

ОНТҮСТІК-ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ		SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»
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LECTURE COMPLEX

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The lecture complex is developed in accordance with the working curriculum of the discipline (syllabus) in **“Philosophy”** and discussed at the meeting of department.

Minutes of the meeting № 12

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Head of Department
 “Social and Humanitarian
 disciplines



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LECTURE #1

- 1. Theme:** The origin and development of philosophy.
- 2. Purpose of the lecture:** - explain and define the subject of philosophy, show the specifics of philosophical knowledge and the place of philosophy in a culture.
- 3. Lecture theses:**
 1. Definition and subject of philosophy.
 2. Worldview and types of worldview.
 3. The main question of philosophy.

1. Definition and subject of philosophy.

Philosophy is the result of human thinking. An important component of a person's general culture is the culture of thinking. In its essence, the culture of thinking acts as a certain level of development of a person's ability to adequately reflect in concepts and other mental forms the objective logic of being and one's own existence. Culture of thinking is not an innate quality. A culture of thinking is a set of rules that guide a person in his thinking. There are differences between people with high and low culture of thinking.

The term "culture" itself (Latin cultura) originally meant "processing, cultivation." Culture is the result of human interaction with the world, and forms the second nature of a man.

Culture offers ways to realize a person, models for revealing a person in the world.

Philosophy is an understanding of the ultimate foundations of culture, thereby contributing to their formation into knowledge, into a holistic worldview.

Philosophy is one of the most ancient and most interesting areas of human knowledge and spiritual culture. It has about 2500 years of history. Having originated in the countries of the Ancient East (India and China), philosophy reached its highest classical development in ancient times in Greece. The terms "philosopher" and "philosophy" first appear in the works of ancient Greek scientists. It is known from sources that among scientists the first to call himself a philosopher was the ancient Greek mathematician and thinker - Pythagoras (about 580 - 500 BC). And as a special science, the term "philosophy" was first used by Plato (428/427 - 347 BC). In the literal sense of the word "philosophy" (from the Greek "phileo" - love and "Sophia" - wisdom) means "love of wisdom." Philosophy as a love of truth and wisdom became synonymous with emerging theoretical thought. In their reflections they sought answers to the questions: what is the essence of the world? How does the world work? What is the place of man in this world? Can a person understand the world around him? etc.

The subject of philosophy is the relationship of man to the world, the world to man, or the universal in the "world-man" system. Philosophy is not only a worldview, but also a method. The specificity of the philosophical method lies in its general and universal nature. The two main philosophical methods are dialectics and metaphysics. Social functions of philosophy:

1. The worldview function of philosophy is that it gives a holistic picture of the world, represents the world as a whole and unified.
2. The methodological function of philosophy is to develop a system of ways and techniques for explaining, studying the world, and also transforming it. Philosophy is a common methodology for all special sciences.
3. The epistemological function is connected with a person's cognitive attitude to the world, with the main question of philosophy, and its second side - is our thinking capable of cognizing the world around us.
4. The integrating function of philosophy is associated with the fact that philosophy, relying on special sciences, generalizes their conclusions based on its function, categorical apparatus and methods of cognition.

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5. The axiological function of philosophy is expressed in its orientation towards certain values (Greek “axia” - value). Not a single philosophical system is limited to proposing and justifying its positions; she interprets them in a certain way, evaluates them, formulates a system of values, and puts forward an ideal.

6. The critical function of philosophy lies in the fact that, while affirming certain values and ideals, one or another philosophical system critically evaluates everything that does not correspond to it.

Social foundations of philosophical knowledge. Despite its extreme, abstract nature, philosophy is closely connected with the social practice of its time, with pressing problems, goals and ideals of both society as a whole and individuals. As is known, Marx, following Hegel, defined philosophy as “the product of his time, his people, the most subtle, precious and invisible juices of which are concentrated in philosophical ideas.”

1. The concept of unbudding philosophy. In the period from the XV to the XVIII centuries. As specific sciences developed, entire areas of knowledge began to “fall away” (split off) from philosophy, which later formed blocks of natural and social sciences and humanities: mathematics, mechanics, physics, chemistry, astronomy, biology, psychology, etc. The process of separation and formation of independent sciences continues to this day. Relatively recently, such sciences as political science, sociology, pedagogy, social psychology, acmeology, the historical and theoretical roots of which can be found in the philosophical teachings of antiquity, acquired independent status.

As a result of this, a logical question arises: is there anything left for philosophy itself? Isn't philosophy being deprived of its content due to the rapid process of development and differentiation of scientific knowledge? The answer to this question can be found by defining the subject of philosophy.

It is important to note that scientists turn to philosophy when they encounter significant difficulties and problems in the development of their own sciences. Philosophy helps to develop the problems of a particular science, evaluate its ability to find its true subject of research, identify laws and methods, and therefore stabilize the range of its problems. Philosophy does not give rise to science, but clarifies and deepens their understanding.

In modern science, two positions have emerged in the definition of philosophy: • pan-philosophical position - considering philosophy as a “science of sciences” in ancient times; •scientist position (opposite to panphilosophical) absolutizes the role of special, private sciences and denies philosophy as a special field of knowledge. Scientism received its theoretical form in positivism. According to positivists, philosophy has lost its subject, dissolved in positive knowledge, and therefore it is necessary to abandon traditional philosophical problematics, replacing it with the analysis of language, or abandon philosophy altogether. As a reaction to the extremes of scientism, the opposite trend of anti-scientism (various irrationalist teachings) was formed. Philosophy cannot replace special sciences in solving their specific problems. However, it is independent knowledge, distinguished by its subject and method. Philosophy and science are interconnected, interacting and complementary fields of knowledge. Philosophy that is not based on science leads to separation from reality and to the construction of abstract speculative systems. But even science, which is not based on philosophy, comes down only to a statement of facts and their description. Without explaining phenomena, without revealing their essence and development trends, internal connections, science ceases to be science. Science cannot do without philosophical understanding of its results, and any skepticism towards philosophical theory leads to a distortion of the essence of science. A rational explanation of the world, an orientation toward science, is the main path of development of philosophical knowledge, along which the most important results have been achieved. Being, according to G. Hegel, the spiritual quintessence of

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time, the self-awareness of the era, philosophy is called upon to comprehend and predict the most important problems of humanity in the 21st century: the essence and prospects of scientific and technological progress, forms of organization of social life and international cooperation, environmental, demographic and other global problems of our time. Although philosophical problems contain universal human content, at the same time they affect the very essence of every person's existence. Studying philosophy at a university is a necessary condition for the entire process of training and educating future highly qualified specialists, spiritually and morally developed citizens of the country. Philosophy requires a level and scale, and therefore places increased demands on specialists. Great philosophers do not die, but rather continue to live and participate in solving philosophical problems.

2. Worldview and types of worldview.

Worldview is a set of views on the world as a whole, on a person's place in it and his relationship to this world. Worldview determines a person's life position, the principles of his behavior and value orientations.

The main features of the worldview are systematic (static) and procedural (constantly in dynamics).

Worldview is a complex formation that includes various components:

1. cognitive component, based on generalized knowledge - everyday, professional, scientific, etc.;
2. value-normative component, which includes values, ideals, norms, beliefs that form a person's life position, his attitude to the world around him;
3. moral-volitional component (beliefs);
4. practical component - a person's real readiness for a certain type of behavior in specific circumstances.

Types of worldview: mythological, religious, philosophical.

1. Mythology is historically the first type of worldview, formed in the early stages of the development of society and represents man's first attempt to explain what is happening and the structure of the world, the appearance of people and animals on earth, the causes of natural phenomena, and to determine one's place in the world around us.
2. Religion is based on belief in the "supernatural", recognition of the dominant role of the supernatural principle in the universe and people's lives;
3. Philosophy is distinguished by its orientation toward a rational explanation of the world and is characterized by the desire to theoretically substantiate reality.

#	Types of worldview	Characteristic Features
1.	Myphological	Generalized ideas about nature and society; Building a spiritual connection between generations, striving for continuity and transfer of experience; Regulation of human behavior in relation to surrounding people and space; Distribution of social roles and functions.
2.	Religious	Commitment to traditions and customs; Creation of sustainable moral guidelines; The idea of uniting humanity; Generation of spiritual values; Control of social relations with the help of dogmas that have exceptional authority; Generalization of universal human experience in the format of teachings.

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3.	Philosophical	Systematization of general ideas about the world; Determining the place and role of man in the universe through reason; Search for principles of interaction between people and reality.
4.	Scientific	Forming the foundation for an individual's orientation in reality; Description of cause-and-effect relationships that determine the nature of reality; Regulation of the activities of society on the basis of rational experience; Education; Eliminating prejudices; Structuring, refusal of spontaneous study of the universe.

3. The main question of philosophy.

The main problems of philosophy are ideological issues, man's attitude to the world as a whole. The main problem of philosophy is the question of the relationship between man and the world. It is concretized in philosophy as the relation of thinking to being or consciousness to matter. This question is the main question of philosophy, because through the attitude of a person, his thinking, consciousness to the world around him, a person's place in the world, his purpose and meaning of existence are realized. The main question of philosophy and its two sides (ontological and epistemological). Materialism (primary matter) and idealism (primary consciousness or idea), their varieties and historical forms (spontaneous materialism, mechanistic materialism, dialectical materialism, subjective dialectics, objective dialectics). Dualistic philosophy, that is, the recognition of two principles (R. Descartes). The 20th century English philosopher Bertrand Russell believes that all questions of philosophy come down to the following problems:

1. Is the world divided into spirit and matter?
2. If yes, what is spirit and what is matter?
3. Is the spirit subordinate to matter or does it have independent power?
4. Are the laws of nature a product of our desire to analyze and systematize, or do they simply exist in reality?
5. What is the existence and essence of man?
6. Does good and evil exist, and is there any point in striving for good if life is still moving towards death, and the Universe is moving towards destruction?
7. Is there reason or is what we call reason only a special form of madness?

