delineated: rulers-philosophers, warriors and farmers.

Plato's philosophical and ethical views are presented in numerous dialogues, the main character of which is, as a rule, his teacher Socrates. In the works that have reached us there is no complete philosophical system, therefore Plato's views on certain issues have served and continue to serve as a subject of dispute between researchers. The most important and well-known for the subsequent history of philosophy was

his thesis that the real world around us is only an approximate reflection of the true world of people, that ideas and concepts are inherent in our consciousness by nature and are inseparable from it. Images (ideas), according to Plato, are outside of time and space, inaccessible to perception, but they can be contemplated by the mind, which connects two worlds: the otherworldly and the real.

It is difficult to name an area of knowledge that would not be reflected in the works of Plato: he dealt with ethics, politics, problems of knowledge, art, religion, etc. Mainly thanks to Plato's dialogues, we know the teachings of the Sophists and Socrates.

Much in Plato's system was criticized by both his contemporaries and subsequent generations. At the same time, Platonic philosophy is one of the few that has stood the test of time and continues to be a source of knowledge and an object of research. The achievements of modern science have made it possible to see previously unknown aspects in Plato's teachings.

Aristotle (384–322 BC) were no less popular. A student of Plato, Aristotle was engaged in scientific research and teaching in the gymnasium and Lyceum in Athens.

Aristotle went down in history first as an encyclopedist. His legacy is a real body of knowledge accumulated by Greek science by the 4th century BC: according to some sources, the number of works he wrote was close to a thousand. The philosopher's works were distinguished by their rigor and thoughtfulness of composition.

In his reasoning, Aristotle starts from nature: just as the family is natural, so slavery is natural, for nature itself destined for some to command and others to obey. Having carefully examined the existing options for the polis, the philosopher finds three correct forms of government (monarchy, aristocracy and polity) and three incorrect ones (despotism or tyranny, oligarchy and democracy), gives a detailed description of each, and selects their proximity to the good as the criterion for evaluation. A number of modern special sciences (ethics, aesthetics, logic and others) have their origins in his works. Aristotle was able not only to organize, but also to systematically generalize the achievements of knowledge of his time.

It was ancient Greek philosophy that gave rise, in one sense or another, to most subsequent philosophical systems. By its nature, ancient philosophy was an outstanding contribution to the development of not

only philosophical, but also scientific, in particular, natural science research. The content and elaboration of many philosophical systems of antiquity were universal, and the thinkers themselves of that time can be defined as Philosophers with a capital letter.

With the emergence of feudalism, Christianity became the dominant worldview in Western Europe. The first stage of medieval Christian philosophy is patristics (a doctrine of the 2nd-8th centuries that asserted the incompatibility of religious faith with ancient philosophy), on the basis of which in the 9th-12th centuries scholasticism was emerging, justifying the independence of religious dogmas.

The development of material production, the development of technology and natural science required the liberation of science from the religious worldview. The first blow to the religious picture of the world was struck by the thinkers of the Renaissance (late 14th - early 17th centuries) - Copernicus, Bruno, Galileo, etc.

The ideas of Renaissance thinkers were developed by the philosophy of the New Age (17-18 centuries). The progress of experimental knowledge and science leads to the replacement of the scholastic method of thinking with a new method of cognition, addressed to the real world. The principles of materialism and elements of dialectics are being revived and developed, but in general materialism continued to remain mechanistic and metaphysical.

Medieval philosophy

Scholasticism. The medieval period in the history of Europe occupies almost a whole millennium (from the collapse of the Roman Empire to the Renaissance). The formation of European states as a result of the fall of the Roman Empire (5th century, early Middle Ages) is characterized by the formation of Christian dogma, and the mature Middle Ages (from the 11th century) by the formation and establishment of feudalism, which used the Christian worldview as its ideological foundation.

Patristics. Since the inception of Christian ideologists, who made the greatest contribution to the fight against heretics, they were proclaimed saints and called fathers of the church. The most prominent of the Western "Church Fathers" was Aurelius Augustine (354-430). Augustine attached great importance to the Christian basis of his philosophy, making God the center of philosophical thinking. God is the highest essence, the highest good. Man combines in himself the nature

of material bodies - plants and animals - and has a rational soul and free will. The goal and meaning of life is happiness, which can be achieved in God by knowing him and experiencing the soul.

The most acute disagreement between the ideal and the material manifested itself in the famous dispute between realists (Latin: real, real) and nominalists (Latin: name, name). The discussion was about the nature of the so-called universals (lat. general), that is, about the nature of general or generic concepts. Realists (John Scott Eriugena, Anselm of Canterbury, Thomas Aquinas) were based on Aristotle's position that the general exists in inextricable connection with the individual, being its form, and formulated the concept of three modes of existence; universals.

The nominalists (Roscelin, Pierre Abelard) refined the idea of denying the objective existence of the general to its logical conclusion, being convinced that universals exist only in thinking. Nominalists denied not only the presence of the general in a specific individual thing, but also its existence "before the thing," and this was tantamount to the thesis about the priority of matter. Roscelin believed that universals are only names of things, and their existence is reduced only to vibrations of the voice. Only the individual exists, and only it can be the subject of knowledge.

The nominalism of Roscelin and others was condemned by the Church at the Council of Soissons in 1092, while the moderate realism of Thomas Aquinas was accepted unconditionally.

Thus, the medieval confrontation on the issue of the nature of universals significantly influenced the further development of logic and the theory of knowledge, in particular on the teachings of modern thinkers such as T. Hobbes and J. Locke. Nominalistic tendencies can also be found in the teachings of B. Spinoza, and the method of nominalistic criticism of universals was developed and used by J. Berkeley and D. Hume in the formation of the subjective-idealistic doctrine. G. Leibniz and R. Descartes based their idealistic rationalism on the thesis of realism about the presence of general concepts in human consciousness; Later, the position about the ontological independence of universals passed into the idealism of German philosophers of the late 18th and early 19th centuries.

The significance of medieval philosophy is that it made a significant contribution to the further development of the theory of -

knowledge, developed and clarified various options for the relationship between the rational, empirical and a priori. This relationship will later become not only the subject of scholastic debate, but also the basis for the formation of the principles of scientific knowledge.

4. The Renaissance is defined as a historical process of ideological and cultural development of the early bourgeois revolutions, which has its own original value. In the developed countries of Europe, already at the turn of the 12th-13th centuries, there was an increase in industry, trade, and the development of navigation and military affairs. In the fight against medieval theocratism, humanism and anthropocentrism come to the fore. Contempt for earthly things is replaced by recognition of human creative abilities, reason, and the desire for happiness. The implementation of humanistic ideals presupposed the mastery of the achievements of the past, therefore interest in the ancient cultural heritage and in mastering the wealth of ancient philosophy is awakening. There is a liberation of the mind from scholasticism and a turn from purely logical problematics to natural scientific knowledge of the world and man.

Thus, in the teachings of Nicholas of Cusa (1401-1464), the power of human knowledge is emphasized; man himself, through the creative activity of his mind ("man is his mind"), as it were, becomes like a deity.

The work of N. Copernicus (1473-1543) "On the revolution of the celestial spheres" revolutionized astronomy, as it affirmed the system of heliocentrism, which is as follows:

1. The Earth does not remain motionless in the center of the Universe, but rotates around its axis.
2. The Earth revolves around the Sun, which occupies the center of the Universe.

The heliocentric theory of Copernicus had a significant influence on the development of philosophy, however, it was not without some fundamental misconceptions: firstly, Copernicus shared the dominant belief in the finitude of the universe, and secondly, having deprived the Earth of the privileged position of being at the center of the Universe, Copernicus retained this center behind the Sun.

One of the founders of experimental and theoretical natural science, who laid the foundations of classical mechanics, was G. Galileo (1564-1642).

The philosophy of the Renaissance marked the search for new ways, methods and content of philosophizing. This search was a reaction to the long period of hegemony of scholasticism. Therefore, the development of experimental knowledge required the replacement of the scholastic method with a new one, directly addressed to the real world. The newly emerging way of philosophical thinking can be defined as the philosophical thought of the New Age.

It was through mechanics that thinkers tried to find the key to unraveling the mysteries of the entire universe. I. Newton's discoveries strengthened the idea of the mechanical determinism of the phenomena - of the surrounding world. In Newton's views, mechanical causality received a deep mathematical justification. At the same time, while recognizing movement, mechanics rejects development, therefore the method of thinking of scientists and philosophers of that time was mechanistic and predominantly metaphysical.

The founder of modern materialism is the English philosopher F. Bacon (1551-1626). He believed that philosophy should be, first of all, practical in nature: if it remains speculative, that is, scholastic, it is untrue. The scholastic, according to F. Bacon, weaves, like a spider, some kind of scientific fabric, unique in the fineness of the thread and work, but completely empty and good for nothing. It was Bacon who created the new science - the methodology of experimental natural science, in which he saw the guarantee of the future power and dominance of man over nature. One of the prominent representatives of philosophical thought is Thomas Hobbes (1588-1679). In his person, Bacon's teaching found its proponent. In his discussions of "first philosophy," Hobbes emphasizes that "corporeality" (i.e., matter) is eternal, while individual bodies are temporary. The properties (or "accidents") of physicality are movement and rest, color, etc. He considered movement as the movement of bodies in space, that is, as mechanical, likening to a mechanism not only all bodies of nature, but also man and society. The mechanistic nature of Hobbes's philosophical doctrine was also expressed in the fact that in his interpretation of movement as a result of the collision of two bodies, he practically appealed to the theory of the divine first impulse (deism). Hobbes argued that all knowledge is gained through sensations; however, in his theory of knowledge, he emphasized the importance of reason, especially its mathematical operations.

Rene Descartes. If F. Bacon marks in modern times the beginning of the development of a method of empirical, experimental study of nature, and Hobbes somewhat deepened empiricism with the arguments of mathematics, then the French scientist and philosopher Rene Descartes (1596-1650), on the contrary, assigned experience the role of a simple practical test of intelligence data, and gave priority to reason.

As the founder of modern rationalism, Descartes set the task of developing a universal method for all sciences, which would assume the presence in the human mind of so-called innate ideas or axioms, which largely determine the results of knowledge.

Benedict Spinoza. Descartes' rationalism found many followers, among whom the most outstanding is the Dutch philosopher Benedict Spinoza (1632-1667). In his doctrine of substance, which overcame the contradiction of Descartes' dualism, resolutely rejecting the idea of thinking as a special substance, supposedly existing in itself and manifesting itself through itself, Spinoza united God, the ideal and the material into a single infinite substance. He believed that there was a single substance outside consciousness. This substance does not need any other causes, being the cause of itself. Absolutely devoid of the quality of personality, Spinoza's God is inseparable from nature. The only principle of the world order, according to Spinoza, is the interaction of causes and effects arising from the internal laws of a single substance. The single substance God-nature has two knowable attributes and inherent properties - extension and thinking. The ability to think, although to varying degrees, extends from elementary things to the human brain. Thinking is interpreted by Spinoza as a kind of self-consciousness of nature.

Spinoza's focus is on the issue of freedom. In his understanding, necessity and freedom merge in substance. God (substance) is free, because everything he does comes from his own necessity. In nature, and Spinoza includes man in it, determinism, that is, necessity, dominates. Man, however, according to Spinoza, is a mode of a special kind. It is characterized by extension, like other bodies, but at the same time it is characterized by thinking, that is, reason. Human will is limited. Human freedom consists in the unity of reason and will, therefore the extent of real freedom is determined by the degree of rational knowledge. Freedom and necessity, according to Spinoza, are not opposite concepts, but on the contrary, they determine each other.

The opposite of necessity, according to Spinoza, is not freedom, but arbitrariness.

John Locke was a representative of the empirical line in English philosophy. He denies the existence of "innate ideas," believing that we draw all our knowledge from experience and sensations. The human soul is devoid of any innate ideas, axioms, concepts, principles or anything like that. Locke considers the head of a newborn a "clean slate" on which life will draw its "writings" - knowledge. Thus, in contrast to the rationalism of Descartes, Locke substantiated sensationalism - a doctrine that derives the entire content of knowledge from the senses and reduces it to the sum of the elements of sensory knowledge. "There is nothing in the mind that was not previously in sensation," Locke states. As a result of the influence of external things on our sense organs, sensations are obtained. The so-called external experience is based on this. The observation of the mind over its activity and the ways of its manifestation is interpreted by Locke as internal experience, or reflection.

An important element of Locke's views are his ideas about primary and secondary qualities. Both primary and secondary qualities refer to ideas gained from external experience.

Locke introduced the concept of semiotics as a general theory of signs and their role in cognition, thereby continuing Hobbes's ideas about the connection between language and thinking. Locke had a huge influence not only on the further development of philosophy, but also largely determined the further development of political science, pedagogy and psychology.

The German philosopher G. Leibniz (1646-1716) represents a certain completion of European philosophical rationalism. The core of Leibniz's philosophical system is the doctrine of monads - monadology. The world consists of monads, or the smallest spiritual elements of existence. Monads have activity and independence, are in continuous change and are capable of suffering, perception and consciousness.

David Hume. The English philosopher, psychologist, historian and economist David Hume (1711-1776) was a contemporary of Berkeley. When asked whether the outside world exists, Hume answered evasively: "I don't know." After all, our mind operates only with the content of our sensations, and not with what causes them. From Hume's point of view, reliable knowledge can only be logical, while the subjects of research are based on facts and therefore cannot be proven logically,

but are deduced from experience. Hume defined experience itself as a stream of "impressions," and their causes are unknown and incomprehensible. The fact that experience cannot be justified logically is proof that experimental knowledge cannot be reliable. For example, in experience we first have one impression of a phenomenon, and then another. But from the fact that two phenomena follow each other, it is logically unprovable that the first phenomenon can be the cause of the second, and the second the consequence of the first. This fact in itself is true and does not give rise to objections, but from it Hume concludes that it is impossible to know the objective nature of causality, denying its objectivity.

In the 18th century, the development of philosophical thought in France was carried out under the auspices of the Enlightenment - a broad cultural and ideological movement. The main features of the Enlightenment were expressed with classical clarity, consistency and radicality. It developed in the context of the crisis of the feudal-absolutist system, led to the overthrow of the monarchy and reached its democratic culmination during the Jacobin dictatorship. Virtually all French creative philosophers were educators. Prominent among them were Voltaire, Rousseau, Diderot, La Mettrie, Helvetius and Holbach.

Enlightenment philosophers in their views defended the materialistic worldview in its mechanistic form, although the works of some of them contained elements of dialectics, for example, in Diderot's views on the development of organisms. From Diderot's point of view, nature (matter) is the cause of everything, exists on its own, will exist forever, because it is its own cause. In relation to the individual, matter is everything that affects the sense organs in some way; material bodies consist of atoms. The enlighteners considered one of their primary tasks to be the secularization of state power, that is, the separation of church and state. They provided for a certain state control over the activities of churches and sects, aimed at ensuring that they strictly observed civil laws and did not incite religious fanaticism and hostility between adherents of different faiths. The Enlightenment people dreamed of remaking a person, freeing him from shortcomings, developing positive aspects in him and, ultimately, the surrounding, primarily social, environment.

At the end of the 18th - beginning of the 19th centuries, in economically and politically backward Germany, which was strongly

impressed by the events of the French Revolution, German classical philosophy arose, in the formation of which the achievements of natural science and social sciences played a major role. Physics and chemistry have achieved great success, the study of organic nature has advanced, and discoveries have occurred in the field of mathematics that have made it possible to understand processes in their precise quantitative expression. In addition, Lamarck's teaching on the determinism of the development of organisms by the environment was received with great interest; the latest astronomical, geological and embryological theories. All these theories, as well as theories of the development of human society, inevitably stimulated the need to develop the idea of development as a theory and method of understanding reality.

5. **The founder of German classical idealism** was one of the brilliant minds of mankind, **Immanuel Kant (1724-1804)**. Kant is known not only as the greatest philosopher, but also as a deep and insightful scientist. The concept of the origin of the Solar system from a giant gaseous nebula that he developed is still one of the fundamental scientific ideas in astronomy. Kant's natural scientific discoveries caused confusion among supporters of the metaphysical explanation of nature, because they were the first attempt to apply the principles of contemporary natural science not only to the structure of the Universe, but also to its genesis and development.

From Kant's point of view, it is necessary to explore the possibilities and limits of human knowledge. The necessary conditions for knowledge are inherent in the mind itself and form the basis of knowledge. Kant distinguishes between the phenomena of things perceived by man and things as they exist in themselves. We experience the world not as it really is, but only as it appears to us. Only appearances of things, or phenomena, are accessible to our knowledge, - Kant argues, they constitute the content of our experience. As a result of the influence of **"things-in-themselves"** on the senses, a chaos of sensations arises. This chaos is brought into unity and order by the forces of our mind. What we consider to be the laws of nature are, in fact, connections introduced by reason into the world of phenomena; in other words, our reason prescribes laws to nature. But the world of phenomena corresponds to the essence of things independent of human consciousness - the **"thing-in-itself"**. It is impossible to know them

absolutely. "Things-in-themselves" for us are only noumena, that is, an intelligible, but not given in experience, essence.

In his doctrine of knowledge, Kant devotes a large place to dialectics : contradiction is considered as a necessary moment of knowledge. But dialectics for Kant is subjective, it is only an epistemological principle, because it reflects the contradictions of mental activity, but by no means the content of knowledge. Therefore, the subject of dialectics becomes the logical forms themselves in their isolation from the content of knowledge.

German philosophy after Kant was developed by J. G. Fichte (1762-1814) and F. Schelling (1775-1854). They sought to overcome the Kantian opposition of phenomena and things, substantiating this in a certain single principle - in the absolute "I" in Fichte and in the absolute identity of being and thinking in Schelling. In addition, Schelling conducted a subtle analysis of the categories of dialectics, in particular freedom and necessity, the identity of the one and the many, etc., serving as the forerunner of Hegelian dialectics. Schelling's natural philosophical ideas had a great influence on the minds of natural scientists, as well as on Russian philosophy.

The development of German philosophy reached its culmination in the work of Hegel (1770-1831). Hegel developed the doctrine of the laws and categories of dialectics, for the first time developed in a systematized form the basic principles of dialectical logic and criticized the metaphysical method of thinking that was dominant in the teachings of that time. He contrasted the Kantian "thing-in-itself" with a dialectical principle: the essence is manifested, the phenomenon is essential. Hegel argued that categories are objective forms of reality, which are based on the "world mind," the "absolute idea," or the "world spirit." This is an active principle that gave impetus to the emergence and development of the world. In the process of self-knowledge, the world mind goes through three stages: the presence of the self-knowing absolute idea in its own womb, in the element of thinking, that is, the idea reveals its content in the system of laws and categories of dialectics (Logic); the development of ideas in the form of "other being" in the form of natural phenomena, i.e., it is not nature itself that develops, but only categories (Philosophy of Nature); development of ideas in the thinking and history of mankind (Philosophy of Spirit). At this final

stage the absolute idea returns to itself and comprehends itself in the form of human consciousness and self-consciousness.

6. European philosophy, the thought of the 19th century, although complex, seemingly mosaic, is still a single picture, composed of the ideas and views of thinkers adhering to certain and consistent directions.

The philosophy of the 19th century can be roughly divided into two large eras:

1. Philosophical teachings that developed as attempts to create an alternative to the absolute system of Hegelianism (30 - 60);
2. Philosophical schools that originated from the teachings of the first era and are trying to isolate the main integrating factor of the worldview (60s - 90s).

The philosophy of the twentieth century can also be divided into several eras:

1. Theories that genetically come from the developments of the second half of the 19th century, but have an instrumental-applied orientation, trying to create an effective methodology for scientific knowledge, aesthetic understanding of the world and the establishment of social justice (10-40s);
2. Theories originating from the convergence of previously antagonistic teachings, seeking new foundations for the integration of knowledge and social development (40s - 60s);
3. Theories are predominantly eclectic, but focused on the search for new ideological foundations of knowledge and social practice (70s – 90s).

19th century philosophy

It begins with the teachings of three major thinkers O. Comte and A. Schopenhauer.

Schopenhauer devotes a special work to proving that the worldview is based on the principle of sufficient reason, manifested in its four different forms. One of the most important forms in which the principle of sufficient reason appears is the will. The category of will in Schopenhauer appears along with the categories of cause and others, and will is the highest of these categories. It is possible to understand the whole world in terms of causality, but this will be a primitive understanding. It is appropriate at the level of studying the simplest events of inorganic nature. But even a rockfall, according to Schopenhauer, can be understood as the generation of the will to move

the first stone, which pushed all the others. Only this interpretation of the principle of sufficient reason is appropriate for the interpretation of human life. Will, as a purely irrational category, is laid as the basis for the interpretation of the universe along with causality, giving rise at the same time to a completely new vision of the world, not reducible to rational judgments. The movement of the world is the movement of the will, which is not subject to any goal-setting from the outside, and, therefore, does not imply progress in the traditional sense.

On the contrary, any act of expression of will means the destruction of the previous stability, the loss of peace. And this is a fatal property of the universe. Therefore, creative willpower, the renunciation of all hope for a better future and the renunciation of peace are the main features of the sublime human nature. Therefore, A. Schopenhauer is also called the founder of philosophical individualism and pessimism.

Classical positivism.

The founder of positivism is the French philosopher and sociologist Auguste Comte.

O. Comte's positivism differs from classical German philosophy in its anti-speculative orientation. The main feature of Hegel's absolute idealism, against which Comte directs his polemics, is speculative conclusions.

In true philosophical teaching, useful for the development of sciences (namely, Comte puts the development of sciences at the center of his philosophy), there is no place for judgments not based on direct sensory observation. The criterion for a theory to be scientific, according to Comte, is that it describes the actually observable properties of natural objects. Such knowledge is called positive, and Comte's philosophy is called positivism.

Since objective idealism is based mainly on abstract reasoning about entities that are not accessible to observation, on abstract categories and not based on direct observation, positivism considers it arbitrary theorizing.

Materialism has traditionally been close to natural science. However, the key category of materialism is matter, the content of which is also the subject of abstract speculation. Natural science does not need, according to Comte, the concept of matter, additional to the concepts denoting real objects of nature. Therefore, O. Comte refuses to classify his philosophy as materialism.

John Stuart Mill (1806 - 1873) - English philosopher, logician, economist, continuing the tradition set by O. Comte, turns to the categorical aspect of philosophical positivism. Continuing the British tradition of analyzing errors in scientific thinking, dating back to F. Bacon, Mill defines a number of requirements for the construction of scientific judgments. Mill's most significant theoretical achievement is the development of an inductive theory of the origin of axioms.

The nature of an axiom, a proposition that precedes all other provisions in theory, but cannot be deduced from anything else and cannot be proven by anything, has always seemed mysterious. Objective idealism clearly interpreted the axiom (also called the major premise) as divine and transcendental in origin. J. St. Mill provides an explanation according to which an axiom is a generalized result of observations repeated many times before, which, due to its repeated fixation in the experience of generations, does not need proof. Thus, the axiom comes from observation, and is itself positive knowledge in nature.

Herbert Spencer (1820 - 1903) - philosopher and sociologist, the last representative of classical positivism, completes the picture of its formation with the development of ontological aspects. Any philosophy, claiming to be complete, must resolve the issue of a holistic picture of the world.

G. Spencer finds a paradoxical, but logically flawless solution to this problem, which allows us to fully reveal the category of being without compromising the principles of positivism. He introduces into his ontological scheme the category of the "unknowable." The unknowable is that part of the world about which it is known for certain that it exists, but nothing more. Thus, the development of positive knowledge, according to Spencer, will continue forever, striving for the unknowable, but never achieving it.

Western philosophy of the late 19th – early 20th centuries

The second era of the 19th century is characterized by the fact that many philosophical schools are trying, developing the ideas of thinkers of the first half of the 19th century, to integrate the scientific knowledge accumulated by that time on one of the philosophical foundations of the post-Hegelian period. In the history of Western philosophy, there is a parallel development of several groups of philosophical schools.

As for the irrationalism of A. Schopenhauer, between him and his later followers stands the majestic figure of F. Nietzsche, who conveyed

Schopenhauer's idea to his immediate followers - the theorists of the "philosophy of life" intuitionists led by A. Bergson, symbolists and early existentialists.

The twentieth century saw philosophy clearly divided into canonical directions. British schools ("insular philosophy") firmly stood on the principles of positivism, and continental Europe rapidly developed the ideas of philosophy of life and existentialism.

Both directions of Western European philosophy inherited the same problem from the previous era - the relationship between language constructors and their content.

Two traditions develop in island philosophy. The philosophical logicism of B. Russell (1872 - 1970), which tries to reduce the entire linguistic diversity of theories to logical syllogisms, but so that the judgments do not contain a single concept that is not endowed with specific empirical content. The linguistic philosophy of J. Moore, on the contrary, strives to achieve a complete understanding of reality in the analysis of existing language constructors.

Both of these adjacent directions are united into a single tradition of analytical philosophy, the largest representative and devotee of which is L. Wittgenstein (1889 - 1951), the direction itself is called the "Wittgenstein line".

L. Wittgenstein inspires the group of philosophers of the "Vienna Circle" with his treatises. The latter, in turn, develops a number of important methodological principles that are of great practical importance for the development of science.

The first - the principle of verification (testing a theory for compliance with reality) is to strictly monitor the fullness of the terms and statements of the theory with empirical content. The promotion of this principle gave rise to the hope that it will soon be possible to achieve a complete liberation of natural science theories from speculateness and arbitrary interpretations that are misleading.

Ironically, the second principle ended the enthusiasm for the first. According to this principle, any statement is fundamentally incomplete, i.e., in principle, it is impossible to construct a statement that can be interpreted completely unambiguously. Therefore, it is impossible and absolute to apply the principle of verification.

Phenomenological philosophy and existentialism or "Heidegger's line"

In parallel with neopositivism, the problem of the adequacy of linguistic constructors of reality is solved in continental philosophy. For the first time, the question was posed here by the German philosopher E. Husserl (1859 - 1938) in his concept of phenomenological philosophy. Unlike positivists, who strive to cleanse theory from speculation, Husserl strives to cleanse the judgment of reality from everything that is introduced into it by the distorted perception and experience of the individual. Husserl strives to isolate in a judgment the pure meaning that constitutes truth. What remains in consciousness after such purification is called a phenomenon.

Husserl's phenomenology is far from what natural science expects. It is close to the cultural sciences and even attractive to them, but it is difficult to apply in its original form. Trying to adapt it to the needs of social cognition and practice, Husserl's younger follower M. Heidegger (1889 – 1976) discovers that phenomenology is the missing element capable of uniting the spontaneously developing tradition of existentialism into a theoretical whole. Heidegger brings phenomenological methodology to existentialism and becomes the head of a philosophical trend that permeates all areas of cultural studies. Thus, in Europe the second philosophical “line of Heidegger”, parallel to the “line of Wittgenstein,” has been established for a long time.

One of the powerful currents developing within this philosophical line is philosophical existentialism (M. Heidegger, K. Jaspers, J.-P. Sartre, A. Camus). Existentialism seeks an answer to the question of the true existence of man. But, starting with a philosophical search for the pure meaning of existence, going through a theological and secular moral search, experiencing the possibilities of phenomenological comprehension, it loses the illusion of the possibility of achieving true existence in reality and turns into the ideological basis of literature, drama and literary criticism (J.-P. Sartre, A. Camus).

Main philosophical trends in the second half of the twentieth century

The second era in the philosophy of the twentieth century is determined by a crisis, both along the “Wittgenstein line” and along the “Heidegger line.”

Against the background of this crisis, there are attempts to create integrative concepts on premises alternative to what is known about

man, philosophical structuralism, trying to isolate relic structures in modern social life through the search for elements of mythological consciousness in modern European society.

In the 40s and 50s of the twentieth century, psychoanalysis rose to the philosophical level, creating its own socio-philosophical concept (A. Adler and K. Jung).

The fundamental theory of the Austrian scientist Sigmund Freud (1856 - 1939), which was the basis of psychoanalysis, was formed at the turn of the 19th - 20th centuries. initially as a purely medical one. However, due to the fact that Freud built his concept on a broad social science basis, this teaching quickly reached the heights of social and philosophical issues.

In the 60–70s of the twentieth century, the core “lines of Heidegger and Wittgenstein” converged on a new, common problem field for both - the interpretation of judgments (philosophical hermeneutics). This synthesis occurred in the hermeneutics of H.G. Gadamer.

The term “hermeneutics” has its origins in scientific philology and linguistics of the late 19th century. In that era, the problem of creating scientific foundations for the interpretation of ancient literary sources became a problem in philology. The systematic doctrine of interpretation proposed by Schleiermacher was called “hermeneutics”, but was limited to the framework of historical philology and linguistics.

At the end of the twentieth century, the search in the field of concept formation and interpretation of meanings, inherent in both branches of Western philosophy, leads them to turn to hermeneutics not at a narrow philological, but at a philosophical level. Of course, this appeal became possible due to the theory of games, existential analysis, and psychoanalysis that had been formed by that time.

Philosophical problems of the late twentieth century

The third era of philosophy of the twentieth century was marked by an attempt to enter a fundamentally new field of ideas. Neo-Freudianism – in search of a new harmonization of human nature; postpositivism of T. Kuhn and P. Feyerabend - in the search for new interpretations of human knowledge and truth; in general, philosophical

departments of universities are in search of new solutions to the problem of the meaning of human existence, uniting in the desire to create a new philosophy and, perhaps, a new religion.



Self-study questions

Describe features of the philosophy of the Ancient East?

1. General and special in the philosophy of the Ancient East and West?
2. What is the general picture of the emergence of religious and philosophical thought in Central Asia in the ancient period?
3. What is the overall picture of the scientific, philosophical and cultural revival of the early Eastern Renaissance?
4. When did ancient philosophy develop?
5. What is the main features of European medieval philosophy?
6. What is the main content of European philosophy of the 19th century?
7. What philosophical movements of the 20th century were most widespread?
8. What do you see as the need for the formation of new philosophical thinking?
9. What are the prospects for the development of philosophy in the 21st century?



Test tasks

1. As part of the complex of Vedic texts, the philosophical treatises themselves, the result of the centuries-old evolution of the Vedic worldview, are:

- a) mantras;
 - b) brahmins;
 - c) Aranyaki;
 - d) Upanishads.
2. The founder of Buddhism was:
- a) Brihaspati;
 - b) Patanjali;

c) Siddhartha Gautama.

D) Brahman

3. Which of the following features are most consistent with Confucian philosophy?

a) interest in problems of natural science;

b) interest in man and his nature;

c) interest in issues of the structure of the world;

d) interest in the problems of social structure..

4. As a divine, rational substance, Heraclitus calls:

a) water;

b) fire;

c) human consciousness.

d) air

5. What is the source of philosophical knowledge, according to Socrates?

a) process of understanding the world;

b) human life in society;

c) knowledge of the inevitability of death;

d) constant spiritual dissatisfaction.

6. Aristotle called "first philosophy":

a) metaphysics;

b) natural philosophy;

c) ethics.

d) aesthetics

7. In the understanding of Rene Descartes, a person is:

a) God-created perfection, whose mind is similar to the divine Mind;

b) a highly developed animal with a soul and entelechy;

c) a natural mechanism operating on the basis of a conditioned reflex.

d) there is no correct answer

8. What is the holy book of the religion Zoroastrianism?

a) Upanishads

b) Avesta

c) Vedas

d) Rigveda

9. A direction in philosophy in which feelings (sensations) are recognized as the main source of knowledge, and they are also considered the criterion of truth:

- a) empiricism;
- b) subjectivism;
- c) materialism;
- d) sensationalism.

10. Recognition of the world will as the first principle belongs to philosophy.....:

- a) Schopenhauer;
- b) Camus
- c) Kierkegaard.
- d) O.Comta.

**PHILOSOPHY OF BEING IN THE HISTORY OF PHILOSOPHY.
NATURE CONSERVATION PRACTICES IN UZBEKISTAN:
ACHIEVEMENTS AND DISADVANTAGES**

- 1. Philosophical concept of being. Basic forms of being**
- 2. Formation of the philosophical concept of "matter"**
- 3. The method and forms of existence of matter**
- 4. Environmental problems in Uzbekistan**

Key terms:

Being is the totality of objective and subjective reality.

Matter is an objective reality, given in sensations.

Movement is a way of existence of matter.

Space and time are forms of existence of matter.

The concept of being is understood and interpreted differently in different concepts and at different levels of thinking. In some, being is understood as concrete, material, material being. In others, it is understood as the existence of a spiritual or ideal order. Philosophers have always held heated discussions and debates around the concept of being, and they continue to this day, since "being" is the most generalized concept in philosophy.

Being embraces in itself everything that existed, exists and will exist, i.e. objective and subjective reality. Nature, man, thoughts, ideas, society exist equally; different in the forms of their existence, they, first of all, thanks to their existence, form an integral, unified being.

Often being is defined as an infinite Being, existing in space and time as an objective reality, nature existing independently of our consciousness. The limitation of this definition lies in the fact that it only covers natural existence, the ideal, virtual and spiritual forms of which remain outside the scope of this definition. In fact, being is a broader and extremely generalized concept than natural or material being. The Philosophical Encyclopedic Dictionary has the following definition: "Being is a philosophical category denoting a reality that exists objectively, outside and independently of human consciousness." Here being is identified with the concept of objective reality. In fact, the category of being, acting as an extremely general abstraction, unites on the basis of existence a variety of phenomena, objects and processes: natural objects, their properties, connections and relationships, human

groups and individuals, social institutions, states of human consciousness, etc.. It reflects not only objects, not only objective reality, but also phenomena of the spirit, subjective reality.

The main spheres of existence are: nature, society and consciousness. What these spheres of existence have in common is the fact of their existence. Being is everything that exists: these are material things, processes, properties, connections, and relationships. Even the fruits of the wildest imagination, fairy tales, myths, and even the delirium of a patient exist as a spiritual reality. Materialistic concepts state that "spirit and matter have at least the commonality that they exist" (D. Dietzgen). But they, naturally, differ from each other.

In order to have a clearer idea of being, it is necessary to compare the concept of "being" with the concept of "existence" and "reality". Among these concepts, the most common is the concept of being. The antinomy of being is the concept of non-existence. The non-existent part of existence is non-existence. But with this comparison, "existence" will be more general than "being," since it also covers non-existence. There is the concept of "non-existence", which is sometimes used as potential existence, and sometimes as past and future states of being. Here it is clear that "being" in terms of time is broader than "existence". There is the concept of "reality", which covers the content of the existing part of existence. Reality in its content is divided into types, for example, physical reality (encompassing a physical event), chemical, biological, social, spiritual, etc. Reality also covers groups of coexisting phenomena that are, in relation to the future, in potential reality or real possibilities.

Substrate and substance

To distinguish forms of being, we usually turn to their basis, to their essence. Philosophers deal with the category substance (Latin *substantia* - essence, something underlying), which denotes the internal unity of the diversity of specific things, events, phenomena and processes through which and through which substance exists. The basis of material existence is directly matter and material interactions, and the basis of spiritual existence is spiritual relationships. There are two directions in philosophical interpretations of substance: ontological and epistemological. F. Bacon considers substance as the ultimate basis of existence and identifies substance with the form of specific things. R. Descartes believed that existence is based on two independent substances: material and spiritual. Material substance is determined by

extension and quantitative changeability, spiritual substance is determined by thinking. Spinoza believed that thinking and extension are not two independent substances, but two attributes of a single substance. Leibniz believes that the basis of the universe is a multitude of independent substances (monads). According to the epistemological direction, substance is a conditional idea that underlies the world (Locke). Berkeley rejects both material and spiritual substances, considering substance a hypothetical association of the perception of the world. According to I. Kant, substance is the condition of possibility of any synthetic unity of perception, that is, experience.

In some modern philosophical concepts there is a negative attitude towards the category of substance. For example, neopositivists believe that substance coarsens human ideas about the world and is a product of a simplified and ordinary understanding of the essence of being.

An even more simplified understanding of the structure of the universe is associated with the category of substrate. Substrate (lat. substratum - base, bedding) is the general material basis of phenomena - a set of relatively simple, qualitatively elementary material formations.