So, firstly, philosophy is the science of essence and existence. A person is not satisfied with what is happening in the world, he would like to change it. The realization of this desire is a source of eternal problems for all humanity and for one person. Secondly, philosophy is a way of thinking, a way of thinking of a philosopher, which affects behavior, actions, and attitude towards reality. Thirdly, philosophy is always understanding. Understanding refers to the individual realization of a person's cognitive abilities. Understanding is carried out with the indispensable participation of language and varies in depth. Understanding gives rise to beliefs because there is a connection between reality and human activity. Conviction, in contrast to knowledge, which is incomplete because it has boundaries and content, is the starting point for the entire expanding circle of value judgments. Philosophy as a kind of understanding gives rise to beliefs. Philosophy is basically a theoretical science. The word "theorist" comes from the Greek "to look closely." The theorist sees

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beyond the practical. Plato: philosophy as “he episteme ton eleutheron” - “the science of athletes” or “free people”. Plotinus: philosophy is the science of the most important and philosophy itself is to timiotation, that is, the most important.

4. Illustrative material: <https://slideplayer.com/slide/12952609/> presentation, diagrams, tables, slides.

5. References:

in English:

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E-resources:

1. [iph.kz>doc/ru/832.pdf](http://iph.kz/doc/ru/832.pdf)
2. https://www.elib.kz/ru/search/read_book/2038/
3. https://www.elib.kz/ru/search/read_book/370/
4. https://www.elib.kz/ru/search/read_book/696/
5. https://www.elib.kz/ru/search/read_book/81/

6. Control questions: (Feedback)

1. What is a culture of thinking?
2. What place does philosophy occupy in the sphere of culture?
3. Define the subject and task of philosophy
4. Characterize the emergence of philosophy
5. What relates to the main question of philosophy.
6. What are the features of historical types of worldview?
7. Can philosophy change the world? How?
8. Is philosophy reducible to science?

LECTURE #2

1. Theme: Fundamentals of philosophical understanding of the world

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2. Purpose of the lecture: - provide explanations to students about the basics of the philosophical understanding of the world and the theological and philosophical concepts of consciousness, soul and language

3. Lecture theses:

1. The main stages in the development of philosophy.
2. The question of soul and mind in the history of philosophy.
3. Origin and essence of consciousness: basic concepts.
4. Structure of consciousness.
5. Thinking and language.
6. Dialectics and medicine.

1. The main stages in the development of philosophy.

The first historical stage in the development of philosophy is the period of its formation, which occurred in the VII-V centuries BC in the Ancient East, Ancient Greece and Ancient Rome. During this period, scientists strive to understand the essence of the world, nature, the structure of the cosmos, the root cause of everything that surrounds them.

The philosophy of the Middle Ages covers a fairly large time layer - from the II to the XIV centuries. It was at this historical stage in the development of philosophy that two main sources appeared. These are the principles of monotheistic religion and the ideas of ancient thinkers of the past. The principle of theocentrism is formed. Scientists are primarily concerned with questions about the meaning of life, the soul, and death. The principle of revelation becomes the divine essence, which can only be discovered with the help of sincere faith. Philosophers en masse interpret sacred books, in which they look for answers to most questions of the universe. At this stage, the development of philosophy consists of three stages: analysis of the word, patristics and scholasticism, that is, the most rational interpretation of various religious ideas.

XIV-XVI centuries is the philosophy of the Renaissance. During this period of development of philosophy, thinkers returned to the ideas of their ancient predecessors. Alchemy, astrology and magic, which at that time few considered pseudosciences, were actively developing. Philosophy itself is firmly associated with the new cosmology and the development of natural science.

The XVII century was the heyday of modern European philosophy. Many sciences are formalized separately. A method of cognition based on sensory experience is being developed. The mind manages to clear itself of uncritical perception of the surrounding reality. This becomes a key condition for reliable knowledge.

The XVIII century, the era of enlightenment, occupies a special place in the periods of development of philosophy. Several schools stand out: Humeanism, Berkeleyanism and others, the concept of common sense of the Scottish school, deistic materialism, which implies that God, after the creation of the world, ceased to take part in its fate.

German classical philosophy makes it possible to analyze the mind in knowledge and achieve freedom.

In the 40s of the XIX century, the formation and development of philosophy took place in the direction of historical and dialectical materialism. Its founders were Marx and Engels. Their main

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merit lies in the discovery of the unconscious motivation of human actions, which is determined by material and economic factors.

In the second half of the XIX century, non-classical philosophy developed. It manifests itself in two extreme orientations: the critical one manifests itself in nihilism in relation to classical philosophy (prominent representatives are Nietzsche, Kierkegaard, Bergson, Schopenhauer), and the traditionalist one advocates a return to the classical heritage.

In the process of development of modern philosophy, values and anthropologism become prominent manifestations. The main question that worries them is how to give meaning to human existence. They advocate moving away from rationalism and question the slogan of the victory of reason over the inertia of nature and the imperfection of the society around them.

2. The question of soul and mind in the history of philosophy.

The spiritual world of man is something integral. From time immemorial this integrity has been called the soul. Being a single entity, the soul within itself is something functionally differentiated. Mental phenomena include mind, will, character, temperament, memory, the subtlest world of emotions, etc.

Spirit (from Latin spiritus lit.: “breath”, “subtle air”) is in a broad sense a concept that expresses the ideal principle from which comes the creative force that improves and raises man and the world to the absolute, unconditionally valuable. In a narrow sense, spirit is identified with thinking. In general, the concept of spirit helps a person to understand himself as a being, open to the world, improving and free, but the word “soul” remained only at the everyday level, and in science it was replaced by the words “psyche”, “consciousness”.

Our consciousness has the ability to understand the world around us, the processes occurring in it, our thoughts and actions, our relationship to the outside world and to ourselves. Man began to think about the secret of his consciousness in ancient times.

The question of the soul was decided by philosophers depending on whether they belonged to a materialistic or idealistic direction. Early ancient Greek philosophy is imbued with ideas about the universal animation of the cosmos (hylozoism). Democritus (480 - 370 BC) believed that the soul is a material substance that consists of fire atoms, spherical, light and very mobile. Democritus tried to explain all phenomena of mental life by physical and even mechanical causality. Thus, in his opinion, the soul receives sensations from the external world due to the fact that atoms are set in motion by atoms of air or atoms directly “flowing” from objects. Democritus' materialism was of a naive mechanistic nature.

A much more complex doctrine of the soul was developed by Aristotle (384 - 322 BC). His treatise “On the Soul” remained for many centuries the main work on psychology. Aristotle rejected the view of the soul as a substance. At the same time, he did not consider it possible to consider the soul in isolation from matter (living bodies). To determine the nature of the soul, he used the complex philosophical category “entelechy,” which means the existence of something. “The soul,” he wrote, “necessarily is an essence in the sense of the form of a natural body, potentially possessing life. Essence (as form) is entelechy, therefore, the soul is entelechy of such a body.” So, the soul is the essence of a living body, the “realization” of its existence, just as vision is the essence and “realization” of the eye as an organ of vision. The main function of the

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soul, according to Aristotle, is the realization of the biological existence of the organism. This idea was subsequently assigned to the concept of “psyche”. In the dialogues of Plato (427 - 347 BC) “Phaedo” and “Apology of Socrates”, the view of the soul as an independent substance is defended; it exists along with the body and independently of it. The soul is an invisible, sublime, divine, eternal principle. The body is a visible, base, transitory, perishable principle. Plato postulates the original existence of the world of ideas. This world of ideas exists outside of matter and outside of individual consciousness. It is a set of abstract ideas - ideas about the essences of objects in the external world.

Medieval philosophy taught that the human soul was created by God, as something separate, independent and different in the material world, in a way called “divine inspiration.” The special properties of the soul are its unity, spirituality and immortality, the ability of reason, freedom and the gift of speech. From the point of view of St. Augustine, all knowledge of the world is inherent in the soul. However, the main thing in a person’s life is his unity with God, pure faith, which, in his opinion, is higher than any knowledge. It was believed that the immortal soul of man was burdened not only with a shell, which was called “a vessel of abomination and sin,” but also with the mind, a gift from the devil, who in his pride tried to resist the immortal soul, which carries the breath of God himself.

Ibn Sina in his treatise “On the Soul” distinguishes three types of soul: plant, animal and rational. The plant soul is defined by him as the first completion of the organic body to the extent that it multiplies, grows and nourishes. The soul of the animal is defined as the first completion of the natural organic body insofar as it perceives the individual and performs voluntary actions. Accordingly, this soul has two main powers: the power of movement and the power of perception. The force of movement is divided into motive force and motivating force, of which the latter is divided into the force of anger and the force of lust. The forces that form the power of perception are divided into external and internal. Ibn Sina considers external forces: sight, hearing, smell, taste and touch. He refers to internal forces as:

- 1) a general feeling that takes forms that are “imprinted” in the five external senses;
- 2) the power of representation, which preserves the forms transmitted to it by the external senses after the object has ceased to be an object of sensory perception;
- 3) “the power of imagination”, which is capable of arbitrary combination and separation of images preserved in representation;
- 4) estimative force, which is capable of perceiving ideas not perceived by external senses that exist in individual objects;
- 5) the last perceptive force in an animal is the force that stores in memory and retrieves from it those ideas that are perceived by the estimative force.

In Ibn Sina, psychic powers are crowned by the rational soul inherent in man, which is defined as the first completion of the natural organic body to the extent that it performs actions through meaningful choice and reasoning and insofar as it perceives the general. Reason crowns the hierarchy of mental forces, but at the same time, according to the teachings of Ibn Sina, it itself has a hierarchical structure. First of all, the rational soul is divided into practical and theoretical

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forces. “Practical force is the beginning of the movement of the human body, prompting it to perform single, meaningful actions that correspond to certain intentions.”

Theoretical force differs from other cognitive forces in that it can operate with general forms abstracted from matter. These forms, writes Ibn Sina, are either abstract in themselves, or retain a connection with matter. In the first case, they will simply be accepted by theoretical force, and in the second, it will be abstracted from the indicated connections.

In his doctrine of the soul, Ibn Sina opposed the doctrine of the transmigration of souls, for this doctrine closely connects the soul with the body. According to Ibn Sina, the purpose of the existence of the human soul is to free itself as much as possible from feelings, because feelings interfere with the knowledge of God. Ibn Sina believed that the soul is immortal and will constantly exist only in its spiritual essence.