In some metaphysical concepts, the substrate is considered as absolutely elementary indivisible particles, the elementary foundations from which the world is built. For example, for Leucippus, Democritus, Epicurus, Lucretius Cara, the substrate is indivisible elements, i.e. the world consists of atoms and emptiness, for Anaxagoras - Speyron, for Plato - the absolute idea, spirit, for Thales - water, for Heraclitus - fire, etc. Aristotle emphasizes that "everything... that simply exists arises from some "substrate, this is obvious from observations. There is always something underlying, from which something arises, for example, plants and animals from a seed."

In modern physical sciences, the substrate of a certain substance is molecules, the substrate of molecules is atoms, the substrate of life is nucleic acids and protein substances. The substratum understanding of being is metaphysical in its essence, since the substrate is considered as something absolutely stable, devoid of change and development. R. Descartes believed that existence is based on two independent substances: material and spiritual. Material substance is determined by extension and quantitative changeability, spiritual substance is determined by thinking. Spinoza believes that thinking and extension are not two independent substances, but two attributes of a single substance.

Leibniz believes that the basis of the universe is a multitude of independent substances (monads). According to the epistemological direction, substance is a conditional idea that underlies the world (Locke). Berkeley rejects both material and spiritual substances, considering substance a hypothetical association of the perception of the world. According to I. Kant, substance is the condition of possibility of any synthetic unity of perception, that is, experience.

The main difference between substantial and substrate approaches to reality is that if in the first approach a certain type of substance is considered the basis and essence of the world as a whole, then in the second approach a certain, specific, single, elementary formation is considered the building element of the universe. In both approaches, the material form of being is absolutized.

Substantial, substratum, materialized concepts of being suffer from one-sidedness, since they cover only certain features and properties of reality, and the philosophical definition of being covers the most general and universal features of reality. Being is defined through non-existence, nothingness. Where nothingness, non-existence is absent, existence must exist.

The opposite of being is non-being. If by being we mean something, then by non-existence we mean nothing. Hegel calls nothingness absolute (pure) being, and, according to his statement, something arises from nothingness. Non-existence can be understood as the absence of past and future events in the present. Today's reality was still non-existence yesterday (but it was potential existence). Tomorrow's state of the world is also still non-existence (but is a potential existence). Of course, we can judge the past by its traces in the present, and the future by the trends in the development of reality. Today's reality disappears into oblivion tomorrow, because many living beings will become dead tomorrow, that is, life turns into death. Death means the absence of life. The life existence of a given individual turns into non-existence. Thus, we cannot talk about absolute non-existence. By non-existence (nothing) we can understand, in the epistemological sense, those objects whose properties and connections are still "beyond the horizon" of our knowledge. Not only do we not know whether these objects exist, but we often simply cannot imagine their nature.

Non-existence also means the absence of certain classes of objects, their properties and connections in a certain area of reality. For example,

in a physical vacuum everything that we know is absent. Perhaps there are hypothetical Universes there, built from qualitatively different physical elements than ours, and subject to different laws of nature, but for us they represent non-existence. Or the American continent, before Beruni's assumption and before Columbus's voyage, did not exist for the Old World. Therefore, it is advisable to use the concept of "own being". Own being is actual, present, present, here being, i.e. being for us. Often being outside the framework of one's own existence is also understood as non-existence. God for an atheist is non-existence, nothing, for a believer - something real, real, existing.

Basic concepts of existence

That which exists in the broadest sense is called the "world as a whole." The world is divided into material and spiritual, real and imaginary, possible (virtual) and real, actual and potential, etc. What underlies the "real" world, the world as a whole, i.e. "true existence"? What unites all these forms of the world? When answering these questions, philosophers adhere to different concepts. Here we can distinguish three most important concepts: monistic, dualistic and pluralistic.

Representatives of monism argue that the world is based on one principle. There are two directions here: materialistic and idealistic.

Supporters of materialistic monism believe that the world is based on only a material principle, that is, the world is purely material, while supporters of idealistic monism argue that the world is based on an ideal principle, an ideal, spiritual substance. Representatives of dualism (Latin *dualis* - dual) believed that the basis of the universe is based on two independent principles: it is appropriate for them to use the concept of "own being". Own being is actual, present, present, here being, i.e. being for us. Often being outside the framework of one's own existence is also understood as non-existence.

Types of being

Material and ideal existence

According to the materialistic approach, the world around us consists of two areas of reality. This is a subjective and objective reality. That which exists outside and independently of consciousness is considered an objective reality, which is equivalent to the category "matter". That which is associated with human consciousness and is its product is considered subjective reality. Objective reality corresponds to

the material form of being, and subjective reality is equivalent to the real form of being. According to the materialistic interpretation, ideal reality, that is, the spiritual form of existence, depends on material existence. According to this concept, there is nothing in the world except material existence. The ideal form of being is a product of material existence. This is materialistic realism, according to which being is an objective reality. Objective reality exists outside and independently of consciousness.

Actual and potential being

Modern science claims that objective reality is only a certain, known to us given here and now, an actual, active part of existence. The whole world is not given at once. There is also a part of existence that turns into the present. This is a potential form of reality, reality in a rudimentary, embryonic form, which is an incipient or potential being.

Real and virtual existence

The well-known and undoubtedly existing part of being is called real being, and it is precisely this that is defined as actual being. But there is also a part of being, the existence of which represents possibility, or possible worlds. Such being is called virtual (Latin: *virtualis* - possible).

Natural and social existence

Natural existence is usually understood as the existence of things (bodies), processes, states of nature. It is divided into two types: original natural existence (or natural natural existence, which existed without human participation) and the existence of things and processes produced by man (second nature). In the realm of second nature there are the following types of being:

- human existence (human existence in the world of things and specifically human existence);
- spiritual being (individualized and objectified (non-individualized) spiritual being);
- social existence (the existence of an individual in society and the existence of society, i.e. social existence).

2. In the world around us we observe countless different objects and phenomena. Is there anything in common between them, what is their nature, what underlies them? Various attempts to resolve these issues historically led to the emergence of the concept of the substance of all things (Latin *substantia* - essence). Substance was understood as a

certain universal primary basis of all things, which is their final essence. Substance is uncreated and indestructible; it only changes the forms of its existence, passes from one state to another. The adoption of a certain form by a substance means the emergence of a thing with the quality that corresponds to this form.

The very formation of philosophy, as a form of social consciousness, is connected precisely with the emergence of the idea of substance and the unity of the world around us, the natural connection of the phenomena of reality.

In the materialistic teachings of the Milesian school in Ancient Greece, specific forms of matter were elevated to the rank of substance: water (Thales), air (Anaximenes), earth, which, as ancient thinkers believed, could transform into each other. In the philosophy of Heraclitus, fire was considered a substance, which forms the Sun, stars, and all other bodies and determines the eternal change of the world. In the philosophy of Anaximander, substance was considered not a specific substance, but some infinite and indefinite matter - apeiron, eternal in time, inexhaustible in structure and continuously changing the forms of its existence.

Each of the four material "primordial principles" did not have the necessary universality and stability, and the idea of apeiron was too vague and susceptible to multiple interpretations. The atomistic theory of substance, put forward by Leucippus and Democritus (5th century BC) and further developed by Epicurus (III century BC) and Lucretius Carus (1st century BC) was free of these shortcomings. This theory allowed for the existence of the simplest primary particles - atoms, which are uncreated and indestructible, are in continuous motion, and differ in weight, shape and relative position in bodies. It was believed that the difference in the qualities of bodies is determined by differences in the number of atoms that make up the body, their shape, relative position and speed of movement. The number of atoms in the Universe is infinite. Vortexes form stars like the Sun, planets, and favorable combinations of atoms lead to the emergence of living beings and man himself.

In atomic theory, the principle of conservation of matter was first put forward in a concrete and definite form as the principle of the indestructibility of atoms. From the idea of persistence and absoluteness of matter, the position about the eternity and infinity of the world, the

primacy of matter in relation to human consciousness, and the natural conditionality of all phenomena in the world necessarily followed. The belief in the materiality of the world, in the subordination of all phenomena to the necessary laws of nature, created among representatives of atomistic materialism confidence in the limitless capabilities of the human mind, in its ability to consistently explain all phenomena in the world.

Atomistic theory was further developed in the philosophy and natural sciences of modern times, in the works of Newton, Gassendi, Boyle, Lomonosov, Hobbes, Holbach, Diderot and other thinkers. On its basis, it was possible to explain the nature of heat, diffusion, thermal conductivity, and many chemical phenomena. She contributed to the emergence of the corpuscular theory of light. But she could not explain a very large number of phenomena, deduce from the supposed properties and laws of motion of atoms the features of living organisms, the functions of the human body and many other phenomena of nature and society.

Within the framework of the mechanical picture of the world, which dominated natural science in the 17th-19th centuries, the known mechanical laws of motion, physical properties and states of matter were subjected to absolutization. They extended both to the microcosm and to all conceivable space-time scales of the Universe. The unity of the world was understood as the homogeneity and uniformity of its structure, as the endless repetition of the same stars, planets and other known forms of matter, subject to the eternal and immutable laws of motion.

But nature turned out to be much more complex than many physicists and philosophers thought. In the second half of the 19th century. The studies of Faraday and Maxwell established the laws of change in a qualitatively new form of matter compared to matter - the electromagnetic field. These laws turned out to be irreducible to the laws of classical mechanics.

At the end of the 19th - beginning of the 20th centuries. a new series of discoveries followed. The inapplicability of a number of laws of mechanics to explaining the structure of atoms and the movement of electrons was established, and the dependence of the space-time properties of bodies on the speed of their movement was discovered. In physics, a crisis arose between the mechanical picture of the world and the metaphysical understanding of matter. However, idealists, and above

all representatives of empirio-criticism, interpreted it as a crisis of all physics and even as the collapse of materialism as a whole, which they identified with a mechanical understanding of nature. They interpreted the radioactive decay of atoms as the "disappearance" of matter, the transformation of matter into energy. Therefore, a need arose and a new definition of matter was developed as a philosophical concept denoting objective reality, which is given to a person in his senses, but existing independently of them.

This definition of matter is organically connected with the materialist solution to the basic question of philosophy. It points to the objective source of our knowledge, which is matter, and its knowability.

At the same time, this concept does not reduce matter only to any specific types of it - particles of matter, sensory bodies, etc. It covers the entire infinite variety of the most diverse objects and systems of nature that exist and move in space and time, and have an inexhaustible variety of properties. Our senses can perceive only an insignificant part of these actually existing forms of matter, but thanks to the construction of ever more advanced instruments and measuring devices, man is steadily expanding the boundaries of the known world.

in objective connections and interactions with them, to be an element of the general process of change and development of matter.

The concept of matter as an objective reality characterizes its existence along with all its properties, forms of movement, laws of existence, etc. In the structure of objective reality, one should distinguish between specific material objects and systems (types of matter), the properties of these material systems, the forms of their interaction and movement, and the laws of existence that have varying degrees of generality. Matter exists in the form of an infinite variety of specific objects and systems, each of which has movement, structure, connections and interactions, spatiotemporal and many other general and particular properties.

Matter always has a certain organization; it exists in the form of specific material systems. A system is an internally (or externally) ordered set of interconnected (or interacting) elements. In a system, there is a connection between its constituent elements of other systems. The internal order of the system is expressed in a set of laws of connections and interactions between its elements. Each law expresses a certain order or type of connections between certain phenomena. The

structure of a system acts as a set of internal connections between its elements, as well as the laws of these connections. Structurality is an integral attribute of all existing systems.

We can roughly identify the following main types of material systems and the corresponding structural levels of matter.

In inanimate nature, these are elementary particles (including antiparticles) and fields, atomic nuclei, atoms, molecules, aggregates of molecules, macroscopic bodies, geological formations. Earth and other planets, the Sun and other stars, local star clusters. Galaxy, systems of galaxies, Metagalaxy, which is only one of the systems of the infinite Universe.

In living nature there are intraorganismic and supraorganismic biosystems. The first include DNA and RNA molecules as carriers of heredity, complexes of protein molecules, cells (consisting of subsystems), tissues, organs, functional systems (nervous, circulatory, digestive, gas exchange, etc.) and the body as a whole. Superorganismic systems include families of organisms, colonies, various populations, species, biocenoses, biogeocenoses, geographical landscapes and the entire biosphere.

There are also a large number of types of intersecting systems in society: people, families, various groups (industrial, educational, scientific, sports, etc.), communities of people, associations and organizations, parties, classes, states, systems of states and society as a whole.

This classification is very general and far from complete, because at each structural level, one can additionally identify a large number of interpenetrating material systems that arise on the basis of various forms of connections and interactions of elements.

The factors that determine the integrity of systems continually become more complex with the upward development of matter. In inanimate nature, the integrity of systems is determined by nuclear (in atomic nuclei), electromagnetic and gravitational bonding forces. The system will be integral if the energy of interaction between its elements is greater than the total kinetic energy of these elements together with the energy of external influences aimed at destroying the system. Otherwise (if less), the system will not arise or will disintegrate.

In living nature, in addition to these factors, integrity is determined by information processes of communication and management, self-regulation and reproduction of biosystems at different structural levels.

The integrity of social systems is determined by numerous social connections and relationships (economic, political, social class, national, ethnic, cultural, family, etc.).

The classification of the main forms of matter according to the types of material systems and the corresponding structural levels of matter is the most accurate and detailed. Along with this, the classification of forms of matter according to a number of fundamental physical properties is common. So, first of all, matter is released - a collection of particles, macroscopic bodies and other systems that have a certain rest mass. In reality, there is also antimatter, consisting of antiparticles (antiprotons, positrons, antineutrons, etc.), which is sometimes incorrectly called antimatter. Atoms and molecules from antiparticles, in the absence of ordinary forms of matter, can be stable and form macroscopic bodies and even cosmic systems ("anti-world").

In addition, there are immaterial types of matter - electromagnetic and gravitational fields, as well as neutrinos and antineutrinos of various types. They do not have a finite rest mass.

It should be noted that field and matter cannot be opposed, because fields exist in the structure of all material systems and unite their elements into integrity.

3. Movement and its main forms

In all material objects, there is movement of elementary particles, atoms, molecules, each object interacts with the environment, and this interaction involves movement of one kind or another. Any body at rest in relation to the Earth moves with it around the Sun, together with the Sun - in relation to other stars of the Galaxy, the latter moves relative to other star systems, etc. There is no absolute peace, balance and immobility anywhere; all peace and balance are relative, they are a certain state of movement.

Taken in its most general form, movement turns out to be identical to any change, any transition from one state to another. Movement is a universal attribute, a way of existence of matter. There cannot be matter in the world without movement, just as there can be no movement without matter.

In nature there are countless qualitatively different material systems, and each of them has a movement specific to it. Modern science knows only a small part of these movements, which can be divided into a number of basic forms of movement. The latter include the ways of existence and functioning of material systems at the corresponding structural levels. The main forms of movement include groups of processes that obey general laws (different for different forms of movement).

In developing a classification of the main forms of motion of matter, the existence of the following forms of motion is said: mechanical (spatial movement); physical (electromagnetism, gravity, heat, sound, changes in the aggregate states of substances, etc.); chemical (transformation of atoms and molecules of substances); biological (metabolism in living organisms); social (social changes, as well as thinking processes). This classification remains relevant today. It proceeds from the principle of historical knowledge of the development of matter and the qualitative irreducibility of higher forms of movement to lower ones.

At present, among the main forms of motion, we can distinguish, first of all, those that manifest themselves in all known spatial scales and structural levels of matter. These include: 1) spatial movement - mechanical movement of atoms, molecules, macroscopic and cosmic bodies; propagation of electromagnetic and gravitational waves (trajectorless); movement of elementary particles; 2) electromagnetic interaction; 3) gravitational interaction (gravity).

Next, it is necessary to identify forms of movement that appear only at certain structural levels in inanimate nature, in living nature and in society. In inanimate nature, these are, first of all, the interactions and transformations of elementary particles and atomic nuclei. All types of nuclear energy are a particular manifestation of this form of motion. As a result of the redistribution of bonds between atoms in molecules and changes in the structure of molecules, some substances are transformed into others. This process constitutes a chemical form of movement.

It is necessary to indicate the forms of movement of macroscopic bodies: heat, crystallization processes, changes in states of aggregation, structural changes in solids, liquids, gases and plasma. The geological form of movement includes a complex of physical and chemical processes associated with the formation of all kinds of minerals, ores

and other substances under conditions of high temperatures and pressures. Stars exhibit such forms of motion as self-sustaining thermonuclear reactions and the formation of chemical elements (especially during outbursts of novae and supernovae). With especially large masses and densities of space objects, processes such as gravitational collapse and the transition of the system to a superdense state are possible, when its gravitational field no longer releases particles of matter and electromagnetic radiation (so-called "black holes").

Forms of movement in living nature include processes occurring both within living organisms and in supraorganismal systems. Life is a way of existence of protein bodies and nucleic acids, the content of which is the continuous exchange of substances between the organism and the environment, the processes of reflection and self-regulation aimed at the self-preservation and reproduction of organisms.

Life is a system of forms of movement and includes processes of interaction, change and development in superorganismal biological systems - colonies of organisms, biocenoses, biogeocenoses and the entire biosphere.

The highest stage of development of matter on Earth is human society with its inherent social forms of movement. These forms of movement continually become more complex with the progress of society. They include all kinds of manifestations of purposeful human activity, all social changes and types of interaction between various social systems - from the individual to the state and society as a whole. The manifestation of social forms of movement are also the processes of reflecting reality in thinking, which are based on the synthesis of all physical, chemical and biological forms of movement in the human brain.

There is a close relationship between all forms of matter movement. It is revealed, first of all, in the historical development of matter and in the emergence of higher forms of motion on the basis of relatively lower ones. Higher forms of movement synthesize relatively lower ones. Thus, the human body functions on the basis of the interaction of physicochemical and biological forms of movement, which are in an inextricable unity within it, and at the same time a person manifests himself as an individual - a bearer of social forms of movement.

When studying the relationship between forms of movement, it is important to avoid both the separation of higher forms from lower ones and the mechanical reduction of the first to the last. Separating higher forms from lower ones, it is impossible to explain the origin and structural features.

The process of cognition of matter largely coincides with the study of the forms of its movement, and if we fully cognized movement, we would cognize matter in all its manifestations. But this process is endless.

Space and time

All objects arise and change in time. Space and time are universal forms of existence of all material systems and processes. There is no object that would be outside of space and time, just as there is no space and time in themselves, outside of moving matter.

Everywhere there is matter in one form or another (matter, field, etc.), and space acts as a universal property (attribute) of matter. In the same way, there is no absolute time; time is inextricably linked with the movement and development of matter. Space and time exist objectively and independently of consciousness, but not at all from matter. Space is a form of existence of matter that expresses its extension and structure, coexistence (arrangement) and interaction of elements in various material systems. Time is a form of existence (or attribute) of matter, characterizing the duration of existence of all objects and the sequence of changes in state. All properties of space and time depend on the motion and structural relations in material systems and must be derived from them.

From the properties of space and time, we can distinguish universal ones, manifested at all known structural levels of matter, and particular ones, as well as special ones, inherent only in certain states of matter, and even in individual objects. Universal properties are inextricably linked with other attributes of matter and the dialectical laws of its existence. They are of primary interest to philosophy.

The universal properties of space include its inextricable connection with time and the movement of matter, dependence on structural relationships in material systems.

A universal property of space is also its extension, which means the juxtaposition of various elements (segments, volumes), the

possibility of adding to each given element some next one or reducing the number of elements.

Space (more precisely, the spatial properties of matter) is characterized by a unity of discontinuity and continuity. Discontinuity is relative and manifests itself in the separate existence of material objects and systems, each of which has certain dimensions and boundaries. But material fields (electromagnetic, gravitational, etc.) are continuous and distributed in the space of all systems. The continuity of space is also manifested in the spatial movement of bodies. The space has coherence, there are no "gaps" in it.

Space is characterized by three-dimensionality, which is organically connected with the structure of systems and their movement. All material processes and interactions are realized in three-dimensional space.

The extent of space is closely related to metric relations, which express the peculiarities of the connection of spatial elements, the order and quantitative laws of these connections. Metric relations on a plane, sphere, pseudosphere (a figure resembling a gramophone trumpet) and other surfaces are reflected in various types of geometry - Euclidean and non-Euclidean (Lobachevsky, Riemann). The presence of certain metric properties of space is one of its universal characteristics.

Of the universal properties of time (more precisely, temporal relations in material systems), it should be noted its inextricable connection with space and the movement of matter, duration, asymmetry, irreversibility, uniqueness, the unity of discontinuity and continuity, coherence, dependence on structural relationships in material systems.

Duration acts as a sequence of existence of material objects, their preservation in a relatively stable form. Duration is formed by the emergence of one moment of time after another due to the finiteness of the rate of change of any processes. It is analogous to the extent of space and is a consequence of the conservation of matter and motion. This preservation also determines the coherence of time, the absence of breaks in it, and general and absolute continuity. Discontinuity characterizes only the time of existence of specific qualitative states of matter, each of which appears and disappears, passing into other forms. But the constituent elements of matter (for example, elementary particles) may not arise or disappear, but only change the forms of

connections, forming different bodies. In space you can move in any direction.

Matter has always been and will be in undying self-development, which includes the endless emergence of qualitatively new forms, states, trends and laws of change. The infinity of time has not only a quantitative (unlimited duration), but also a qualitative aspect associated with the historical development of matter and its structural inexhaustibility.

The study of space-time relations is carried out in one form or another by almost all sciences. Thus, in biology, the problems of rhythms in various subsystems of living organisms ("biological clocks") and asymmetry in the spatial structure of the molecules of living matter come to the fore. In social life, we are observing an acceleration in the pace of development, and an increasing number of scientific and technological discoveries and social changes are now fitting into the same unit of physical time.

Thus, the philosophical concept of being is the most important philosophical category that defines reality as the totality of all states of the material and spiritual in the past, present and future.

The problem of nature protection has become one of the most pressing global problems of our time, its solution affects the interests of all peoples, and the present and future of civilization largely depends on it.

At the current stage of development, the solution to a number of problems of human interaction with nature cannot be limited to the scale of one country; they need to be solved on the scale of the entire planet. It is obvious that many problems of protecting the natural environment from the harmful effects of human economic activity are global in nature and therefore can only be solved on the basis of international cooperation.

The environmental problem is relevant in all countries and regions of the world, in all corners of the globe, only the degree of its severity varies.

It can be said with bitterness that one of the most dangerous zones of environmental disaster has developed in the Central Asian region. The complexity of the situation is not only that it carries the cumulative result of ignoring this problem for many decades, but also that almost all areas of human habitation and life in the region are subject to

environmental risk. We have bitter experience of proving that nature does not tolerate vulgar and presumptuous treatment. She doesn't forgive this.

Unfortunately, these processes have not escaped Uzbekistan, where, according to experts, an extremely difficult, one might even say dangerous, situation is developing. What does it consist of?

A big environmental problem in Uzbekistan has become the high degree of land salinity. This was led to by their massive development, when even saline lands unsuitable for reclamation were brought into circulation in large, continuous tracts.

The real threat has become intensive soil pollution by various types of industrial and household waste. Gross violation of the rules for storage, disposal, transportation and use of various chemicals, harmful substances and mineral fertilizers, industrial and construction materials leads to land pollution and limits the possibility of their productive use.

The Aral crisis is one of the largest environmental and humanitarian disasters in the history of mankind; about 35 million people living in the sea basin were affected by it. Within 20-25 years we have witnessed the disappearance of one of the largest enclosed bodies of water in the world. There has never been a case where an entire sea perished before the eyes of one generation.

Considering how great the factor of threat to environmental security is for Uzbekistan, and indeed for the entire Central Asian region, the government and state devote enormous influence to issues of environmental protection and rational use of natural resources. Legislative acts have been adopted aimed at ensuring the protection of the natural environment. National measures for nature protection of the Republic of Uzbekistan are combined with extensive and diverse cooperation with other states and international organizations. A significant number of international treaties and agreements have been concluded regulating various aspects of environmental protection and rational use of natural resources.

Taking into account the exceptional complexity and danger of the existing situation in ecology and environmental protection, the First President of the Republic of Uzbekistan I.A. Karimov pointed out the need to solve the following specific problems in getting the country out of the environmental crisis:

1. Stopping pollution of the air and water environment with substances harmful to human life through the development and widespread implementation of appropriate technology and strict control over the use of all pesticides and other hazardous substances.

2. Rational use of all types of natural resources with an explanation of their reproduction and strictly calculated non-renewable consumption.

3. Purposeful, scientifically based transformation of natural conditions in large areas, ensuring the effective and integrated use of natural resources.

4. Preservation of the entire natural gene pool of wildlife as a starting point for breeding new species of cultivated plants and animals.

5. Creation of favourable living conditions for the population in cities and rural areas through the introduction of scientifically based urban planning and regional planning.

6. Attracting the attention of the world community and international organizations to the environmental problems of the region on the basis that environmental disasters know no borders.

As a result of large-scale structural reforms, today the country has created an effective environmental safety system based on the norms of international legal practice, the achievements of modern science, engineering and technology. This environmental safety system is an integral part of the national security of the Republic Uzbekistan.

The country's environmental policy has, in the full sense, been formed as a separate political institution. Since the first days of independence, attention has been paid to preserving a healthy ecological environment for current and future generations. Scientists and specialists from various fields of activity have made a great contribution in this direction, who have conducted a lot of research and research.

Over the years of independence, the image of the country has completely changed from a one-sidedly developed and resource-oriented economy with the lowest level of consumption per capita and backward industrial and social infrastructure into one of the dynamically developing modern economies, the achievements and development priorities of which were announced in the development goals of the Millennium Declaration. Today, in order to strengthen the foundations of sustainable development, the republic is implementing a set of measures aimed at improving the socio-ecological situation in the country. Over the years of independence, the volume of investments

aimed at implementing measures to preserve natural resources and their rational use has increased significantly. As a result, the quality of the environment in areas with a high level of risk to human health has improved, and the ecosystem has become more resilient.

National reserves, parks, sanctuaries and environmental centers are being developed. Since the first years of independence, special attention has been paid to the preservation of biological diversity. Despite the fact that today measures are being taken to preserve the environment, there are threats to the country's environmental security that are classified according to degrees: global, regional, national and local. The complex of environmental hazards and problems plays an important role in determining the main strategic directions for ensuring environmental safety, preventing and eliminating environmental threats.

The priority strategic directions for ensuring environmental safety of the Republic of Uzbekistan are:

1. Rational and integrated use of natural resources, including water, land, minerals, and biological.
2. Reducing the level of environmental pollution throughout the republic to environmental, hygienic and sanitary standards.
3. Taking comprehensive measures to ensure localization, restoration and improvement of the ecological state in the zone of environmental disaster - the Aral Sea region, as well as in other environmentally unfavorable territories of the country.
4. Providing the population of the republic with high-quality drinking water, food, and medicines.
5. Introduction of environmentally friendly and resource-saving technologies.
6. Development of scientific and technical potential and use of scientific and technological achievements in the field of ecology.
7. Improvement and further implementation of the economic mechanism for regulating the interaction of government bodies at various levels and nature users, inclusion of environmental requirements in the procedure for assessing the socio-economic efficiency of management decisions.
8. Creation of experimental ecological zones for sustainable development.
9. Creation of a unified system of environmental monitoring, forecast and information.

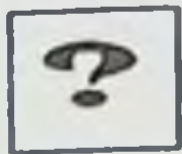
10. Improving services for monitoring and protecting the territory of the republic from transboundary environmental pollution.

11. Prevention and liquidation of consequences of environmental disasters, disasters, emergency situations.

12. Formation of a Central Asian regional system of environmental safety.

13. Development and improvement of the system of environmental education, culture and education of the population.

14. Deepening cooperation with the international community in solving environmental problems.



Self-study questions

1. What is meant by being?
2. What types of being do you know?
3. What content does Western materialist philosophy put into the concept of “being”?
4. Is it possible to identify being with matter?
5. What is movement? Types of movement?
6. What is the essence of the concept “material unity of the world”?
7. Is it possible to agree that matter is eternal and infinite in space and time?
8. What features characterize space and time?
9. Describe conservancy in Uzbekistan.
10. Name the priority strategic directions for ensuring environmental safety in the Republic of Uzbekistan.



Test tasks

1. Define what ontology studies:
 - a) nature;
 - b) matter;
 - c) being;
 - d) reality.
2. Who made the first attempt to pose the problem of being in European philosophy?
 - a) Thales;

- b) Democritus;
 - c) I. Kant;
 - e) Parmenides;
3. What is the way of existence of matter?
- a) space;
 - b) time;
 - c) interdependence;
 - d) movement ;
4. What does the concept of "matter" means?
- a) matter is a constant possibility of sensations;
 - b) matter is the fundamental initial philosophical category to designate the objective reality given to us in sensations;
 - c) matter is only a symbol that reflects the sensations of our various senses;
 - d) matter is an absolute unchanging substance.
5. Who believe that at the foundation of the world lies one principle:
- a) dualists
 - b) monists
 - c) pluralists
 - d) agnostics
6. The most important principle for Parmenides is the truth that:
- a) "there is existence, and there is also non-existence"
 - b) "man is the measure of all things"
 - c) "there is existence, there is no non-existence"
 - d) "you cannot step into the same river even once"
7. Aristotle put forward a dual concept of understanding being:
- a) passive matter and active form;
 - b) active matter and form;
 - c) active consciousness and passive form;
 - d) passive consciousness and form.
8. Idealists claim that:
- a) the fundamental principle of the world, nature, and existence is the spiritual principle;
 - b) there are two independent and equal principles (principles): material and spiritual;
 - c) matter exists absolutely, it is uncreated and indestructible, infinite in the forms of its manifestation;

d) matter consists of eternal, unchanging and indivisible particles - atoms;

9. What is the first principle in materialistic philosophical concepts?

- a) spirit;
- b) consciousness;
- c) matter;
- d) experience.

10. A significant, stable and recurring relationship is.....:

- a) phenomenon;
- b) law;
- c) condition;
- d) quality;

CLASSIFICATION OF DIFFERENT APPROACHES TO CIVILIZATION IN THE HISTORY OF PHILOSOPHY. COMMON FEATURES AND DIFFERENCES IN THE CULTURE OF THE PEOPLES OF THE WORLD. CLASSIFICATION OF VIEWS ON HUMAN NATURE IN THE HISTORY OF PHILOSOPHY

- 1. Classification of various approaches to civilization in the history of philosophy**
- 2. Common features and differences in the culture of the peoples of the world**
- 3. Classification of views on human nature in the history of philosophy**

Key terms:

Culture is the combination of people's knowledge, beliefs and norms of behavior that we adopt and then pass on to future generations.

Civilization is one of the basic units of historical time, denoting for a long time existing, self-sufficient community countries and peoples, originality whom due to sociocultural reasons.

1. Cycle and identity of the theory, theories of historical circulation, a socio-philosophical concept that lays the basis for the periodization of history on the principle of repetition, the circulation of social processes. Having arisen in ancient times, such ideas, initially in mythological and religious form, tried to bring a certain order and meaning to history (by analogy with the cyclical processes occurring in nature: the change of seasons, the development of biological organisms and etc.).

These views had a certain practical significance (contributing, for example, to the creation of calendars), at the same time, as a rule, they were expressed in the establishment of cosmic and divine periods lasting hundreds and even thousands of years, combined with the mystical doctrine of the transmigration of souls, multiple creation and the death of the world and etc. The cyclical nature of the theory also had a certain cognitive significance. They made it possible to organize the chronology (lists of 30 dynasties of the Ancient, Middle and New Kingdoms in Egypt), identify individual trends in changing political forms of government (Aristotle's study of the history of 158 Greek city policies),

and draw interesting parallels between the history of different peoples and eras (Polybius And Sima Qian) and etc. Thus, the cyclical nature of the theory contributed to the development of the comparative historical method in social science. The ideas of circulation became widespread in Ancient China, Ancient Egypt, Babylon, as well as among ancient philosophers and historians, which was associated with the extremely slow progressive development of society.

The Arab thinker of the 14th-15th centuries made a contribution to the development of the cyclical theory. Ibn Khaldun , who identified four eras in world history associated with the activities of various peoples. In each of these eras, he tried to identify patterns of development and decline of culture, change of dynasties and etc.

C. t. gained particular popularity in the 17th and 18th centuries. in Western European social thought, many of whose representatives perceived the economic and cultural rise of that era as a revival of antiquity after the medieval decline. C. t. had a progressive meaning, because they contrasted the natural order and a certain pattern in history with various theological, providential ones (see. Providentialism) concepts, as well as the depiction of history as a sphere dominated by chance and the arbitrariness of great people. The most prominent representative of C. t. of that time was J. Vico , who put forward the idea of a cycle - the development of all peoples in cycles consisting of three eras: divine, heroic and human. The views of Ibn Khaldun and Vico influenced subsequent development philosophy of history . Ideas about the cyclical nature of social development were shared by many utopian socialists, in particular Sh. Fourier , who developed the concept of four phases of human history ("paradise" primitiveness, savagery, barbarism and civilization).

After the discovery of a materialist understanding of the history of history, political theories acquired an increasingly reactionary character. The idea of the historical cycle is opposed to the idea of social progress. Supporters of central theory deny the progressive nature of world history (E. Meyer), depict it as cycles of development and decline of local civilizations, broken in time and space, not connected with each other (N. Danilevsky , Spengler , A.D. Toynbee and etc.).

C. t. became widespread in the West, especially after World War I (1914–1918). Some bourgeois philosophers and sociologists (P.

Sorokin), being unable to resolve the contradiction between cyclical and linear development, try to eclectically combine them in their concepts. The historical doom of capitalism is perceived by bourgeois researchers as the death of the "Christian civilization of the West" with all its cultural and technological achievements.

In everyday life, ideas about culture are usually associated with literature and art, education and upbringing, and educational activities. A cultured person is someone who has knowledge, is well-read, and knows how to behave in society. Culture also characterizes the degree of mastery of a particular type of activity. In this sense, they talk about work culture, professional and everyday culture, the culture of communication, the culture of speech and thinking. There are also high and low, elite and mass culture. Finally, it is known that nations are distinguished by the uniqueness of their culture and there are many different national and ethnic cultures.

As a rule, people do not think about what lies behind this diversity of cultural meanings, why they can be united by the same concept.

However, not only in everyday life, but also in science, its interpretation is ambiguous. Cultural phenomena are studied by many specific sciences: archeology and ethnography, history and sociology, not to mention the sciences whose subject is various forms of consciousness - art, morality, religion, etc. Each of the specific sciences creates a certain idea of culture as the subject of its research. Thus, for archeology, culture is the materialized results of the activities of people of past eras that have survived to our time. Ethnography describes the characteristics of the culture of a particular people in all its specific diversity. A historian of a particular type of art understands culture primarily as the artistic creations of man. So the "image of culture" in the sciences looks different.

Philosophy also deals with the understanding of culture. There is even a special direction of it - the philosophy of culture, the subject of which is culture as a kind of integrity. Abstracting from all sorts of details and particulars, philosophy raises the question of what culture is, what is its place in the life of man and society.

"Second nature". The term "culture" itself is of Latin origin and originally meant the cultivation of the soil, its "cultivation," that is, a change in a natural object under human influence, in contrast to those

changes caused by natural causes. Already here the language expressed a very important feature of culture - the human element inherent in it, the unity of culture, man and his activities.

Later, the word "culture" acquired a more generalized meaning and it began to be used to refer to everything created by man. This understanding of culture truly reflects its essential features. Culture appears as a "second nature" created by man, built on top of natural nature, as a world created by man, in contrast to virgin nature. It also follows from this definition that one should not look for a special "sphere of culture." Where there is a person, his activities, relationships between people, there is also culture.

It can be said that for a philosophical understanding of culture, its definition as "second nature" is the initial basic premise. The world of culture is everything that man distinguishes from natural nature; it is the artificial world of nature transformed by man. The forest is nature, and the park is a cultural phenomenon, because man has left the stamp of his activity on the natural environment and embodied a certain plan in it. But during this transformation, various objects can be created that do not even remotely resemble what is found in nature. While parks, canals, artificial reservoirs and even dams are similar to what exists in nature without humans, the same cannot be said about cars, buildings, artificial fibers, etc. Culture can increasingly lead people away from the natural world, creating a special artificial environment. But the artificial environment will never replace living nature, with which a person cannot lose contact without damaging his physical and mental health. The course of human history largely depends on the nature of the relationship between culture and nature.

The "second nature," like the first, is objective and material. Its difference from the first is only that it was created by man and is a product of his activity. However, upon closer examination it turns out that this "only" is so huge that the materiality of culture turns out to be very specific.

Sociality of culture. Culture is social by nature. It exists only in society.

Sociality arises where human interaction takes place. There are various types and types of sociality. The most general can be considered the distinction between a system of stable social relations and forms of

communication. The former form various types of societies, the latter are changeable and impermanent. They arise when people enter into communication and disappear when communication stops. The first are imposed on people who are not free to choose their social relations. The latter are formed by the subjects themselves and depend on their will and desire. The first are impersonal in nature, the second are personal, individual: I enter into communication with another person as an individual, communicate with him of my own free will and stop communication (that is, I can stop) for one reason or another.

In comprehending the essence of culture, philosophy does not strive to give any clear definition of it. As history shows, this is not a very fruitful activity. It is known that cultural researchers have between 150 and 250 definitions of culture. Of course, this is such a complex and multifaceted phenomenon that each of these definitions can reflect some feature of the reality of a culture. But philosophy, as already noted, highlights the initial foundations and principles of a holistic understanding of culture. This approach has methodological and ideological significance. It is developed by the philosophy of culture, which has been intensively developing in our country in recent decades. Of course, this development is a response to the growing need for a philosophical understanding of culture.

Diversity of cultures. The diversity of cultures is an empirical fact. What does this diversity mean, what are its reasons, what role does it play in history, what are the principles of the relationship between different cultures, etc. - all these are problems that the philosophy of culture cannot ignore. It operates with the concept of culture as such, but this concept only highlights what is essential that unites actually existing cultures and is common to them. The picture of world culture is a multicolored, diverse culture and the forms of their relationships. Borders between cultures are formed because each of them has its own specifics, determined by the conditions of existence of a particular socio-historical or ethnic community, its internal relationship with the natural and social environment. This is how local (European, Latin American, etc.), national, and ethnic cultures arose. Differences in culture are also formed under the influence of social, demographic and other factors (youth culture, mass culture, etc.).

In pre-capitalist societies, the diversity of cultures developed in conditions of relative isolation of various regions of the planet. Once established, culture becomes an active historical force. The most powerful cultures have manifested themselves in history as a factor determining the specifics of civilization.

Civilization. At the early stages of social development, a person was merged with the community (clan, community) of which he was a part. The development of this community was simultaneously the development of man himself. In such conditions, social life was at the same time the life of a given culture, and the achievements of society were the achievements of its culture.

Another feature of primitive sociality was its "natural" character. Tribal, as well as intra- and inter-community relations "naturally" arose in the process of people's joint life and activity, in the harsh struggle to maintain their existence. The decomposition and disintegration of these relations was at the same time a profound revolution in the mechanisms of functioning and development of society, which meant the formation of civilization.

The concept of civilization is initially alarming with its uncertainty and ambiguity; the most varied content has been and is being put into it. Indeed, this concept is used both as a synonym for culture (a cultured and civilized person - characteristics of the same order), and as something opposed to it, for example, as a soulless, material "body" of society as opposed to culture as a spiritual principle. The interpretation of this concept in a negative sense as a social condition hostile to the humane, human aspects of social life has become widespread. According to O. Spengler, civilization is a stage of cultural decline, its aging.

At the same time, in the social sciences and social philosophy (including A.J. Toynbee), the concept of civilization is used to characterize a specific society as a sociocultural formation localized in space and time (the civilization of Ancient Egypt or Babylon, Arab civilization, etc.). etc.), or as fixation of a certain level of technological development.

The presence of numerous interpretations and concepts of civilization gives grounds for a critical attitude towards this concept.

At the same time, life itself has shown the need to use the concept of civilization, to identify its real scientific and philosophical content.

Civilization is a sociocultural formation that arises as a way of existence of people in the conditions and on the basis of the social division of labor.

Civilization includes the entire culture created by man, a person who has mastered culture and is able to live and act in his cultivated environment (the existence of civilization is impossible in virgin nature), as well as the totality of social relations as forms of social organization of culture that ensure its existence and continuation. The formational division of society gives civilization social certainty and historical specificity. Formational differences in European society, after it emerged from the primitive state, are differences within European civilization.

The first civilizations appeared where the development of productive forces, social division of labor, population growth, and social stratification made it impossible for man to exist within the framework of the tribal system. Changing the "way of existence" means the formation of new economic and social mechanisms that are capable of ensuring the preservation of a given society over time on a new basis. These include property in its various forms, including private property, commodity production and the market, the state and the legal system. Political and legal mechanisms are necessary for the stable existence of civilization, since they perform an integrative function in the form of class domination or social partnership.

The formation of civilization is associated with a profound revolution in culture. Mental labor is separated from physical labor, various forms of social consciousness develop, and the beginnings of science emerge. A fundamental civilizational innovation is writing. History practically knows no non-literate civilizations.

The social mechanisms of civilization, undoubtedly, are in a very complex and contradictory relationship with culture, promoting its development and inhibiting it. Moreover, such trends can operate simultaneously, with the predominance of one or the other. This sometimes serves as the basis for statements about the hostility of culture and civilization. But more precisely, one could say that

civilization characterizes the social existence of a culture. Another question is that this existence can be contradictory.

If the social mechanisms of civilizations are common to them (albeit in different versions), then it is the cultures of each civilization that are unique and distinguish them from each other. Theories of local cultures and civilizations absolutize this circumstance, considering each civilization (culture) as an independent entity and, in essence, rejecting the idea of the unity of world history (N. Ya. Danilevsky, O. Spengler, A. J. Toynbee). But the denial of its unity cannot be accepted, since it contradicts the real course of history, where different civilizations interact, and leads in practice to the isolation and opposition of cultures, and not simply to the recognition of their equality. The uniqueness of each culture is a sufficient basis for the consistent implementation of the principle of equality in the sphere of culture, and their diversity is a great asset of humanity, its wealth, the loss of which would be irreparable.

The regional-civilizational typology of cultures identifies cultures or similar complexes of cultures that are fundamentally different from each other. Each of them has its own religion, its own moral code, a unique artistic culture, and forms a special way of life, way of life, morals, and mental make-up of people. For example, the differences between European, Chinese, Indian, and Arab cultures are so great that they cannot be called anything other than civilizational. These are different civilizations. In the depths of European civilization, an industrial society was formed, which is now developing into a post-industrial society in a number of economically developed countries. This civilization is called technogenic; its development determines the characteristics of modern society. In connection with the expansion of the area of technogenic civilization and the emergence of global problems, warnings are increasingly heard about environmental and other dangers and threats looming over humanity, and about the need to urgently take measures to save modern human, world, planetary civilization.

Thus, the very course of history has led to the fact that now the problem of civilization needs to be considered at two levels - local and global, that we can talk about local and a single world civilization that includes the diversity of cultures, and does not erase their differences.

National-ethnic cultures. Another generally accepted criterion for discrimination cultures is their differentiation according to national and ethnic characteristics. Every nation, every ethnic group has its own culture. Within the framework of one local civilization there may exist several close to each other, but still different national cultures.

2. Interaction of cultures. Typology allows us to systematize the diversity of cultures. But the typological characteristics are also applicable to their relationship - a complex and diverse process, depending on socio-historical conditions.

Military invasions from outside place culture in extreme conditions. Thus, the conquest of Rome by the barbarians marked the end of ancient culture. Repeatedly, conquests led to the death of cultures and their carriers - peoples. Of the 21 civilizations that A. J. Toynbee counted, 14 are dead. The Spanish conquistadors mercilessly - with sword and cross - destroyed the culture of pre-Columbian America - the Aztecs and Mayans, and the English colonists - many tribes of North America. But conquest does not always lead to the destruction of the culture of the conquered peoples. Ancient Greece was captured and incorporated into the Roman Empire, but Greek culture became a role model for Rome. If the culture of the conquered people is more developed than that of the aliens, and they do not destroy it, then it will assimilate their culture. History really lost out on different options for the interaction of cultures during the era of European colonial expansion in the 17th-19th centuries. The cultures of colonial peoples were either destroyed, preserved unchanged, or transformed under the influence of European culture.

When considering the relationship between cultures, one should also take into account the characteristics of its various spheres. For example, science is always international. Different countries create only unique conditions for the development of science - more favorable or less favorable, they give priority to one or another branch of science, but each does not create "its own" science. Therefore, here the problem of interaction is solved through the development of cooperation, and joint research. The situation is completely different in the value forms of consciousness, in artistic culture, where each nation has its own art, its own literature, its own traditions, its own language. Internationalization processes are taking place in culture as a whole, but they, even erasing

some cultural differences, contribute to the development of cultures, such as the introduction of modern education systems among previously backward peoples.

Internationalization leads to strengthening and deepening of interaction and interpenetration of cultures, to the development of integral processes in this area, but also gives rise to various contradictions, largely dependent on social conditions. Internationalization also encounters resistance, especially when it occurs through the suppression of one culture by another, its displacement by samples of a socially stronger culture. Then tense and complex relations arise between various national and regional cultures, a tendency not only to preserve their originality, but even to a certain isolation of national cultures. In some countries that have freed themselves from colonial dependence, this isolation was actually a form of protest against Westernization and the penetration of Western "mass culture," and the defense of their own culture was a means of self-affirmation of peoples. However, when the peoples of the former colonies embarked on the path of independent political development, their technical and economic backwardness, the predominance of archaic social structures and the fact that overcoming backwardness is possible only through the organic development of modern science and technology, through the establishment of connections and interaction between qualitatively different cultures.

In the process of development of society, the interaction of cultures intensified. And although the "dialogue of cultures" took place already in ancient times, as history became global, the possibilities for the mutual influence of cultures increased immeasurably.

The variety of forms of activity, thinking, and vision of the world developed in the course of historical and cultural development is increasingly included in the general process of development of world culture.

Culture - society - nature

Man belongs to nature, he is a part of it. He rises above nature as a social being, capable of living, acting, and ensuring his existence only in society and in interaction with nature. He turns out to be capable of human activities, mastering culture. Culture makes a person a person, an

individual. Natural, social and cultural principles are connected in man; they are integrated in him, forming unity and integrity.

Nature, society, culture are components of human existence, and their relationship in the processes of human activity determines its fundamental problems in every historical era.

At the early stages of culture, its impact on nature was insignificant, its "presence" in nature was barely noticeable. The first types of production activities - gathering, hunting, fishing - were the appropriation of natural products and reproduced similar activities of animals. Culture manifested itself only in the production and use of tools, in the rudiments of social organization. The "cultivation" of nature truly began with the Neolithic Revolution - with the advent of agriculture, a sedentary lifestyle, and the beginnings of the social division of labor. And it increased sharply with the emergence of civilization with its cities, canals, roads, the use of metal, accelerated population growth, the concentration of masses of people, and their movement. Civilization destroys virgin nature, since man, while adapting the environment to his needs, for the most part does not take into account the fact that he disrupts the connections of nature and complicates or undermines its natural reproduction and self-regulation. With the growth of culture, this anthropogenic load on nature gradually increased.

For many millennia, man had a rather poor idea of the world in which he lives. He did not isolate himself from nature and transferred to it the ideas he had formed about himself and his immediate surroundings in the course of his everyday life. This is how mythological consciousness was born with its anthropomorphism and worship of various forces of nature on which the existence of people depended. Further development went from "myth to logos". Overcoming mythology, the emerging philosophy for the first time tried to build a general objective picture of the world as independent, in perpetual motion and subordinate to the natural necessity of existence.

A qualitative change occurred with the emergence of industrial production, using machine technology and relying on science. The new era wrote on its banner that knowledge is power, and man is the interpreter and transformer of nature.

By cognizing it, a person can realize his knowledge in technical devices that greatly enhance the possibilities of his influence on nature, its transformation in the interests of man, and thereby achieve dominance over nature.

Industrial production marked the beginning of the process of globalization of the impact of culture on nature, both in the sense of its adaptation to human needs and in the sense of the negative consequences of anthropogenic pressure on nature. The global nature of the impact of culture on nature began to manifest itself by the middle of the 20th century. Scientists and philosophers were the first to talk about this, putting environmental problems on the agenda. They showed that on planet Earth there are processes of dangerous degradation of the biosphere in the form of destruction of natural biocenoses, irreparable death of entire species of animals and plants, soil erosion, environmental pollution with waste from production and human activity, and the gradual depletion of natural resources of energy and materials most actively used by industry. Climate warming occurs under the influence of the "greenhouse effect" as a result of increased emissions of carbon dioxide into the atmosphere by industry; ozone holes arise as a result of a reduction in ozone in the upper layers of the atmosphere, which protects the biosphere from excess ultraviolet radiation. All these are global changes. The power of human influence becomes comparable to the forces of nature, and nature itself, without the help and support of man, is no longer able to restore its natural cycles.

Thus, the relationship between culture - society - nature has come to a critical point: further continuation of the previous development trend inevitably leads to an increase in the ecological crisis, which means that humanity is undermining the natural foundations of its existence as a biological species. This is a catastrophe, the death of civilization, and perhaps of humanity.

This means we need to change our development strategy. The idea of "domination over nature" has revealed its inconsistency. The future of humanity is not in domination over nature, but in harmony with it. Their opposition, reaching the point of antagonism, is dangerous for society. At the same time, man cannot stop further cultivating nature. To refuse this means to return to primitive times. But human activity should not cause degradation of nature, but should be built in such a way that the

Earth's biosphere, its basic parameters, the constancy of which ensures the possibility of the existence of life, are preserved. In industrial civilization, economic growth and cultural development take priority. At the turn of the millennium, nature conservation also becomes a major social priority. The formation of a new type of relationship between nature and culture means a deep turn not only in technical culture, but also in the hierarchy of values - responsibility for the conservation of nature, moral and aesthetic culture, the development of environmental values, imperatives and environmental consciousness.

The relationship between culture and nature is always carried out within the framework of a certain system of social relationships that develop in the process of human activity. Taken in time, they characterize the most important parameters of human history.

Culture is a subjective-personal aspect of the historical process. In the creativity of culture, the personality with all its psychological, emotional, intellectual and spiritual qualities is realized. Here the conscious principle prevails in the form of goal setting and goal achievement. But one should not equate the creativity of culture with the creativity of history. In the course of history, of course, the conscious principle plays a huge role. But the whole point is that the goals and results of human activity in history, as a rule, do not coincide, because different forces are at work here. History is shaped not only by the conscious activity of the subjects, and the result often turns out to be the opposite of the goals that the people involved in this process set for themselves.

The course of history is not predetermined; different options and even alternative paths of social development are possible. But, apparently, the deepest basis for the radical resolution of global problems and contradictions is the development of a humanistic culture. Orientation towards the ideals of humanism should become a priority principle in all spheres of human activity. On this path, humanity will be able to gradually get rid of the use of violence. On this path, favorable conditions can be formed for the development of a person as a bearer of culture and a subject of activity, for the self-determination of each individual.

It is culture, the core of which is broadly understood real humanism, that opens up future prospects for humanity.

3. The topic "Man" is so vast that the entire complex of scientific knowledge that has "collapsed" on its development cannot be considered in any way satisfactory. It is bottomless in depth and endless in time. The philosophical approach to this topic is multifaceted, but is aimed at determining the essence and integrity of a person. Philosophy is interested to these questions: What is a person? What caused its separation from the animal kingdom? This still remains the same global mystery as the emergence of living things from non-living things. And indeed, how did a biological organism belonging to the hominid family, the order of primates, the class of mammals, the phylum of chordates and the subphylum of vertebrates turn into the creator and bearer of culture? What do we look for in a person, what are his distinctive features? Intelligence? Elevated feelings? Conscious will? What is the ability to work and be creative?

Philosophy has always tried and is trying to find answers to these questions, strives to comprehend the integrity of man, knowing full well that a simple sum of knowledge of the private sciences about man will not give the desired image, and therefore has always tried to develop its own means of understanding the essence of man and with their help to identify his place and significance in the world, his attitude to the world, his ability to "make" himself, that is, to become the creator of his own destiny. The philosophical program can be briefly, concisely repeated after Socrates: "Know yourself," this is the root and core of all other philosophical problems.

Ancient Indian philosophy of man is presented primarily in the monument of ancient Indian literature - the Vedas, which simultaneously express a mythological, religious and philosophical worldview. There is an increased interest in man in the texts adjacent to the Vedas - the Upanishads. They reveal the problems of human morality, as well as ways and means of liberating him from the world of objects and passions. A person is considered the more perfect and moral the more he achieves success in the matter of such liberation. The latter, in turn, is carried out through the dissolution of the individual soul (atman) in the world soul, in the universal principle of the world (brahman).

Man in the philosophy of Ancient India is thought of as a part of the world soul. In the doctrine of the transmigration of souls (sansare), the border between living beings (plants, animals, humans) and gods

turns out to be passable and mobile. But it is important to note that only man has the desire for freedom, for getting rid of passions and the fetters of empirical existence with its law of samsara-karma. This is the pathos of the Upanishads.

The philosophy of Ancient China also created an original teaching about man. One of its most significant representatives, Confucius, developed the concept of "heaven," which means not only a part of nature, but also the highest spiritual force that determines the development of the world and man. But at the center of his philosophy is not the sky, not the natural world in general, but man, his earthly life and existence, i.e. it is anthropocentric in nature.

Concerned about the decay of his contemporary society, Confucius pays attention primarily to human moral behavior. He wrote that endowed by heaven with certain ethical qualities, a person is obliged to act in accordance with the moral law - Tao and improve these qualities in the learning process. The goal of training is to achieve the level of an "ideal man," a "noble man" (junzi), the concept of which was first developed by Confucius.

Characterizing the ancient Eastern philosophy of man, we note that its most important feature is the orientation of the individual towards an extremely respectful and humane attitude towards both the social and natural world. At the same time, this philosophical tradition is focused on improving the inner world of man. The improvement of social life, orders, morals, management, etc. is associated primarily with a change in the individual and his adaptation to society, and not with a change in the external world and circumstances. Man himself determines the paths of his own improvement and is his own god and savior. We must not forget that a characteristic feature of philosophical anthropology is transcendentalism - man, his world and fate are certainly associated with the transcendental (beyond) world.

For Socrates, the main interest is the inner world of man, his soul and virtues. He first substantiates the principle of ethical rationalism, arguing that "virtue is knowledge." Therefore, a person who knows what goodness and justice are will not act badly and unfairly. The task of man is precisely to always strive for moral perfection on the basis of knowledge of the truth. And, first of all, it comes down to knowing oneself, one's moral essence and its implementation.

Throughout his life, Socrates tried to realize the moral pathos of his philosophy of man, and his death itself, when he abandoned life for the sake of establishing justice, was the apotheosis of his moral philosophy.

Democritus is a representative of materialistic monism in the doctrine of man. Man, according to Democritus, is a part of nature, and, like all nature, he consists of atoms. The human soul is made up of atoms. Along with the death of the body, the soul is also destroyed. In contrast to such a vulgar materialistic view of the human soul, his ethical concept is more delicate. The goal of life, according to him, is happiness, but it does not come down to bodily pleasures and selfishness. Happiness is, first of all, a joyful and good mood. Its most important condition is a measure that the mind helps a person to observe. As Democritus argued, "to desire excessively is appropriate for a child, not a husband," but a courageous person is one who is stronger than his passions.

Unlike Democritus, Plato takes the position of anthropological dualism of soul and body. But it is the soul that is the substance that makes a person human, and the body is considered as matter hostile to it. Therefore, the general characteristics of a person, his purpose and social status depend on the quality of the soul. In the first place in the hierarchy of souls is the soul of the philosopher, in the last place is the soul of the tyrant. This is explained by the fact that the philosopher's soul is the wisest and most receptive to knowledge, and this is the main thing in characterizing the essence of man and his difference from animals.

The human soul constantly gravitates towards the transcendental world of ideas; it is eternal, but the body is mortal. This doctrine of the dual character of man influenced medieval religious teaching about him. According to Plato, the unity and opposition of soul and body contains the eternal tragedy of human existence. Corporality places a person in the animal world, the soul elevates him above this world, the body is matter, nature, while the soul is directed into the world of ideas. Later, this tragedy will become one of the significant moments of Russian religious philosophical anthropology.

In Aristotle's concept, man is considered as a social, state, political being. And this social nature of man distinguishes him from animals, and from "morally under developed creatures," and from "superman."

On this occasion, he writes that "one who is not able to enter into communication or, considering himself a self-sufficient being, does not feel the need for anything, no longer constitutes an element of the state, becoming either an animal or a deity."

Another distinctive feature of a person is his rationality, "a person is, first of all, a mind." Thus, man, according to Aristotle, is a social animal endowed with reason. Sociality and intelligence are two main characteristics that distinguish it from an animal.

It should be added to this that Aristotle comes close to formulating the position about the active essence of man. He, in particular, writes that a person's virtuous life is manifested in activity, which contains the only possibility of self-realization of the individual.

In the Middle Ages, man was seen primarily as part of the world order established by God. And the idea of himself, as expressed in Christianity, comes down to the fact that man is "the image and likeness of God." But according to this point of view, in reality this person is internally divided due to his fall, therefore he is considered as a unity of divine and human nature, which finds its expression in the person of Christ. Since everyone initially possesses a divine nature, he has the possibility of internal communion with divine "grace" and thereby becoming a "superman."

If the religious philosophy of the Middle Ages solved the problem of man in a mystical way, then the philosophy of the Renaissance (Renaissance) puts man on an earthly basis and on this basis tries to solve his problems. In contrast to the doctrine of the original sinfulness of man, it affirms his natural desire for goodness, happiness and harmony. Humanism and anthropocentrism are organically inherent in it. In the philosophy of this period, God is not completely denied. But, despite pantheism, philosophers make their sign not of him, but of man. All philosophy turns out to be imbued with the pathos of humanism, human autonomy, and faith in his limitless possibilities.

Thus, according to Picodella Mirandola (1463-1494), man occupies a central place in the universe. This happens because he is involved in everything earthly and heavenly. He rejects astral determinism in favor of human free will. Freedom of choice and creative abilities determine that everyone is the creator of their own happiness or

misfortune and is capable of reaching both an animal state and rising to a god-like being.

The influence of the dominance of private interest on ideas about a person, the motives of his behavior and life attitudes are clearly expressed in the concept of T. Hobbes. In contrast to Aristotle, he argues that man by nature is not a social being. On the contrary, "man is a wolf to man" (*homo homini lupus est*), and "war of all against all" is the natural state of society. His methodological individualism and nominalism are closely related to sociological and ethical individualism. The deep basis of this state is the general competition between people in the conditions of new economic relations. He himself writes in this regard:

Human life can be compared to a race... the only goal and the only reward for each participant is to be ahead of their competitors.

The influence of the development of science on ideas about man and the anthropological rationalism determined by it are clearly revealed in the philosophical views of B. Pascal, who argued that all the greatness and dignity of man "is in his ability to think."

The founder of German classical philosophy, I. Kant, puts man at the center of philosophical research. For him the question "What is a person?" is the fundamental question of philosophy, and man himself is "the most important subject in the world." Like Descartes, Kant takes the position of anthropological dualism, but his dualism is not a dualism of soul and body, but a moral-natural dualism. Man, according to Kant, on the one hand, belongs to natural necessity, and on the other, to moral freedom and absolute values. As an integral part of the sensory world of phenomena, it is subject to necessity, but as a bearer of spirituality, it is free. But Kant assigns the main role to human moral activity.

Kant strives to establish man as an autonomous and independent principle and legislator of his theoretical and practical activity. In this case, the initial principle of behavior should be a categorical imperative - a formal internal command, a requirement based on the fact that every personality is an end in itself and self-sufficient and therefore should not be considered in any case as a means of achieving any even very good goals.

Man, Kant writes, is "evil by nature," but at the same time he also has the inclinations of goodness. The task of moral education is to

enable good inclinations to prevail over a person's inherent inclination to evil. Although evil initially predominates, the inclinations of good make themselves felt in the form of a feeling of guilt that takes possession of people. Therefore, a normal person, according to Kant, is "never free from guilt," which forms the basis of morality. A person who is always right and who always has a clear conscience, such a person, cannot be moral. The main difference between humans and other creatures is self-awareness. From this fact follows egoism as a natural property of man, but the philosopher opposes egoism, no matter in what forms it manifests itself.

Hegel's anthropological concept, like his entire philosophy, is imbued with rationalism. The very difference between man and animal lies primarily in thinking, which imparts humanity to everything human. He most powerfully expressed the position of man as a subject of spiritual activity and a bearer of a universally valid spirit and mind. Personality, in contrast to the individual, begins only with a person's awareness of himself as an "infinite, universal and free" being. Socially, his teaching clearly expresses methodological and sociological collectivism, that is, the principle of the priority of the social whole over the individual. In contrast to German idealism, the materialist L. Feuerbach affirms the intrinsic value and significance of a living, empirical person, whom he understands, first of all, as a part of nature, a sensory-physical being. The anthropological principle, which is the core of his entire philosophy, presupposes precisely this understanding of man. Feuerbach's anthropological monism is directed against the idealistic understanding of man and the dualism of soul and body and is associated with the affirmation of a materialistic view of his nature. But Feuerbach understands man himself too abstractly. His person finds himself isolated from real social connections, relationships and activities. The basis of his philosophical anthropology is the relationship between I and You, and the relationship between a man and a woman is especially important in this regard.

In the twentieth century, a special branch of philosophical knowledge emerged, which emerged in Germany in the 1920s and deals with the study of man. It was called **philosophical anthropology**. Its founder was the German philosopher Max Scheler, and G. Plessner, A. Gehlen and a number of other researchers made significant contributions

to its further development. The emergence of philosophical anthropology as a special doctrine about man was a unique result of the increase in philosophical knowledge of man.

According to M. Sheller (1874-1928), philosophical anthropology is "the basic science of the essence and essential structure of man; about its relation to the various spheres of nature and the basis of all things; about his essential origin and his physical, mental and spiritual beginning in the world, about the forces that move him and which he moves, about the main directions of his biological, mental, spiritual-historical and social development, as well as about the essential possibilities of this development and the reality of these possibilities."

M. Sheller's ideas about the essence of man are developed on a slightly different plane by his follower A. Gehlen (1904-1976). A. Gehlen rejects the consideration of man by analogy with an animal. He criticizes those theories in which the lower stages of human development are regarded as close to the animal way of life and only the subsequent, higher stages as truly human. At the same time, he, like M. Sheller, deduces and defines the specificity and essence of man only through comparison with animals. Moreover, A. Gehlen associates this specificity with the special exclusivity of human biological organization. According to A. Gehlen, "man is a being open to the world." This openness is determined by his biological inadaptability, primitivism. A person has no hair, and thus is not protected from bad weather. His body is not adapted to escape, the acuity of his senses is significantly inferior to that of animals, etc. Because of this, a person must himself solve the problem of his survival and life support, therefore he is an active being. "Openness to the world" and the effectiveness of a person determine the main principle of his existence - the "principle of liberation from burdens." The essence of this principle is that the cumulative shortcomings of the human design, which in natural, animal conditions represent a heavy burden for its viability, are independently transformed by man into the conditions of his existence. A. Gehlen presents the entire process of human development as a process of overcoming burdens. The result is the formation of man as a cultural being. From the point of view of A. Gehlen, culture is the defining essence of man, his "second nature". The basis of culture is the spiritual principle. Thus, A.

Gehlen ultimately comes to the same conclusion about the dualistic essence of man.

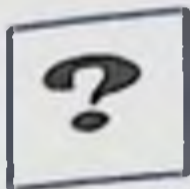
G. Plessner (1892-1991) also shows a unique approach to determining the essential qualities of a person. He refers to the individual distinctive abilities of the human individual, in particular, to the characteristics of his psyche. Man differs from animals, according to Plessner, in the so-called **eccentric position**. Due to this position, a person is able to separate his "I" from his physical existence, and, therefore, become aware of himself as a person. The eccentric position sets not only the structure of a person's inner world, but also the ways of realizing human existence, a person's relationship to existence. The main forms of this relationship are determined, according to Plessner, by three basic anthropological laws:

The first law is that a person must make himself what he is. That is, a person can live only by himself, managing his life. He carries out this management on the basis of creating a second nature of cultural creativity.

The second law is a law that determines the way in which objects are given to a person in a cognitive and emotional relationship to the world. a) cognitive attitude - according to Plessner, is always mediated by his "I". Thus, a person not only dissolves in the world, but also has a distance in relation to it; b) emotional attitude - most clearly characterized in such essential forms of self-expression as laughter and crying. These emotional manifestations represent specific qualities of the physical-spiritual essence of a person, in which the physical reaction is closely combined with the spiritual basis of the inner world of the individual.

The third law is the law of the utopian place. It characterizes a person's lack of rootedness in existence. Due to his eccentric position, a person, according to G. Plessner, is constantly deprived of balance. Having achieved something, he cannot immediately find peace. The experience of such rootlessness means awareness of the insignificance of one's existence and, thereby, the insignificance of the existence of the whole world. One's own existence, as well as the existence of all things, is perceived by man as something accidental. Hence the desire to search for such a basis of the world, which is no longer subject to chance, and is absolute being, God. But the same eccentric position that gives rise to

the idea of God in man also brings with it doubt about his existence. The utopian place of man, his transformation into nothingness, constant doubt and uncertainty extend to the idea of God. Man is not given the possession of knowledge devoid of doubt. He is doomed to an endless search for a stable existence.



Self-study questions

1. What is the meaning of the concept of culture?
2. What are the main characteristics of culture?
3. List the typological reasons for the differences between cultures.
4. What is the meaning of the differences between culture and civilization in O. Spengler?
5. What are F. Nietzsche's views on culture?
6. What is civilization?
7. What is the connection between civilization and culture?
8. What is the connection between globalization and culture?
9. Why and when did the need arise in philosophy to develop the problem of man, and is its study relevant today?
10. Indicate the specifics of the following concepts: person, individual, individuality, personality?



Test tasks

1. When was the concept of "civilization" introduced into science?
 - a) ancient times
 - b) 20th century
 - c) the era of enlightenment
 - d) middle ages
2. Please indicate the correct statements.
 - a) the term "civilization" is of Latin origin.
 - b) the term "civilization" is of Greek origin.
 - c) the term "civilization" is of French origin.
 - d) The term "civilization" is of German origin.

3. The concept of "civilization" is used in almost all modern social and human sciences. What definition of the aspects of the civilizational process is put forward by A. Toynbee and N. Ya. Danilevsky?

- a) "the relationship between the economic structure and mentality"
- b) the logic of economic growth
- c) accumulation, accumulation of social changes
- d) cultural and aesthetic specificity

4. Who introduced the term "civilization" into scientific circulation?

- a) French economist c. Mirabeau
- b) French thinker J.-J. Rousseau
- c) Italian philosopher D. Vico
- d) there is no correct answer

5. In the science of the 19th century, the idea was formed that humanity reaches the stage of civilized development, having passed a certain path - savagery and barbarism. This is how he defined civilization

- a) philosopher Hegel
- b) historian, ethnographer I. Morgan
- c) historian Bokle
- d) Socrates

6. The theory of local civilizations in its developed form was formulated

- a) Engels ("the origin of the family, private property and the state")
- b) Danilevsky ("East and West")
- c) Spengler ("the decline of Europe")
- d) Paul Masson Ourselem ("Dialogue of Cultures")

7. What concepts did O. Spengler contrast in the book "The Decline of Europe"?

- a) civilization and culture
- b) civilization and history
- c) civilization and state
- d) history and culture

8. Which foreign sociologist and cultural scientist created the concept of the cyclical dynamics of history?

- a) P. Sorokin

- b) Jaspers
- c) Toynbee
- d) Heidegger

9. Medieval Europe knew Aristotle as presented by:

- a) Al-Farabi
- b) Al-Biruni
- c) Augustine
- d) Ibn-Rushd

10. The concept of "civilization" is used in almost all modern social and human sciences. What definition of the aspects of the civilizational process does M. Weber put forward?

- a) "the relationship between the economic structure and mentality"
- b) the logic of economic growth
- c) accumulation, accumulation of social changes
- d) cultural and aesthetic specificity

**DIALECTIC AS A TEACHING ABOUT DEVELOPMENT. THE
CONCEPT OF LAW IN PHILOSOPHY. TYPES OF LAWS. THE
CONCEPT OF A CATEGORY AND ITS TYPES**

1. Dialectics and metaphysics as fundamental methods in philosophy

2. Basic laws of development

3. Basic philosophical categories

Key terms:

Dialectics - philosophical doctrine about the laws of development and the universal connection of phenomena and processes of reality.

Metaphysics - a philosophical doctrine of development, but one that denies the universal connection and qualitative changes in the phenomena and processes of reality.

Category (philosophical) - the most general concepts that reflect the basic properties and patterns of phenomena and processes of reality.

Law (philosophical) - expression of significant, repeating, stable internal connections, processes and phenomena of reality.

1. Dialectics

Philosophy strives to theoretically construct the world as an integrity, and the world is changing and developing. The solution to this problem took centuries. In its depths a special teaching was formed - dialectics, with the help of which thinkers tried to understand the nature of universal connections in the world and general laws of development. But what is dialectics in the philosophical understanding? What is its essence? Are all philosophers dialecticians? Are there alternatives to dialectics? Let's look at these questions in more detail.

Dialectics, translated from Greek, means "the art of conversation", "the art of argument". In ancient Greek culture, dialogue was highly valued, and this required great preparation and skill. The ability to confront different points of view and prove the correctness of one's judgments was most clearly demonstrated by Socrates And Plato. They emphasized that dialogue helps the birth of truth as something that was absent at the beginning of the dispute, but appeared in the process of discussion. This approach is called heuristic (Greek - allowing to open something). This emphasizes the creative beginning of the dialogue. The development of thought occurs in the collision of alternative views, in

identifying the commonality in the opposite, in establishing certain agreements between contradictory opinions. We find examples of such a clash of opinions in the dialogues of Socrates, which are described Plato (in the works "Parmenides", "Hippias Major", "State" Socrates argues about the concepts of "prudent", "beautiful", "justice").

But why is human creative thinking dialectical? It is precisely because existence itself is in constant change and development that people often argue about it. The inconsistency of being is reflected in the contradictory opinions about being.

Philosophical understanding of the world as a complex, developing one has long been faced with the difficulties of the relationship between variability and conservation. Thus, for a long time it was believed that the world is unchanged. But there is another approach. Let us remember the philosophy of Ancient China, India, Ancient Greece. Everyone knows the words Heraclitus that you cannot step into the same river twice. Cratylus is known to have stated that one cannot enter the same river even once. Which philosopher is right? Those who claim that the world is unchanging, or those who insist on its changeability? Common sense tells us that there is both variability and stability in the world. But it turns out that reflecting their contradictory unity in the language of concepts is not at all easy. The ancient Greek philosopher Zeno faced this problem when he tried to understand the essence of the movement. As a result of his logical reasoning, he comes to the exact opposite conclusion - movement is impossible. These logical paradoxes are called aporium. Therefore, before revealing the essence of dialectics, it is necessary to understand the opposite way of thinking to dialectics, called

Metaphysics

It is widely believed that the opposite of dialectics is metaphysics. But what is metaphysics and how to understand it? A few words about the concept of "metaphysics". Initially, the meaning of the term was somewhat different than it is now. In the 1st century BC. Andronnik of Rhodes, who re-edited Aristotle's manuscripts, placed, after Aristotle's group of treatises on physics, his works, which Aristotle himself called "first philosophy." These were works about speculative knowledge of the highest, primary principles of being and knowledge. They received from Andronnik the name "metaphysics" (lit.: that which comes after physics). According to this tradition, and in subsequent times, the term

“metaphysics” was understood as philosophical research about the highest principles of being and knowledge (For example, the scholastics, Campanella, Gassendi, etc.). A new interpretation of the concept of metaphysics begins with Kant. He calls his philosophy critical metaphysics, since he subjects all previous philosophical knowledge about the boundaries of knowledge to critical examination. All of Kant's philosophy is divided into critical (i.e., his philosophy) and pre-critical, dogmatic metaphysics.