Innate ideas are concepts and ideas that cannot be acquired because they are not related to the sensory world (for example, mathematical and logical axioms, moral values). The origins of the theory can be found in Plato's concept of "knowledge as recollection". Augustine developed the theory that God directly “puts” eternal ideas into the human soul. The theory of innate ideas was further developed by the French philosopher Rene Descartes (1596 – 1650). He was prompted to do this by a contradiction in his philosophical concept, where, when considering thinking and extended substances independent of each other, the question arose of how the human mind (relating to a thinking substance) could know something about the external physical world. Descartes solved this question (and to some extent circumvented it) by introducing the category of “innate” knowledge, which does not depend in any way on the external world and belongs to the mind from the very beginning. The first question of philosophy for Descartes was the question of the possibility of reliable knowledge and the problem he defined of the method by which such knowledge could be obtained. In resolving this issue, he had to overcome philosophical skepticism. Hence Descartes' famous saying: "Cogito ergo sum" ("I think, therefore I exist"). “What is thought?” Descartes asks himself further. Analyzing the nature of the soul, Descartes made an invaluable contribution to the psychophysiological essence of this phenomenon, giving a subtle analysis of the neurophysiological mechanisms of the brain, revealing, in essence, the reflex basis of the psyche, thereby anticipating the works of I.M.Sechenov and I.P.Pavlov.

Descartes' statements contain the basic postulate from which the psychology of the late XIX century began to proceed - a postulate that states that the first thing a person discovers in himself is his own consciousness. The existence of consciousness is the main and unconditional fact, and the main task of psychology is to analyze the state and content of consciousness.

Shakarim in “The Three Truths” does not hide his commitment to the teachings of Buddhists. Having outlined his point of view and his fundamental attitude to the idea of the immortality of the human soul and its reincarnation, he further emphasizes: “Isn’t this similar to the postulates of the Brahmin religion, which claim that in the future the soul, changing, to the extent of its actions on this light, experiences either bliss or torment? And, nevertheless, it can be established with sufficient certainty that those properties of the soul, the undoubted presence of which can be convincingly substantiated, are deduced by him exclusively by deductive means. It is this path that allows him to highlight such properties of the soul as instinct, consciousness, thought, mind, will,

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purpose, sensations, knowledge, etc. That is, we are talking about the fundamental, fundamental concepts of physics. Philosophy and theoretical psychology, many of which, indeed, cannot be derived empirically, but must become, and in modern conditions are indeed becoming, the subject of a comprehensive logical-theoretical analysis.

As noted above, the properties of the soul, according to his teaching, have nothing to do with the properties of the body. With any changes in the body, the properties of the soul remain unchanged. And the soul itself, unlike the body, under no circumstances disintegrates, does not decompose into its components, always retains its integrity and “with each subsequent process of the cycle, the soul goes to a new qualitative ascent.” “I call human modesty, justice, kindness in their unity by the Muslim word *uzhdan*, and by the Russian word *conscience*.” And then follows an attempt to find out what Conscience is and where it comes from. Be that as it may, he ultimately comes to the conclusion that “conscience is a desire, a need of the soul. This is because the soul is such an essence that never disappears, does not succumb to corruption, and every time it improves and moves towards exaltation. This is because she makes obligatory for herself such reasons as would accelerate her rise. Reason and reason.

According to the method of mental activity, the thinking consciousness of a person can be divided into two main types: reason and reason. The first of the thinkers who grasped the diversity of the nature of thinking was Heraclitus, who showed that by thinking in one way, less perfectly, limitedly, rationally, a person does not rise to the universal. Reason consists in the ability to perceive nature holistically, in its movement and interconnection.

In philosophical and psychological literature, until recent years, the concepts of “reason” and “mind” were not specifically analyzed; they were used not categorically, but as concepts, perhaps synonymous with thinking and intellect. And only recently have the concepts of “reason” and “mind” begun to be intensively studied. Many works have appeared on this topic, which claim that reason is the lowest level of logical understanding. It is rather everyday, calculating thinking, characterized by specificity and oriented towards practical benefit. Most of the ideas and concepts of everyday life consist of what is called reason, or common sense.

Reason is the highest level of logical understanding, a theoretical, reflective, philosophically thinking consciousness, operating with broad generalizations and focused on the most complete and profound knowledge of the truth. Rational consciousness is a deeply dialectical process.

Reason is the primary stage of rational activity, the initial level of thinking, which limits the operation of abstractions to a predetermined scheme. Reason can be characterized as mental activity, which, forming the concepts of judgment and inference, supplies the mind with this material.

Falsafa Al-Kindi and Ibn Rushd. The term *falsafa* (Arabic - philosophy) in medieval Muslim literature denoted ancient philosophy and the teachings of thinkers who were guided by ancient models of philosophizing. The specificity of *falsafa* was that it never sought to become a servant of religion. *Falsafa* differed from European medieval philosophy in that scholasticism did not form or develop in the area of the spread of the Muslim religion, i.e. philosophy and religion were not connected with each other in such a way that there was a question of subordination to one another.

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Falsafa developed a secular culture, without which it would be impossible to talk about the culture of numerous cities, the development of crafts and arts, science and trade.

Al-Kindi, nicknamed the “Philosopher of the Arabs,” is considered as the founder of falsafa. Under the conditions of the dominance of the Muslim worldview, he formulated the main questions for all Arab-Muslim philosophy: the rational-allegorical interpretation of the “sacred texts”; identification of God with the first cause; interpretation of creation as the endowment of things with existence and as a type of cause-and-effect relationship and, finally, as a process of emanation; philosophical interpretation of the problem of the immortality of the individual soul.

Abu al-Walid Ibn Rushd (1126 - 1198) was born in Cordoba. He was a versatile educated man, served as chief judge in Seville and court physician to the ruler of Cordoba. The ideological atmosphere of Muslim Spain in the second half of the XII century. was characterized by a sharply negative attitude towards philosophy on the part of the Maliki fuqahi, who were very dissatisfied with the popularity of the “foreign science”. In 1195, Ibn Rushd's works were publicly condemned, and he himself was expelled from the capital. Soon, however, he was returned to court.

Ibn Rushd's scientific heritage is enormous. It includes independent works and commentaries on almost all branches of knowledge known at that time: philosophy, natural sciences, medicine, law and philology. Most of the works of a commentary nature are interpretations of the works of Aristotle, written by Averroes in the form of small, medium and large commentaries.

Ibn Rushd's teaching on the relationship between philosophy, theology and religion summarized the experience accumulated by Spanish-Arab philosophers, which testified to the impossibility of any “true religion.”

He believed that religion was a necessary basis for the integration of the human collective. According to Ibn Rushd, the First Existence is identical to the world order, but one that is considered under a certain form of timelessness. It is this world order, he believed, that is the source of the existence and necessity of the universe, for the existence of things encompassed by the universe is based on their unity and interconnection. Without the universal interconnection of things, there would be no world that consists of them. This essentially pantheistic interpretation of God made the theory of emanation completely unnecessary, with the help of which al-Farabi and after him Ibn Sina sought to prove the uncreation of the world in time and push the Almighty to the extreme periphery of existence. The concept of the First Existence put forward by Ibn Rushd, identifying it with the world order, and this latter with the action of natural forces, did not need either the distinction between essence and existence in objects, or the division of existence into the possible and necessary and, on the whole, was a major step forward on the path assertion of autonomy and self-activity of the world.

3. Origin and essence of consciousness: basic concepts.

The concept of “consciousness” is not unique. In the broad sense of the word, it means a mental reflection of reality, regardless of what level it is carried out - biological or social, sensory or rational.

In a narrower and more specialized meaning, consciousness means not just a mental state, but the highest, actually human form of reflection of reality.

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Consciousness is the highest function of the brain, which is associated with speech and is inherent only to humans; it is to reflect reality in a generalized form, having previously comprehended the order of actions and the ability to foresee results, while it is quite reasonable to regulate one's own behavior and the ability to self-control through reflection.

Consciousness here is structurally organized, representing an integral system consisting of various elements that are in regular relationships with each other.

In the structure of consciousness, the most clearly visible are, first of all, such moments as awareness of things, as well as experience, that is, a certain attitude towards the content of what is reflected. The way in which consciousness exists, and in which something exists for it, is knowledge. The development of consciousness presupposes, first of all, enriching it with new knowledge about the world around us and about man himself. Cognition, awareness of things has different levels, depth of penetration into the object and degree of clarity of understanding. Hence the everyday, scientific, philosophical, aesthetic and religious awareness of the world, as well as the sensory and rational levels of consciousness. Sensations, perceptions, ideas, concepts, thinking form the core of consciousness. However, they do not exhaust its entire structural completeness: it also includes the act of attention as its necessary component. It is thanks to the concentration of attention that a certain circle of objects is in the focus of consciousness.

Functions of consciousness:

- Cognitive
- Evidence of the truth of knowledge
- Valuable
- Communication
- Regulatory

So, consciousness is the highest function of the brain, peculiar only to man and associated with speech, which consists in a generalized, evaluative and purposeful reflection of the world in subjective images and constructive and creative transformation of reality, in the preliminary mental construction of actions and the anticipation of their results, in the rational regulation and self-control of human behavior; it is a way of existence of the ideal.

The problem of consciousness in consciousness, the unconscious in philosophy (S. Freud, C.G.Jung)

The Austrian neuropathologist and psychiatrist **Sigmund Freud** (1856-1939) divided the human psyche into two opposing spheres of the conscious and unconscious, as essential characteristics of the personality Freud presented both of these spheres unequally: he considered the unconscious to be the central component constituting the essence of the human psyche, and the conscious is only a special authority that builds on top of the unconscious. As a result of differentiation of various authorities in the human psyche, he created a personality model consisting of combinations of three elements:

“It” is a deep layer of unconscious drives, the mental “self,” the basis of an active individual, which is guided only by the “principle of pleasure” regardless of social reality, and sometimes in spite of it;

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“I” is the sphere of consciousness, an intermediary between “It” and the outside world, including natural and social institutions, which measures the activity of “It” with the “principle of reality”, expediency and externally imposed necessity;

“Super-I” is an intrapersonal conscience, a kind of censorship, a critical authority that arises as a mediator between “It” and “I” due to the intractability of the conflict between them, the inability of the “I” to curb unconscious impulses and subordinate them to the requirements of the “principle of reality”.

In addition, Freud did not reveal the important role of the social factor in the formation and development of human consciousness and psyche in general. Freud's merit is that he was the first to fundamentally, on the basis of experimental and clinical data substantiated the important place occupied by the unconscious in the human psyche.