The outstanding German philosopher, founder of scientific dialectics, Hegel (1770-1831) completely rejects the old system of philosophical knowledge - metaphysics. He developed his own method of constructing philosophical knowledge, and old metaphysics with its methods of knowledge is alien to him. He calls all the methods of old philosophy (metaphysics) metaphysical and contrasts them with dialectics. The distinction between two opposing methods of philosophical knowledge - metaphysical and dialectical - dates back to Hegel.

The relationship between metaphysics and dialectics. Speaking about the alternative of dialectics and metaphysics, it is necessary to keep in mind that we can contrast metaphysics with dialectics only within limited limits, namely within the limits of cognitive principles, cognitive concepts.

If we talk about specific methods and techniques of cognition, then dialectics organically includes metaphysical methods and methods of cognitive activity.

But as we have seen, their relationships are more complex. Historically, metaphysical methods of research were first formed, and then dialectics included metaphysical ones in the arsenal of its methods, limiting them to a certain sphere of application. In the problem of alternatives to dialectics, there is one more question: are there alternatives to objective dialectics, i.e. that dialectic that exists in objective reality itself? And here the answer is clear - no. After all, metaphysical, dogmatic thinking is the absolutization of some side, facet, property of the world around a person and his thinking. Such thinking weakly takes into account the connections and interactions of phenomena; it is characterized by an absolutization of the delimitation and fixation of individual elements and properties of objects. By losing sight of connections, interactions and transitions, metaphysical thinking

deprives itself of the opportunity to reveal all the richness of the diversity of sides and the unity of the world. If dialectics appears as teaching about connections, then metaphysics tends to ignore them. The most difficult, unbearable for dogmatic thinking is the connection of opposites. Dogmatists have always sought to exclude opposites from their reasoning. Their thinking can be identified with thinking according to the type: either black or white - without transitions, shades, variety of connections.

The experience of comprehending connections, up to the unity of opposites, is the comprehension of dialectics. We can say that dialectics is such an understanding of the world and such a way of understanding it meaningful development, in which various phenomena are considered in the diversity of their connections, in the interaction of opposing forces and tendencies.

2. Stable, repeating connections between certain phenomena are called laws _ Recognition of the universal conformity of things and processes, the presence of stable regularities in them is an indispensable prerequisite for any rational knowledge and purposeful transformation of reality. The discovery of regular connections, dependencies, and patterns of determination of phenomena concentrates the most important processes and results of people's cognitive activity. Categorical structures expressing the universal connections of existence can be considered as a set of the most general patterns of the real world and, thereby, the principles of its cognition and comprehension.

In a certain sense, all forms of knowledge about the universal connections of existence in the context of materialist dialectics can be presented as a complex set of closely interconnected universal laws of natural and social existence, as well as their knowledge. The distinction between dialectical laws, principles, and categorical relationships is very conditional. The patterns that philosophers discover and comprehend are of an extremely general, universal nature. The scope of their action, in contrast to the laws established in special sciences, is unlimited.

In addition, in philosophy the idea itself, the concept of the conformity of all things with laws, is comprehended and developed. Thus, in the ancient Chinese teaching about Tao, in the idea of logos in Heraclitus, the initial formulation of the question of a universal law governing everything that exists was expressed. Later, this very general idea of law, still saturated with mythological and emotional images, not

completely separated from naive religious ideas about eternal, unchangeable fate, weakly connected with experimental practice, was replaced by a more developed concept of law, which embodied the essence of the new scientific explanation world developed in the 16th - 17th centuries. True, even at this time the concept of the law of nature was formed not without the influence of the idea of God, ancient in its roots, prescribing laws to nature. But gradually the understanding of the laws acquired new features. Additional, non-scientific components faded into the background, giving way to experimentally observed stable connections between phenomena.

The works of Galileo and Copernicus laid the foundations of mathematical physics, the forerunner and model of which was the physics of Archimedes. This is where modern science originates. From now on it constantly increases the number of open laws, ever deeper and more fully embracing the system of objective connections of reality. It is in modern times that the idea of the conformity of the world with laws is strengthened in every possible way, it becomes the core of worldview and scientific knowledge. The concept of the law of nature received its mature expression in the 17th century in the works of Descartes and Spinoza. The identification of patterns is realized as the essence, purpose and meaning of scientific knowledge.

Philosophy saw its task in generalizing practical and scientific ideas about laws, the development of the most general doctrine of conformity to laws, the determination of phenomena. At the same time, philosophical thought also sought to identify special kinds of patterns that, for one reason or another, fell outside the competence of specific sciences. Starting with Aristotle, who was the first to outline a specifically philosophical approach to the world and ending with Hegel, who scientifically substantiated dialectics, most philosophers recognized the focus of philosophy on the fundamental laws, principles of being and its knowledge, the universal foundations of active, changing causal and other connections. The desire to comprehend the world as a coherent whole constantly led philosophers to understand the most general patterns.

The dialectical-materialist orientation towards generalizing the conclusions of science and practice allows us to formulate philosophical patterns that have a real, moreover, extensive connection with science and embody objective knowledge about the universal connections of

phenomena, their dialectical relationships. Such patterns act as an extreme generalization of fairly large groups of more specific laws, as well as a generalized expression of mental schemes of analysis and synthesis in a variety of areas of knowledge and practice. Thus, the law of mutual transition of quantitative changes into qualitative was a fairly early found primary philosophical insight. Having gone through various stages of subsequent theoretical development, it received widespread scientific confirmation, but even at the mature stages of scientific knowledge it did not lose its significance as a form of philosophical clarification of the world. It - through the dialectical connection of categories - embodies the ultimate generalization, the synthesis of the corresponding type of connections.

Cognition and philosophical understanding of the dialectical pattern goes through various stages - from the primary, sometimes naive guess to a more mature one, formalized in the appropriate concepts (correlation of categories) and experimentally supported idea, then to systemic theoretical knowledge and, finally, to the methodological principles developed on its basis, cognitive techniques and procedures. Skill, ability, and sometimes even the art of using such techniques are very important in dialectics. Here we cannot limit ourselves to a simple statement of one or another dialectical connection only in the form of knowledge-result. Dialectical relationships between categories serve as conceptual tools for understanding more and more new subject areas and solving diverse problems.

Materialist dialectics is a theoretical philosophical "image" of the world in the complex web of its connections, interactions, in its change and development. But this is not enough. Dialectics - plus this - is always an "image" of thought - a set of cognitive techniques, methods of such conceptual thinking that is capable of understanding a complex, contradictory, constantly changing reality. In summary, in general, this aspect of dialectics is expressed through a set of cognitive norms, recommendations for dialectical study and interpretation of the world.

Having revealed its capabilities as the art of creative debate and dialogue for a holistic comprehension of phenomena, dialectical thought gradually became an indispensable means of understanding objects in the totality of their complex internal and external connections with other objects, phenomena, processes, in their change and development. The "touchstone" of dialectics turned out to be contradiction. In materialist

dialectics, which has adopted the traditions of dialectical thought of the past, objects, phenomena, and processes are comprehended in the unity of their opposite sides and tendencies. Definitions of opposites in their isolation are regarded as incomplete, one-sided, requiring their complementation with each other.

The fundamental provisions on the dialectical inconsistency of being and knowledge are called the **LAW OF UNITY AND STRUGGLE OF OPPOSITES**. The nature of dialectical contradictions is also inextricably linked with another dialectical pattern, called the **LAW OF NEGATION OF NEGATION**. Analysis shows that, in essence, all three laws are sections, aspects of the same dialectical pattern.

Opposite properties are those properties of objects (phenomena, processes) that occupy "ultimate", extreme places on a certain scale. Examples of opposites: top - bottom, right - left, dry - wet, etc. By dialectical opposites we mean such aspects, tendencies of one or another integral, changing object (phenomenon, process), which are simultaneously mutually exclusive and complementary.

Dialectical opposites are characterized by unity and interconnection: they complement each other, interpenetrate, and interact with each other in a complex way. The relationship between dialectical opposites is always dynamic. They are able to move into one another, change places, etc. Their mutual change leads sooner or later to a change in the very object of which they are parties. And as a result of the destruction of their connections, they cease to be opposites in relation to each other. Thus, it makes no sense to talk about dialectical opposites separately, outside of their contradictory unity within the framework of some whole. For example, an atom is the unity of its two necessary components: a positively charged nucleus and a negatively charged electron (if we talk about the simplest structure of an atom, that is, a hydrogen atom). It is obvious that it is their unity and interconnection that determine the integrity of the atom. When it is destroyed, both the atomic nucleus and the electron turn into objects that exist in a different way, in some other connections. Accordingly, they cease to be opposites - sides of the contradictory unity of the atom. In the collision of opposing forces and tendencies, processes of change and development take place both in society (where this is revealed in a fairly clear form) and in living and inanimate nature, if the latter is considered

in the process of its evolution, increasing complexity and organization. The complex, fluid relationship between opposites was called dialectical contradiction. In other words, the term "unity-and-struggle of opposites" and "dialectical contradiction" contain the same content.

True, it must be taken into account that if in social life the struggle of opposites in a philosophical sense can be attributed to the real struggle of social groups, people, the clash of their real interests, etc., then in relation to nature, to consciousness (and in many ways to society) the word "struggle" should not be taken literally. It would be absurd to think, for example, that when solving mathematical problems the operations of addition and subtraction, exponentiation and root extraction are "struggled", that in the process of metabolism the processes of assimilation and dissimilation of substances "struggle", etc. It is obvious that the term "struggle of opposites" in relation to all these phenomena has a special meaning, that the word "struggle" is used metaphorically and that, perhaps, it is better to use it not separately, but as part of the formula "unity-and-struggle of opposites".

Recognizing the presence of opposites and even their struggle does not mean, however, actual dialectical positions in their interpretation. It should be noted that criticism of the doctrine of dialectical contradiction by opponents of Marxist philosophy often points to the banality of the provisions about the existence of opposing, opposing polar factors in objects, phenomena, and processes.

The teaching of dialectics, created by the great thinkers of the past, forms a wise and mature attitude towards the inconsistency of existence and its spiritual comprehension. The confrontation of ideological positions in the understanding of the existence of the world and the existence of man corresponds to the eternal "pulsation" of objective polarities: material and spiritual, diversity and unity, individual-personal and socio-historical and many others. Such polarities are irremovable and therefore give rise to a dispute between opposing positions that never defeat each other. People are destined to live in such polarities, one way or another measuring their lives with them. Dialectical wisdom teaches that when dealing with dialectical contradictions, it is inappropriate to show impatience or try to resolve the dispute with an irreconcilable "frontal attack" or sharp confrontation.

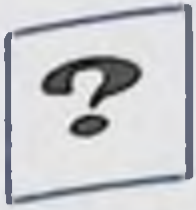
Real results, normal life in specific historical conditions are achieved only through creative work, the formation of the necessary

connections, structures, mediations that can "accommodate" contradictions, give them normal development, development, and eliminate disastrous collisions and disasters.

3. Each area of knowledge has its own special categories. For example, physics uses such categories as "atom", "mass", "energy", etc. Biology uses the concepts of "organism", "heredity", "variability", etc. But along with these people use categories that are characteristic of any science and knowledge in general. Specific sciences study the special connections of phenomena that exist in one or another area of reality. The task of philosophy is to study the most general connections, laws inherent in all phenomena of the world and thinking. Take, for example, causal connections. They exist in physical processes, in living nature, in society, and in thinking.

Each science studies causal relationships in relation to its field: a physicist studies physical causal relationships, a biologist studies biological ones, etc. The common in all these causal relationships is the subject of the study of philosophy. The situation is exactly the same, for example, with quality, quantity, form and content, essence and appearance, interaction, development, etc. Categories are forms, reflections in thought of the universal laws of the objective world. These are, first of all, the categories of matter, motion, space, time, finite, infinite, etc. But this is far from limiting the system of categories. The history of philosophy has also developed such categories as cause and effect, form and content, necessity and chance, possibility and reality, etc. These and other categories were formed in the mind as a person billions of times encountered and took into account real cause-and-effect, spatial-temporal relationships of things, their qualitative and quantitative aspects.

Logical categories are forms of thought and definitions of being. Being the result of reflection of the objective world in the process of its practical transformation, categories become a means of understanding reality with the aim of its further wider and deeper transformation. Consequently, categories play a large methodological role in science. Without them, scientific thinking in any field of knowledge is generally impossible. Each of the categories reflects a general law, a principle of the existence of things, and all together they embrace the world as a whole, man's relationship to the world.



Self-study questions

1. What is dialectics?
2. What is the fundamental difference between dialectics and metaphysics?
3. When and where did the doctrine of dialectics originate?
4. What is dialectical law and regularity?
5. What is meant by philosophical categories?
6. What laws of dialectics do you know?
7. What is the materialist rethinking of Hegel's idealist dialectic?
8. What are the objective sources of the formation of dialectical thinking?
9. How did dialectics develop in the history of the development of philosophical thinking?
10. What are the principles of dialectical thinking? What is the role of dialectics in understanding the phenomena of social life?



Test tasks

1. What does not apply to the laws of dialectics?
 - a) the law of transition of quantitative changes into qualitative ones;
 - b) the law of unity and struggle of opposites;
 - c) the law of negation of negation;
 - d) the law of the integrity of the system and its connections.
2. Who was the first to use the concept of "dialectics"?
 - a) Socrates;
 - b) Aristotle;
 - c) Hegel;
 - d) Kant.
3. What categories characterize the law of transition of quantitative changes into qualitative ones:
 - a) quality;
 - b) quantity;
 - c) property, measure.
 - d) all answers are correct

4. The essence of the law of transition of quantitative changes into qualitative ones is as follows:

a) quantitative accumulations cannot occur for any length of time, because there will be a transition to a new quality;

b) quantitative accumulations can occur indefinitely, because there will be a transition to a new quality;

c) quantitative accumulations characterize one side of an object or thing and are a form of manifestation of quality.

d) there is no correct answer

5. According to Hegel, quality is...

a) a measure in spatio-temporal relation;

b) the internal certainty of a thing, identical with its existence;

c) a category expressing the uniqueness of a thing or object.

d) a temporary measure

6. Who formulated the law of unity and struggle of opposites?

a) Aristotle;

b) Fromm;

c) Hegel;

d) Hume.

7. The nature of changes in the world as a whole teaches:

a) dialectics

b) biology

c) chemistry

d) history

8. A special section of philosophy that deals with the problem of man is called:

a) anthropology

b) praxeology

c) eristics

d) epistemology

9. Existence is a category of philosophy...

a) Existentialism

b) Neopositivism

c) Neo-Thomism

d) Freudianism

10. Category -.....

a) this is a general concept that reflects the general relationships of nature, society and knowledge, ideal forms of practical activity;

- b) these are general concepts that reflect the relationship between nature and society;
- c) these are general concepts that reflect the interrelations of society and knowledge;
- d) these are general concepts that reflect the relationship between nature and knowledge;

EVOLUTION OF VIEWS ABOUT KNOWLEDGE IN THE HISTORY OF PHILOSOPHY.

1. Possibilities of cognition as a problem of epistemology
2. Forms of knowledge. Sensory cognition
3. Rational knowledge. Intuitive cognition
4. Truth. Practice and knowledge

Key terms

Agnosticism is a philosophical concept that denies the possibility of knowing the world.

Sensation is a subjective image of the objective world.

Concept – 1) the logical form of the thought process; 2) generalization of general features and properties of related objects and phenomena of reality.

Sensualism is a concept that considers sensations to be the only source of knowledge.

Rationalism is a concept that considers reason to be the main source of knowledge.

Knowledge is a generalized reflection in a person's head of objects and phenomena of reality and their connections in a certain symbolic form.

Possibilities of cognition as a problem of epistemology

Subject of epistemology Man realizes his immediate existence in constant contact with the outside world. For orientation in it and optimal adaptation, a person, his mind and feelings are directed outward, towards understanding the world. In the words of M. Heidegger, "cognition as research brings beings to account." Cognitive activity must be considered in the general context of human life as a necessary element of human life. The task and purpose of knowledge is to comprehend the truth in order to, through the study of various phenomena, reveal their essence, their deep, stable, defining sides and facets. Even in ancient philosophy, the Sophists and Socrates first formulated the basic, main ideological question as a question of the relationship of man to nature, subject to object, thinking to being.

In modern times, F. Bacon and R. Descartes deepened the doctrine of knowledge as the relationship of the subject to the object. The subject, according to Descartes, is a person who is the bearer of cognitive action,

the thinking "I". An object is what the subject's cognitive activity is directed towards, i.e. the entire world around us. The object of cognition is not given directly in the cognitive situation; it is determined by the level of development of social practice. The subject of cognition is also determined by the specific socio-historical situation in which his cognitive activity unfolds. Consequently, knowledge itself has a social nature, being determined by social practice. The question of whether we know the world or not, and if we know it, then how it is reflected in our consciousness, has always worried philosophical thought. The theory of knowledge, or epistemology (Greek - the study of knowledge) is an integral part of philosophical teachings.

Epistemology studies the principles, patterns, forms, stages and levels of cognitive activity of the subject, as well as the requirements and criteria arising from these principles and laws that ensure the achievement of true knowledge. The theory of knowledge explores the process of cognition both at the ordinary, everyday level, and general scientific forms and methods of cognition.

The process of cognition is not a dead, dry process, because it is carried out by living people, and therefore cognition includes elements of the emotional principle - volitional, motivational conditions. In this regard, it should be noted that things, phenomena of the surrounding reality only then become an object of cognition when they appear in the field of view of the subject, interest his attention in some way, interact with him, and are isolated by him from the totality of other objects and processes. In this sense, the subject forms the object, which is why they say that there is no object without a subject, just as there is no subject without an object.

Skepticism and the history of philosophy periodically agnosticism arose, calling into question the achievement of reliable knowledge about the world. The first such teaching was ancient skepticism, which arose in the 4th century. BC e. Skeptics did not challenge the possibility of knowledge, but they questioned the reliability of our knowledge and its adequacy to the phenomena of the external world.

Proponents of skepticism proceeded from two positions. First, philosophy does not have a single system-forming principle, that is, it is logically contradictory within itself. Secondly, since philosophers justify contradictory positions that are equally refutable, then philosophy is not able to find the truth. Therefore, reliable knowledge about the world is

impossible. One of the founders of skepticism, Pyrrho (c. 365 - 275 BC), considered sensory perceptions to be reliable (for example, if something seems bitter or sweet to the subject, then the corresponding statement will be true), and delusion arises when the subject tries to move from an immediate phenomenon to the knowledge of the essence, the basis of the object. He believed that any statement about an object can be opposed by a statement that contradicts it in meaning. Therefore, the skeptic must refrain from making final judgments.

Similar ideas were defended by Diogenes of Sinope and Sextus Empiricus, who believed that in cognitive activity, as in general in everyday life, one should rely on one's own common sense. During the Middle Ages, the ideas of skepticism were developed both in the West (Pierre Abelard) and in the East (Al-Ghazali). For example, Al-Ghazali stated: "The powerlessness to know to the end is knowledge; glory to Him who created the path for people to know Him only through the powerlessness to know Him." In modern philosophy, the position of skepticism was consistently defended by Hume. Hume questioned the reality of the external world. One cannot doubt, the thinker from Scotland believed, only in the reality of one's own sensations. These impressions of the senses can be caused either by the influence of the external world on them or by the special energy of the human mind. Experience here is powerless to establish the true source of our sensations. Hume not only denied the knowability of the world, but left open the question of the existence of anything real beyond the sensory impressions of the subject.

D. Hume was critically revised by the founder of German classical philosophy, I. Kant. Kant's transcendental idealism lies in the fact that, on the one hand, he did not doubt the existence of "things in themselves" independent of our consciousness, and on the other hand, he argued that "things in themselves" are fundamentally unknowable. The essence of things is something elusive, not revealed by anything. Man, as a subject of knowledge, is content only with what lies on the surface of phenomena and processes; he deals only with the phenomenon, "the thing for us." "The thing for us" tells us nothing about the "thing in itself." For humans, the world remains an incomprehensible mystery of the "thing in itself," therefore this philosophy is called agnosticism (Greek particle a - negation and gnostos - accessible to knowledge, knowable).

Agnosticism is a doctrine according to which achieving true, reliable knowledge about the world is impossible. Agnosticism views cognition only as the activity of the knowing mind. Materialists criticize Kant for the fact that, recognizing "things in themselves," he declares them unknowable, and idealists criticize him for the fact that he recognizes some mysterious "things in themselves" outside and independently of the subject. If for Kant the "thing in itself" is fundamentally unknowable, then modern materialists view it as something not yet known, which does not mean that it is fundamentally unknowable.

The idea of agnosticism was also developed in the philosophy of the 19th-20th centuries. Thus, the "theory of hieroglyphs" or "theory of symbols" of the German physicist and physiologist G. Helmholtz (1821 - 1894) was agnostic in nature. The essence of Helmholtz's views is that the subject's sensations are not an image of a real object, but are only symbols, conventional signs, hieroglyphs. He denied the connection and similarity of the sensory image with the prototype that caused it, that is, the original, the real thing.

At the turn of the XIX-XX centuries. Another type of agnosticism emerged - conventionalism. Conventionalism (Latin convention - contract, agreement) is a philosophical doctrine according to which scientific theories and concepts are not a real characteristic of the external world, its aspects and properties, but the product of an agreement between scientists. The largest representative of conventionalism is the French mathematician and philosopher Henri Poincaré (1854-1912).

In modern epistemology in the age of scientific and technological revolution, it is important to take into account that between the knowing subject and the object there is very often an intermediary - a device, a research installation. This creates a specific epistemological situation. Since the device introduces a certain "perturbation", systematic and random errors into the process of adequate reflection of the object, the researcher must make the necessary correlation. However, this does not mean the triumph of agnosticism, but indicates that our cognitive techniques, methods, means and forms need constant improvement. The world around us is completely knowable, and knowledge itself is a meaningful reflection by the mind of the subject of the external world in

order to comprehend the truth and apply it in one's practical, creative, transformative activities.

Forms of knowledge. Sensory cognition

The role of feelings Cognition of any thing, any object or phenomenon in cognition is a process in which thought moves from sensory perception to the essence of the object.

Sensory knowledge, living contemplation is a form of direct connection between a person and the world around him. Sensory consciousness is nothing more than the transformation of the energy of external stimulation into a fact of consciousness. Otherwise, we cannot learn anything about any forms of being through it. With the help of living contemplation, we can recognize various properties and aspects of the surrounding reality, but we cannot comprehend their essence with sensory images alone.

This is explained, first of all, by the natural limitations of human senses. Thus, the human eye is not capable of perceiving the entire spectrum of light waves; it is immune to the infrared, ultraviolet, and x-ray parts of the light spectrum. The same natural limitation is inherent in other senses. For example, the human ear can perceive sound waves with a frequency ranging from 16 to 20 thousand Hz, but does not perceive lower-frequency or high-frequency sounds.

Those phenomena that cannot be perceived by natural sense organs can be perceived by artificial organs, specially created by such devices as a microscope, radio telescope, locator, barometer, Geiger counter, etc., which greatly expand and enhance the power of sensory cognition. At the same time, sensory knowledge can mislead us - optical illusions, mirages, visual hallucinations, sound effects, etc. In the history of philosophy, the thinkers of modern times gave paramount importance to the problem of the sensory origin of all knowledge. Thus, John Locke, substantiating the principles of materialistic sensualism (Latin *sensus* - feeling, feeling), wrote that there is nothing in the intellect that was not previously in the feelings. Therefore, whoever does not feel anything knows nothing.

Forms of sensual Feeling are those channels through the cognition of which a person is connected with the world around him and receives direct information about it. Feelings are the food that is the basis for the functioning of abstract thinking.

Sensation is the simplest form of sensory knowledge, it is a fusion of objective and subjective, it is objective in source and subjective in form, depending on the structure of certain sense organs. Although feelings are the only channels for obtaining knowledge, sensations alone are not enough to comprehend the external world in all its integrity, depth and specificity. Sensations give the subject knowledge of individual aspects or properties of the cognizable object, but due to their natural limitations, they do not allow them to cognize the object as a whole. Therefore, from sensations knowledge goes to perception.

Perception is no longer one sensation, but a combination of them. With the help of perceptions, we reflect not individual aspects of an object, but the object as a whole. Thus, a set of such sensations as spherical, green-red, glossy, aromatic, fragrant, sweet and sour is associated in our minds with the image of an apple.

The next stage of sensory cognition after perception is representation, which is qualitatively different from both sensation and perception. Representation is an intermediate link between sensory perception and concept. Unlike sensations and perceptions, ideas are no longer a direct interaction between subject and object. A person who has previously perceived any phenomena or objects can reproduce their images from memory even when they do not directly affect our senses. Moreover, based on descriptions, we can imagine, for example, a tropical jungle that we have never seen before. However, unlike sensations and perceptions, representation, reproducing a previously perceived object, does not recreate all of its concrete sensory details, but only the most essential, characteristic parts, aspects, and features.

Ideas lack the brightness and concreteness that are characteristic of sensations and perceptions, but they are more durable and stable. With the help of ideas, we can reproduce in our minds pictures of long-past events. In addition, representations allow us to imagine, based on previously perceived, pictures of the future. A person's ability to reproduce and construct images of the future is nothing more than imagination. Despite the importance of sensory knowledge, it must be emphasized that it is limited and reflects only the external, immediate, sensory-perceptible side of the external world. In addition, feeling can mislead us. The next step after sensory cognition is rational cognition, abstract logical thinking.

Rational cognition

If through the senses we reflect the world of phenomena, then with the mind we cognize the essence, which cannot be perceived sensually. By starting from the information received from the external world by our senses, abstracting from external, incidental circumstances that obscure and hide the essence of phenomena, the mind frees the world of phenomena from external, unimportant features and connections. Reason, unlike feelings, which are not capable of differentiating, distinguishing the essential from the unimportant, separating them from each other, does not take everything in phenomena, but only the most important, stable, and natural. Therefore, abstractions are deprived of that brightness, freshness, spontaneity and clarity that are so characteristic of sensory knowledge.

Rational, abstract-logical thinking allows one to know the natural connections of the world of phenomena, which is necessary for a person in order to freely navigate the outside world and use the phenomena and processes of the surrounding reality for his own interests and purposes.

A concept is the result of generalizing the data of experience, the result of studying the world. The process of concept formation is abstraction, that is, the abstraction of a group of secondary signs and properties of the object under consideration. To define a concept means to subsume a less broad concept under a broader one. For example: an apple is a fruit, a donkey is an animal, Ivan is a man, Zhuchka is a dog, etc. The formation of concepts is the highest product of the activity of the cognitive mind of man. In the process of cognition, one must not only be able to formulate concepts, but also operate with them. By connecting concepts, we make a judgment; connecting judgments with each other, we derive a conclusion from them.

Judgment is a form of thinking in which a person expresses a thing in its connections and relationships. From an epistemological point of view, a judgment is a form of reflection of reality by affirming or denying something. Therefore, judgments can be affirmative, like: "It's raining now," or negative: "It won't rain today." When we compare, contrast, and relate two or more judgments to each other, we can obtain a new judgment, that is, we draw a conclusion or conclusion.

In order for an inference, a logical conclusion, to be truly true, two conditions are necessary. First: initial judgments, called premises in logic, must be true, that is, correspond to reality. Second: the process of

deducing conclusions from the initial premises must be correct, in accordance with the laws of logic.

Intuitive cognition

The process of a person's cognition of the world requires the effort not only of his feelings and consciousness, but also of constant intense unconscious activity. The cognitive activity of the human subconscious - is called intuitive cognition, and intuition itself is a direct, extra-logical perception of the properties of an object of cognition as true, which under given conditions cannot be substantiated in any other way. Intuition does not oppose the actions of feelings and reason, but complements them, acting in inextricable unity with the sensual and rational aspects of cognition.

The role of intuition is very great both at the ordinary, everyday level, when a person unconsciously anticipates this or that event, and in scientific research activities, when a scientist, after long and tedious wanderings in the wilds of the unknown, suddenly has an insight, an insight, and on this basis a scientific discovery occurs. Academician N. N. Moiseev, highly appreciating the role of intuition in modern scientific knowledge, said that no matter how perfect the logical and mathematical methods of knowledge are, they will never replace intuition, inspiration, guesswork, insight. Intuition is closely related to imagination, because when imagining something, we intuitively put into the imaginary image features and aspects of already known objects. Imagination is a peculiar alloy of sensuality, logic and intuitiveness, when thinking generalizes sensory images and imbues them with semantic meaning. Knowledge requires new ideas, but empirical material alone is clearly not enough for this; developed intuition, imagination, and fantasy are needed. The phenomenon of intuition has attracted attention since ancient times. Even the creators of the Vedas, the Pythagoreans, Plato and Aristotle tried to reveal the mystery of intuition, which they understood as direct knowledge.

In the 17th century R. Descartes creates the doctrine of intellectual intuition. According to Descartes, the truth of the initial ideas underlying scientific knowledge is comprehended intuitively, directly perceived by the mind of the subject of knowledge. Self-evidence and clarity were attributed to intuitive knowledge. Intuition was considered an innate ability of the human mind. The intuitive and rational are interconnected, although the first has priority and is the highest form of knowledge.

It should be noted such distinctive features of intuitive knowledge as suddenness, insight, obviousness of the result, its indeducibility from available data, a sense of confidence in the correctness of the solution to the problem and understanding of the need for its logical justification. In science, many discoveries have been made intuitively. In modern mathematics there is a whole direction: intuitionism. At its origins were the German philosopher I. Kant, the French mathematician and philosopher A. Poincaré and the Dutch mathematician L. Brouwer.

Substantiating intuitionism in geometry, Poincaré believed that the process of cognitive creativity necessarily includes intuition, the work of the subconscious. Cognition consists of the following stages: in the first sitting it is not possible to do anything worthwhile; then there comes a more or less long break, during which unconscious work is done; after this, a new stage of conscious work begins, which also seems ineffective; but suddenly an insight occurs, a decisive thought is born; The last stage is a mandatory check of the obtained solution to the problem. Unconscious, intuitive work is fruitful only if it is preceded and followed by a period of conscious work. Poincaré insists on the need for mandatory verification of the results of knowledge, despite their apparent obviousness and intuitive clarity.

Intuitive insight, knowledge by instinct occurs spontaneously, but suddenly, suddenly, without the person himself clearly recognizing the paths that led him to solving the problem he was looking for. At the same time, for different people in different conditions, intuition has different degrees of distance from consciousness, has its own individual specificity in content, in the nature of the result obtained, in the depth of penetration into the essence of the phenomenon being studied, in personal significance for the subject. At the same time, intuition cannot be reduced either only to sensory or only to abstract-logical knowledge. It contains both of these moments of cognition, but there is also something that goes beyond them, which does not allow intuition to be reduced to either of these forms. Therefore, in the modern theory of knowledge, intuitive knowledge occupies a place equivalent to both sensory and rational knowledge.

True

The main task of knowledge is the search for truth. The question of truth is the most important question of the entire theory of knowledge.

There is no consensus among philosophers about truth and its role in knowledge.

For subjective idealism, truth is something subjective, as, for example, in pragmatism, which asserts that what is useful is true, or in conventionalism and neopositivism, which proceed from the fact that what is generally accepted, what is generally valid is true. For materialism, truth is an adequate, correct reflection of the external world in our consciousness.

Truth is the correspondence of our knowledge and ideas about the world with the world itself, with objective reality. In order to distinguish truth from untruth, error from lies, it is necessary to find out to what extent our knowledge corresponds to objective reality, the laws of its existence and development. Aristotle is the author of the "classical" concept of truth. This concept interprets truth as the correspondence of thought and knowledge to reality, and falsehood as the inconsistency of thought with the real state of affairs. In his "Metaphysics" he writes: "To say of a being that it does not exist, or of a non-being that it exists, means to speak falsely; and to say that what exists is and what does not exist is not, means to say what is true".

In modern philosophical and scientific literature the concept of objective truth is often encountered. Objective truth is the content of our knowledge that does not depend on any one person or on all of humanity. The objectivity of truth is conditioned by the reflection of the objectively existing world.

Absolute and relative truths

Absolute truth is complete, complete knowledge about the object of knowledge, which cannot be refuted, and relative truth is incomplete, incomplete knowledge about the object of knowledge. Absolute truth is nothing more than objective truth in its full volume, and relative truth is in an incomplete form, in incomplete volume. In every relative truth there is a moment of absolute truth: since any relative truth is objective, then it contains a moment of eternal knowledge. In 1913, the greatest physicist of the 20th century. Niels Bohr formulated his famous principle of complementarity, which states that knowledge and theories, the truth of which has been established and confirmed for a certain group of phenomena, with the advent of new, deeper knowledge and theories covering a wider subject area, are not discarded as absolutely false, but are preserved as relative truths, as the ultimate form and

special case of these new theories. This is how classical mechanics and the theory of relativity, the classical and modern theory of the chemical structure of matter, etc. relate to each other.

Absolutization of absolute truth leads to dogmatism, and relative truth leads to relativism. The limitations of relativism and dogmatism lie precisely in the separation and opposition of absolute and relative truths. Our knowledge is both absolute and relative. What we know and can reproduce on the basis of acquired knowledge and experience, what has happened and cannot be refuted, constitutes the absolute moment of our knowledge. But at the same time, we do not know everything at every stage. Our knowledge is constantly expanding and deepening. In this sense, they are not absolute, but relative, therefore it should be recognized that the absolute truth itself consists of the sum of relative truths. The limits of our knowledge at each stage of development are transient and limited, but as our knowledge becomes more complete and deep, we approach the absolute truth, but we will never be able to embrace it and express it in concept entirely and completely, for nature as an object knowledge is endless both in breadth and depth.

Whether our knowledge is true or false, the degree of abstract truth, absoluteness and relativity of our knowledge is determined by the specific conditions of place and time. And since the conditions of place and time are a changing, variable factor, what is true in one conditions appears as a delusion or a lie in changed conditions.

The requirement for a comprehensive account of the conditions of place and time prevents the cognizing subject from dogmatic errors. Changing conditions of place and time necessitate a creative approach to solving pressing problems, the ability, if necessary, to change tactics, methods, and techniques for achieving the goal. That is why it is impossible to absolutize certain forms, methods and techniques of knowledge; it is necessary to promptly replace outdated conclusions and formulas with new ones that correspond to the changed situation, because the same patterns under different historical conditions lead to different results. If we approach truth from the point of view of its development, considering truth as a process, then concrete truth is contrasted with abstract truth. Abstract truth is incomplete, undeveloped, one-sided truth, and concrete truth, on the contrary, is complete, developed, multi-sided truth. Any truth, due to the fact that it develops in the course of cognition, contains both an abstract and a concrete

moment. It is abstract in relation to the subsequent stage of its development, and concrete in relation to the previous stage of development. Truth is not achieved immediately; comprehending it is a difficult, multi-stage process of cognition.

Practice and knowledge

Understanding the world is not only a theoretical, but also a vital, practical process. Considered from a philosophical point of view, human practice is the total activity of humanity for the conscious and purposeful transformation of nature, the formation of social relations, it is a labor process in the unity of the socio-historical conditions of its functioning. Practice is always of a social nature; it is impossible without connections and communication between people. Practice is historical; it consists in the continuous transformation of both the surrounding nature and man himself, the conditions and circumstances of people's existence.

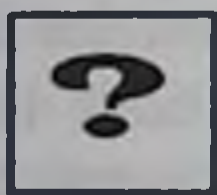
As an epistemological category, practice expresses the relationship between subject and object when the subject consciously influences the object in order to change it in one way or another. In the process of practical activity, under the influence of a change in the object, a change in the subject occurs, his practical abilities and skills deepen, his horizons expand, consciousness and memory are enriched, and his worldview changes.

The process of cognition is conditioned and mediated by socio-historical practice. The practical activity of people manifests itself in various forms depending on the object to transform which it is directed and the goal for the sake of which it is carried out. In the broadest, philosophical sense, the subject of practice is society as a concrete historical collection of practically active people in their relation to the object. The object of practice here represents that side of objective reality that is influenced by people. The most important forms of practice are material production and changes in social relations in society.