Consciousness is capable of controlling the unconscious and determining the general strategy of human behavior. Although human behavior, especially his social behavior is determined by consciousness, conscious behavior does not exhaust all behavioral acts, there remains a place for unconscious.

One of the first to criticize Freud's theoretical postulates was the Swiss psychiatrist **Carl Gustav Jung** (1875-1961), who believed that Freud wrongfully reduced all human activity to the biologically inherited sexual instinct. Agreeing with his basic ideas that the nature of the brain does not explain conscious processes in any way, that a person does not create the psyche according to his own will, he suggested that the unconscious develops certain forms or ideas that are schematic in nature and form the basis of all human ideas.

In his interpretation of the unconscious, Jung proceeded from the fact that:

- a) unconscious is not at all a dark ocean of vices and carnal desires, repressed from consciousness in the process of human historical development;
- b) unconscious is a repository of lost memories, as well as an apparatus of intuitive perception that significantly exceeds the capabilities of consciousness;
- c) unconscious does not act to the detriment of a person, but, on the contrary, performs a protective function, while simultaneously facilitating the transition of the individual to a certain stage of development.

If Freud believed that the unconscious is the main element of the individual's psyche, then Jung divided the whole concept into “individual” and “collective unconscious”. The first reflects the personal experience of an individual and consists of experiences that were once conscious, but have lost their conscious character due to oblivion or suppression. The second represents the hidden memory traces of the human past: the universal human experience common to all races and nationalities, as well as the pre-human animal existence.

According to Jung, the “carriers” of the collective unconscious (which has a universal superpersonal nature) are archetypes. They constitute the content (structure) of the unconscious, are inherent in all people from birth and contain in embryo the possibilities of all mental processes.

Archetypes (Greek: beginning and image) are certain mythical images that are common to all humanity and represent adequate expressions of universal human needs, instincts and potentials.

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Archetypes are certain pre-experimental structures that appear to a person through dreams, images, myths and which contain colossal energy, a powerful impersonal force. They act as regulating principles of creativity, form the basis of universal human symbolism and therefore cannot be “grabbed” by the mind; they are a secret.

Jung tried to penetrate deeper into the mechanism of the unconscious, to identify the complex relationships between unconscious and conscious processes of the psyche, and the role of unconscious drives in the formation of human behavior.

Consciousness as a text in postmodern philosophy (J.Derrida, J.Deleuze)

If philosophy and metaphysics, in particular, are a reflection of knowledge, then postmodernism is a reflection of philosophy, a reflection of reflection. Within the framework of postmodernity, the concept of “modernity” denotes the thinking of new times, comprehending the process of scientific, religious and philosophical evolution that began in Europe in the XVII century. In a narrow sense, modernism is an artistic literary movement of the late XIX - early XX centuries. We are talking about the multiplicity of forms of rationality within the framework of art, the art of philosophy.

A relatively holistic concept of postmodernism appeared in the late 70s of XX century. New thinking first of all strives to rid its own thought of the restrictions imposed on it by the era of such diverse thinkers as Umberto Eco, Michel Foucault, Jacques Derrida, Roland Barthes, Gilles Deleuze, Jean Lyotard.

J.Derrida - criticism of the concept of center, or origin, substance, essence, as a certain organizing principle of classical logocentric philosophy. The world of culture and man himself are considered by Derrida as an endless text. An endless layer of intertextual connections inevitably leads to the fundamental polysemy of any text, its semantic fluidity, and uncertainty. From here Derrida derives a statement about the fundamental metaphorical nature and artistry of all thinking, including philosophical thinking. Deconstruction, according to Derrida, is the unblocking of the process of understanding, the clarification of the internal inconsistency of the text, the collision of residual meanings of the past and modern semantic stereotypes. One of the important concepts of his philosophy is the concept of trace. Leaving traces on each other, various texts destroy cause-and-effect orientation, giving rise to semantic movements. The semantic inexhaustibility of any text, the impossibility of final synthesis, requires the inclusion of a gaming setting when analyzing it. Hence Derrida's attention to random semantic coincidences, which nevertheless always mean something. This allows him to destroy the binary oppositions of truth-false, good-evil. But only the destruction of the principles of classical philosophizing, according to Derrida, is incapable of creating a fundamentally new concept. Indeed, what is philosophical activity, if not the critical work of thought on oneself. Thought must examine existing knowledge and try to understand whether modern knowledge, and therefore the very reality in their lives, could have had different structures.

Gilles Deleuze is one of the founders of postmodernism. Postmodernism is a complex, heterogeneous phenomenon that arose at the end of the 20th century in Western Europe. Postmodernism is what follows modernism. Postmodern philosophical thinking is not unique, it is just a reworking.

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Postmodernism has become a kind of opposition to modernism. According to modernism, the life of man and society presented a view of the utopian and ideal. It was assumed that existing truths and principles could provide a clear definition of reality. In the era of postmodernism, everything begins to be called into question. He denies the very universality of truths and principles and is skeptical about reason. Thus, postmodern philosophers come to the conclusion that it is either impossible to know reality, or knowledge will be maximally subjective. Truth and lies are no longer constant black and white, but synonyms. What was a fact today will become a delusion tomorrow and vice versa.

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Gilles Deleuze, in his work “Anti-Oedipus,” which was co-written with Felix Guattari, outlined in detail the theory of thinking and generally rethought many phenomena in society and philosophy. In his later works, Gilles Deleuze rethinks quite traditional things, for example, love. In the new world they lose their value and become clichés. Of course, the important conclusion that the philosopher comes to is that modern reality is a reality of control. Now the closed environment in capitalism becomes open and has variability. This gives false freedom to the individual.

Thus, Gilles Deleuze comes to the main conclusion that in philosophy the means and objectives change regularly, which means it is endless. Thus, part of the philosophical heritage is constantly alive.

4. Illustrative material: <https://slideplayer.com/slide/12577419/> presentation, diagrams, tables, slides.

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6. Control questions: (Feedback)

1. Name the main stages in the development of philosophy.
2. Analyze the basic concepts of soul and mind in the history of philosophy.
3. Compare the basic concepts of the origin and essence of consciousness.
4. Consider consciousness as a subjective image of objective reality and the concept of “ideality” of consciousness.
5. Describe the concepts of conscious and unconscious.
6. Reveal the dialectical relationship between thinking and language.

LECTURE #3

1. Theme: Being. Ontology and metaphysics.

2. Purpose of the lecture: - to develop students' understanding of the world and methodology of knowledge, as well as the formation of the necessary knowledge on the basic issues of ontology, dialectics and their practical applications.

3. Lecture theses:

1. Ontology as a doctrine of being. Forms of existence.
2. The concept of “matter”. Movement, space and time.
3. Dialectics, categories and laws of dialectics.
4. Dialectics in medicine.

1. Ontology as the doctrine of being. Forms of existence.

Ontology is one of the main sections of philosophy. The doctrine of being is called ontology (from the Greek words on /ontos/ - existing and logos - doctrine). The category of being occupies a central place among philosophical categories. It is considered the original and most general category of philosophy, because expresses the most important, essential characteristic of any object, phenomenon, event, etc., namely, their ability to be, directly or indirectly manifest, interact, and the like.

The problem of being, as well as questions of the essence of the world, about its origin and development, about man and his relationship to the world, about the meaning of life and others were

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already developed by ancient thinkers.

Eastern sages and ancient thinkers searched for the root cause of everything of existence. And they saw this root cause of all things in the most real reality, defining it as water (Thales), or air (Anaximenes), then as some eternal and boundless principle that controls everything, “apeiron” (Anaximander). Pythagoras, answering the main question of that time - “what is everything?”, concluded that everything is a number; Heraclitus reduced the cosmos to “fire.”

The first philosopher to single out being as a category and make it the subject of special philosophical analysis was Parmenides. Parmenides put forward the idea of the unchangeable essence of true being. In general, during the pre-Socratic period, ancient Greek philosophical ontology received significant development, since almost all the brightest philosophers of this time directly or indirectly considered the problem of being, correlating, as a rule, with the eternal and perfect cosmos, the “single nature”, i.e. identified being with the objective-sensory world.

The dialectical approach to understanding existence is most clearly expressed in Heraclitus. Plato significantly expanded his understanding of existence. For the first time in the history of philosophy, he pointed out that not only the material, but also the ideal has existence. Plato singled out “true being” - the world of objectively existing ideas, contrasting it with “sensual being”, as the Pre-Socratics understood it. At the same time, Plato pointed out the existence of concepts that independently exist in human consciousness.

Thus, for the first time, he included practically everything that exists in the concept of “being.” Later in medieval Christian philosophy there are “true being” is the existence of God and the untrue, i.e. being created by God.

In modern times, materialist philosophers of the XVII and XVIII centuries. often associated the concept of being with physical reality, with nature. Representatives of German classical philosophy viewed existence primarily in a spiritual-idealistic aspect. In the problem of being, the German classical philosophy identified such a philosophical category as “substance” (a certain essence underlying the worldview, relatively stable and independently existing).

The modern understanding of existence is based on conclusions and provisions modern science.

Being is a philosophical category that serves to designate everything that exists. Existence embraces both the material and the ideal. Being is everything that really exists: these are material phenomena, social processes, and creative acts occurring in the human mind.

The above reasoning allows us to conclude that it makes sense to talk about being if and only if it concerns something concrete, i.e. Only something, something, can have existence. About such “something” we can also say “existent”, it takes place here and now, is present now, at the present time. “Nothingness” is identified with “nothingness” and cannot be thought of in any way. In other words, non-existence denies being. It is in this sense that the term non-existence is used, when a thing, a body of appearance, consciousness, thought (i.e., something that can exist ceases to be itself, and is said to have gone into non-existence).

Being in the past is nothing. Being is always in the present, and only in the present does it manifest itself. The most important principle of Parmenides is the principle of truth: being is and cannot but be; non-existence does not exist and cannot exist anywhere or in any way.

Considering the problem of existence, it is necessary to highlight its main forms, which are

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irreducible to each other and at the same time interconnected.

The main forms of existence include:

1. existence of things and processes of inanimate nature - this is the entire natural and artificial world, as well as all states and phenomena of nature (stars, planets, earth, air, rainbow, reflections in a mirror, etc.). Actually, this is all the first (natural) and second (created or transformed by man) nature, devoid of life;

2. existence of living nature includes two levels.

The first level is represented by living, inanimate bodies, i.e., everything that has the ability to reproduce and exchanges with the environment, but does not have consciousness (the entire biosphere in all its diversity, represented by the fauna and flora of the planet).

The second level of existence of living nature is the existence of man and his consciousness, where in turn we can distinguish:

- the existence of specific people;
- social existence;
- existence of the ideal (spiritual)

The forms of existence listed above fully include what science knows reliably today, which can be the subject of observation, research, analysis, control, etc.

The problem of substance in the philosophy of modern times (Descartes, Spinoza, G. Leibniz).

Substance (lat. substantia - essence, something underlying) is a philosophical concept of the classical tradition to designate objective reality in the aspect of the internal unity of all forms of its self-development. Substance is unchangeable, in contrast to changing properties and states: it is something that exists in itself and thanks to itself, and not in another and not thanks to another. In ancient philosophy, substance was interpreted as the substrate, the fundamental principle of all things (for example, the water of Thales, the fire of Heraclitus). In the Middle Ages, the question of substance was resolved primarily in a dispute about substantial forms (nominalism, realism). In modern philosophy, the category substance was interpreted quite broadly; Two points of view can be distinguished. The first is associated with the ontological understanding of substance as the ultimate basis of being (F. Bacon, Spinoza, Leibniz). The second point of view on substance is an epistemological understanding of this concept, its possibility and necessity for scientific knowledge (Locke, Hume). Kant believed that the law according to which, with any change in phenomena, substance is preserved and its quantity in nature remains unchanged, can be attributed to the analogies of experience. Hegel defined substance as the integrity of the changing, transitory aspects of things, as an essential step in the process of development of ideas. For Schopenhauer, substance is matter, for Hume it is fiction, the coexistence of properties.

Descartes. The main feature of the philosophical worldview is dualism. Descartes allows two principles independent of each other: thinking substance and material "extended substance". Within the boundaries of his physics, matter is the only substance, the only basis of being and knowledge. In the theory of knowledge, Descartes declares the most reliable truth to be the truth about the essence of consciousness and thinking: "I think, therefore I exist." In the doctrine of being, he not only recognizes the essence of spiritual substance, but also asserts that God dwells above both of them as the highest substance.

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Benedict Spinoza (materialist). Spinoza taught that essence is only one substance - nature, which is the cause of itself. Nature is, on the one hand, a creative nature, and on the other, a created nature. Like nature, the creative one is substance, or, which is the same thing, God. By identifying nature and God, Spinoza denies the essence of a supernatural being, dissolves God in nature and thereby substantiates the materialistic understanding of nature.

The world of finite things, or the totality of modes, should be distinguished from substance. A mode is something that exists not in itself, but in another. Substance is one, its essence excludes any plurality. There are an infinite number of modes. They relate to substance as countless points lying on the straight line itself.

Gottfried Wilhelm Leibniz (1646 - 1716). Develops the doctrine of being in the form of the doctrine of substance. Descartes reduced materiality to extension. Leibniz believed that only geometric, but not physical properties of bodies can be deduced from extension: their motion, action, resistance... Therefore, it is necessary to assume in substance such properties from which the basic physical characteristics of bodies could be deduced.

Any thing is a substance, therefore, the number of substances is infinite. Each sub. or force is a unit of being or a monad. Monad is a spiritual unit of being, a spiritual atom.

The number is an external expression of the spiritual essence of the monad, the expression of its passivity and limitations. However, passivity is a derived aspect of the monad. The primary qualities of a cat are independence and initiative.

Martin Heidegger: being and a man

“There is no such thing as a man being a man because of himself.” M. Heidegger

Martin Heidegger is one of the founders of German existentialism. He believed that the main task of philosophy is to answer eternal questions about the meaning of human existence.

Martin Heidegger (1889–1976) graduated from the University of Freiburg, after which he taught there. In 1927 he published the work “Being and Time” which brought him fame. Supported the Nazi regime.

The main question of philosophy

Heidegger was confident that philosophy should deal primarily with the problem of human existence. What is a sense of life? What place does a person occupy in this world? These are the most important questions that concern all people and to which philosophy must answer. He reproaches philosophical science for the fact that in the last two millennia it has studied everything, but not the meaning of being.

“Man is not the master of existence. Man is the shepherd of being” (M. Heidegger)

Man is the only creature in the Universe that is capable of realizing its existence and can reflect on existence. This makes it radically different from all other forms of life. Man is aware of existence constantly, through everything that happens and everything he does. If we look at the world with a question, then the world gives us answers - through reason, feelings, will. We are part of a huge whole, the entire universe, and therefore are able to understand it.

One of the important characteristics of human existence is time. Man is not eternal, his life time is limited, and he is acutely aware of this. This awareness may interfere with a holistic perception and understanding of existence, but it can be overcome. If a person is future-oriented, he will be able to

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experience true existence. When a person is focused only on his present, he begins to experience fear, uncertainty, and is overcome by thoughts of death and impermanence.

Historians of philosophy classify Heidegger as an existentialist, but he did not consider himself one. In 1947, he even published a “Letter on Humanism,” in which he argued that his teaching had nothing to do with existentialism.

2. The concept of “matter”. Movement, space and time.

One of the ways of existence of being is matter. This category appears already in antiquity and it is opposite to the category of ideas. Matter (translated from Greek means timber, the wood from which the Greeks built ships) is a certain basis from which the whole world consists. The concept of “matter” has gone through several stages in its historical development:

1. Visual-sensory (Thales, Anaximenes, Heraclitus, etc.). Matter is one or another natural element: water, air, fire, etc. Everything that existed was considered a modification of these elements.
2. Material-subtractive. Matter was identified with matter, with atoms, with complexes of their properties, including the property of indivisibility (French materialists of the 18th century). In fact, the materialistic philosophy of the 17th-18th centuries. transformed the concept of “being” into the concept of “matter”. As a substance, matter had the properties of extension, impenetrability, gravity, mass, as a substance - the attributes of movement, space and time, and finally the ability to cause sensations (Holbach).
3. Philosophical and epistemological. The crisis of natural science at the beginning of the twentieth century. destroyed the idea of atomic indivisibility: the corpuscular theory was replaced by quantum physical theory, within which matter is represented both as a particle (having extension) and as a wave (electromagnetic field).

Lenin’s definition of matter: “Matter is a philosophical category to designate the objective reality given to us in sensation” had to be rethought and the principle of complementarity introduced into science, which supplemented the understanding of matter with new discoveries from the field of quantum physics of the 20th century.

Attributes (inherent properties) of matter:

1. **Movement** – any change in general, from the spatial movement of objects to human thinking, as well as the functioning of society.

Forms of movement, according to Engels:

1. Mechanical form: movement of bodies.
2. Physical form: movement of atoms.
3. Chemical form: movement of molecules.
4. Biological form: movement of proteins.
5. Social form: movement of individuals and social communities.

Two main types of movement:

- 1) movement associated with maintaining the stability of an object and its quality. For example, moving a body from point A to point B and back.
- 2) movement associated with a change in the qualitative state of the object. This movement is called development - a directed, irreversible qualitative change in the system (progress, regression). For example: the transition from a tadpole to a frog.

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2. Space is a form of existence of matter, a category to designate the extent and structure of all material objects. It is multidimensional, homogeneous and isotropic (equality of all possible directions).

3. Time is the form of existence of matter, a category to designate the duration of existence and the sequence of changes in the states of all material objects. It is one-dimensional and irreversible.

There are two approaches to the question of the relationship between space, time and matter:

1) Substance approach: time and space, as well as matter are separate realities. Space is pure extension, an empty container of things and events, time is pure duration, it does not depend on anything and is the same in the Universe

2) Relational approach: time, space are not immutable constants, but relationships within matter. Modern physics (Einstein's theory of relativity) has proven that space and time depend, for example, on the speed of movement of a material body, on the power of gravitational fields, etc. Complex physical and mathematical calculations were made and it was proven that if an object moves at a speed close to the speed of light, then inside this object time will slow down and space will decrease.

4. Reflection is the property of material systems to reproduce, in the process of interaction, through their features, the features of other systems. The property of reflection and the nature of its manifestation depend on the level of organization of matter.

Reflection levels:

- 1) in inanimate nature in the form of physicochemical interactions (heating of the conductor, chemical reactions.
- 2) in living nature: in the forms of irritability, sensitivity, perception of ideas.
- 3) social reflection: the highest form of reflection of reality, characteristic of a socially developed person and associated with speech, the ideal side of goal-setting work activity.

3. Dialectics, categories and laws of dialectics.

Philosophical categories are fundamental concepts of philosophy, the content of which is generalized knowledge about the properties and connections of reality. The categories of philosophy have always been considered as forms of rational knowledge, with the help of which a general picture of the world was created.

The main categories of philosophy include:

- individual, special, universal;
- cause and investigation;
- necessity and chance.
- possibility and reality;
- essence and phenomenon;
- structure, form and content.
- **The category “separate”** captures separately existing objects, objects, and phenomena.
- **The category “single”** captures the unique properties of a specific object or phenomenon.
- **The category “general”** records the presence of certain similar, common properties in a variety of individual objects.
- **The category “special”** performs a distinguishing function in relation to different classes of objects: when comparing different classes of objects, a person notices that what is common to one

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class is not the same for another class.