Practice is higher than theoretical knowledge: it has the dignity not only of universality, but also of immediate reality. In practice, fundamental opposites merge together - the ideal (as subjective reality) and the material (as objective reality). Practice is a continuous process of transforming reality in accordance with the goals facing humanity. If society has one or another practical need, then it determines the process

of cognition in more than a dozen universities; it is the needs of practice that move scientific knowledge itself forward.

Practice determines the process of cognition, permeating it from beginning to end according to the formula: practice - theory, again practice and again theory, and so on without end. There can be no knowledge divorced from practice. Only practice shows the truth or falsity of a particular theory. Practice is not immutable and given once and for all. Thanks to experience, achievements of knowledge and science, it is constantly being improved, enriched and developed. Knowledge and practice are inseparable from each other. Practice is the starting point, driving force, goal and criterion of the truth of knowledge.



Self-study questions

1. Consciousness as a problem of philosophy.
2. Sociocultural essence of consciousness.
3. The problem of the source of knowledge. Empiricism and apriorism.
4. Sensualism and rationalism as epistemological positions
5. Irrationalism as an epistemological position.
6. The problem of truth in philosophy.
7. The problem of the relationship between language and thinking.
8. Basic scientific methods of cognition.
9. Forms of scientific knowledge: hypothesis and theory.
10. Development of scientific knowledge. Scientific revolutions.



Test tasks

1. Epistemology is the doctrine of:
 - a) about the essence of knowledge, about the ways of comprehending the truth;
 - b) about values, their origin and essence;
 - c) about the development of the universe;
 - d) about the essence of human history.
2. Agnosticism is....

a) doctrine in ontology that considers the problems of human existence;

b) a doctrine in epistemology that denies the possibility of reliable knowledge of the world;

c) the doctrine of the development of the world;

d) the doctrine of universal causation;

3. "I think, therefore I am." Who is the author of the saying?

a) R. Descartes

b) G. Hegel

c) Al-Farabi

d) Al – Kindi

4. "It", "I" and "super-ego" are concepts:

a) Freudianism

b) Phenomenologies

v) Structuralism

g) positivism

5. Kant's work "Critique of Pure Reason" is devoted to the following problems:

a) epistemology

b) axiology

c) politicians

d) being

6. "The starry sky above me and the moral law within me" – he expressed the two main directions of his philosophy

a) I. Kant

b) F. Schelling

c) G. Hegel

d) L. Feuerbach

7. A method of cognition in philosophy and science, when thought moves from general provisions to particular conclusions:

a) induction;

b) deduction;

c) analysis;

d) synthesis

8. Absolutization of the role and meaning of sensory data in philosophy is associated with the direction:

a) rationalism;

b) realism;

c) skepticism;

d) sensationalism.

9. Since truth does not depend on the knowing subject, it:

a) abstract;

b) objective;

c) subjective;

d) absolute;

10. The concept opposite in meaning to "truth" in epistemology:

a) propaganda;

b) delusion;

c) judgment;

d) prejudice;

RELATIONSHIP AND DIFFERENCE OF THE CONCEPTS OF GLOBALIZATION, GLOBALISTICS AND SUSTAINABLE DEVELOPMENT. STAGES OF DEVELOPMENT OF UPBRINGING AND EDUCATION IN HUMAN HISTORY

1. Origin of global problems
2. The priority of universal human values in solving global problems of our time
3. Stages of development of upbringing and education in the history of mankind

Key terms:

Value is one of the main conceptual universals in the system of philosophical and humanitarian discourses, denoting in the most general form, firstly, the positive or negative significance of any object or phenomenon of reality, in abstraction from its existential and qualitative characteristics (subject values), secondly, the normative (evaluative) side of the phenomena of social consciousness (subjective values).

Globalization is the increasing integration of economies and societies around the world.

Education is the process or product of shaping the mind, character and physical abilities of an individual.

Now, at the turn of two centuries, humanity is closely faced with the most acute global problems of our time, threatening the very existence of civilization and even life itself on our planet. The term "global" itself originates from the Latin word "globus", that is, Earth, globe, and since the late 60s of the 20th century it has become widespread to designate the most important and pressing planetary - problems of the modern era, affecting humanity in general. This is a set of acute problems at the turn of the 20th and 21st centuries, on the solution of which the further social progress of mankind depends and which, in turn, can be resolved only thanks to this progress. Global problems primarily include the following:

- the threat of a possible global thermonuclear war, increased international terrorism and threats of domestic reaction;
- an environmental problem resulting from global human invasion of the biosphere, atmosphere, hydrosphere;

- a demographic problem that threatens a “population explosion” and threatens incalculable disasters for all of humanity;
- widening gap in the level of economic and cultural development between developed and backward countries.

Global problems include energy, food and some other problems that have become global in nature in recent years.

These are the most important and urgent global problems of the modern era, which humanity faced at the beginning of the new millennium of its history. The list of global problems, of course, is not limited to those listed above; Many scientists both in our country and abroad, with some justification, include others in it: terrorism, the spread of drug addiction and alcoholism, the spread of AIDS and other health problems, as well as problems of education and social security, cultural heritage and moral values, etc. Of fundamental importance, however, is not the compilation of a somewhat exhaustive list of global problems, but the identification of their origin, nature and characteristics, and most importantly, the search for scientifically based and practically realistic ways to solve them. It is with this that a number of methodological issues in their study are connected, which have now developed into a consistent philosophical concept of global problems of our time, based on the theoretical heritage of thinkers of the past and present, on the achievements of modern science and philosophy, creatively developed in relation to modern conditions.

The term “global problems” itself, first introduced into widespread use in the late 60s in the West, became widespread largely thanks to the activities of the Club of Rome.

Although the term “global problems” is now generally accepted, sociologists and philosophers put different socio-economic, political and ideological content into it. If some of them belittle the socio-economic nature of global problems, others proceed from the fact that these problems are generated not only by the colossally increased technical means of society’s influence on nature (including man himself) and the enormous scale of its economic activity (which has now become comparable to geological and other natural planetary processes). They are also generated by the spontaneity and unevenness of social development, the legacy of colonialism and unequal economic relations between developed and developing countries, the pursuit of profit and

current benefits by transnational corporations to the detriment of the long-term interests of the entire society. The global nature of these problems follows, therefore, not from their "ubiquity" and certainly not from the "biological nature of man" as many sociologists claim, but from the fact that, due to the increasing internationalization of all social activities on the globe, they directly or indirectly affect humanity generally.

Origin of global problems

The global problems of our era are a natural consequence of the entire contemporary global situation that has developed on the globe in the last third of the 20th century. For a correct understanding of the origin, essence and possibility of their solution, it is necessary to see in them the result of the previous world-historical process in all its objective inconsistency. This position, however, should not be understood literally and superficially, considering modern global problems as simply local or regional contradictions, crises or disasters traditional in human history that have grown to a planetary scale. On the contrary, being the result (and not just the sum) of the previous social development of mankind, global problems act as a consequence and extreme product of the modern era, as a consequence of the extremely aggravated unevenness of socio-economic, political, scientific, technical, demographic, environmental and cultural development in the conditions a completely new, unique historical situation.

We are talking not only and not so much about the uneven development of individual countries, but also about the uneven development of various spheres of life and activity within these countries, the unevenness in the development of various aspects of human life, which in the course of their lives, in their behavior and consciousness can, figuratively speaking, simultaneously being in different historical eras, separated by decades and centuries. In comparison with past historical eras, both the planetary unity of humanity, welded together by a common destiny, and its unprecedented diversity have grown immeasurably.

The seven billion people now living on our planet, being contemporaries with each other, coupled with economic interdependence and almost instantly perceiving all events in the world thanks to the latest means of mass communication and information, at the same time live not only in the field of view of the level of development they have

achieved, but also at the same time, they seem to live in different historical eras: often on the same continent and even in the same country, tribal communities semi-isolated from the outside world, barely out of the Neolithic (in the Amazon basin, in the tropical forests of Africa or New Guinea), are located at a distance of just one or two hours of flight on a jet airliner from the economic and intellectual centers of modern civilization.

Despite the striking social, economic, political and cultural contrasts, it is nevertheless legitimate to talk about the formation of a single civilization on our planet. However, its establishment and development is unthinkable without universal recognition of such fundamental principles as the freedom of people to choose their future, the increasing multivariance and multipolarity of social progress and the supremacy of universal human interests over countless centrifugal forces. History has inexorably put on the agenda a transition from political confrontation to dialogue, from ideological and religious fanaticism to de-ideologization between states, to joint evolution based on mutual military, environmental, and economic security for all countries and peoples.

The global problems of our time are generated, ultimately, by the pervasive unevenness of the development of world civilization, when the technological power of mankind has immeasurably surpassed the level of social organization; political thinking has lagged behind political reality, and the motivations for the activities of the prevailing mass of people and their moral values are very far from the social, environmental and demographic imperatives of the era.

The historical originality and social uniqueness of the global situation that emerged at the turn of two millennia imperiously requires from humanity new political thinking, high moral responsibility and unprecedented practical actions both in the domestic politics of individual countries and in international relations, both in the interaction of society with nature, and in relationships between people themselves.

The priority of universal human values in solving global problems of our time.

All global problems of our time are closely related to each other and mutually determined, so that an isolated solution to them is practically impossible. Ensuring the further economic development of mankind with natural resources obviously presupposes the prevention of

increasing environmental pollution, otherwise this will lead to an environmental disaster on a planetary scale in the foreseeable future. That is why both of these global problems are rightly called environmental and, with some justification, are even considered as two sides of a single environmental problem. In turn, this environmental problem can only be solved along the path of a new type of economic development, fruitfully using the potential of the scientific and technological revolution, while simultaneously preventing its negative consequences. What prospects scientific and technological progress opens up in this regard are evidenced by theoretical calculations, according to which, even in comparison with the best global indicators, energy costs for steel production can be reduced by 4 times, aluminum by 5, oil refining by 9, paper production - 125 times. Even more opportunities for saving natural resources lie in stopping their wasteful use, when up to 90-95% of them constitute waste for final human consumption.

A close connection is also evident between economic backwardness and rapid population growth in developing countries, which increased from 1.6 to 3.8 billion people from 1950 to 1987 (and by 2000 their share of the world population reached almost 80%). Thus, if in the middle of the 20th century the gap in the level of national income per capita between developed and developing countries was 10:1, then only over the last four decades this gap has increased to 12:1. Statistical calculations show: if the annual population growth in developing countries were the same as in developed countries, then the contrast between them in terms of per capita income would by now be reduced to 1:8 and could be comparable in size per capita twice as high as now. However, this "population explosion" itself in developing countries, according to scientists, is due to their continued economic, social and cultural backwardness. The inability of humanity to solve at least one of the global problems will have the most negative impact on the possibility of solving all the others.

In the view of some Western scientists, the interconnection and interdependence of global problems form a kind of "vicious circle" of disasters insoluble for humanity, from which there is either no way out at all, or the only salvation is the immediate cessation of economic growth and population growth. This approach to global problems is accompanied by various alarmist, pessimistic forecasts for the future of

humanity. In the 70-80s, many gloomy prophecies were published in the West, based on the belief in humanity's inability to solve global problems. The author of one of them, American sociologist R.L. Heilbroner, predicting under the influence of the first reports to the Club of Rome about the descent of humanity into a new barbarism on a devastated planet, pessimistically declared: "And if the question is: "Is there hope for man?" - we mean the ability to cope with the challenges that the future throws at us without a monstrous reckoning, then the answer suggests itself: "There is no such hope."

In contrast to such pessimistic sentiments, many leading politicians, philosophers and sociologists adhere to other views on the future, dictated by the well-founded conviction that humanity has the necessary intellectual potential and material resources to solve global problems, no matter how complex they may be. Therefore, both in theory and in practice, optimistic scientists and politicians around the world, concerned about the survival of mankind and the preservation of civilization, are characterized by a constructive approach to the global problems of our time, developed by scientists around the world.

The most important place in a number of concepts for solving the problems of our time is occupied by the question of their objective "hierarchy," that is, the priority of some of them in relation to others and their subordination. The correct determination of priorities in solving global problems is of extremely important practical and political importance. The "hierarchy" of global problems is by no means reduced to their formal scientific classification. It assumes not just the priority of some of them in relation to others in accordance with the objective meaning of each of them, but through the prism of their cause-and-effect relationships, which, in turn, dictate a certain sequence both in their theoretical analysis and in practical solutions.

No matter how serious the consequences for humanity are that accompany all other global problems, they are not even in the aggregate comparable to the catastrophic demographic, environmental and other consequences of a global thermonuclear war, which threatens the very existence of civilization and life on our planet. That is why a nuclear-free, non-violent world is not only the highest social value, but also a necessary precondition for solving all other global problems of our time. This is the cornerstone of a new political thinking that places universal

human interests and values above all others and excludes war as a continuation of politics by other means.

It is known that nature and man interact with each other according to certain laws, the violation of which leads to irreversible environmental disasters. This realization occurred quite late, only in the early 70s, when this question was raised in the first Western models of global development, which had the effect of a "bomb exploding." Humanity has really felt the threat it faces, what results the anthropogenic impact on the environment has led to.

Intensive human economic activity without taking into account the capabilities of nature and the laws of its development has led, as noted in one of the works of the Club of Rome "The Path to the Century," to the emergence of all collisions on Earth: soil erosion, deforestation, overfishing, acid rain, atmospheric pollution, violation of the ozone layer, etc.

Today, at the beginning of the 21st century, in the context of rapid scientific and technological progress and changes in the geopolitical structure of the world, the problems of regulating the human impact on the biosphere, harmonizing the interaction of social progress and preserving a favorable natural environment, achieving balance in the "man-nature" relationship are becoming increasingly relevant. "

Environmental safety, due to its relevance and importance for humanity, is among the most important problems. A constructive solution to these problems can largely determine the conditions and quality of life of the present and future generations of people, and ensure environmentally friendly technological development of production sectors of the economy. As is known, the deterioration of the state of nature does not occur immediately or instantly; this process is observed over a long period of time, in other words, the environmental situation accumulates gradually.

It is known that vital needs are the main reason for the emergence of all branches of science. The time has come when education began to play an important role in human life. It has been noted that society progresses faster or slower depending on how the education of future generations is organized. There was a need to generalize the experience of education and create special educational institutions to prepare young people for life.

The most developed countries of the ancient world - China, India, Egypt and Greece - made serious attempts to generalize the experience of education and develop theoretical principles. All knowledge about nature, man and society was collected in philosophy.

Ancient Greek philosophy became the cradle of the European education system. Its most outstanding representative, Democritus (460-730 BC), created consolidated works on all areas of modern knowledge, not neglecting education. The winged aphorisms of this thinker, which have survived centuries, are full of deep meaning: "Nature and nurture are alike. Namely, education remakes man and, transforming, creates nature"; "Good people are made more by practice than by nature"; "Learning produces beautiful things only through labor."

Each society forms its own educational system - its own goals, principles and methods of teaching. The first historical type of education arose in primitive society: education went along with the struggle for survival and required the acquisition of vital skills, abilities, rituals and strict adherence to restrictions, prohibitions and taboos in the community, since they were collective and mandatory.

The second historical type of education was determined by the social division of labor, property and social inequality, so different social groups had specific goals and methods of education. The second type represents the historical diversity of education, determined by the sociocultural characteristics of a civilization, era, country, nation.

Each large or local civilization was characterized by educational features. For example, in ancient China, the main goal of education was the development of human morality, which required a respectful attitude towards elders, maintaining norms and traditions, striving for self-improvement, a worthy life, in which it was necessary to live one's life virtuously, not escape from suffering into nirvana, not place all hopes for the afterlife. But in Ancient India, a separate caste education system was formed, where the main goal of education in the Brahmin caste was the development of intellectual abilities, wisdom and self-control, in the warrior caste - courage, strength, and in the Vaishya caste - hard work and patience, while as in the lowest caste, the Shudras, only humility was brought up.

The main pedagogical traditions of the great eastern civilizations determined the eastern type of education: a collectivist spirit (public interests, norms, traditions are more important than the personal interests

and desires of the individual), an appeal to human emotions, to the heart as the center of the divine and human, the desire for physical and moral self-improvement, but limitation individual freedom, independence of mind and independence in various spheres of public life.

Western civilization arose during the period of antiquity. The Western pedagogical tradition began in Ancient Greece. At this time, the Spartan and Athenian models of education were invented.

The Spartan model of education focused on military-physical education (children were taught to develop strength, endurance and health - sick children were even physically destroyed from infancy and raised in harsh conditions of hunger) and social-civic education (people were expected to devote themselves to serving the state and its defense from enemies).

The Athenian model of education demonstrated the ideal of raising a free and creative person. She created a system of comprehensive and harmonious human development based on the synthesis of physical, aesthetic, intellectual and moral education, and civic education.

Genesis and main stages in the development of pedagogy

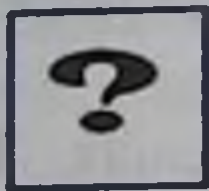
The history of pedagogy as a science studies the patterns of the emergence and development of education, training, schools, educational systems, and pedagogy. It examines the state and development of the theory and practice of upbringing and education of the younger generation at different stages of the development of human society.

The development of pedagogical science was largely determined by the content of folk pedagogy, since scientific pedagogy was based on established educational traditions, pedagogical practice reflected the experience of public education. On the contrary, in folk pedagogy such factors of education as nature, word, work, life, customs, traditions, art, religion, communication, play, example, etc. are fully represented.

Pedagogy has much in common with religion in preserving and affirming universal human values. Pedagogy solved this problem through education, religion - through faith. Various myths, religious literature, prayers and sermons contain constant references to moral precepts that people should follow in their lives.

In the global scientific community there is no single approach to the interpretation of the terms "education" and "upbringing," which leads to numerous misunderstandings. In the English-speaking world, the concept of pedagogy is not identified with the concepts of

upbringing and education, and they, in turn, do not differ from each other, that is, they are considered as a single whole.



Self-study questions

1. Global problems of our time: definition, types, features, educational factors, solutions.
2. Stages of human impact on the biosphere, characteristics, consequences of impact on the environment.
3. Ecology, its tasks, environmental problems, environmental crises of human society.
4. Environmental management, rational and irrational, consequences of irrational environmental management for the planet.
5. Climate change, causes, consequences, essence of the greenhouse effect.
6. The problem of ozone holes, environmental disasters, concept, examples.
7. Problems of human society: demographic, food, peace preservation, increase in morbidity, etc. Causes, solutions.
8. The educational system in the Ancient East and West.
9. Upbringing and education of the individual as a social phenomenon, process and activity.
10. The role of education in the formation of a highly developed personality.



Test tasks

1. Which problem is not global?
 - a) environmental
 - b) demographic
 - c) urbanization
 - d) food
2. What causes the destruction of the ozone layer?
 - a) increasing the number of thermal power plants
 - b) the release of gases during volcanic eruptions
 - c) household use of freons
 - d) industrial use of freons

3. Problems that....
 - a) affect the entire continent
 - b) affecting all of humanity
 - c) affecting more than 10 countries
 - d) problems on a cosmic scale
4. The main way to solve global problems are...
 - a) space exploration
 - b) reduction in the world population
 - c) consolidation of efforts of all countries
 - d) they cannot be solved
5. The philosophy of values is denoted by the term...
 - a) Axiology
 - b) Anthropology
 - c) Epistemology
 - d) Ontology
6. Cause of the first environmental crisis is ...
 - a) depletion of natural fruit reserves
 - b) overhunting of large animals
 - c) deforestation
 - d) soil salinization
7. How does environmental degradation affect human health?
 - a) worsens
 - b) improves
 - c) has no effect
 - d) there is no correct answer
8. What is the "conflict" between humanity and nature called?
 - a) environmental crisis
 - b) environmental pollution
 - c) environmental violation
 - d) environmental damage
9. In which city did the first UN Population Conference in 1954 take place?
 - a) Cairo
 - b) Geneva
 - c) Rome
 - d) Mexico City
10. Global environmental problems include....

- a) the threat of nuclear war and the danger of the proliferation of nuclear weapons
- b) deterioration of human health and its protection
- c) the fight against international terrorism
- d) reduction in the diversity of biological species and the disappearance of many species of animals and plants

LOGICAL FORMS AND LAWS OF THINKING. COMPOSITION AND FEATURES OF JUDGMENTS AND CONCLUSIONS

1. **Subject of formal logic**
2. **Concept, judgments, inference as forms of logical thinking**
3. **Logical laws of thinking**

Key terms:

Logic is “the science of correct thinking”, “the ability to reason”, a branch of philosophy about the laws, forms and methods of intellectual activity.

A **concept** is a form of thinking that reflects the essential distinctive features of objects.

The concept has two main logical characteristics: content and volume.

A **statement (judgment)** is a form of thinking in which something is affirmed or denied about objects, their properties, or relationships.

Inference is a form of thinking through which, from one or more statements called premises, we obtain a conclusion according to certain rules of inference.

Logic as a science is aimed at studying a very specific object. Such an object is thinking. However, thinking is studied not only by logic. It is studied by such sciences as psychology, cybernetics, pedagogy, and various medical sciences. Each of these sciences examines thinking in a certain aspect or, as they say, allocates, in general, its own subject of study for them as an object of study.

The term “logic” itself comes from the Greek word “logos”. It does not have an unambiguous translation into Russian and in various respects means “thought”, “word”, “mind”, “order”, “regularity”. The scope of semantic use of the term “logic” in modern scientific literature can be limited mainly to three areas.

Firstly, this term is used to indicate the correct order of constructing thoughts in reasoning.

Secondly, it is used to denote a system of knowledge about the rules and laws of thinking and the forms in which it is carried out.

Thirdly, the term "logic" is used when we mean connections, relationships, laws of development of the objective world (for example, the logic of nature, or the logic of social life, etc.).

The first and second areas of the semantic meaning of the term under consideration precisely constitute the subject of that science, which is called formal logic.

Formal logic studies our thoughts from the side of their structure, that is, from the side of their logical form. It reveals the laws and rules, compliance with which is a necessary condition for achieving truth in the process of obtaining inferential knowledge. Since logic studies human thoughts only from the side of their logical form, it is called formal logic.

Along with formal logic, forms of thought are studied by mathematical logic and dialectical logic. However, each of these sciences has its own specific characteristics and turns its attention to different aspects in the study of forms of thinking.

Mathematical (or symbolic) logic studies the logical connections and relationships underlying deductive inference. At the same time, in mathematical logic, to identify the structure of inference, various logical calculi are constructed, primarily the calculus of propositions and the calculus of predicates in their various modifications. In general, we can say that mathematical logic develops the application of mathematical methods to the analysis of the forms and laws of evidential reasoning.

Dialectical logic is the doctrine of the laws and forms of the emergence and development of scientific knowledge. The difference in the study of thinking by dialectical logic and formal logic is that the first considers the forms of thinking in their development, and the second as already established, ready-made, formed, abstracting from the movement and change of the thoughts themselves.

One of the main tasks of logic is the study of laws and connections of thoughts in the process of obtaining inferential knowledge. These problems are discussed in the sections of logic on inference and proof.

Logic also considers such forms of thinking as concepts and judgments. It explores the logical operations of definition, division, classification and a number of other issues that have found their development in such branches of logic as concept and judgment.

Summarizing what has been said, we can give a definition of logic as a science. **Formal logic is the science of universal human forms of thinking (concepts, judgments, inferences) and their connection in reasoning, recorded in formal logical laws** Knowledge of the laws of logic and the rules for using forms of logical thinking is the most important condition for a person to develop the ability to think competently and creatively.

CONCEPT AND JUDGMENT AS FORMS OF LOGICAL THINKING

People's thinking is conceptual. In the process of learning about the world around them, they exchange information with each other, operating with concepts.

A concept is a form of logical thinking that reflects certain properties and characteristics of a phenomenon, allowing it to be distinguished from a set of other phenomena. In order for this to be possible, it is necessary to take not all the properties and characteristics of a particular object of thought, but only those that would distinguish it from other objects. Such properties and characteristics of objects and phenomena are their essential and distinctive features.

Essential are those features, each of which, taken separately, is necessary, and taken together are sufficient to use them to distinguish a given object from all others. **Distinctive** features are those that are inherent in only one object, or only one class of objects. They can be single or general.

Summarizing what has been said, it can be noted that **a concept is a form of logical thinking that reflects the essential and distinctive features of a separate object, or class of homogeneous objects.**

It is clear that different concepts include a larger or smaller set of marked features, which determines the richness of the content of a particular concept. **Content** is a set of essential and distinctive features of an object, or a class of homogeneous objects, reflected in the concept.

At the same time, a concept can designate both a separate object and a certain set of homogeneous objects. This fact determines the difference in terms of volume. Volume, in this case, is the collection (class) of objects generalized in the concept.

Volume and content are elements of the logical structure of a concept. For example, the concept of "textbook" has extremely poor

content. At the same time, the class of subjects generalized in it is very wide. In the concept "mathematics textbook" it is easy to notice a richer content, but at the same time, it is just as easy to see that the scope of the concept has been significantly narrowed.

Generalization of this kind of examples allows us to formulate a law that determines the relationship between the volume and content of a concept. It says: The wider the scope of a concept, the narrower its content, and vice versa. This law in logic is called the law of inverse the relationship between the volume and content of a concept. He points out that the less information contained in a concept, the wider the class of objects that are designated by this concept and the more uncertain its composition.⁷ It is clear that this law applies only to concepts belonging to the same genus, species or class.

Depending on the volume and content, concepts are divided into different types.

In terms of scope, concepts can be single, general, universal and empty.

Everything that has been said about the concept allows us to assert that it, as a form of logical thinking, plays an important role in the process of cognition of the world, since it records the essential and distinctive features of objects and phenomena. At the same time, it still cannot convey all the richness of human thought, since we not only record these signs, but also think about whether they exist or not, whether they are inherent in all objects, or only in some, etc. The results of such reflections are reflected in judgments.

Types of judgments.

Judgment is a form of thinking through which something is affirmed or denied regarding objects and phenomena, their properties, connections and relationships, and which has the property of expressing either truth or falsehood.

Depending on their construction, judgments are divided into simple and complex.

Complex judgments are formed from simple ones using various logical connectives. We will limit ourselves to this remark regarding complex judgments.¹² As for simple judgments, they are divided into three types: judgments of property, judgments with relations and judgments of existence.

Property judgments are those that contain an affirmation or denial that an object belongs to certain properties, states, or types of activity. For example: "The apple has a pleasant aroma", "Students are taking a test in logic", etc.

Relational propositions contain information about the relationships between objects. For example: "Kostroma is north of Moscow", "Baikal is deeper than Ladoga" and others.

Judgments of existence contain the affirmation or denial of the very fact of the existence of objects and phenomena. Such judgments may be the following: "There is a continent of Australia", "There cannot be form without content", etc.

Property judgments are called categorical, since the information in them is conveyed in categorical form. The general form of such judgments can be expressed by certain schemes: "S is P" or "S is not P." The letter "S" in this case is used to designate the subject of the judgment. The subject of judgment is the concept of the subject of judgment. The letter "P" stands for the predicate of a proposition. A predicate is a concept about a characteristic of the subject of a judgment. "S and P" are called terms of judgment.

In addition to these notations, the scheme under consideration contains the connective "is" (or "is not"). There may also be a quantifier (a sign of generality), which is expressed by the words "all", "every", "each", "none". For example: "All people are mortal."

Simple categorical judgments are divided into various types, proposed by Aristotle.

Firstly, depending on the quality of the connective, affirmative and negative categorical judgments are distinguished. Affirmative judgments indicate that an object belongs to certain characteristics. For example: "Defense of the Fatherland is the sacred duty of every citizen." Negative judgments indicate the absence of certain characteristics in objects. For example: "No crucian carp is a predatory fish". This division of categorical judgments in logic is called division by quality.

Secondly, depending on whether the judgment is about one object, about some objects of a certain class, or about all objects of a given class, judgments are divided into individual, particular and general. This division of judgments in logic is called division by quantity.

Since each categorical judgment contains both quantitative and qualitative certainty of the characteristics of the object of thought, logic uses a combined classification of categorical judgments by quantity and quality.

Concluding the characterization of judgment, it should be noted that it plays a significant role in the thinking process. This conclusion can already be made by analyzing the definition of a judgment and the variety of types of judgments. However, judgments themselves are also important because they form inferences.

BASIC TYPES OF CONCLUSIONS

In the broadest sense, in logic, inference is understood as a form of thinking in which a new judgment is obtained from one or more interconnected judgments using certain rules for making a conclusion.

Any conclusion has a general logical structure, which includes three main elements:

- a) initial knowledge, expressed in the premises of inference;
- b) substantiating knowledge, expressed in the rule of inference, according to which the relationship between premises is established (or the premise is transformed directly into the conclusion of the inference);
- c) inferential knowledge, expressed in the conclusion of an inference.

Deductive reasoning

Deductive reasoning is a form of logical thinking in which from some initial knowledge of a certain degree of generality, new knowledge of a lesser degree of generality is obtained.

For example:

All students of the institute are lawyers

Petrov - student at the institute

Petrov is a lawyer.

The simplest type of deductive inference is a simple categorical syllogism (from the Greek word *sillogismos* - reasoning, conclusion, conclusion), which is a reasoning in which two premises connecting the subjects

(subjects) and predicates (predicates) are united by a common, (middle) term, which ensures the "closure" of concepts (terms) in the conclusion (conclusion). For example:

All liquids (M) are elastic (P).

Water (S) is liquid (M).

Therefore, water (S) is elastic (P).

Here "S" is the minor term of the inference, "P" is the major term, and "M" is the middle term. The premise that contains the major term is called the major premise. The premise containing the minor term is called the minor.

Along with the considered types of deductive inferences, there are others. All deductive inferences, as already noted, differ in the direction of knowledge or conclusion from a greater degree of generality to a lesser one. However, general knowledge also comes from somewhere. The method of obtaining such knowledge is induction.

Inductive Inference

An inductive conclusion is one in which, from premises containing knowledge of a certain degree of generality, we obtain a conclusion containing knowledge of a greater degree of generality.

An example of inductive reasoning would be the following:

Sodium nitrate dissolves in water.

Potassium nitrate dissolves in water.

Calcium nitrate dissolves in water.

Ammonium nitrate dissolves in water.

There is no more saltpeter.

All nitrates dissolve in water.

Inductive inference has a general structure that includes:

In logic, there are two types of induction - complete and incomplete.

Complete induction is possible only when the number of generalized homogeneous facts is precisely known and relatively small. In other words, in this case, we have the opportunity to study all subjects of the class in question without exception. Therefore, the conclusion obtained as a result of complete induction always contains reliable knowledge. The above conclusion, which substantiates the solubility of nitrate in water, is precisely an example of complete induction.

Incomplete induction is an inference in which the conclusion is drawn based on the study of not all, but only part of the objects of the class under consideration. It is clear that we resort to this type of induction when the number of objects of the class under consideration is

unknown to us exactly or when the number of homogeneous facts is so large that consideration of each of them is not possible.

Incomplete induction is divided into scientific and popular. Scientific induction occurs when a conclusion about all objects of a certain class is made on the basis of establishing internal cause-and-effect relationships (or knowledge of the necessary characteristics) of some objects.

Inference by analogy

One of the most ancient and widespread types of inferences is inference by analogy. This is an inference in which the conclusion that an object belongs to a certain characteristic (property, relationship) is made on the basis of the similarity of this object in essential features with other objects.

The general form of inference by analogy can be roughly represented by the following diagram:

Object A has attributes a, b, c, x.

Object B has attributes a, b, c.

It is probable that object B has attribute x.

An analogy can be strict or non-strict. A strict analogy occurs when the signs of similarity of objects are connected with the transferable sign by an internal necessary connection. The use of strict analogy is widespread in scientific research and in mathematical proofs. As an example illustrating a variant of its use, we can cite the formulation of the signs of similarity of triangles: "If three angles of one triangle are equal to three angles of another triangle, then such triangles are similar". Strict analogy provides reliable knowledge.

A loose analogy occurs when there is no direct specific connection between the signs of similarity of objects and the object itself to which the signs are transferred. An example of a loose analogy is the transfer of features of a ship model obtained as a result of experiments with a model in a pool to a real ship under construction, etc.

The main types of inferences considered (deductive, inductive and analogical inferences) play an important role in the thinking process. Inference as a form of logical thinking allows you to connect various judgments according to certain rules and draw a conclusion from them, which contains new knowledge.

What we know through our senses is obvious knowledge. This knowledge is not subject to special proof.

At the same time, in many cases a person has to prove the truth of various kinds of judgments, conclusions, scientific positions that are not directly based on experience, on the results of sensory knowledge. We can say that any inferential knowledge is subject to proof. The truth of such knowledge must be justified with the help of other provisions independent of it (from the point of view of truth). Moreover, the truth of these provisions and conclusions must also be proven.

Justification of the truth or falsity of any knowledge is carried out through evidence, which is a powerful means of forming scientifically based beliefs.

Thus, proof is a set of logical techniques to substantiate the truth (or falsity) of a position with the help of other true and related provisions.

Logical structure and main types of proof

In terms of its form, any proof always has a certain structure, which includes three elements : thesis, grounds (arguments) and demonstration (method of proof).

A thesis of proof is usually called a proposition, the truth (or falsity) of which must be proven. If we have proven the truth of the thesis, then it is considered justified. If it is proven to be false, then the thesis is considered refuted.

The grounds of evidence (arguments) are all the provisions on which the evidence is based. In other words, these are the true provisions cited to justify (or refute) the thesis.

All provisions that can act as arguments in logic are usually divided into four groups. The first group of arguments consists of single reliable facts. Proving the truth (or falsity) of any position with the help of specific, real, reliable facts is among the most justified. The second group of arguments is the definition of the basic concepts of a particular science. They are considered true and form the theoretical foundation of a certain science and, therefore, can be used as arguments. The third group includes axioms and postulates. They are propositions that are accepted as true without proof because they have passed the test of truth through centuries of human practice. The fourth group of arguments are previously proven provisions (laws, theorems, etc.) of science. Since

their truth has already been proven, they can be considered as arguments.

Demonstration (method of proof) is a logical reasoning that connects the thesis of the proof with its grounds and derives from the latter a statement about the truth (or falsity) of the thesis being proven. In other words, a demonstration is a chain of inferences, the premises of which are the grounds of the proof, and the final conclusion is the thesis being proven.

In traditional logic, various types of evidence are distinguished. Proof can be carried out for the purpose of justifying, or for the purpose of refuting the thesis. In the first case, we have evidence as a justification of the thesis (or simply proof); in the second, we have evidence as a refutation of the thesis (or simply refutation).

When the first type of evidence is used, it is necessary to select such arguments that show the truth of the thesis put forward.

If the second type is used, it is necessary to have grounds indicating the falsity of the thesis.

Based on their form, evidence is divided into direct and indirect.

Direct evidence is one that is based on certain undoubted (true) principles, from which a thesis is derived according to the rules and laws of logic.

Indirect evidence is one in which the truth of a thesis is substantiated by refuting a position that contradicts the thesis. This situation is called antithesis. Indirect evidence is used in cases where direct evidence is impossible for some reason.

In order for the proof to lead to the desired result, it is necessary to know and follow the rules for its implementation. The authors of the famous "Logic of Port-Royal", published for the first time back in 1662, noted that: "In order for a proof to be true, it is required, firstly, that in the matter of the proof there should be nothing other than reliable and undoubted, secondly, so that there are no errors in the form of evidence". Fulfillment of these requirements is realized through compliance with the rules of evidence.

In logic, it is customary to distinguish three groups of rules of proof, corresponding to three elements of its structure:

- a) rules regarding the thesis;
- b) rules regarding arguments;

c) rules regarding the form of evidence.

Rules regarding the thesis. The first of these states that the thesis must be precisely, clearly and clearly formulated. This requirement means that in the process of forming a thesis the following conditions must be met. Firstly, it is necessary to completely exclude the possibility of an ambiguous (ambiguous) interpretation of the provision acting as a thesis. Secondly, it is necessary to clarify the quantitative characteristics of the scope of concepts included in the thesis.

The second rule states that the thesis must remain the same throughout the entire proof. If the rule is violated, then a logical error occurs, which is called "substitution of thesis." This is a very common mistake. Its essence is that in the process of proof the law of identity is violated when non-identical concepts or judgments are identified. In other words, if the discussion revolves around one thesis put forward, and then in the process, its proof of reasoning is directed to another thesis, which may be related to the first one, but does not prove its truth, then in this case, there is undoubtedly a substitution of the thesis. This situation often occurs in scientific discussions, when, when assessing the significance of the results of a researcher's work, a dispute arises regarding the moral qualities of the latter.

Rules regarding the grounds (arguments) of evidence.

The first rule requires that the arguments in the proof be true and not contradict each other. Violating this rule can result in a logical fallacy called the "fundamental fallacy." It consists in using false arguments to prove the truth (or falsity) of a thesis. This is a very dangerous mistake, because if the audience or opponents are not aware of the falsity of the grounds, then they can be misled. The proof in this case may look flawless: the demonstration may be correct, and the thesis will logically follow from the arguments.

The second rule requires that the truth of the argument be demonstrated independently of the thesis. If this rule is violated, then a "circle in the proof" arises.

The essence of this error is that the truth of any provable position (thesis) is justified by means of the same position, which has yet to be proven.

The third rule states that arguments must be a sufficient basis to prove the thesis. Violation of this rule leads to the fact that during the

proof a connection is established between judgments having different contents. For example, if we justify the thesis "This man is running" with the statement "It is very cold outside," then this will clearly not be enough. There may be a connection between these events, but the thesis does not follow from the argument in this case. After all, a person can run for a completely different reason.

The "law of thinking" is a necessary, essential, stable, repeating connection between thoughts.

The simplest and most necessary connections between thoughts are expressed in the basic formal logical laws: identity, contradiction, excluded third and sufficient reason.

These laws are considered fundamental because they play a special role in logic, are the most general and underlie logical operations performed with concepts and judgments, and are also used in inferences and proofs.

Each logical law, as it were, "captures" with its content a certain aspect of reality, and therefore, we can say that it has its analogue in this reality itself. Because of this, the laws of logic function regardless of whether a person knows or does not know about them. In other words, our thinking is logical by nature; we intuitively use the laws of logic without even knowing about them. At the same time, knowledge of the laws of logic helps a person to consciously organize his thinking, making it correct.

Law of identity. This law was first formulated by the outstanding thinker of antiquity Aristotle (384 - 322 BC). In his "First Analytics" he noted that everything true must be consistent with itself in all respects .

Identity is the similarity, equality of objects in some respect. For example, the statements "All men are people" and "All women are people" indicate that the concepts of "men" and "women" can be considered identical in the sense that both men and women are people.

However, in objective reality, identity always exists in mutual connection with difference. No, and there cannot be two absolutely identical things. Moreover, one and the same thing at different moments of its existence is absolutely not identical to itself. The ancient philosopher Heraclitus of Ephesus (c. 530 - 470 BC) drew attention to this, noting that it is impossible to enter the same river twice, because each time new waters flow towards the one who enters.

Thus, absolute and abstract identity does not really exist. Every day, every hour we can record the presence of more and more new changes in this reality. At the same time, in the world around us there are things that, while changing, remain themselves, what they are. And in this sense we can say that they are identical to themselves.

The modern interpretation of the law of identity is as follows. In the process of certain reasoning, every concept and judgment must be identical to themselves to yourself.

Law of contradiction. The author of this law, like the previous one, is Aristotle. He defines the law of contradiction as follows: "It is impossible for contradictory propositions to be true at the same time," or "It is impossible for contradictory statements to be true of the same thing." Aristotle considered this law to be the fundamental law of thinking, the most "indisputable principle."

The law of contradiction follows from the fact that in objective reality there are no objects or phenomena that at the same time and in the same respect did and did not have certain characteristics or properties.

In the modern interpretation, this law is called the law of non-contradiction, and its formulation is as follows. Two opposing judgments cannot be true at the same time and in the same respect. This means that opposite judgments include opposite (contrary) and contradictory (contradictor) judgments. For now we will limit ourselves to this remark. These judgments will be discussed in more detail in the corresponding chapter on forms of logical thinking.

The law of excluded middle is closely related to the law of contradiction.

The law of the excluded middle was also formulated by Aristotle, who argued that: "Equally there can be nothing in between two judgments that contradict each other, but about one one must either be affirmed or denied."

If the law of contradiction still allowed that between denial and affirmation there could be something in between, then the law of the excluded middle removes uncertainty regarding this third, excluding the possibility of its existence. Aristotle established the relationship between the laws of contradiction and the excluded middle, which consists in the

fact that the negation of the law of contradiction has as its necessary consequence denial of the law of excluded middle.

In its modern formulation, the law of excluded middle can be presented as follows. Two contradictory statements about the same object, taken at the same time and in the same relation, cannot be true or false together: one of them is true, the other is false, the third is not given.

Law of sufficient reason. This law was formulated by G.V. Leibniz (1646 - 1716) - a major German scientist and philosopher who is rightfully considered the founder of mathematical logic. Leibniz believed that everything that exists has a sufficient basis for its existence. Distinguishing between the truths of pure thought and experimental truths, he called the law of contradiction the principle of all truths of reason, and the law of sufficient reason the principle of all experimental truths. The principle of sufficient reason is derived by Leibniz from the recognition of the fact of the universal dominance of causality in the world.

In its modern interpretation, the law of sufficient reason looks like this. Every thought must be sufficiently justified, or every thought so that become undoubted, must be justified by other thoughts, the truth which is proven or self-evident.

This law requires that both in science and in everyday practical activity, the subject of knowledge does not take anything for granted, but strives to find an exhaustive justification for everything.

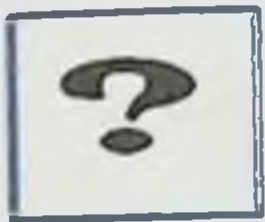
Human thinking, as mentioned above, reflects connections and relationships between objects and phenomena of the objective world and, in its essence, can probably initially be recognized as logical. However, thinking is not just a simple reflection.

In thinking, a person reproduces those connections and relationships between objects and phenomena of reality that are hidden from our senses and are not recorded by them.

Thus, objective reality is only the basis for creating a subjective image of the world around us. Such an image, despite the fact that it has an objective basis, can be distorted in the mind of the subject of thinking. Compliance with the laws of logical thinking allows you to avoid such distortion. In addition, the laws of logical thinking determine the order of connections and relationships between forms of logical

thinking, which are concept, judgment and inference. This determines their role and significance, both in the process of cognition and in the process of daily practical human activity.

The theory of logic, or logical knowledge, does not develop in isolation, but in mutual connection with practice. The scope of human practical activity today has expanded significantly, which has had a significant impact on the development of logic. This development is carried out, first of all, due to the fact that logic is discovering more and more new areas of its application. Emergence at the end of the 19th - beginning of the 20th centuries. mathematical logic in essence can be considered as a natural result of the intensive development of logical knowledge.



Self-study questions

1. The essence of logic. What does formal logic study?
2. What is the practical and theoretical significance of logic?
3. What do the laws of formal logic mean?
4. What is a concept?
5. What is judgment as a logical form of thinking? What is the structure of the judgment?
6. What is an inference? Structure of inference. What is deductive inference? What is inductive inference?
7. Law of identity.
8. Law of non-contradiction.
9. Law of the excluded middle.
10. Law of sufficient reason.



Test tasks

1. The subject of logic is the forms and techniques... of knowledge.
 - a) intuitive
 - b) emotional

c) sensual

d) rational

2. Logic is...

a) the science of forms and ways of thinking

b) the science of computer design

c) the science of forms of reasoning

d) there is no correct answer

3. Between two contradictory propositions, one is true, the other is false, and the third is not given. This is the wording of...

a) the law of double negation

b) the law of exclusion of the third

c) the law of non-contradiction

d) law of identity

4. As a deductive theory, logic was formed in... century BC.

a) IV

b) IX

c) II

d) VII

5. A thought that affirms or denies the reality of any state of affairs is...

a) judgment

b) concept

c) hypothesis

d) inference

6. A thought in which, on the basis of a certain attribute, objects that have this attribute are generalized is...

a) concept

b) presentation

c) judgment

d) hypothesis

7. The word "logos" is translated as....

a) mind

b) system

c) truth

d) wisdom

8. The main forms of rational cognitive activity are...

a) concept

- b) judgment
- c) inference
- d) all answers are correct

9. Conclusion from interrelated concepts and judgments related to a certain subject area is...

- a) inference
- b) classification
- c) truth
- d) paradigm

10. The founder of logic as a science is...

- a) F. Bacon
- b) G.W. Leibniz
- c) Aristotle
- d) B. Russell

SUBJECT, ESSENCE, BASIC FEATURES AND STRUCTURE OF THE SUBJECT "ETHICS". ACHIEVEMENTS AND DISADVANTAGES OF MODERN MORAL EDUCATION

1. The subject of ethics. The emergence of ethics in the system of philosophical knowledge

2. Essence, functions, properties and structure of morality

3. Morality and other forms of social consciousness

Key terms:

Ethics is the science of morality; the study of how people should act towards others from the point of view of preserving and cultivating the human in man.

Morality is a concept that is synonymous with morality (the Russian version of the Latin term "morality" comes from the word "morality"). There is a point of view that morality expresses humanity in an ideal, complete form, and morality fixes its historically specific measure.

Morality is one of the ways of normative regulation of people's behavior in society in all spheres of life (work, family, everyday life, science, politics); a system of ethical values that are recognized by a person; subject of study of ethics. Etymologically, the word "morality" coincides with the Greek term "ethics" and was formed by analogy with it.

Good is a fundamental category of ethics, describing the basic moral value; a value concept that expresses the positive value of something in its relation to a certain standard and this standard itself.

Evil is one of the basic concepts of ethics; the opposite of good, that which contradicts moral norms, has a negative meaning for human life and society.

Ethics arose more than two and a half thousand years ago, when, as a result of the social division of labor, cognitive theoretical activity was separated from direct practical moral consciousness.

The emergence of the term "ethics" as a special philosophical discipline is associated with the name of Aristotle. The concept "ethical", from which ethics comes, was formed by Aristotle on the basis of the word "ethos", which meant habits, customs, mores.

The Greek word "ethos" was translated by the Roman thinker Cicero into the Latin word "mores", from which the adjective "moralis" was formed. Subsequently, the noun "morality" (moralitas) was formed from the adjective "moral", which is the Latin equivalent of the ancient Greek term "ethics".

Thus, following the etymology, the words "ethics", "morality", "morality" are used as synonyms in everyday speech. However, in philosophy there has been a tradition of distinguishing between these concepts.

The concept of "ethics" usually means theoretical knowledge and science.

The concepts of "morality" and "morality" are the subject studied - by this science, a special form of social consciousness or human activity.

Thus, ethics is the doctrine of morality, of man's moral mastery of reality.

It is traditionally believed that philosophy includes ontology, epistemology, ethics and aesthetics. Ethics as a philosophical discipline, to one degree or another, resolves many philosophical issues, including issues of ontology and theory of knowledge.

Ethics as a philosophical discipline is a deeply theoretical teaching that explains the nature of morality, the complex and contradictory world of moral relations, and the highest aspirations of man.

The peculiarities of ethics within the framework of philosophy are that ethics constitutes a normative and practical part of the system of philosophical knowledge. The essential uniqueness of ethics lies in its normativity. Aristotle, and after him many other philosophers, viewed ethics as a practical philosophy, the ultimate goal of which is the production not of knowledge, but of values. It sets the value basis for human activity.

Ethics strives to clarify the general foundations of the moral world order, the entire diversity of manifestations of morality : what is goodness, humanity, truth in life, what is the purpose of a person, what makes a person's life meaningful, happy, etc. Ethics studies the source of origin of moral values, the general nature of morality, its specificity and role in human life.

Ethics does not express specific recommendations on how to act in this or that case; it formulates only general abstract principles on which specific assessments and recommendations can be built.

From the characterization of ethics as a moral theory with a normative and practical orientation, two most important functions of ethics follow: cognitive and normative.

The cognitive function of ethics is that ethics studies human behavior in relation to value guidelines, evaluates his motives in the categories of good and evil, justice and injustice, etc. In this sense, we can say that ethics studies moral life from the point of view of its compliance with moral principles. standards The task of ethics is to help a person understand in each specific historical period what the true good is, and to find his own path to achieving this good.

The normative function of ethics is connected with its solution of one of the most important tasks: resolving moral situations that require a new understanding of morality, overcoming the value gap of social consciousness; thereby with the opportunity to offer society a new moral perspective that is common to all. To achieve this, ethics in a given historical period must remove the halo of absoluteness from certain moral norms, values and ideals, show their relative nature, and then elevate others to the absolute.

To summarize, it should be noted that morality is a complex sphere of the spiritual life of the individual and society, the sphere of spiritual culture and is the subject of the study of ethics.

Ethics is a philosophical science whose object of study is morality.

Ethics does not create norms, principles and rules of behavior, assessments and ideals, but studies, theoretically generalizes, systematizes and seeks to substantiate common norms, values and ideals. To do this, it must reveal the source of origin of moral norms, values and ideals, the general nature of morality and its role in human life and society, and identify the patterns of its functioning. In crisis conditions of social development, ethics ensures a change in moral normative value systems.

Essence, functions, properties and structure of morality

Morality is a special spiritual-practical, value-based way of exploring the world; activity determined by worldview. A person's worldview is formed primarily by society, therefore the origins of morality should be sought in relations between people. Man is a social being. The joint life activity of people requires various ways of regulating their behavior, which was the reason for the emergence and development of religion, law, etc. Morality is one of these regulations

that determines people's behavior with the help of ideas about what is valuable (ideals, principles, norms, etc.) and what is proper (duties, responsibilities, etc.). This is an internal self-regulator of human behavior, tuned to the principles of humanity.

For the purpose of systematization, G.N. Kuzmenko identifies the following elements in the structure of morality:

- 1) moral consciousness (social and individual);
- 2) moral practice;
- 3) moral relations.

The main functions of morality:

1) **Regulatory function.** Morality, through a value-based approach to human activity, harmonizes and optimizes relationships between people on the basis of common ideals, principles of behavior, etc.

2) **Cognitive function.** By entering into moral relations, a person becomes acquainted with all the diversity of cultural experience accumulated by humanity and receives special moral knowledge.

3) **Educational function.** Moral knowledge is an important condition for the formation of personality, its familiarization with the highest values. Outside the moral field, a person cannot be a full-fledged artist, scientist, entrepreneur, etc. Morality gives any specific activity a universal meaning.

4) **Value-orienting function.** Based on moral ideas, a person constantly compares the real with the ideal, the existing with the should. This allows him to correct his behavior and determine the vector of his **spiritual development.**

In addition to these functions, one can also distinguish humanistic (i.e., raising a person above the ordinary, revealing to him the true meaning of life), **ideological, communicative, etc.**

Morality and other forms of social consciousness

The unity of human existence is manifested in the close connection between the various forms of social consciousness that reflect it - morality, art, politics, religion, etc.

Morality and art. From the history of moral teachings it is clear that the ethical category of good and the aesthetic category of beauty were often identified. The closeness of morality and art is illustrated by the fact that ethical works are often created in artistic form (for example, by Plato, Nietzsche, etc.), and many representatives of art (F.M. Dostoevsky, L.N. Tolstoy, etc.) are also same time and ethical thinkers.

Morality and art reflect different aspects of human existence and, based on this fact, one should see the ways of their interaction. In art, the dynamics of interests, ideals, and values are expressed in a special artistic form. The moral influence of art on a person is carried out not by proving the superiority of virtue over vice, but with the help of emotional experiences that involve co-creation and comprehension by a person under the influence of a work of art of his own life experience. Watching the actions of the heroes, a person sees clear examples of moral and immoral behavior, good and evil, etc. Art in this case has enormous educational significance; it is a figurative (artistic) interpretation of moral norms and moral ideas, modeling of conflict situations.

Morality and politics. For the first time, a serious study of the connection between ethics and politics was undertaken by the ancient Greek philosopher Aristotle in the 4th century BC. Considering man as a "social animal" the philosopher saw the state as a source of morality and considered ethics to be part of "political art". Realizing the relative independence of morality and the specificity of its tasks, he put forward the demand for harmony of interests of citizens and the state.

Western European thinkers of modern times (N. Machiavelli, T. Hobbes, etc.) sought to subordinate morality to politics. They considered natural political immoralism and cynicism, the practice of double moral standards, the justification of any means supposedly leading to a good goal.

The opposite approach reduced politics to morality. Among the thinkers who hold similar views are Plato, T. More, T. Campanella, and others. Their theories of the state (utopias) are characterized by abstract moralizing and ignoring real socio-political conditions.

The complexity of this problem is associated primarily with the responsibility of the politician to the population, the need to realize the interests of the state, which often conflict with the interests of other states. The actions of a politician, unlike moral authority, depend on many factors; they are a compromise.

Thus, the relationship between the moral and political development of society is manifested as follows: morality influences politics through moral assessment, public opinion, based on the highest ideals and goals of society, and politics, in turn, influences morality, revealing to society its specific "every minute" social-political interests.

Morality and religion. Moral and religious activities in the history of culture have long been identified: the commandments given by God were simultaneously considered moral norms, and godly deeds were considered good deeds. This approach was not accidental. Firstly, morality and religion regulate human behavior in society, i.e. perform similar social functions. Secondly, the methods of regulation are also similar. Moral and religious requirements are characterized by categoricalness, universality, etc. Thirdly, the main incentive for moral religious behavior is spiritual values, hence the significance of such concepts as duty, ideal, etc. for both secular and religious people. It should be noted that there is a coincidence of moral and religious values, especially in the early stages of the development of society. It can also be noted that the emotional sphere plays a large role in both morality and religion. Faith and deep experiences are typical of both moral and religious life.

These and other circumstances determined the unity of moral and religious consciousness over a long period, but nevertheless, with the development of secular culture, the content of morality and religion ceases to be identical.

The fundamental difference is that for morality the ultimate goal is man, and for religion it is God.

Moral standards:

- a) as a rule, not clearly defined;
- b) are supported due to public opinion or a person's personal conviction;
- c) have an unofficial, recommendatory nature, their violation is not punished, but causes a moral sanction (condemnation), and any person or society as a whole can carry it out.

Main stages in the development of ethical thought

Ethics arose more than two and a half thousand years ago. First ethical systems were formed in the Ancient East: in Ancient India and Ancient China.

The main difference between the ancient Indian worldview is its religious and mythological orientation. The consequence of the total mythologization of ancient Indian culture was the belittling of the importance of natural science knowledge and rationality in general. As a result, ancient Indian philosophy was only to a small extent guided by the principles of rational justification. The subject of philosophical and

ethical reflections of the ancient Indian sages was the mystical aspect of human existence, the irrational, often ascetic-based practice of relations between an individual person and the "true" otherworldly reality, i.e. deity, absolute.

In Ancient India in the 6th century. BC. On the basis of religious - teaching, the moral and ethical teaching of Brahmanism was formed. The fundamental idea of this teaching was the idea of Brahma as the absolute divine fundamental principle of all things and Brahman as its individual manifestation. Brahma is considered as an active creative principle, a world soul, a spiritual substance from which everything is generated and into which everything turns. The spiritual essence of a person is an individual manifestation of Brahman - atman.

The meaning of human existence is that, on the basis of a righteous life, it would be possible to unite the individual soul - atman - with the World soul - Brahma. In achieving this goal, Brahminists see the greatest good and highest purpose.

Like any religious and moral concept, the ethics of Brahmanism puts religious values in the first place: respect and veneration of the gods and their servants, Brahmans, maintenance of Brahmans, making - sacrifices to the gods, cultivating the virtues of humility, non-violence and obedience. The sensual joys of life are recognized as something unreal, which must be abstained from and abandoned in the name of the future life.

Along with religious virtues, Brahmanism cultivated a whole series of universal moral norms: honoring ancestors and preserving customs, respect for parents and elders in general, hospitality, a friendly attitude towards all living things, truthfulness, piety, generosity, abstinence from anger and desires for pleasure.

On the contrary, as adharma, that is, a violation of the true dharma, leading to a vicious lifestyle and behavior, Brahmanism sees disrespect for the true teaching, non-compliance with caste regulations, greed for someone else's, theft, lies and slander, anger, insult and violence.

Ancient ethics: ethical teachings of the Sophists and Socrates, Plato, Epicureans and Stoics.

The formation and development of moral and ethical teachings in Ancient Greece marks a qualitatively new stage in the development of ethics. The main difference from the civilizations of the Ancient East, which determined a new type of development of ancient Greece, was the

much more intense and dynamic decomposition of tribal society, the formation of a class society, the emergence of private property, state power, and the formation of political, essentially democratic institutions of governance. New forms of social life supplanted tribal relations, old customs and traditions. There was a need to form new guidelines, ideals, new mechanisms for regulating relations between people.

The prerequisites for ancient ethics were created over many centuries in oral folk art, in proverbs and sayings, myths and fairy tales. Moral teaching was formed as worldly wisdom, which required a certain harmony, order, and measure.

T.N. Kuzmenko identifies the following characteristic features of the ancient worldview:

1. The predominance of eudaimonic motives in the moral quest of ancient thinkers (in their opinion, a virtuous person should be happy).

2. The idea of harmony, a special case of which is the harmony of the spiritual and the physical.

3. The main characteristic of the ancient ethical worldview is its rationality. To connect with the transcendental, otherworldly world, ancient man did not have to overcome matter or create a perfect society: he did this with the help of reason. For antiquity, the transcendental world is intelligible and is called a "smart" place. A person is able to reach this place on his own, which affirms the value of man as such in ancient ethics, his moral self-sufficiency and autonomy. Hence the idea of a virtuous person as a knowledgeable person, and of moral behavior as reasonable behavior. There is a definite connection between self-knowledge and self-improvement, happiness and intellectual pleasure.

4. Antiquity gave world culture such a form of social knowledge as science. Empirical knowledge about nature, society and man also existed in the countries of the Ancient East: Egypt, India, China, etc. However, only in Ancient Greece, thanks to a general rationalistic attitude, this knowledge was separated from mythology, systematized, and generalized in the form of theory. Morality also received theoretical justification; it was in Greece that the science of morality—ethics—emerged.

We find the first attempts at a philosophical generalization of moral processes in the early literary monuments of European culture - the poems of Homer, Hesiod, and the sayings of the Seven Wise Men.

Religious ethics of the Middle Ages

The transition from antiquity to the Middle Ages was marked by a revolution in ethics, the essence of which was that ethics became religious.

G.N. Kuzmenko notes the fundamental differences between medieval ethics and ancient ethics:

1. Morality is connected not so much with reason as with faith, i.e. it becomes irrational for a long time. In any variant of the relationship - between faith and reason (struggle, neutrality or alliance), reason is given a secondary role. His task is not to find the truth, but to explain it, since the truth is already given in the form of religious dogma. Thus, reason becomes moral only as a believing reason; philosophy (including ethics) must necessarily receive religious sanction.

2. Medieval man was forced to renounce his moral autonomy - one of the most important achievements of ancient philosophy. In the matter of improvement, he began to rely not so much on his own strength, but on divine help (grace). Accordingly, medieval man's ideas about virtues changed. As you know, the main Christian virtues - faith, hope, love - orient a person towards God.

3. Eudaimonism, typical of antiquity, was replaced in the Middle Ages by asceticism, a rigoristic attitude towards life. Ancient ethics considered the human desire for happiness to be natural and legitimate and therefore developed moral recommendations that were most adequate to this desire. In medieval ethics, natural aspirations and desires began to be viewed as sinful. The physical was opposed to the spiritual and required "purification."

4. The idea of human social existence and the role of the state in the moral life of people has also changed. The ancient, earthly polis was contrasted with the heavenly, ideal City, of which only true believers could become citizens. The secular institutions of power were supplemented by the institution of the church, which was sometimes in opposition to them. It was to him that the intermediary functions between people passed; and the other world.

Renaissance Humanism Ethics

The ethics of the Renaissance (XIV-XVI centuries) is based on modifications of Aristotelianism, Platonism and Epicureanism. Thinkers of this period create an essentially pantheistic picture of the world. The peculiarity of their worldview is the identification of God and nature

and, as a consequence, the deification of nature. The God of the Renaissance is impersonal, his demands merge with natural laws. The semantic emphasis in the teachings is on nature, and not on God, i.e. pantheism gradually moves from the mystical version (N. Kuzansky) to the naturalistic one (D. Bruno). At the end of the Renaissance, the natural philosophical attitude to the world becomes a defining trend.

Another important feature of this era was anthropocentrism (humanism). The humanists of the Renaissance were full of faith in the limitless possibilities of man. Man, from their point of view, is the center of the Universe, a free independent being, the creator of his own destiny and himself. They saw the main purpose of man in the knowledge and transformation of the world, decorating it with their work, in the development of arts, sciences and religion.

The Origin of Moral Ideas in the Ancient East

In the ancient beliefs of the peoples of Central Asia, ideas about good and evil developed in a unique form: good and evil were considered in the form of an eternal struggle between two principles - light and darkness. Thus, in Zoroastrianism the idea of the "eternal" struggle between good and evil is presented in the form of the eternal struggle of Ormuzd (Light) and Ahriman (Darkness). The development of life, its moral progress is presented by Zoroastrians as a gradual victory of light over darkness. The religion of the Manichaeans proceeded from dualism, recognizing in God the original source of pure good, the primary light, and in the opposing kingdom of darkness the beginning of evil and destruction.

Zoroastrianism is a complex set of doctrine, ideology, morality and philosophical knowledge, expressed in figurative and mythological form. In this case, we are more interested in the moral system, and this aspect is the main focus.

Zoroastrianism is characterized by a dual worldview. The central idea of Zoroastrianism is the idea of the world as the result of a continuous and irreconcilable struggle between two creative principles: Good and Evil. The Two Spirits are preparing to fight. Ormuzd, personifying the creative forces, light, man, and Ahriman, who personifies the negative forces, darkness and demons.

Man's innate wisdom is manifested in six virtues: right mind, moderation, moderation, truthfulness, gratitude and hope.

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Man's innate wisdom is manifested in six virtues: right mind, moderation, moderation, truthfulness, gratitude and hope.

Virtues are opposed by such vices as lust, deceit, arrogance, greed, and despair.

Thus, Zoroastrianism is a teaching built on an ethical foundation. It included many issues that at the present stage constitute ethical issues. These are problems such as the relationship between Good and Evil, happiness, the meaning of life, and personal activity.

Subsequently, this system gives way to Islam and Islamic ethics, which from the 7th century. determines the moral life of society.

Ethics of the Renaissance in Central Asia (IX-XV centuries)

The most fruitful stage in the development of ethical thought in Central Asia occurred in the period of the 9th-11th and 13th-15th centuries. This period was also called the Renaissance in Central Asia.

9th-12th centuries. Despite the presence of great ideological contradictions, the cultural life of this period as a whole is characterized by the desire for secular education: the widespread use of the achievements of past cultures, the recognition of reason as a measure of truth, the development of logic; humanistic orientation of worldview; recognition of human cognitive abilities, his highly moral principles; attitude towards man as the highest creation of nature. Traditionally, the main problems of ethics were considered to be the problems of human happiness and the ways to achieve it; problems of the meaning of life and its content; goodness and its understanding; justice, moral qualities of the individual: courage, bravery, honesty, truthfulness, modesty, politeness, etc., as well as their antipodes; the relationship between personal and public. Issues of moral education occupied a lot of attention. Central Asian thinkers of this period are characterized by the identification of the moral and the intellectual, as well as the moral and the aesthetic.

XIV-XV centuries are characterized by the fact that there is a growth in secular culture, philosophical freethinking and a refined enjoyment of life flourish, science and art become the highest value, and some emancipation of the individual occurs. The main distinctive features characteristic of this era were as follows:

- Most progressive thinkers have come to understand the relationship of morality with other forms of social consciousness and various aspects of social life.

-Along with the recognition of free will, they had a positive attitude towards necessity and realized the dependence of morality on many factors, especially spiritual and material ones.

-In the teachings they created, one can see the desire to make happy and free not a separate social group, but all of humanity, the desire to establish the kingdom of the mind of eternal justice.

The main representatives of this era are such outstanding thinkers as Abu Nasr Farabi, Abu Rayhon Biruni, Abu Ali ibn Sina, Omar Khayyam, Saadi Shirazi, Alisher Navoi. Let us briefly consider the main provisions of the ethical views of thinkers of this era.

Abu Ali ibn Sina (980-1037) made a great contribution to the development of world culture. He is also known under the name Avicenna, and gained fame as the greatest physician. But, like other outstanding thinkers of that era, he was an encyclopedist, including a philosopher. He wrote many books and treatises on various types of sciences. The Canon of Medicine and the Book of Healing are widely known. The main philosophical work is "The Book of Knowledge." Specific practical issues of education and morality are set out in such of his works as "The Tale of Haya ibn Yaqzan", "The Tale of Salaman and Ibsol", "Risalat at-Tayr", "Tadbiri Manzel". In addition, there is information about his works "Justice" (20-volume encyclopedia) and "Philosophy of the East", which, unfortunately, were lost.

Features of ethics of the New Age

The era of modern times marked the next stage in the development of mankind. The worldview of the New Age is formed on the basis of a unique synthesis of the spiritual achievements of antiquity and the Middle Ages. This synthesis is due to new socio-economic conditions. The development of capitalism led to the dominance in ethical theory of such moral principles as individualism, rationalism and utilitarianism.

Rationalism is represented in the work of Rene Descartes (1596-1650), who outlined his ethical teaching in the works "The Passions of the Soul" and "Discourse on Method". This philosopher's use of mechanics to explain human bodily and mental functions led to a decisive turn in the understanding of morality and its natural scientific interpretation.

The ethical concept of Thomas Hobbes (1588-1679) is characterized by the fact that it affirms purely bourgeois moral values: selfishness, utilitarianism, cold rationalism. This philosopher outlined

ethical problems in his works "Leviathan, or Matter, Form and Power of the Church and Civil State", "On Freedom and Necessity", "Fundamentals of Philosophy".

Based on the idea that nature created people equal in physical and mental abilities, Hobbes shows a selfish individual, calculatingly oriented towards power and personal gain. A person, striving for self-preservation, comes into conflict with other people. According to Hobbes, morality is the result of an expedient agreement, a contract between people. True, many thinkers, taking into account Hobbes' ideas about the egoistic nature of man, saw in him a representative of sensationalism, i.e. adherent of the sensory source of morality.

Ethics of the XIX-XX centuries.

The basis of ethical trends of the 19th-20th centuries. whether there are tendencies opposed to classical ethics. The founders of these directions created their teachings based on selective criticism or one-sided interpretation of German philosophical classics. In the emerging philosophical teachings, certain principles fundamental to classical philosophy are subject to revision - idealism, rationalism, monism and ontologism.

The transformation of the subject of philosophy has a strong influence on the ethical component of post-classical teachings, including in the 19th-20th centuries. are the following

- 1) philosophy of life;
- 2) historical materialism;
- 3) positivism;
- 4) philosophy of existence (existentialism).

The subject of the philosophy of life is a certain active spiritual essence. Postulating this essence, thinkers remain on monistic and partially idealistic positions, but sharply diverge from traditional rationalism. Unlike, for example, the Hegelian Spirit, the nature of this essence is irrational. It is fundamentally not cognizable by reason: it deals only with the products of its activity. Such an essence is known by a person intuitively, through direct internal experience. Representatives of this direction can be divided into two groups. One of them sees in this essence pure irrational will (A. Schopenhauer, F. Nietzsche, etc.), the other - life in a naturalistic (biological or psycho-biological) sense, often extending it to morality (A. Bergson, S. Freud, A. Schweitzer, etc.).

The irrationalistic monism of the founder of the philosophy of life, Arthur Schopenhauer (1788-1860), is consistently revealed in his ethical works "On Free Will" and "On the Basis of Morality."

The basis of morality, according to the thinker, is compassion for others, i.e. pure non-selfish motive. Egoism, Schopenhauer is sure, separates people, since a person is given to himself directly, and other people - indirectly. Therefore, in the existence of an inexplicable feeling of compassion that integrates living beings into one whole, there is a mystery that points to the unified essence of the objective world. The Thinker calls this essence "the will to live."

From compassion the thinker derives two basic moral principles:

1) justice, i.e. non-infliction of suffering when pursuing any selfish interest;

2) philanthropy, selfless help in overcoming suffering.

Schopenhauer considers morality to be an innate quality that characterizes all living beings, not only people, but also, for example, animals. The thinker criticizes religious (afterlife retribution and punishment) and rationalistic morality as pseudo-moral, based on egoism. From the same angle, he criticizes the "golden rule" of morality - "don't do to others what you don't want for yourself." According to Schopenhauer, this rule is based on the selfish principle of reciprocity "you give me, I give you".

The huge role of morality in the development and formation of a full-fledged personality has been recognized at all times. Scientifically organized education or specially organized educational work allows you to purposefully manage the process of personal development. Increasingly, in the speeches of various public figures, the idea of a growing spiritual and moral crisis is heard. In the modern world, there is a decline in culture and a reevaluation of the value system, which is not accompanied by the laying of a new moral basis. As a result of many negative factors, modern children find themselves in conditions of moral and spiritual chaos. That is why in the system of modern education the problem of morality stands above all else.

The concept of "moral education" covers all aspects of an individual's life and activity. The process of moral education consists of two-way interaction and the assimilation of certain moral and ethical standards, and the subsequent formation of the moral consciousness of the individual, the development of moral feelings and the development of skills and habits of moral behavior. From the definition of the Pedagogical Encyclopedia, it becomes clear that morality can only be considered as a complex, multi-level system that combines such qualities as reason, will, and feelings. The creation of a stable system of moral beliefs, thanks to which a person can independently understand the boundary between moral and immoral, is determined by the unity and harmony of moral consciousness, expressed in stable moral habits. This belief system tells us about a person's moral maturity. This is an important sign of correspondence between the process of education and the development of morality in the person being educated.

Spiritual and moral education is a purposeful process of interaction between teachers and students, aimed at the formation of a harmonious personality, at the development of its value and semantic sphere by communicating to it spiritual, moral and basic national values.

The relevance of the problem of spiritual and moral education is due to the fact that in the modern world a person lives and develops, surrounded by many different sources of strong influence on him, both positive and negative (mass media and communications, unorganized environmental events), which befall him daily on the young man's fragile intellect and feelings, on his emerging sphere of morality.

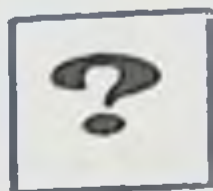
The greatest danger facing our society today is the destruction of the individual. Nowadays, material values dominate over spiritual ones, so young people have distorted ideas about kindness, mercy, generosity, justice, citizenship and patriotism. The high crime rate is caused by a general increase in aggressiveness and cruelty in society. The younger generation has currently lost the main factor in personality development - the education of the spirit.

Spirituality is a state of human self-awareness that finds expression in thoughts, words and actions. It determines the degree to which people have mastered various types of spiritual culture.

Spiritual education as one of the forms of personality development is a necessary aspect of the formation of a person's worldview. It is aimed at activating a person's creative abilities and improving his

general culture. Therefore, today spiritual education is of particular importance.

Spiritual education is the aesthetic, moral development of a person's personality, brought up through music, theater, painting, architecture, religion, etc. High spirituality is determined by love, kindness, compassion, honesty, justice, mercy, tolerance. One of the means that contributes to the formation of spiritual and moral qualities is the art of music, since it reflects the world holistically, in the unity of truth, goodness and beauty, and is aimed at understanding the inner world of a person, his ideals, life guidelines and values.



Self-study questions

1. Subject, tasks and purpose of studying ethics.
2. Ethics, morality, ethics. How do these concepts differ?
3. What is the difference between humanistic ethics and authoritarian ethics?
4. How do you understand the essence and structure of ethics?
5. List and define the main functions of morality.
6. Ethics of the ancient East. What aspects of it are relevant today?
7. Moral concepts of the Sophists, Epicureans, Stoics.
8. Moral foundations of medieval ethics.
9. Humanism of the Renaissance.
10. Ethics of modern times and 19-20 centuries.