- **The category “universal”** is something common, inherent in all classes of objects without exception.
- **The categories “cause” and “effect”** reflect the universal conditionality of phenomena. A cause is something that causes or generates another phenomenon (effect), preceding it. It is important to distinguish between cause and conditions: although conditions influence the effect, they, unlike the cause, do not give rise to the effect. An effect is the cause of another phenomenon, resulting in complex cause-and-effect chains. The same cause can lead to different consequences, and vice versa, the same effect can be caused by different reasons (for example, a fire can be the result of a lightning strike, friction of a match, short circuit of electrical wiring).
- **The category “necessity”** states that something that has the reason for its existence within itself and is determined by the internal nature of material formation is called necessary.
- **The category “randomness”** reflects that something that has the reason for its existence in another phenomenon, in a combination of external circumstances, is accidental. An emerging necessity can initially be expressed in the form of random manifestations, making its way through a mass of accidents as a pattern, as a tendency, since processes in nature are probabilistic in nature. Chance is a form of manifestation and addition of necessity. An accident can become a necessity over time, and vice versa, a necessity in the process of development can become an accident.
- **The categories “possibility” and “reality”** characterize the development process. Possibility is a potentially realizable, but not yet realized (although largely foreseeable by man) existence, which is realized under certain conditions. Reality is a realized possibility, a really existing being.
- **The category “structure”** captures the way processes and interactions are organized, a relatively stable system of interrelations between the components of an object or phenomenon.
- **The category “essence”** captures the totality of internal and necessary aspects and connections of a thing, stable, persistent laws of its functioning.
- **The category “phenomenon”** means the external manifestation of the essence of an object in certain external circumstances, in relationship with environmental conditions. Therefore, the phenomenon is richer than the essence. But the essence is deeper than the appearance. Phenomenon and essence are interconnected, but do not coincide. Therefore, human cognition moves from appearance to cognition of essence.
- **Content** – a structurally organized set of parts (elements). Form is a way of existence and manifestation of content.

It is important to note that the same content can exist in different forms (water - in the form of liquid, ice, steam, social consciousness in different forms, etc.). On the other hand, different contents can be expressed in the same form. For example, thoughts of different content are expressed in the form of a judgment.

- **Whole and part.** Mechanical understanding of whole and part. The dialectical understanding of the whole is not reducible to a mechanical sum of parts (a pile of sand, a crowd of people) that are not the whole. The relationship between the parts and the whole is an interaction due to which the whole has properties that are absent in each of the parts separately. The interaction of parts leads to the emergence of new, integrative properties in the whole.

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Laws of dialectics:

1. the principle of universal interconnection, which states that everything is connected to everything, and only the limitations of human knowledge do not allow us to see all existing connections;
2. the principle of development, which proclaims a directed, natural change in material and ideal objects as their universal property; forward movement from lower forms of matter to higher ones, movement in a spiral: through contradictions, negation of negation, repetition of previous stages, but at a higher stage of development.

Three laws of dialectics. The law of unity and struggle of opposites. The law of transition of quantitative changes into qualitative ones. The law of negation of negation.

Unity and struggle of opposites. The first law of dialectics reveals the internal source of development. Opposites are those sides that always exclude each other, complement each other and are in indissoluble unity. Example: light and darkness, good and evil. The basis of all development, from Engels' point of view, is the struggle of opposing sides. In revealing the operation of this law, he emphasized the existence of connection and interaction between opposites, proving that they are moving, interconnected and interacting, and that this relationship is expressed in the fact that each of them has its own opposite.

The law of transition of quantitative changes into qualitative ones. In the second law, Engels defines the categories of quality, quantity and measure. Quality is the internal certainty of an object, a phenomenon that characterizes the object or phenomenon as a whole. Quality is the first immediate certainty of being. Quantity is a certainty, "indifferent to being" - the external certainty of a thing. Quality and quantity cannot exist independently of each other, since any thing or phenomenon is determined by both qualitative characteristics and quantitative indicators. A "demonstration" of qualitative and quantitative certainty is a measure, that is, a ratio of indicators, a kind of equilibrium. Violation of the measure changes the quality and turns one thing into another, or one phenomenon into another. There is a break in gradualness, or a qualitative leap - this is a general form of transition from one qualitative state to another.

A classic example of the transition from quantitative to qualitative changes is a change in the state of aggregation, for example, ice - water - steam. As the ice heats up, a quantitative change first occurs—an increase in temperature. At 0 °C, despite continued heating, the temperature of the ice stops increasing and the ice gradually turns into water. This is already a change in quality. Further heating of water again causes first quantitative (temperature increase) and then qualitative (gradual transformation into steam at 100 °C) changes. **Denial of denial.** The third law of dialectics reflects the result of a certain cycle of the development process and its direction. The process of movement development is progressive and repeatable in nature. Progression and repetition give cyclicality a spiral shape. Negation of negation means that the transition from one qualitative state to another occurred after overcoming the old quality and the secondary acceptance in a new form of what was accumulated at the previous stage. **Dialectical triad.** In materialist dialectics, the so-called dialectical triad "thesis - antithesis - synthesis" is common. A "thesis" refers to some idea, theory, or movement. As an opposition to itself, the thesis causes a negative statement - "antithesis". The opposition between thesis and antithesis continues until a solution is found that goes beyond both thesis and antithesis, recognizing, however, their relative value and trying to preserve the advantages and avoid

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the disadvantages.

This decision, which is the third dialectical step, is called “synthesis.” Once achieved synthesis, in turn, can become the first step of a new dialectical triad.

4. Dialectics in medicine.

The development of medicine places special demands on the philosophical culture of the doctor. This is due to the fact that with the receipt of new information, it becomes almost impossible to ensure correct thinking without applying the basic principles of materialist dialectics - objectivity and comprehensiveness of research, studying phenomena and processes in development, revealing contradictions in the very essence of the subject, the unity of quantitative and qualitative analysis.

The relationship between medicine and philosophy began a long time ago, from the moment the first signs of abstract thinking appeared in medicine. It is not for nothing that L. Feuerbach called medicine “the cradle of materialist philosophy.” The general contours of medicine in the criteria of ancient philosophy were outlined by Hippocrates. The formation of medicine into an independent natural science and humanitarian sphere of influence on humans dates back to the New Age, when it began to be organically associated with the philosophical concepts of F. Bacon, R. Descartes, I. Kant, G. Hegel and other thinkers.

Medicine, like no other discipline, needs to understand processes and phenomena in their entirety. This most important task can be solved only on the basis of interpretation of the data of medical science from the position of dialectical materialism. The doctor needs, first of all, to see the connection between various processes and phenomena during the development of the disease, that is, the true essence of the pathological process. As for the statement that many discoveries in biology and medicine were made by scientists long before the basic principles of dialectical materialism were formulated, or by researchers unfamiliar with these provisions, it should be borne in mind that what these scientists did was materialistic and dialectical in essence (evolutionary, cell theory, fundamentals of genetics, the doctrine of higher nervous activity, etc.). E. Dubois-Reymond is great because he laid the foundations of electrophysiology, and not because he asserted the unknowability of the world. R. Virchow made a revolution in medicine, for the first time proving the material basis of human diseases, although he himself largely adhered to philosophical ideas that are usually called eclectic, “oscillating” between idealistic and materialistic. Dialectics, being the most important component of philosophy, consists of a number of principles, the purpose of which is to understand the contradictions of development. To master the dialectical method, it is necessary to know the essence of dialectical materialism - the central philosophical concept that crowns the centuries-old history of philosophy. Teaching at a medical school should be permeated with this concept, since nowhere are the laws of dialectics more clearly manifested and nowhere are they so firmly based on a material basis as in the human body. A characteristic feature of the laws of medicine is that they express a certain sequence of occurrence and development of normal and pathological processes in the human body. By learning the laws of medicine, the doctor thereby learns the essence of the disease. The laws of medical science vary in their degree of generality and range of coverage. In this regard, we can distinguish general, special and particular laws of medicine. General laws are constant connections inherent in the development of all diseases, special ones - the course of a particular group of diseases, and private ones - specified by the conditions of specific forms of development of

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individual diseases. But it would be wrong to contrast general, special and particular laws of medicine, since in reality they are closely related to each other.

The laws of medicine in relation to the laws of dialectics are specific and particular. Just as the nature of the general is manifested in the individual, so in the laws of medicine the peculiarities of the laws of dialectics are manifested. Reflecting the most general aspects of objective connection and development, the laws and categories of dialectics orient the doctor's thinking in the right direction, speed up and shorten the path to knowledge of the truth. Among the laws of dialectics, three are basic, universal:

- 1) the law of the unity of struggle and opposites;
- 2) the law of transition of quantitative changes into qualitative ones;
- 3) the law of negation of negation.

All three laws are closely related. On the basis of these laws, "subjective dialectics" develops in human consciousness, that is, our thinking, in particular medical dialectical thinking. The core of materialist dialectics is the law of unity and struggle of opposites. It reveals and explains the internal source of development (self-development, self-motion) of objects, phenomena, processes in general and a living organism in particular. The driving principle of all development is the division into opposites, their struggle and resolution.

The significance of this law in relation to medicine is that it directs the researcher to find the internal causes of the development of a healthy and sick organism. One of the most important contradictions in medicine, and therefore one of the sources of its development, is the contradiction between knowledge of the essence of the disease, general knowledge of most pathological processes and the lack of knowledge of the specific mechanisms of the occurrence of the disease and its treatment. All processes occurring in the body are a visible or hidden manifestation of the **law of unity and struggle of opposites**.

The inability to apply the law of unity and struggle of opposites in scientific research leads to a one-sided view of the evolution of an organism only as a progressive process. In fact, evolution is a complex and contradictory process. In addition, the progressive evolution of some organisms can be counteracted by the regressive evolution of others. Even the same organism in the process of evolution can combine the line of progressive and regressive development. Often the evolution of the organism as a whole is accompanied by the degradation of individual cells, organs, etc.

The law of the transition of quantitative changes into qualitative ones is inextricably linked with the law of unity and struggle of opposites. If the first law reveals the internal source of development of objects and phenomena and answers the question of why development occurs, then the second law characterizes the internal mechanism of this development and answers the question of how development occurs. Based on knowledge of the qualitative uniqueness of the disease, a differential diagnosis of the disease is carried out. The qualitative specificity of the disease underlies the nosological classification of diseases. Quality is a relatively stable, essential certainty of phenomena and processes that distinguishes them from each other. The development of biomedical sciences is accompanied by increasing penetration into both the qualitative and quantitative characteristics of the processes being studied.