Test tasks

1. A person covers the whole world with his gaze with the help of...
 - a) worldview
 - b) law
 - c) justice
 - d) conscience

2. The ideals of truth, goodness, beauty were first proposed by ...

- a) Plato
- b) Husserl
- c) Thales
- d) Pythagoras

3. Politeness is a moral quality...

- a) defining the usual courtesy of a person in a civilized society
- b) characterizing the behavior of a person for whom respect for people has become a daily norm of behavior and a habitual way of communicating with others
- c) which should manifest itself only in communication with friends, relatives, and colleagues
- d) appearing in the increased courtesy of a well-mannered person

4. Long-term satisfaction with life is called...

- a) conscience
- b) freedom
- c) happiness
- d) responsibility

5. Respect is ...

- a) mood
- b) feeling
- c) discipline of behavior, the ability to take into account the importance of others
- d) mood and feeling

6. The culture of behavior is...

- a) a set of forms of everyday human behavior in which the moral and aesthetic norms of this behavior find external expression
- b) aesthetic expressiveness of human relationships, interpersonal communication
- c) interpersonal communication, accepted among intelligent people
- d) manifestation of moral standards at a high aesthetic level

7. According to Aristotle, the mean between extravagance and stinginess is...

- a) moderation
- b) prudence
- c) generosity

d) savings

8. The moral feeling in which a person expresses condemnation of his actions, motives and moral qualities is ...

a) fear

b) inequality

c) repentance

d) shame

9. The idea that it is human nature to strive for pleasure and avoid pain belongs to

a) Plato

b) Socrates

c) Epicurus

d) Aristotle

10. Responsibility-...

a) the right choice in material terms and the desire to fulfill it

b) the ability of an individual to assume the right to answer for any actions of other people

c) the decision of the individual to ensure the protection of other people

d) characteristics of the individual from the point of view of fulfilling the moral requirements imposed by society.

**SUBJECT AND PHILOSOPHICAL ESSENCE OF THE SCIENCE
“AESTHETICS”. CONSISTENCY OF FORMS OF EDUCATION
IN THE FORMATION OF A HEALTHY LIFESTYLE: TYPES
AND DIRECTIONS OF AESTHETIC EDUCATION**

- 1. Subject and tasks of aesthetics**
- 2. The structure of aesthetic consciousness**
- 3. Morality and other forms of social consciousness**
- 4. Aesthetic education**

Key terms:

Aesthetics is a philosophical doctrine about sensual forms of expression of universal human values.

An aesthetic ideal is an image of proper and desired aesthetic value.

Art is a form of creative activity. This is a universal way of concretely sensually expressing a person's spiritual experience. One of the forms of spiritual culture as a creative – productive human spiritual and practical activity.

Beautiful is an aesthetic category that characterizes a phenomenon from the point of view of the perfection of its form, as having the highest aesthetic value.

Subject and tasks of aesthetics

Aesthetics [from Greek. *aisthetikos* – sentient, pertaining to sensory perception]. This term was introduced into scientific use by the German philosopher Alexander Baumgarten (1714 – 1762), who published in 1750 work "Aesthetics intended for lectures." By aesthetics, A. Baumgarten understood philosophical science in sensory knowledge, comprehending and creating beauty and expressing itself in images of art. Thus, in the philosopher's field of vision there were two phenomena: *poiesis*, which he identified with the "perfection of sensory knowledge" and art, as its highest expression.

The subject of aesthetics is historically mobile and changeable. At each new historical stage of its development, the incompleteness of the existing ideas about the aesthetic attitude of man to the world and to himself is revealed.

Immanuel Kant (1724 - 1804) is considered one of the creators of the philosophical aesthetics of the New Age. The core of Kant's

aesthetics is his doctrine of aesthetic judgment, the basis of which is the inner feeling that arises in the free play of the cognitive powers of reason and imagination. In accordance with this, aesthetics is assigned the status of a science, the subject of which, according to Kant, is limited to the framework of the "teaching of external senses."

G.Hegel assigns aesthetics the place of teaching about the idea of beauty in nature, society, and art. Art, according to Hegel, is nothing more than the self-consciousness of the absolute spirit in the form of contemplation.

The formation of aesthetics as the "philosophy of beauty" and "philosophy of art" was facilitated by the works of F. Schiller (1759 - 1805), F. Schelling (1785 - 1854).

The connection between aesthetics and art was noted by Aristotle. But it is also obvious that the aesthetic, as a specific attitude of a person to the world, the surrounding reality, is not limited to the beautiful and its artistic reflection in art. Aesthetics also shows interest in its many varieties - tragic, comic, sublime, base, ugly, terrible, etc., presented not only in the forms of art, but also in life, in reality.

The subject of aesthetics is:

1. all forms of the existence of beauty in nature, society, art;
2. all forms of sensory perception, contemplation of beauty by man;
3. all forms of creativity according to the laws of beauty.

Aesthetics is a philosophical discipline that is closely related to various branches of humanities.

First of all, we can note the relationship between such specific spheres of social life, as well as the forms of their assessments such as ethics and aesthetics. This relationship is one of the main laws of the historical development of art, defining and expressing its social function and meaning.

Ethics and aesthetics are manifested in the phenomena of the spiritual life of society, in the actions and behavior of the individual. Any social phenomenon, act or motive can simultaneously be assessed, on the one hand, as beautiful or ugly, on the other, as good and evil. There are no isolated "aesthetic properties" of reality, as well as special, objectively isolated "factors" of morality.

Moral and aesthetic value is a reflection in the moral and aesthetic consciousness of the universal needs, abilities and goals of man as a

social being, i.e. needs and abilities that are realized in any sphere of human activity and knowledge - in work and life, in science and politics, in art and behavior.

Aesthetic assessment as an assessment of a person's spiritual and physical capabilities and creative abilities is applicable to any area of human life, including moral and ethical ones. In turn, the ethical contains the prerequisites to act as an aesthetic. This is due to the "omnipresence" of morality.

However, in social life, in human behavior, in art, there may be cases of discrepancy between the ethical and the aesthetic, which manifests itself as a discrepancy, a discrepancy between the form and the content of people's actions, etc. While positively assessing the moral significance of an action, we sometimes deliberately neglect the form of its manifestation, or vice versa. For example, while positively characterizing a person's behavior in terms of his compliance with etiquette standards, we do not note the level of his moral development.

In the sphere of artistic creativity, the idea of the unity of the ethical and aesthetic is realized in the relationship between art and morality. Herzen rightly called art an "aesthetic school of morality." It is a specific way of thinking about moral problems. Artistic analysis and disclosure by the author of the theme of the work occurs on the basis of a certain unity of ethical and aesthetic assessments, thus, the main tasks of aesthetics can be noted:

- 1) Study of the process of aesthetic cognition of reality by man;
- 2) Development of aesthetic assessments of various phenomena of social life and human behavior;
- 3) Knowledge of the laws of artistic exploration of the world by man; laws of artistic creativity;
- 4) Holistic exploration of the world, all forms of existence of beauty in nature, society, art;
- 5) Formation of aesthetic consciousness of a person and society as a whole.

The structure of the aesthetic

The aesthetic as a special sphere of social life is a rather complex and multi-level phenomenon. Just like the structure of morality, the structure of aesthetics contains three components:

1. aesthetic consciousness;
2. aesthetic activity;

3. aesthetic relations.

1. Aesthetic consciousness is one of the forms of social consciousness, reflecting the surrounding world, the diverse activities of man, the products of his activities, works of art in sensually imaginable and evaluated judgments of taste, images. Aesthetic consciousness is a form of evaluative consciousness, a reflection of reality and its assessment from the position of an aesthetic ideal.

A feature of aesthetic consciousness is that the interaction of a person and objective reality is experienced, evaluated and thought individually. It is determined by the psycho-physical and social nature of man.

Aesthetic consciousness determines and includes artistic consciousness, which objectifies in itself both the process of creation and the process of perception of art values.

Structure of aesthetic consciousness:

I. sensory-empirical level (aesthetic contemplation, perception, representation).

II. theoretical level (aesthetic judgment, values, views, ideals)

The theoretical level is based on a rational form of reflection of reality and operates with the concepts and categories of aesthetics.

The theoretical level contains:

a) mass everyday consciousness, its carriers are the vast majority of people;

b) specialized aesthetic consciousness, the bearers of which are: 1) people engaged in artistic creativity; 2) specialists in the field of art criticism and aesthetics.

In order to understand the specifics of aesthetic consciousness, it is necessary to determine the characteristics of the aesthetic interaction between subject and object, the nature of aesthetic activity and aesthetic attitude.

2. Aesthetic activity is a specific type of practical-spiritual activity (creating works of art) and spiritual activity (aesthetic contemplation, aesthetic perception, aesthetic judgment, etc.).

All varieties of aesthetic activity have an inherent aesthetic principle - "creativity according to the laws of beauty" carried out in one form or another, giving a person high spiritual pleasure.

In any type of activity, a subject, an object and a product (result) of the activity are required. In material activity, "objectification" occurs,

i.e. transformation of human activity into an object, a product of production.

In aesthetic activity, the mastery of reality is expressed in the form of "deobjectification," when not only the content of the object is recorded, but also the person's evaluative attitude is included. Moreover, the result of spiritual activity is not alienated, but belongs to the subject, and turns out to be a certain state of his psyche and consciousness.

3. Aesthetic attitude - a spiritual connection between a subject and an object, a person's special relationship to reality, during which a person reveals and reveals the measure of integrity of objects, phenomena and situations of the objective world, manifests and experiences the development in himself of the ability and possibility of active creative activity, evaluates the degree of perfection phenomena of reality and the degree of harmony between man and the world.

Aesthetic attitude is:

1. the presence of a specific object and its special quality;
2. the presence of a specific perceiving subject and his special state;
3. active interaction between subject and object.

An aesthetically significant property, being a property of a given specific object, is at the same time inherent in many other objects and phenomena of reality. But it cannot be correlated with any single type of natural object. A change in natural properties is usually associated with a change in the material characteristics of a certain object; a change in aesthetic properties does not reveal such a mandatory dependence. Aesthetically significant properties cannot be considered as purely natural properties of an isolated object. But aesthetically significant properties cannot be considered as purely spiritual properties of an isolated subject.

Only a single, specific, individually unique object is subject to aesthetic perception and evaluation. There is no beauty at all. The aesthetic is always concrete. Even an aesthetic ideal is realized only in a specific aesthetic situation.

Consequently, the bearer of aesthetic value is precisely real objective being.

The starting point of the aesthetic should be the perceived value-significant form of the object. Real concrete objects appear in such manifestations as shape, size, color, proportion, symmetry, rhythm,

which are called "aesthetic properties" of reality. The objective properties and patterns of the material world determine the external manifestations of objects, constituting the origins and principles of the aesthetic. But precisely the beginning, since the external manifestations of objects cannot always determine the content of the aesthetic. For example, the color of salt in itself, as a source of aesthetic experiences, does not yet determine the meaning of these experiences.

At the same time, it should be noted that the object of aesthetic attitude begins with the external form, but is not reduced to it: the form must be taken in unity with the content as a meaningful form. The aesthetic form of an object affects the perceiving subject as a revelation of its qualities and advantages. In the process of man's exploration of the world, such an objective property of objects and phenomena appears as their significance in human life and society.

To summarize, it should be noted that:

1) the aesthetic is neither objective reality nor the "essential forces" of man, but an ideal product of subject-object relations;

2) aesthetic – a product of a person's spiritual activity, arising in his individual perception and assessment;

3) aesthetic is similar to truth, but differs in its essence. If truth is rational knowledge, then aesthetic knowledge is not so much knowledge as it is an emotional experience when perceiving an object.

In other words, the aesthetic is a meta-category of aesthetics that reflects the common features of the beautiful and the ugly, the sublime and the base, the tragic and the comic, and other aesthetic properties of life and art.

The beautiful and the ugly

Beautiful is an aesthetic category that characterizes a phenomenon from the point of view of perfection, as having the highest aesthetic value.

Excellent manifestation in the concrete and sensory: harmony, symmetry, rhythm, proportionality, expediency, as well as in sound and color-light relationships that characterize the appearance of objects.

In solving the question of the nature of beauty, several approaches can be distinguished:

1. Beautiful is an objective property of things themselves. This idea of beauty developed in ancient Greek natural philosophy, where beauty was interpreted as universal harmony, the beauty of the universe,

and the Cosmos. This interpretation of beauty was also characteristic of the aesthetics of the French Enlightenment. Beautiful is a natural property of nature itself, such as weight, color, volume.

2. The reality of aesthetics is neutral; the source of beauty lies in the human soul. Beauty is a subjective perception of reality.

3. Beauty is the result of correlating the properties of objective reality with a person as a measure of beauty, or with his practical needs, ideals and ideas about beauty in life.

The beautiful is expressed as the objective aesthetic meaning of phenomena, which is based on subjective aesthetic assessments, through the prism of people's tastes and ideals.

It should be noted that the third approach is dominant in the history of culture. His supporters were Plato, Socrates, Aristotle, N. Chernyshevsky and others.

From an epistemological point of view, beauty is a mental image of a real object. At the same time, it presupposes the idealization of the reflected object. The Beautiful is a mental model of an object constructed by the imagination, the harmonious features of which are brought to the limit by thought, expressed to the end.

Ugly is an aesthetic category opposite to beauty, expressing negative aesthetic value.

Ugly, i.e. devoid of image, measure, order, chaos. In ancient Greek aesthetics, the ugly came close to the concepts of non-existence and evil. In medieval aesthetics it was perceived as a consequence and form of manifestation of sin. The aesthetics of the Enlightenment considered it impossible to reflect the ugly in art. But, during the Renaissance, the great creative power of the ugly was realized as evidence of the powerful energy and infinite diversity of nature. Romanticism emphasized the value of the "eccentric" and "ugly" in art. In modernism it was interpreted as an exceptional value.

Aristotle subtly noticed the dialectic of beauty and ugliness in art. He noted that in artistic activity the ugly can be beautifully depicted, i.e. it receives the properties of beauty.

Thus, the aesthetic experience of the ugly is dual: enjoyment of a work of art is accompanied by a feeling of disgust for the very subject of the image.

The high and the low

The sublime is qualitatively defined as beautiful, but this quality manifests itself as excessively beautiful, supremely beautiful, as immensely beautiful. The sublime evokes in us a feeling of admiration, delight, a sense of harmonious demand and the Divine program of the highest hierarchies of culture.

The sublime is an aesthetic category that characterizes the aesthetic value of objects and phenomena that have great positive social significance, but due to their colossal power cannot be positively mastered by society and the individual. I. Kant was one of the first to give a holistic description of the sublime. If the beautiful, according to the philosopher, is characterized by a certain form, limitation, then the essence of the sublime lies in its boundlessness, infinite greatness and incommensurability with the human ability of contemplation and imagination.

The sublime suppresses a person as a physical being, makes him aware of his finitude and limitations, but at the same time elevates him as a spiritual being, awakens in him the consciousness of moral superiority even over a physically incommensurable and overwhelming nature.

The sublime in life and reality is reflected in art. For example, the Egyptian pyramids reflect the greatness of the pharaoh - the living god, the son of the Sun. Typical forms of reflection of the sublime in art are grandeur, scale, and monumentality.

The image of the sublime in medieval art is captured in Gothic cathedrals, where man's aspiration to God, the Kingdom of Heaven is revealed.

The artistic expression of the sublime is pathos (from Greek - feeling, passion).

The paired category of the sublime is the category of the base.

Low is an aesthetic category that characterizes the aesthetic value of objects and phenomena that have great negative social significance and pose a threat to society and the individual.

The base is the extreme degree of ugliness, an extremely negative value.

The base, to a greater extent than other ethical categories, is characterized by an ethical assessment: it is directly related to the forces of evil (meanness, deception, debauchery, etc.); war, exploitation of man

by man, discrimination, suppression of personality, etc. (in social life); a person's dependence on alcohol, drugs (mentally).

Tragic and comic

The tragic and comic to a greater extent represent the relationships of people, life positions and destinies.

Tragic is a category of aesthetics. reflecting the most acute contradictions in life (collisions), situations and circumstances that unfold in the process of interaction between freedom and necessity and are accompanied by human suffering, death and the destruction of values important to life.

The tragic is akin to the beautiful and sublime in that it is inseparable from the idea of the dignity and greatness of man, manifested both in free actions and in the suffering that accompanies these actions in their collision with the forces of necessity.

The free action of a person realizes the inevitable necessity that destroys him, which overtakes him exactly where he tried to overcome it or escape from it.

In ancient times, when the personal principle was at a low level of development, the tragic was described through the interaction of personality and fate (Moira). Fate was interpreted as an impersonal force that dominates nature and society. Moiras determine a person's life activity, but through his free action, carrying out specific episodes of this predetermined outline. The hero cannot change fate, but he does not passively perceive everything that happens, he actively resists it, thereby showing his freedom.

In the Middle Ages, the dominant motive was the subordination of the will of man to the will of God and the promise of the restoration of justice in another life, in the Kingdom of God. The principle of tragedy lies in the conflict between the earthly and heavenly principles.

In modern times, when the personal principle has received comprehensive development, the source of tragedy is the subject himself, the depths of his inner world and the actions caused by them. For example, the heroes of Shakespeare's tragedies.

Hegel saw the source of tragedy in the self-division of moral substance as the area of will and accomplishment. In his tragedy, the man of modern times is himself to blame for the horrors and suffering that befell him. However, the death of the colliding forces restores the disturbed balance at another higher level and thereby, according to

Hegel, moves forward the universal substance, promoting the historical self-development of the spirit. Therefore, for Hegel, the color of tragedy is white: the tragic has a cleansing effect on people (catharsis), calling them to fight evil.

The main task of a tragic work is the affirmation of human dignity, the expansion of human capabilities, the breaking of those boundaries that have historically developed, but have become cramped for the strongest and most active, inspired by high ideals.

The opposite of the tragic in life and art is the comic.

Comic (Greek komikos - cheerful, funny) is a category of aesthetics that reflects socially significant contradictions of reality from the point of view of an emotionally critical attitude towards them from the position of an aesthetic ideal.

The essence of the comic is contradiction. The comedy of a situation most often manifests itself as a result of contrast, the opposition of the ugly - the beautiful (Aristotle), the insignificant - the sublime (I. Kant), the absurd - reasonable (A. Schopenhauer), the false, imaginary - the fundamentally significant, lasting and true (Hegel), etc..d. Consequently, in every comic contradiction there are two opposite principles at work, the first of which seems positive and attracts attention, but in fact turns out to be a negative property.

Comedy usually causes laughter. There is a deep critical element in comedic laughter. But laughter does not act as a blind, merciless denial, i.e. destruction. He strives to eradicate shortcomings, destroy significant injustice, and create a new system of relations. On this occasion, K. Marx noted that "by laughing, humanity parts with the past".

On the basis of the comic in life and art, an extensive laughter culture has formed.

The laughter culture of myth is characterized by mixtures, displacements, changes, substitutions, confusions that unfold in the opposition: chaos - space. Laughter culture is a way to resolve these contradictions.

In antiquity, laughter culture manifests itself in folk festivals as a celebration of the creative forces of nature. For example, the cult of Dionysus in Ancient Greece, Saturnalia among the Romans.

In the Middle Ages, one of the most popular forms of comedy was the carnival, which, according to M. Bakhtin, is the antipode of official culture and religious ideology. In medieval carnival celebrations, the

peculiarity of laughter as a negative and at the same time life-affirming force appears in its full and authentic form.

In New and Contemporary times, laughter culture undergoes historical deformations associated with the alienation of the essential forces of man: it loses its generic social principle. The culture of laughter takes the path of serving the egoistic interests of a person, acting in some cases as a kind of weapon of psychological aggression. Satire, sarcasm, irony, mockery, blasphemy, coldness of soul. Laughter becomes a tool for protecting against contradictions. To ridicule and throw out of sight - this is how the necessary comfort of existence is ensured.

So, the categories of aesthetics are the fundamental, most general concepts of aesthetics, reflecting the essential definitions of cognizable objects and phenomena. They appear to be the key stages of aesthetic cognition of reality.

The categories of aesthetics are dialectically interconnected and mutually determine each other. They reveal not only positive aesthetic properties, but also negative ones, thereby revealing the contradictions of reality. At the same time, aesthetic categories, reflecting the essence of cognizable phenomena, also represent a person's evaluative attitude to the aesthetic, determining its value in the spiritual and practical life of society and the individual.

Aesthetic education is a purposeful process of developing a person's aesthetic attitude to reality. With the emergence of human society, this attitude developed along with it, embodied in the sphere of material and spiritual activity of people. It is associated with their perception and understanding of the beautiful in reality, their enjoyment of it, and the aesthetic creativity of man.

Relying on the established practice of educational work, the following structural components of aesthetic education are usually distinguished:

- aesthetic education, which lays the theoretical and value foundations of the aesthetic culture of the individual;

- artistic education in its educational-theoretical and artistic-practical expression, forming the artistic culture of the individual in the unity of skills, knowledge, value orientations, tastes; aesthetic self-education and self-education, focused on personal self-improvement;

- nurturing creative needs and abilities. Among the latter, the so-called constructive abilities are of particular importance: individual expression, intuitive thinking, creative imagination, vision of problems, overcoming stereotypes, etc.

Aesthetic education is carried out at all stages of age-related personal development. The sooner it falls into the sphere of targeted aesthetic influence, the more reason to hope for its effectiveness. From a very early age, through play activities, the child becomes familiar with the knowledge of the world around him, and through imitation he masters the elements of a culture of action and communication with people. The experience gained through communication and activity forms in preschool children an elementary aesthetic attitude towards reality and art.

A child is born into a family. His circle of initial communication is limited to parents and close relatives, whose responsibility for shaping the world of aesthetic feelings and ideas of the child is extremely great. The first "bricks" in the foundation of the aesthetic culture of a future personality are laid precisely in the family, in the earliest stages of development, when the child's mental development is especially rapid. That is why the pedagogical literacy of parents, the nature of their aesthetic needs, and the cultural climate in the family are so important.

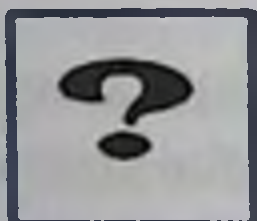
The formation of skills, knowledge, emotional and semantic orientations in the initial period of education, while remaining the initial base, subsequently receives their deepening and enrichment, developing into a system of aesthetic culture of the individual. During school years, this process finds expression in the mastery of sensory techniques for comprehending artistic and aesthetic phenomena, that is, the acquisition of skills, education and evaluation skills, in the enrichment of emotional reactions. There is an accumulation of knowledge about artistic and aesthetic phenomena, mastery of value guidelines, development of personal motives for communication with aesthetic and artistic objects, emotional and psychological attitudes, evaluative and taste ideas are formed, and various methods of figurative and emotional thinking in the artistic and aesthetic spheres are mastered.

Assessing the role of aesthetic education in the development of adolescents, in general, it can be argued that it contributes to the formation of their creative potential, having a diverse positive impact on

the development of various properties included in the creative complex of the individual.

In subsequent age stages, spiritual and subject-practical development of the system of cultural values, direct participation in their creation continues. A direct dependence of the speed of mastering a specialty and skill on the cultural and aesthetic level of young workers and specialists of various profiles has been noted.

Everything said above about the aesthetic culture of the individual leads us to the idea of the importance of its purposeful formation in people, the place and role of aesthetic and artistic education in human social reproduction.



Self-study questions

1. Definition of the science "Aesthetics".
2. Aesthetics in the system of philosophical humanitarian knowledge.
3. Basic aesthetic categories.
4. The main stages in the history of aesthetic thought.
5. Renaissance aesthetics. The concepts of "Renaissance" and "humanism".
6. Classicism in aesthetics. The term "classicism".
7. Aesthetic consciousness and its structure.
8. The nature and essence of art. What is the functions of art?
9. Categories: aesthetic feeling and aesthetic appreciation, aesthetic taste and aesthetic ideal.
10. The role of aesthetic education in the harmonious development of personality



Test tasks

1. The term “aesthetics” was introduced into scientific circulation by ...
 - a) Alexander Baumgarten;
 - b) Henry Home;
 - c) Nikolai Chernyshevsky.
 - d) Rene Descartes
2. “The beautiful is a symbol of the morally good,” wrote by ...
 - a) I. Kant;
 - b) W. Shakespeare;
 - c) F. Dostoevsky.
 - d) G. Leibniz
3. A distinctive feature of this artistic style was the appeal to the forms of ancient literature as an ideal aesthetic standard ...
 - a) classicism;
 - b) sentimentalism;
 - c) romanticism
 - d) modernism
4. The principle “true beauty is evidence of divine wisdom” is characteristic of the worldview in ...
 - a) New times
 - b) Middle Ages;
 - c) Antiquity;
 - d) there is no correct answer
5. The principle of rationalism, which became the basis of classicism, is associated with:
 - a) with mythology;
 - b) science;
 - c) religion.
 - d) art
6. Choose from three positions the appropriate characteristic of beauty:
 - a) objects painted in bright colors;

- b) identification and analysis of the most advanced phenomena;
 - c) the biggest, largest, good.
 - d) colored
7. Find a characteristic feature of the tragic?
- a) affirms the immortality of a dying person;
 - b) reveals death or serious suffering;
 - c) concludes that life is meaningless.
 - d) reveals the meaning of life
8. What belongs to the aesthetic category of the comic?
- a) creates spiritual pleasure;
 - b) affirms the funny as the main goal in life;
 - c) identifies social phenomena that do not correspond to the laws of development.
 - d) all answers are correct
9. Aesthetics is ...
- a) the science of sensory knowledge of beauty in reality, art, nature, the physical and spiritual state of man;
 - b) the science of rational knowledge of beauty in reality, art, nature, the physical and spiritual state of man;
 - c) the science of sensory perception of beauty in art as opposed to "ugly reality."
 - d) the science of morality and ethics
10. A special science deals with the analysis of the beauty of works of...
- a) philosophy;
 - b) anthropology;
 - c) art history.
 - d) sociology

RELIGION, PHILOSOPHY OF RELIGION. ISLAM, ITS MAIN CURRENTS AND DIRECTIONS. PROTECTION OF HUMAN RIGHTS, SOCIAL EQUALITY, JUSTICE AND TOLERANCE IN ISLAM

- 1. General concept of philosophy of religion**
- 2. Origin of religion And slam. Basics of Faith**
- 3. Religious extremism and fundamentalism: essence, content and goals**
- 4. Relations between state and religion in the Republic of Uzbekistan**

Key terms:

Religion (in Latin - piety) is a form of social consciousness, human activity, which is based on belief in the existence of supernatural, unearthly forces.

Theology - systematic presentation and interpretation of the principles and tenets of a religion.

Philosophy of religion stands among the main philosophical disciplines, representing a special region, and special type philosophizing. It should not be understood only as a "philosophical element" of a religious worldview (and in every sufficiently developed religious system a philosophical "element" can be distinguished - what is often called "religious philosophy"); it should be understood first of all, as that "part" of philosophy in general, which addressed their cognitive efforts to religion.

It is known that religion is one of the oldest historical forms of people's worldview. Worldview is a holistic complex of knowledge, ideas, assessments and attitudes in relation to the world around us. What is the peculiarity of a religious worldview? The word "religion" comes from the Latin "liga", meaning "connection", and the prefix "re-" means "restoration". Therefore, religion is the restoration of connection. But what connection, between whom? In the life of every person, sooner or later the so-called "eternal" questions arise: where did I come from? What is the most important thing in my life? Why am I living? What is a sense of life? What awaits me beyond the threshold of death? These questions cannot be answered based only on personal life experience or on one's own reasoning. Since people are fallible, they need an external,

unconditional, authoritative opinion on these issues. Such an authoritative opinion is Divine revelation, from which any religion begins.

This appeal can be twofold. Religion acts for philosophy

a) either as an object relationships,

b) either as an object research.

Hence the term "philosophy of religion" itself can be understood either in a broad (the first of these) or in a narrow (second) sense.

Philosophy that has and expresses this or that attitude to religion, there is a philosophy of religion in the broad sense of the word; it represents a set of explicit and implicit philosophical attitudes towards religion; this is the general position taken by philosophy in relation to religion, the sum (but not a system) of philosophical statements about religion. A certain position towards religion is found in almost any philosophical doctrine. Philosophy as such has always shown and continues to show interest in religion; Moreover, it seems that philosophy in general cannot help but be, in one of its aspects, precisely the philosophy of religion: philosophy inevitably contains an attitude towards religion. For this state of affairs (that is, for the fact that philosophy always in one way or another relates itself to religion), two conditions are essential.

The first condition may be called "genetic". It is known that at the initial stage of its formation, philosophical thought is not yet completely separated from mythology and religion; it functions in a situation of insufficient separation of myth and logos. Philosophy during this period bears the imprint of a genetic connection with religion. This is expressed at least in the fact that its themes and questions become objects of previous mythological experience, the content of religious wisdom and components of cult practice. Philosophy had nowhere to appear except from religious-mythological culture, therefore separation philosophy from religion and was the first expression relationship philosophy to religion. Philosophy has carried out the transfer of acts of experiencing the world from the area of bodily actions and mental spontaneity to the area of consciousness and rational reflection. Separating itself from religion, philosophy comprehends and designates this sovereignty, defining itself and its independence before everything, of course, in relation to religion. So, the genetic connection of philosophy with religion, theoretical continuity and then the constant coexistence of these

forms of spiritual life within the boundaries of universal human culture is the first condition for the original attention of philosophy to religion (that is, in other words, the first condition for the existence of philosophy of religion in the broad sense).

The second condition can be designated as "formal". Having realized itself as an independent field of spiritual activity, philosophy puts forward its claims to justification and sanction for every phenomenon of reality, and becomes the measure of all things; "due to the ability for conscious thought, for reflection," writes Vladimir Solovyov, "a person subjects all the factual data of his internal and external life to judgment and evaluation." This or that phenomenon can now be considered valid only if this reality is confirmed by philosophy (in other words, the philosophizing human mind). European philosophy asserts itself as the highest cognitive effort, controlling all other human efforts. So, since the sphere of attention and interest of philosophy falls all reality without exception, then the subject of such critical attention necessarily becomes And religion.

Philosophy is always including the philosophy of religion, however, as we see, only in a fairly general sense, only in connection with its "nature", almost compulsorily. Philosophy is a specific attitude towards everything that exists, which means also towards religion, therefore, philosophy, one way or another, is necessarily the philosophy of religion. Such reasoning gives an idea only of the philosophy of religion in wide sense of the word.

Constitution the philosophy of religion itself requires a transition from the indicated broad and vague understanding of this discipline to its understanding in a narrower and more specific sense, as indeed special And separate type of philosophizing, which also has its own subject, and their principles and methods. In other words, a logical and methodological transition is necessary from the philosophy of religion in the broad sense (attitude and statement) to the philosophy of religion in narrow sense (research, concept, theory).

Philosophy of religion in narrow (in the proper) sense of the word is special philosophical reasoning, isolated from philosophy in general and possessing a significant degree of explicit (conscious and intentional) autonomy.

It's quite isolated philosophical discipline ("industry") with its own set of topics and problems. This is philosophizing, which has its

own subject religion, and appeal Philosophy to religion here has the character not of a relationship, but of research; it's not easy here speech about religion, but purposeful concentration on her.

Of course, philosophy of religion in the narrow sense does not exclude the existence of philosophy of religion in the broad sense. The philosophy of religion in the narrow sense can exist as a specific subject or special chapter universal philosophical systems (for example, Hegel), that is, as a "regional" philosophy.

On the other hand, the philosophical system as a whole, especially in its main postulates, may turn out to be an "integral part" of the philosophy of religion in the narrow sense - as its ideological or methodological preamble. General worldview, general philosophical attitude to religion can be expressed, used, applied and confirmed in a specific philosophical research religion. So, any philosophy, already by virtue of its "nature", is a philosophy of religion in the broad sense (as context); philosophy of religion in the narrow sense then appears as a distinct thematization specified context.

Buddhism is the most ancient world religion. Originated in the 6th century BC. in India and is one of the most widespread religions in the countries of Southeast Asia and the Far East. Currently, Buddhism has about 700 million followers. Buddhists believe that the founder of this religion is Buddha. The son of an Indian prince from the Shakya tribe, Siddhartha Gautama, became the Buddha. The fundamentals of Buddhist doctrine are set out in the collection "Sinitaka" (translated from Sanskrit - the ancient Indian language "Three Baskets"). mons. Buddhism is based on four "holy truths": the first - life means suffering, the second - the cause of suffering is passions and desires, the third - you can escape from suffering by plunging into nirvana, the fourth - you can achieve nirvana by learning the teachings of Buddhism.

Christianity arose in the 1st century. AD on the territory of the Eastern part of the Roman Empire in Palestine. According to the UN, there are currently about 1.5 billion followers of Christianity in the world. Christianity is widespread mainly in Europe, North and South America, and to a lesser extent in Africa, the Middle East and other regions.

Christianity is a collective term to describe three main movements: Orthodoxy, Catholicism and Protestantism. Each of these large areas, in turn, is subdivided into a number of smaller faiths and religious

organizations. But they are all united by common historical roots, certain tenets of doctrine and cultic actions. At the center of Christianity is the image of the God-man - Jesus Christ, who through his martyrdom on the cross suffered for the sins of mankind, but thereby removed these sins from them and reconciled the human race with God. And with his resurrection, he opened for those who believed in him a new life, a path to reunification with God in the Divine Kingdom.

Islam (from Arabic "surrender to Allah", submission) is the youngest and second largest monotheistic world religion. Currently, Islam is practiced by about one and a half billion people living in more than 120 countries around the world. The vast majority of Muslims (85–90%) are Sunnis, the rest adhere to other movements (mainly Shiites). The founder of Islam is the Prophet Muhammad, who died in 632. The liturgical language is Arabic. The main holy book of the adherents of Islam (Muslims) is the Koran. In addition, the Sunna, which is a set of traditions (the so-called hadiths) about the acts and sayings of Muhammad, is considered an important source of Islamic doctrine and law.

The formation of the religion Islam began much later than the formation of other world religions, and dates back only to the 7th century. n. e. By that time, the dogmas of Christianity had already almost completely developed, which was already the state religion of Western European states and the Byzantine Empire. The cradle of Islam is the Arabian Peninsula, where this religion spread throughout the world.

The ritual side of the Muslim religion is largely revealed through the study of the five pillars of Islam. Although the pillars of Islam are not listed in the Koran, they are known from the hadith (a legend about the words and actions of the Prophet Muhammad, which affects various religious and legal aspects of the life of Muslims). The five pillars of Islam require special internal spiritual dedication and an external sign of intention (niyat), as well as the correct, from the point of view of religious tradition, completion of each of the prescribed actions.

1. Confession of faith. The fulfillment of the first of the pillars of Islam - the "confession of faith" - involves the pronouncement of a dogma proclaiming the principle of monotheism.

2. Prayer. This pillar of Islam presupposes that every adult Muslim is obliged to perform prayer (namaz). It is performed at a certain time, and there is a special ritual associated with its implementation.

3. Almsgiving or zakat. In essence, it is a tax for the benefit of needy adherents of Islam. Modern researchers find the origins of this concept in the Jewish religion and even in pre-Islamic Arab paganism. In ancient times, Arab tribes had a custom associated with the creation of a kind of "fund" for mutual assistance between tribes and the division of captured booty.

4. Fast. Fasting was first established by the Prophet Muhammad in 624. Its origins should be sought in the pre-Islamic practice of so-called pious solitude. Both the Koran and the Sunnah of the Prophet Muhammad contain a clear command to fast. Its duration is 29 or 30 days. Fasting itself is observed by Muslims during the daytime, that is, from solar dawn to sunset.

5. Pilgrimage (Hajj). According to Islamic tradition, every follower of this religion is obliged to make a pilgrimage to Mecca and Medina at least once in their life. The tomb of the Prophet Muhammad is located in Medina, and the main Muslim shrine, the Kaaba, is located in Mecca.

Schisms and divisions are characteristic of almost all religions, including Judaism and Christianity. The schism did not spare Islam either. Already in the 7th century. Various theoretical problems were actively discussed among Islamic theologians - the problem of faith, the problem of the status of a person who has committed a grave sin, the question of predestination, the origin of the Koran, etc. As a result, due to differences on these and other issues, several independent movements emerged in Islam: Sunnis, Shiites, Kharijites, Murjiites and Mu'tazilites. Islam lacked any official orthodoxy (unlike Christianity with its Ecumenical Councils), and theological polemics continued over the next many centuries and were an integral attribute of Muslim life.

In the East there were 22 many regional and ethnic varieties of Islam, but the general civilizational, spiritual and cultural unity of all Muslims was preserved. Already in the second half of the 7th century, i.e., soon after the death of the Prophet Muhammad, the first serious religious and political split occurred in the Islamic world. The reason was the question of the nature and continuity of power in the caliphate. This is how three movements appeared in Islam - Sunnis (from the

Sunnah), Shiites (Arabic - adherents, party) and Kharijites (Arabic - to advocate). If the Sunnis recognized the legitimacy of the power of the first four righteous caliphs, then the Shiites considered the only legitimate head of Muslims to be the fourth righteous caliph and the first Shiite imam Ali (died in 661), and after his death - his descendants (Alids).

Sunnis. Currently, Sunnism is professed by about 85–90% of Muslims; this is the most widespread movement in Islam. Sunnism is often called majoritarian Islam because it expresses the opinions and practices of the majority of members of the Muslim community. A characteristic feature of this trend in Islam is conformism (pragmatism), i.e., an orientation towards achieving the status quo in the Islamic world, towards legitimizing established rituals, beliefs and institutions. Sunnis try to focus on the so-called “correct” doctrine, which is considered the middle between extremes. Sunni theology developed as a “middle” and was developed by two schools of kalam (Muslim theology, which considers the relationship between divine attributes and the divine essence, as well as predestination and free will): Ash'ari and Maturidi.

Gradually, in the 8th–9th centuries, legal schools (madhabs) appeared in Sunnism: Hanafi, Maliki, Shafi'i and Hanbali. All Sunni madhabs are considered equal and legitimate, despite some discrepancies among madhabs.

Shiites. Among the Shiites, the most famous are the Imami or Twelver, so named because they recognize 12 imams from among the direct descendants of Ali (Ali ibn Abu Talib). The last, 12th imam, Muhammad al-Mahdi, according to the official version, mysteriously disappeared at the end of the 9th century. Like Sunnis, Shiites also recognize the holiness of the Koran, but only their own collections of hadith are recognized in the Sunnah. The Shiites also have their own “holy scriptures” (akhbar), which contain hadiths about Imam Ali. Like Sunnis, Shiites worship the Kaaba in Mecca. In addition, they also have their own places of worship - the Iraqi cities of Najaf and Karbala, as well as the Iranian cities of Qom and Mashhad.

Sufis. There is one very important, primarily from a historical point of view, mystical direction in Islam - Sufism (according to one version, the word comes from the Greek “Sophia”, which means “wisdom”). The first 24 Sufi communities (orders) appeared in the early stages of the development of Islam. This is a purely ascetic movement; it

represented a kind of social protest against the sharp differentiation of the Muslim community, against such widespread phenomena in the past as the luxury and idleness of life of the Muslim elite. Already in the VIII–IX centuries. Sufism began to take shape as a movement that was oriented toward the mystical knowledge of God. Sufis believe that every person can achieve communication with God through self-denial, asceticism, and special prayers. At the same time, in achieving your goals, you need close communication with a spiritual mentor and his direct guidance. Sufis widely practice the so-called dhikr, that is, a special ritual, during the execution of which they repeatedly perform special prayer formulas.

Religious extremism is the use of violence to achieve religious goals. Extremism in religion can also be viewed as the use of religion for political purposes. For example, seizing power, changing the political system, eliminating undesirable individual politicians, parties under religious slogans, as well as the imposition of religion by force.

Religious extremism arises as a result of the struggle of various movements and sects within a confession (from Latin *confessionalis* - religious faith related to the church) or under the influence of interfaith contradictions. The source of religious extremism is fanaticism.

Fanaticism is a passionate belief in the truth of only one's own religion and complete intolerance towards others. For a fanatic, a representative of another religion is an enemy who must be destroyed. Fanaticism manifests itself in blind adherence to one's religion, in the desire to put everything in its service, the life of another person and even one's own life, in a frenzy during the performance of religious rituals.

The next most terrible form of religious extremism is terrorism. Terrorism (from the Latin "terror" - fear, horror) is the use or threat of violence, usually directed against people's lives. Terrorism is a special form of political violence, characterized by cruelty, purposefulness and external effectiveness.

Fundamentalism is closely related to religious extremism. Fundamentalism (from the Latin *fundamentalis* - underlying) is a religious movement that strives to rebuild society and people's behavior in accordance with the true, unrenewed faith. Religious fundamentalism is characteristic of any religion that calls for the revival of traditional values and focuses on conservative social goals.

The 20th century gave birth to many new, primarily informational and psychological, methods of influencing a person, the possibility of establishing control over him. To achieve their global goals, destructive religious organizations strive for complete control over the consciousness of their adherents. Such control can be called totalitarian (total - complete), since it carries out the task of turning a person into a kind of biorobot. Socially, this is done for the purpose of indoctrination—the systematic dissemination of a doctrine or idea that shapes public opinion in the desired direction.

Consideration of the essence and reasons for the intensification of fundamentalism and religious extremism shows that these phenomena are associated with all spheres of social life - economics, politics, social sphere, law, culture.

The main directions for neutralizing fundamentalism include political means - further development of democracy; strengthening law and order; ensuring the rights and freedoms of citizens; economic means - developing market relations and increasing the standard of living of the population; development of culture - respect for another person, his opinion; the ability to understand another culture, religion, manifestation of religious tolerance. The main directions of the fight against religious extremism and fundamentalism are determined by the following features:

- religion, politicization of religion and fundamentalism are different concepts;
- fundamentalism is interconnected with the processes of globalization;
- fundamentalism and extremism are introduced into public life with the help of terrorism;
- extremism and fundamentalism differ in purpose and means of achievement.

The basis for this approach is that religious extremism and fundamentalism are an ideological phenomenon. And the final result depends on the correct choice of scientific methodology to combat this phenomenon.

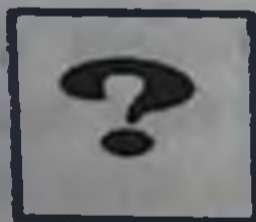
Religion has always served and serves man; at all times it has sowed the seeds of virtue, mercy and tolerance. Tolerance is inherent in the very nature of existing religions. Religious tolerance means mutual understanding and cooperation of people belonging to different religious

faiths, and is the most important factor in ensuring the stability of society, social and interethnic harmony, and contributes to the development of the individual and social progress in general. The problems of freedom of conscience and religion, ensuring human rights in these matters acquire special significance at the current stage of development of human society - during the period of the revival of truly religious values, which have absorbed folk wisdom and the spiritual and intellectual experience of many generations of thinkers and educators.

One of the most important achievements over the past period in the Republic of Uzbekistan is political stability, interfaith harmony and interfaith tolerance in our country. Representatives of various ethnic and religious groups coexist in an atmosphere of complete harmony, understanding and mutual respect. The state has created conditions for legal equality, economic and social freedom of all citizens, regardless of their nationality and religious affiliation.

The Constitution of the Republic of Uzbekistan reflects freedom of conscience, the right to create and join religious organizations, equality before the law and non-state interference in the activities of religious organizations. The constitution prohibits the creation of religious associations that promote religious hatred, as well as the creation of political parties on religious grounds. Thus, constitutional provisions on freedom of conscience require religious organizations to treat each other and the state with tolerance.

The Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations", adopted on June 14, 1991 (with subsequent amendments on September 3, 1993 and May 1, 1998 (new edition), is the main regulatory act in the field of regulation of the legal status of religious organizations. This is the first law aimed at ensuring the right of citizens to freedom of conscience.



Self-study questions

1. The clergy claims that many of the requirements of religious morality coincide with the moral values of universal human culture. Is it correct?

2. Name and describe the five "pillars of Islam."
3. What are the differences between Sunnism and Shiism?
4. The importance of legal culture in the fight against religious extremism and fundamentalism.
5. What is fanaticism?
6. Indicate the reasons for the emergence of religious fundamentalism and extremism.
7. Features of the implementation of the right to freedom of conscience in Uzbekistan.
8. What is freedom of conscience?
9. What is extremism ?
10. What are the goals of religious extremism and fundamentalism?



Test tasks

1. What does religious studies study?
 - a) Patterns of development and characteristics of religions
 - b) The history of the emergence and development of the world's main religions
 - c) Processes of interaction between society and religion
 - d) correct answers b and c
2. World religions include...
 - a) Islam, Buddhism, Christianity
 - b) Protestantism, Christianity, Islam
 - c) Christianity, Buddhism, Baptistism
 - d) Buddhism, Jainism
3. What is the Koran for Muslims?
 - a) Code of Laws
 - b) Holy book
 - c) Basic textbook on living standards in society
 - d) one and pillars
4. What the main canonical collection of texts of classical Buddhism?

- a) Tripitaka
- b) Vinaya Pitaka
- c) Tibetan Book of the Dead
- d) Lamaism

5. Which type of definition of religion stems from the statement about the close connection of man with God?

- a) Philosophical
- b) Psychological
- c) Theological
- d) Social

6. The most important type of religious activity is...

- a) Iconography
- b) Cult
- c) Initiation
- d) there is no correct answer

7. Mentor or spiritual teacher in Tibetan Buddhism

- a) Lama
- b) Monk
- c) Buddha
- d) Bodhidharma

8. How is the name of the religion "Islam" translated from Arabic?

- a) true faith
- b) the faith of the East
- c) worship of a believer
- d) "submission", "loyalty to God"

9. What is Sufism?

- a) mystical-ascetic direction in Islam
- b) the name of a religious holiday in Islam
- c) the name of the naive-materialistic trend in Islam
- d) the name of the code of ancient Arab laws

10. From what words did the name Sufism come?

- a) coarse woolen fabric
- b) hiking clothes
- c) a detached person
- d) chief of the dervishes

MEANING AND HISTORY OF THE CONCEPT OF
"CORRUPTION". FORMS OF CORRUPTION. ECONOMIC-
POLITICAL AND SOCIO-LEGAL MECHANISMS OF
FIGHTING CORRUPTION IN UZBEKISTAN

1. **Concept and general characteristics of corruption**
2. **Types of corruption**
3. **Legal mechanisms to combat corruption in Uzbekistan**

Key terms:

Corruption is the illegal use by a person of his official or official position for the purpose of obtaining material or non-material benefits in personal interests or in the interests of other persons, as well as the illegal provision of such benefits;

Corruption offense is an act that has signs of corruption, for the commission of which the law provides for liability;

Conflict of interest is a situation in which personal interest (direct or indirect) affects or may affect the proper performance by a person of official or official duties and in which a contradiction arises or may arise between personal interest and the rights and legitimate interests of citizens, organizations, society or the state.

Corruption is the death of a state's development, so the fight against it is global in nature. This is one of the global problems facing the modern world. It discredits the idea of reforms and has a negative impact on the participation of citizens in managing the affairs of the state and society. Corruption (from the Latin word *corrumpere* - to spoil) is the use by an official of his powers and the rights entrusted to him for personal gain, contrary to the established law and rules. Corruption has accompanied humanity since ancient times. Punishment for bribery (bribery) was provided for by the laws of Hammurabi (four thousand years ago), established by the Egyptian pharaohs.

It should be noted that initially corruption was more of a moral problem. In particular, in the book "Corruption. Ethics and Power in Florence in 1600-1770." its author, Jean-Claude Vaquet, wrote that during the period under review, the discourse on corruption was not a discourse about the state, but about human nature." Of particular concern in ancient times was the corruption of judges, since it led to the illegal redistribution of property and the desire to resolve the dispute

outside the legal framework. It is no coincidence that the leading religions, of all types of corruption, condemn bribery of judges first of all. In particular, the Bible says: "Do not accept gifts, for gifts make the sighted blind and pervert the work of the righteous." The Koran says: "Do not misappropriate each other's property and do not bribe judges in order to deliberately appropriate part of the property of other people." According to economist P. Bårdchen, corruption is the most powerful negative factor that hits macroeconomic development. As Thomas Hobbes wrote, corruption "is the root from which everything flows times and with all temptations, contempt for all laws." As the state became more complex and the administrative apparatus appeared, professional officials appeared who, according to the plans of the rulers, had to be content only with a fixed salary. In practice, officials sought to take advantage of their position to secretly increase their income. An important impetus for understanding corruption in the current understanding is given by the works of Niccolò Machiavelli. He compared corruption to a disease. It is difficult to recognize at first, but easier to treat. If it is neglected, then it is easy to recognize, but difficult to cure. So is corruption in government affairs. If an incipient illness is discovered in a timely manner, which is given only to wise rulers, then it is not difficult to get rid of it, but if it is so neglected that everyone can see it, then no medicine will help.

In the modern world, corruption represents a serious and pressing problem for almost all states. The preamble to the UN Convention against Corruption notes "the seriousness of the problems and threats posed by corruption to the stability and security of society, which undermine democratic institutions and values, ethical values and justice and harm sustainable development and the rule of law," and that "corruption no longer represents is a local problem, but has become a transnational phenomenon that affects the society and economy of all countries."

Corruption is interpreted more broadly in the Code of Conduct for Law Enforcement Officials adopted by the UN General Assembly on December 17, 1979: "Although the concept of corruption must be defined in accordance with national law, it should be understood that it covers the commission or omission of any or acts in the performance of duties or by reason of those duties as a result of gifts, promises or inducements sought or accepted, or the unlawful receipt thereof

whenever such act or omission occurs. An act of corruption also covers an attempt to corrupt” “The performance by an official of any actions or inaction in the sphere of his official powers for remuneration in any form in the interests of the giver of such remuneration, both in violation of job descriptions and without violating them.”

The following reasons for corrupt behavior are identified:

- tolerance of the population to manifestations of corruption;
- weak legal consciousness of citizens;
- no fear of losing the benefit received in the future when checking the grounds for its acquisition;
- the presence of a choice of behavior options for an official when he can resolve the issue posed to him both positively and negatively;
- psychological uncertainty of a citizen when talking with an official;
- ignorance by a citizen of his rights, as well as the rights and obligations of an official or person performing managerial functions in a commercial or other organization;
- lack of proper control by management over the behavior of an official.

Today, in modern society, corruption manifests itself in different forms: bribery, embezzlement, fraud, extortion, abuse of official position, illegal donation. But no matter what “forms” it takes, its essence and consequences remain severe and detrimental both for an individual society and for the world economy as a whole.

The following types of corruption are distinguished:

- 1). Depending on the subject of corruption abusing his official position:
 - public corruption (corruption of government officials);
 - commercial corruption (corruption of company managers);
 - political corruption (corruption of politicians).
- 2). Depending on the subject of corruption who initiates corruption relations:
 - requesting (extortion) of bribes on the initiative of an official;
 - bribery at the initiative of the petitioner.
- 3). Depending on the subject of corruption who is the bribe-giver:
 - individual bribe (from a citizen);
 - business bribe (from a legal company);

- criminal bribery (from criminal entrepreneurs - for example, drug mafia).

4). Depending on the form of benefit received by the bribe-taker from corruption:

- monetary bribes;
- exchange of services (patronage, nepotism).

5). Depending on the degree of centralization of corruption relations:

- decentralized corruption (each bribe-giver acts on his own initiative);
- centralized "bottom-up" corruption (bribes regularly collected by lower-ranking officials are divided between them and more senior ones);
- centralized "top-down" corruption (bribes regularly collected by senior officials are partially transferred to their subordinates).

6). Depending on the level of corruption:

- grassroots corruption (in the lower and middle echelons of power);
- top-level corruption (among senior officials and politicians);
- international corruption (in the sphere of world economic relations).

7). Depending on the degree of regularity of corruption ties:

- episodic corruption;
- systematic (institutional) corruption;
- kleptocracy (corruption as an integral component of power relations). Kleptocracy is characterized by lobbying.

The fight against corruption in Uzbekistan has become the highest priority area of government policy. This can be seen in the example of conceptually significant regulations adopted in recent years relating to the sphere of administrative reforms aimed at preventing corruption. The Law of the Republic of Uzbekistan "On Combating Corruption," which entered into force on January 4, 2017, has created a solid legal basis for regulating relations in the field of combating corruption. The purpose of this law is to regulate relations in the field of anti-corruption, which, along with an explanation of such basic concepts as "corruption", "corruption offense", "conflict of interest", spells out the basic principles of anti-corruption. The law also establishes the main directions of state policy to combat corruption, the system of authorized bodies, the participation of self-government bodies of citizens, civil

society institutions, the media and citizens in this area, measures to prevent corruption, ensuring the inevitability of punishment and ensuring international cooperation in this direction.

As President Sh.M. Mirziyoyev noted in his Address to the Oliy Majlis of the Republic of Uzbekistan dated January 24, 2020, "Corruption in its various manifestations hinders the development of the country. If we do not eradicate this vicious phenomenon, we will not be able to create a truly favorable business and investment climate, and not a single sphere of life in our society will develop."

For the effective implementation of measures, a special state body has been created, and the institutional foundations of state policy in this direction have been improved. In particular, the Decree of the President of the Republic of Uzbekistan "On additional measures to improve the anti-corruption system in the Republic of Uzbekistan" was adopted. In accordance with the decree, in order to formulate and implement state policy in the field of preventing and combating corruption, as well as state and other programs aimed at eliminating systemic causes and conditions for committing corruption offenses and increasing the effectiveness of anti-corruption measures, the Anti-Corruption Agency was created. Foreign experience in promoting international standards in determining the legal framework, tasks and functions, rights and responsibilities of the agency was comprehensively studied. The National Anti-Corruption Council of the Republic of Uzbekistan and its territorial councils were also created. The main goal of these reforms is to eradicate corruption.

State programs are being adopted that cover all state and public organizations and activities carried out throughout the country. In particular, by the Decree of the President of the Republic of Uzbekistan dated February 2, 2017, the first State Anti-Corruption Program for 2017–2018 was adopted, within the framework of which specific measures were implemented. Continuing these reforms, on May 27, 2019, by the Decree of the President of the Republic of Uzbekistan "On measures to further improve the anti-corruption system in the Republic of Uzbekistan," the next State Anti-Corruption Program for 2019–2020 was approved. One of the latest steps in this direction is the State Anti-Corruption Program for 2021–2022, approved by the Presidential Decree of July 6, 2021 "On measures to create an environment of intolerant attitude towards corruption, a radical reduction in corruption

factors in state and public administration, as well as broad public involvement in this process.” It specifies 44 measures, clearly defines implementation deadlines, responsible executors, and execution mechanisms.

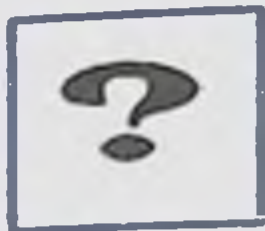
Ensuring openness and transparency of the activities of government bodies based on anti-corruption measures in the country is defined as a priority task. In particular, the Decree of the President of the Republic of Uzbekistan “On additional measures to ensure the openness of the activities of government bodies and organizations, as well as the effective implementation of public control” dated June 16, 2021, was adopted. According to the decree, all bodies of state power and administration, including the Accounts Chamber, the Central Bank, court and prosecutorial authorities, their structural and territorial divisions, as well as business societies and state unitary enterprises, in the authorized capital (authorized capital) of which the state share is 50 percent or more must approve the list of socially significant information to be posted in the public domain. In addition, the “Openbudget” portal was launched to exercise public control over the regulation of budget expenditures, inform about violations of budget legislation and organize procedures for making proposals to improve the budget process.

The widespread introduction of information and communication technologies into state and public administration has been established in order to reduce the “human factor” in the public administration system - one of the most important aspects of preventing and eliminating corruption.

The fight against corruption is carried out in conjunction with the implementation of international experience and relevant rules of law into the country’s legislation and practice. In particular, the creation of the Anti-Corruption Agency is an example of the implementation in the country of the relevant articles of the UN Convention against Corruption, ratified by Uzbekistan, as well as the Jakarta Principles in international anti-corruption practice.

An uncompromising anti-corruption environment is being created with broad public participation. In particular, the system for considering appeals from individuals and legal entities has been radically improved, People’s and Virtual Receptions of the President, a “Helpline”, as well as “Helplines”, “virtual receptions” of ministries and government departments have been created, and the practice of holding “on-site

receptions" of government leaders has been established. at all levels in order to ensure the rights and freedoms of citizens.



Self-study questions

1. The concept of "corruption". Reasons for the prevalence of corruption in the modern world.
2. The essence of corruption. Negative consequences of corruption for society and the state.
3. What measures can be used to combat corruption?
4. Why is it necessary to fight corruption?
5. What types of corruption are there?
6. What leads to corruption?
7. Who is involved in the fight against corruption?
8. Public organizations fighting corruption.
9. Factors influencing corruption offenses.
- 10 Thinkers of modern times on the fight against corruption.



Test tasks

1. The word CORRUPTION from the Latin "corrumpire" is translated as:
 - a) Steal
 - b) Offend
 - c) Bribe
 - d) Sell
1. Money received illegally for any service using one's official position is:
 - a) Bribe
 - b) Rollback
 - c) Bribery
 - d) Extortion

2. The causes of corruption include:

- a) Unemployment, desire for easy money
- b) Ignorance of laws
- c) Low wages for civil servants
- d) All of the above

3. What action is a corrupt activity?

- a) Payment of the state fee for obtaining a foreign passport
- b) Payment to the teacher for an additional lesson
- c) Payment for a service that does not comply with the law
- d) Presentation of a bouquet of flowers by the patient after recovery to the attending physician

4. A demand for the transfer of money and property not provided for by law, accompanied by various kinds of threats and deception on the part of extortionists, is...

- a) Racket
- b) Blackmail
- c) Bureaucracy
- d) Extortion

5. What type of corruption does the saying "What are the laws to me if the judges are familiar"?

- a) Rollback
- b) Blat
- c) Bureaucracy
- d) Bribe

6. Measures applied to the offender and entailing certain adverse consequences for him are...

- a) Dismissal
- b) Alibi
- c) Sanctions
- d) Fine

7. A form of corruption, patronage, connivance, obtaining illegal privileges, assigning services or providing resources from an official to relatives, acquaintances, in accordance with their party affiliation, religion, etc.

- a) Theft
- b) Fraud
- c) Favoritism
- d) Bribe

8. What responsibilities does corrupt activity entail?

- a) Administrative
- b) Criminal
- c) Disciplinary
- d) Material

10) When did the Law of the Republic of Uzbekistan "On Combating Corruption" come into force?

- a) January 4, 2017
- b) January 8, 2019
- c) February 10, 2020
- d) March 12, 1999

GLOSSARY

Animism: the belief that objects are inhabited by spirits, and that natural events or processes are caused by spirits.

Aristotelianism: of or pertaining to the philosophy of Aristotle (384-322 B.C.), among the greatest philosophers who ever lived. Aristotle made prodigious contributions to the understanding of biology, epistemology, ethics, logic, metaphysics, and politics.

Axiology: the study of value.

Being: in philosophy, the term 'being' most simply refers to the fact that something exists. It can be further analyzed into abstract being (e.g., ideas, mathematical entities, etc. that exist mentally) and concrete being (e.g., people and things that can be experienced with the senses). Aristotle taught that the study of being is the primary concern for the metaphysician. In the realist tradition, the fact of being and theories about it are two distinctly separate ontological and epistemological questions.

Buddhism: a religion of various sects (e.g., Zen, Mahayana) founded sometime in the 6th century B.C. by Siddhartha Gautama (the Enlightened One) which teaches that suffering is part of existence and that the extinction of separate consciousness is prerequisite to enlightenment. (Useful commentaries on Buddhism can be found in the highly regarded works of Christmas Humphreys, D.T. Suzuki, and Alan Watts.)

Cognition (cognitive): The attainment of knowledge of something; the mental process by which we become aware of objects of perception; thought.

Concept: A general idea of something which allows us to recognize it as belonging to a category, distinguish it from other things, and think about it. For example, to have the concept "table" is to be able to think about tables, distinguish them from other types of furniture, and recognize tables upon encountering them.

Conceptual analysis: The breaking down of a concept into more basic conceptual components, arranged to form a definition.

Conclusion: A proposition inferred from the premises of an argument.

Confucius: (5th – 6th century B.C.) Chinese sage, teacher of practical and ethical wisdom.

Deduction: A form of reasoning in which the truth of the premises logically guarantees the truth of the conclusion.

Democritus: (ca. 425 B.C.) Pre-Socratic philosopher who identified reality with indivisible material particles (atoms) moving randomly in empty space.

Deontological Ethics: The View that emphasizes the performance of duty, rather than results, as the sign of right action.

Descartes, Rene: (1596 – 1650) French philosopher, mathematician, and physicist, propounder of strict rationalism and mind-matter dualism, traditionally called the father of modern philosophy.

Determinism - the theory that all events (including mental ones) are caused, so that whatever happens cannot happen otherwise. Determinism is opposed to the theory of free will, which holds that human choice is active and unconstrained.

Dialectic: As most frequently used by philosophers, the critical analysis of ideas or conceptions to determine their meaning, implications, and presuppositions; the development of thought through an interplay of ideas. Also a method of reasoning used by Socrates, Hegel, and others in which opposites are reconciled.

Dialectical materialism: in Hegelian theory, the view that the world is a material process undergoing stages of unending change.

Dualism: 1. a theory opposite to monism, holding that reality consists of two substances (e.g., mind and matter, body and soul). 2. in Platonic metaphysics, the belief that human being consists of soul and body, the latter being a prison in which the formerly all-knowing soul resides. 3. a theory running contrary to monotheism, holding that supernatural reality is of two forms, the one good and the other bad; Manichaenism is one such dualistic religious view.

Empedocles: (ca. 450 B.C.) Pre-Socratic philosopher of the Pluralist tradition who identified reality with the four elements (earth, water, air, fire), which he viewed as combining and separating under the influence of “Love” and “Strife” respectively.

Empiricism (empirical): The belief that knowledge about existing things is acquired through sense experience.

Empirical: Based on observation or experience.

Environmental ethics: Application of principles of obligation or right action to issues of the environment, such as pollution, conservation, treatment of animals, etc.

Epicharmus: (ca. 500 B.C.) Father of Greek comedy who wrote plays satirizing Pre-Socratic philosophers.

Epistemic: Pertaining to knowledge.

Epistemological axiology: The study of the aims of cognition, and the value of epistemic states (knowledge, understanding, belief, suspension, etc.) and standings (justified, unjustified, etc.).

Epistemology: The branch of philosophy traditionally defined as the study of knowledge. However, many epistemologists gradually deemphasized or abandoned the study of knowledge per se, focusing instead on other topics that nevertheless pertain to knowledge, even if only in some loose or indirect way. Expanding the traditional definition to accommodate this shift, epistemology can be understood as the study of the epistemic.

ethics -- the theory of good and evil, of conduct which is right and wrong; the branch of philosophy dealing with moral principles and their methods of justification.

Essence: The nature or "whatness" of something; that which makes something the kind of thing it is and without which it can not be. Ordinarily essence is considered distinct from existence.

Eternal law: The unalterable governance of all things by the divine reason.

Existence: (1) For Thomists, *existence* is the act of being as ordinarily contrasted with essence; it is the state of occurring within space and time. (2) The philosophical school of Existentialism uses "existence" in a limited sense, so that *to exist* applies to personal experience and calls for creative commitment. (3) The term is often used as the opposite of essence.

Excluded Middle, Law of: Something either is or is not, with nothing in between; a proposition is either true or false.

External objects: Objects in the external world, the world external to our minds.

External world: The world external to our minds, containing external objects.

External-world skepticism: A variety of skepticism that denies we can have knowledge of objects that exist independently of our

experiences of them. An external-world skeptic may gladly admit that you know, for example, that you are having an experience of a dog, but will deny that you can know on that basis that the dog actually exists. A stock-in-trade argument for this type of skepticism uses carefully crafted skeptical hypotheses as a means of undercutting what you take yourself to know on the basis of experience.

Farabi (Abu Nasr Muhammad al-Farabi) (870 — 14 December 950–12 January 951 known in the Latin West as Alfarabius, was an early Islamic philosopher and music theorist.

Freud, Sigmund: (1856 – 1939) German father of psychoanalysis, whose doctrine of the unconscious, etc., has greatly influenced some existential philosophers, such as Jean-Paul Sartre.

Galileo, Galilei: (1564 – 1642) Italian physicist and astronomer whose heliocentric model of the universe (following Copernicus) held far-reaching philosophical and religious consequences.

Hedonism: in moral philosophy, the doctrine that 'good' is that which contributes to pleasure or diminishes pain. The most influential of classical hedonistic philosophers was Epicurus; more recent hedonistic philosophies include those of the utilitarians (Jeremy Bentham, James and John Stuart Mill among them).

Hegel, George Wilhelm Friedrich: (1770 – 1831) German objective idealist who viewed the world and history as unfolding by means of historical dialectic toward the synthesis of all opposites, an ultimate state he referred to as the Self-Consciousness of the Absolute Spirit.

Heidegger, Martin: (1889 – 1976) German philosopher, a central figure in existentialist thought, who indicted contemporary persons for failing to address and assume responsibility for their nature as *Dasein*, sometimes rendered “being-in-the-world.”

Heraclitus: (ca 500 B.C.) Pre-Socratic philosopher of the Ionian tradition who taught that fire is the ultimate reality, and that all things are in a state of flux governed by a divine, cosmic Law.

Humanism: The view that human reality is the highest reality and value.

Ibn Sina: (980 – June 1037 CE), commonly known in the West as Avicenna, was the preeminent philosopher and physician of the Muslim world flourishing during the Islamic Golden Age. He is often described as the father of early modern medicine.

Idea: A mental representation, including individual concepts (such as the concepts “fire” and “hot”) and the thoughts constructed therefrom (such as “the fire is hot”).

Idealism: in metaphysics, the view that ideas or thoughts are the chief, organizing reality, as against the views of materialism, which holds that matter is the primary reality of the universe. The most popular and enduring idealistic philosophy is Platonism.

Induction: A form of reasoning in which the truth of the premises makes probable the truth of the conclusion.

Intuition: The capacity to look inward to directly comprehend intellectual objects and recognize certain truths.

Kant, Immanuel: (1724 – 1804) German thinker, most notably epistemologist who conceived theoretical reasoning to be conditioned by *a priori* categories, and ethicist who identified morality with duty and the good will.

Knowledge-first epistemology: The view that knowledge is conceptually basic (and hence the starting point for epistemological theorizing), usually in conjunction with the claim that knowledge is of primary epistemic value (rather than, say, justification or warrant).

Leibniz, Gottfried Wilhelm: (1646 – 1716) German mathematician and rationalist philosopher who taught that reality is a harmonious whole, mathematically and logically governed, consisting of an infinite number of “monads” or spiritual atoms.

Lockean thesis: The thesis, named after John Locke, which relates the all-or-nothing rationality of traditional epistemology to the degreed framework as follows: a belief is rational when the rational degree of belief is sufficiently high (i.e., above some specific threshold level).

Logic: The formulation and study of the principles of correct reasoning. **Law of Non-Contradiction:** the basic law of logic which states that it is not possible for something to be and not be at the same time.

Matter: In Aristotle and St. Thomas, that out of which something is made and which is always potentially something different; in Descartes, a substance which is extended or occupies space, in modern philosophy, the substance which underlies and upholds sensible qualities.

Metaphysics: A critical study of the nature of reality. Metaphysics is often divided into ontology (being) and cosmology (origin and general

structure of the universe). Sometimes, metaphysics is used more narrowly to refer to transcendent reality, that is, reality which lies beyond the physical world and cannot therefore be grasped by means of the senses.

Mill, John Stuart: (1806 – 1873) English philosopher who contributed to many fields, most notably ethics and social philosophy; most famous utilitarian who emphasized the qualitative conception of “greatest” pleasure.

Mind: In Descartes, a thinking substance, that which underlies and upholds the various intellectual functions.

Monism: The position that there is one fundamental reality, which may be mind, matter, God, or some other substance.

Monotheism: The belief that there is only one (usually personal) God.

Naturalism: In metaphysics, the view that only that exists which is, at least in principle, susceptible to scientific investigation.

Newton, Sir Isaac: (1642 – 1727) English mathematician, physicist, and philosopher of a deistic character (God exists but is uninterested in his creation), and whose classical mechanics (cf. his laws of motion) were greatly influential upon subsequent philosophy.

Ontology: A branch of metaphysics concerned with the nature and relations of being (or reality), in particular, ontology is concerned with the nature of being, the kinds of things that have existence, and the properties, characteristics, and qualities of particular things.

Parmenides: (ca. 475 B. C.) Pre-Socratic philosopher of the Italian tradition, founder of the Eleatic School, who taught that it is rationally necessary that reality be one and immutable.

Percept: That which is immediately or directly presented to one’s awareness in perceptual experience (prior to attaching meaning or applying a concept in apperception).

Philosophy: Literally, “the love of wisdom”; the attempt to give a rational and coherent account of the most fundamental questions of life through a careful investigation of the relevant evidence and concepts.

Plato: (427 – 347 B.C.) The first great classical and synoptic philosopher whose work survives in real antiquity, propounder of transcendent Forms (or essences) as the absolute realities which are imperfectly mirrored by things in the sensible world and are known through the intellect alone.

Pythagoras: (ca. 600 B.C.) Pre-Socratic philosopher of the Italian tradition who identified reality with number (numerical ratios, harmonies, etc.).

Pluralism: the doctrine that the world is composed of many things, the source of contrary processes.

Rationalism: The philosophical position that regards reason, as opposed to sense experience, as the primary source of knowledge. Rationalism is opposed to empiricism.

Religion: Usually, a set of beliefs, related rituals, and ethical principles, centered on a conception of God, divine reality, or nature; more fundamentally, the commitment (involving belief and practice) to what is conceived to be highest in worth, power, reality, meaning, etc.

Science: An organized body of knowledge about the natural (i.e., sensible or physical) world, together with a model which explains the world on naturalistic principles and which is in principle testable by observation or experiment.

Skepticism: A doubting or disbelieving state of mind (loose sense); the philosophical doctrine that absolute knowledge is unattainable (strict sense).

Social epistemology (SE): The study of how social relationships and interactions affect the epistemic properties of individuals and groups.

Socrates: (ca. 470 – 399 B.C.) Philosophical “gadfly” of Athens, who turned philosophical attention to definitions or the essences of things, and to ethical and political issues. Socrates is an excellent example of one who pursues philosophy in the spirit of rationally and critically exploring the most important questions of life through the examination of evidence, exploration of counter-factuals, and arriving at careful evaluation.

Socratic Method: An approach to teaching and philosophizing pioneered by Socrates (470-399 B.C.) which consists of asking a succession of questions. The aim is to expose some weakness or inadequacy in the thinking of the interrogated. The questions serve as an impetus for further study and reflection.

Society: a collection or grouping of individuals with some shared interactions and common interests.

Sophist: Literally, “wiseman”; historically, an ancient Greek philosopher particularly adept in manipulative reasoning, sometimes

accused of being a philosophical charlatan who “made the weaker argument appear to be the stronger, and the stronger argument to be the weaker.”

Substance: the unchanging essence of a thing, that exists by itself, and which has attributes and modes which, however, may change.

Syllogism: A common form of deductive argument consisting of two premises and a conclusion.

Thales: (ca. 600 B.C.) Pre-Socratic philosopher of the Ionian tradition who taught that water is the ultimate reality; traditionally called the first philosopher.

Theism: The belief in God; usually one God who is personal, transcendent, creator, etc.

Theology: The systematic pursuit of a knowledge of God.

Utilitarianism: the moral philosophy of Epicurus, and much later, of Jeremy Bentham, James Mill, and John Stuart Mill, according to which actions are considered moral which contribute to the greatest happiness of the greatest number of people. "Good" is tantamount to "pleasure," "bad" with "pain". Contrast this view with deontological ethics.

Value: A guiding principle; a quality; a goal; the worth of something.

Worldview: A conceptual scheme for interpreting reality.

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