The methodological significance of the law of transition of quantitative changes into qualitative ones

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lies in the fact that it helps to see in each new phenomenon its qualitative specific characteristic. The inability to detect specific features in various pathological phenomena that qualitatively distinguish one phenomenon from another directs the doctor's thinking towards the path of a template, equating one qualitatively unique phenomenon with another. Between health and illness there are often numerous transitional and intermediate phases. The existence of such transitional stages is stated in the aphorism: "No longer healthy, but not yet sick." This condition is called subclinical. The presence of transitional forms from physiological to pathological, as well as vice versa, is a deeply dialectical process. When a threshold level is reached, one opposite turns into another. This transition can take place in a fleeting, one-time form or in a protracted, slow-moving form. Thus, a qualitative difference is always associated with new quantitative characteristics. Quality, in turn, also turns into quantity at a certain stage, giving rise to certain quantitative shifts in the vital activity parameters of the organism. The doctor must always remember the dialectical pattern - quantitative changes are continuous, but qualitative changes are discontinuous. The continuity of quantitative changes is interrupted at a certain moment by the emergence of a new quality. For example, the continuous accumulation of toxic compounds in the body, having reached a certain quantitative level, leads to decompensation of the functional system and the development of a qualitatively new clinical condition (coma, death). In other words, quantitative changes in certain physiological processes in the direction of their increase or decrease occur continuously and, having reached a certain level, give rise to a new state of the body - disease.

The law of negation of negation, being closely related to the two previous laws, answers the third important question - in what direction is development going? This law reveals an objective trend in the development of nature, society and thinking. Skillful application of this law contributes to a deep understanding of the dialectical processes that occur in the body. Thus, according to the biogenetic law, any living organism not only has its own individual properties, but also has a number of characteristics of its ancestors, acquired in the process of long-term phylogenetic development. Therefore, from the point of view of the law of negation of negation, the process of reproduction should be considered not only as "the re-creation of a new organism from a particle separated from the old," but also as the preservation of elements of the old in the new. Each new organism in the process of ontogenesis absorbs, first of all, those elements of the old one that help it adapt more subtly and differentiated to the surrounding conditions. The morphological and functional properties inherited by the new organism from its ancestors serve as a support base for further adaptation to the environment. Not only physiological, but also pathological processes in connection with the ascent of living beings along the steps of the evolutionary ladder are becoming increasingly more complex.

The creative application of the laws of materialist dialectics disciplines the doctor's thinking and makes him more flexible. The doctor must always proceed from the most important position of materialist dialectics about the universal connection and interrelation of phenomena and processes. Ignoring this provision leads to a one-sided overestimation of the importance of a macro- or microorganism in the occurrence of a disease, clinical or laboratory studies in diagnosis, the role of individual regulatory systems in the life of the body, etc.

The basic laws of dialectics are decisive in the study of medical problems. However, dialectics is not limited to them. In addition to the basic laws, there are so-called categories - basic scientific concepts

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that express the most important properties, features of objects and phenomena of the objective world. The categories are closely related to the basic laws of dialectics. They reveal the content and effect of basic laws, being epistemological steps on the path to penetration into the causes, essence and content of the processes being studied. In philosophy there are paired categories. Each pair of categories represents a dialectical unity, that is, a specific case of the manifestation of the law of unity and struggle of opposites. Like basic laws, categories are objective; they exist independently of the consciousness and will of people. In medicine - a specific science with a variety of clinical manifestations of the disease in each patient, a close, controlled connection of this individual or special with universal laws and categories, a synthesis of the individual and the universal, is necessary. Without giving a specific answer to questions, the categories of dialectics equip the doctor with the correct methodological principles for studying and interpreting the processes and phenomena being studied. Essence and phenomenon are the most important epistemological categories. Essence in the aspect of philosophy is an expression of the internal connections of an object, property, action, etc., while a phenomenon is only one of many manifestations of this essence. The essence does not appear directly in the phenomenon; it is hidden, therefore it must be revealed in order to know the truth. The process of cognition of a healthy and sick organism goes from phenomenon to essence. In everyday activities, the doctor constantly has to make a transition from phenomena accessible to the senses to an essence hidden from them. Any disease is manifested by a set of symptoms due to a complex cause-and-effect relationship and interdependence. In this case, symptoms act as external manifestations of the disease. Under similar external manifestations of a disease (symptoms), different causes of diseases and different diseases (essence) may be hidden. In clinical practice, knowing the essence of the pathological process means, in many cases, foreseeing the course of the disease and thus being able to correctly construct treatment.

The law of negation of negation being closely related to the two previous laws, answers the third important question - in what direction is development going? This law reveals an objective trend in the development of nature, society and thinking. Skillful application of this law contributes to a deep understanding of the dialectical processes that occur in the body. Thus, according to the biogenetic law, any living organism not only has its own individual properties, but also has a number of characteristics of its ancestors, acquired in the process of long-term phylogenetic development. Therefore, from the point of view of the law of negation of negation, the process of reproduction should be considered not only as “the re-creation of a new organism from a particle separated from the old,” but also as the preservation of elements of the old in the new. Each new organism in the process of ontogenesis absorbs, first of all, those elements of the old one that help it adapt more subtly and differentiated to the surrounding conditions. The morphological and functional properties inherited by the new organism from its ancestors serve as a support base for further adaptation to the environment. Not only physiological, but also pathological processes in connection with the ascent of living beings along the steps of the evolutionary ladder are becoming increasingly more complex.

The creative application of the laws of materialist dialectics disciplines the doctor's thinking and makes him more flexible. The doctor must always proceed from the most important position of materialist dialectics about the universal connection and interrelation of phenomena and processes. Ignoring this provision leads to a one-sided overestimation of the importance of a macro- or

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microorganism in the occurrence of a disease, clinical or laboratory studies in diagnosis, the role of individual regulatory systems in the life of the body, etc.

The basic laws of dialectics are decisive in the study of medical problems. However, dialectics is not limited to them. In addition to the basic laws, there are so-called categories - basic scientific concepts that express the most important properties, features of objects and phenomena of the objective world. The categories are closely related to the basic laws of dialectics. They reveal the content and effect of basic laws, being epistemological steps on the path to penetration into the causes, essence and content of the processes being studied. In philosophy there are paired categories. Each pair of categories represents a dialectical unity, that is, a specific case of the manifestation of the law of unity and struggle of opposites. Like basic laws, categories are objective; they exist independently of the consciousness and will of people. In medicine - a specific science with a variety of clinical manifestations of the disease in each patient, a close, controlled connection of this individual or special with universal laws and categories, a synthesis of the individual and the universal, is necessary. Without giving a specific answer to questions, the categories of dialectics equip the doctor with the correct methodological principles for studying and interpreting the processes and phenomena being studied. Essence and phenomenon are the most important epistemological categories. Essence in the aspect of philosophy is an expression of the internal connections of an object, property, action, etc., while a phenomenon is only one of many manifestations of this essence. The essence does not appear directly in the phenomenon; it is hidden, therefore it must be revealed in order to know the truth. The process of cognition of a healthy and sick organism goes from phenomenon to essence. In everyday activities, the doctor constantly has to make a transition from phenomena accessible to the senses to an essence hidden from them. Any disease is manifested by a set of symptoms due to a complex cause-and-effect relationship and interdependence. In this case, symptoms act as external manifestations of the disease. Under similar external manifestations of a disease (symptoms), different causes of diseases and different diseases (essence) may be hidden. In clinical practice, knowing the essence of the pathological process means, in many cases, foreseeing the course of the disease and thus being able to correctly construct treatment.

The categories “form” and “content” represent a unity of opposites, they oppose each other and at the same time do not exist without each other. In biology and medicine, which study living matter and therefore have specific characteristics, form and content are thought of somewhat differently, namely as structure and function. Structure and function are dialectically united. There can be no formless content, just as there can be no contentless form. Academician V.Kh. spoke about this figuratively. Vasilenko: “A function without a structure is unthinkable, a structure without a function is meaningless.” In the process of development of living matter, movement is provided mainly by function. In a healthy body, this ratio of structure and function is normal. But in pathology the ratio may be different. Thus, in direct dependence on changes in the structure (shape) of an organ, its function can be significantly reduced or increased. In medicine, the emergence of contradictions between structure and function is often the beginning of pathology. The doctor’s task is to reveal these contradictions and find ways to resolve them. The significance for the doctor of the problem of the relationship between the categories of form and content can be illustrated as follows. At the philosophy department, the student is taught the unity of structure

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and function, and in the clinic they are taught that there are purely “functional” diseases, that is, those that do not have a material (structural) substrate. Functional changes are largely accessible to quick fixation, they are visual, they lie on the “surface” of their true essence (and cause) - morphological grounds. About the theoretical aspect of the problem, it is enough to say the following: every functional change has its morphological equivalent. Of course, the functional changes themselves can be reversible, which is associated with the different nature of morphological rearrangements. The body has powerful genetically determined mechanisms that provide compensation for altered functions. It is in connection with compensatory processes that a function can be preserved when part of the structural elements that provide a particular function are destroyed. The achievements of modern biology and medicine make it possible to “confidently deny the existence of functional diseases, and make it possible to find a morphological substrate that is adequate to any dysfunction” (A.I.Strukov). The categories “necessity” and “accidentality” interact with each other as two opposites and are in a dialectical unity so close that they transform into each other. Necessity is a category for reflecting the general, typical, stable in the phenomena and processes of reality. The category of chance, on the contrary, reflects the individual, superficial, and transitory. By necessity, dialectical materialism understands such a development of processes and phenomena when they inevitably follow from previous events. This setting should be the initial one for the doctor in relation to all studied processes, including random ones. It must be remembered that there are no causeless accidents. Where there is a play of chance on the surface, this chance itself is always subject to internal, hidden laws. The cause of necessity is always internal, that is, contained within itself, while the cause of chance is usually external, extraneous. There is no causeless necessity or chance. The causes of necessary processes and phenomena are contained within them or in the totality of circumstances that constantly accompany them. The causes of random phenomena are located outside of these phenomena, in external circumstances that are not constantly associated with them. A great danger to medical thinking is the point of view of mechanistic or absolute determinism, which through the denial of random phenomena leads to fatalism. The use of statistical research methods in medicine helps to identify the necessary, natural basis of the individual phenomena being studied, which at first glance seem completely random. With the help of these methods, behind the seemingly superficial accumulation of random phenomena, their necessary and natural basis is recognized. What is characteristic of this pair of categories is that they always reflect phenomena and processes under the conditions in which these phenomena and processes arise and develop, which practically need to be known and taken into account. Categories “cause” and “effect”. A cause-and-effect relationship is understood as a necessary connection between two phenomena, in which one precedes the other and gives rise to it. Causality is what generates and determines the effect under certain (often randomly developing) conditions. Phenomena in a cause-and-effect relationship must precede each other not only in time, since post hoc is not always propter hoc (lat.) - after this, not always as a result of this. In relation to medicine, a cause should be understood as something that gives specificity and qualitative originality to a particular process. Only by taking into account this important and typical symptom inherent in the cause can one find an objective criterion with the help of which it is possible to draw a line between the causes of diseases and the conditions

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that contributed to the occurrence of the disease. By cause, modern pathology understands something without which the pathological process cannot occur, despite the presence of certain conditions. The cause is in a necessary genetic connection with certain pathological processes and gives qualitative specificity to the effect, that is, the pathological process. The conditions, firstly, are not in a necessary connection with the development of this pathological process and, secondly, do not determine the main qualitatively unique reaction of the body. Conditions are a set of factors and circumstances that are required for a certain effect to occur. The complexity of cause-and-effect relationships also lies in the fact that the action of the cause in time often coincides with one of the accompanying conditions. Methodological lack of weapons often leads to the fact that the doctor in his practical activities identifies such factors as cause, condition, reason. The theory of causality in pathology means that any change in the state of a living system is determined by the material (energy and information) interactions of this system with an environmental factor. Causality is the interaction of a certain environment with an organism in the presence of necessary conditions. The etiology of a disease is not external or internal, but their interaction. However, until now, in some textbooks of medical universities, the cause of the disease is reduced to a separate etiological factor. The current state of medical science gives the right to assert that no disease can be reduced to a random episode of exogenous origin, to a simple entry into the body, for example, of an infectious pathogen. The essence of the disease lies not in the external influence, but in the content of impaired vital activity, which I.V. argued half a century ago. Davydovsky. The cause of the disease is not only an external factor, but also the body's reaction to this factor. Forgetting the dialectical principle of organic determinism, which establishes that external influences are specifically refracted through the internal characteristics of living systems, demonstrates not only philosophical, but also medical incompetence. Categories "possibility" and "reality". Possibility represents a certain stage in the development of reality. Possibility is an unrealized reality, consisting of a set of prerequisites that, in the presence of certain conditions, are realized in reality. The human body constantly undergoes the process of transforming possibility into reality. A person's illness contains the possibility of recovery, and a healthy body has the possibility of illness. Thus, the entry of infectious agents into the body does not automatically lead to the onset of disease, but is only a possibility of disease. To transform the possibility of a disease into a real disease, favorable conditions are necessary (weakening of immunological reactivity, virulence of the pathogen, the presence of an entry gate, etc.). Categories "part" and "whole", "local" and "general". The whole is understood as the interaction, interconnection and unity of the parts included in a particular object, process or phenomenon. The relationship between the whole and parts in processes and phenomena at different levels (forms of matter movement) is not the same. If in mechanical systems there is a certain independence, some independence of the parts from the whole, then in biological systems, on the contrary, there is a close interconnection of the parts and at the same time a relative independence of the whole from its constituent parts. The organism as a whole is something more than all its parts (cells, tissues, organs) in their material manifestation. This "more" is the result of a new quality that arose in the process of interaction of the parts that make up the organism during a long evolutionary development. In the works of R. Virchow, the problem of the relationship between the part (cell) and the whole (organism)

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received the most pronounced mechanistic, metaphysical character. R.Virchow absolutized the relative independence of cellular reactions, contrasting them with the integrative and correlative functions of various body systems. He turned the relative independence of parts (cells) into absolute, presenting the organism as a federation of a cellular state. R.Virchow's revaluation of the part, the local cellular principle in the body is equivalent to a revaluation of statics, relative rest in the dynamic state of a living organism. The whole and the part, like their “twins” - general and local, play an important role in the methodological armament of the doctor. Part and local, whole and general, although very close, related categories, they are not identical to each other. The difference between them, in particular, lies in the difference in their volume. Part and whole are more general categories that reflect certain relationships, both in organic and inorganic nature. The categories of “local” and “general” are narrower and characterize mainly the interrelationships of living natural phenomena. Medicine most often uses the categories of general and local to understand a number of processes. The dialectical unity of the local and the general during the course of the disease is manifested in the fact that the degree of localization of the pathological process, its relative autonomy, and the nature of its course depend on the state of the organism as a whole. There are no absolutely local and absolutely general processes in the body. So, not every burn causes burn disease. Superficial burns limited in area are not accompanied by complete exclusion of the skin as an organ from the entire body system. If there is an extensive and deep burn, then the function of the skin as an organ changes significantly. The body develops dysfunction of all systems and organs. Burn disease develops. So local (burn) turns into general - burn disease. At the same time, the general one (burn disease) continues to maintain a connection with the predominant localization of the skin disease (burn). Taking into account the dialectics of the particular and the whole, the general and the local in the work of a doctor in many cases is the basis for developing the correct treatment tactics. Attaching great importance to philosophy in scientific research, at the same time, one cannot cross the line that separates scientific philosophy from natural philosophy. Unfortunately, theoretical medicine (the study of disease, compensatory-adaptive processes, mechanisms of compensation for impaired functions, connections and relationships of organs and systems in the body, etc.) is still presented in the form of separate fragments, and not a holistic system of knowledge. This is largely due to the fact that research is carried out primarily in terms of studying particulars, rather than generalizing them into a coherent theoretical basis of medicine. G.Selye wrote: “Life is not a simple sum of its component parts... The further you dismember... living complexes, the further you move away from biology and, in the end, you are left with only the majestic, eternal and comprehensive laws of inanimate nature.” Without support from philosophy, it is impossible to create a unified theoretical basis for medicine from disparate facts. A doctor will be able to act most rationally and effectively only when he relies not only on private knowledge, but also on knowledge of the general laws of the functioning of the body, considering a person as a complex biosocial system. Achieving this goal is possible only on the basis of a synthesis of philosophical and medical knowledge.

4. Illustrative material: <https://slideplayer.com/slide/6255064>, презентация, схемы, таблицы, слайды.

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6. Control questions: (Feedback)

1. Explain the essence of ontology as a doctrine of being.
2. Describe the forms of being.
3. Define the concept of “matter”.
4. Name the attributes of matter.
5. Name the forms of movement.
6. How are space and time understood in philosophy?
7. How are space and time related?
8. What is space from a philosophical point of view?
9. Analyze the categories and laws of dialectics.
10. How do you understand such concepts as medical thinking and dialectics?

LECTURE #4

1. Theme: Cognition and creativity

2. Purpose of the lecture: - to reveal the content and essence of consciousness as an object of philosophical analysis, to show the general and distinctive features of sensory and rational knowledge, to clarify the specifics and methods of scientific knowledge, to consider the problem of truth in philosophy, the role of practice in the process of knowledge.

3. Lecture theses:

1. Specifics of human consciousness. Origins and nature of human knowledge.
2. Knowledge and practice. Subject and object of knowledge.

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3. The unity of sensory and rational knowledge, their forms.
4. The problem of truth and its criteria.

1. Specifics of human consciousness. Origins and nature of human knowledge.

Aristotle in his “Metaphysics” very accurately noted that “all people by nature strive for knowledge.” A number of questions arise, in particular: what is knowledge? Why does a person strive for them? What properties should they have for a person to strive for them? Is it (knowledge) achievable? etc. Let's try to answer them. Let's start with the fact that human consciousness is a product of a qualitatively new way of life. If an animal takes everything necessary for life from nature in a ready-made form (and for this it strives to perfectly adapt to the environment), then a person, in order to satisfy his needs, actively and purposefully influences nature: he produces what is necessary, adapting the environment to his needs, transforming it in accordance with needs. Let us emphasize that consciousness is a complex phenomenon, closely related to mental processes (but not identical to them).

Consciousness is not something given genetically; only the material basis of consciousness is genetically given - the human brain, the biological formation of which lasted millions of years and generally ended 60-180 thousand years ago. The slowdown or stop (there is no clarity here yet) of the biological evolution of the species homo sapiens was associated with the transition to a qualitatively new type of evolution: from biological to social. A person is capable of modeling everything that exists in his consciousness, which is the highest form of reflection in nature, the specificity of which lies in the generalized and purposeful ideal creative reproduction of the World, the free formulation of goals of activity and ways of their implementation, i.e. self-regulation. The ideal reproduction of the World is carried out through subjective images that do not have a physical resemblance to the objects and phenomena being reproduced, but only model them in changing states of the nervous, hormonal and other human systems.

2. Knowledge and practice. Subject and object of knowledge.

1. An essential aspect of the functioning of consciousness is cognition. By experiencing the World, a person (indirectly or directly) first of all ensures the success of his life. Cognition is the process of obtaining knowledge, that is, socially fixed information about the environment, the world of which a person is a part.

The goal of knowledge is not just knowledge, but true knowledge, that is, corresponding to the subject of knowledge, expressing it quite adequately. Already in ancient times, people came to understand that the basis for obtaining true knowledge lies in the original internal unity of the World and Man.

2. A person, interacting with the world around him, learns about it as a result of a specifically human relationship to the world - practice, that is, a set of sensory-objective goal-setting activities that entail a transformation of the world around a person and a person himself. Moreover, being the main way of human social existence, practice necessarily presupposes knowledge of actions. The structure of practice includes such elements as need, goal, motive, purposeful activity (in the form of separate acts), objects to which this activity is directed, the means by which the goal is achieved, and, finally, the result. Thus, at any level, practice initially presupposes knowledge of some methods, techniques, information that contribute to achieving the goal. The process of cognition grows out of practical activity and serves it. The process of cognition is a subject-object process. The starting point, the beginning of it is the division of the initially integral being (characteristic of animals, whose relationship to the environment is always direct) into subject and object in the process of practice. An animal does not alienate itself from its life activity, but a person is able to recognize himself as a subject with his own aspirations and goals, opposing the object to which his activity is directed. Cognition, both historically and logically, begins with the

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identification of a specific object, which is mentally separated from other objects that make up reality. The subject of cognition is always the bearer of consciousness - a person as a representative of human society. The object of cognition is always a piece of nature drawn into the process of goal-setting transformative activity. Human consciousness never interacts with a real object directly; it always deals with a model it creates on the basis of sensory data. In the process of creating such a model, the cognizing subject places between himself and the object special tools created by mankind - intermediary objects, which include, first of all, tools, language signs, symbols, models, and the like. It is important that these intermediary objects, on the one hand, facilitate the process of cognition, but on the other hand, they complicate it. The latter is due to the fact that these tools act as objective ways of expressing socially developed norms, stereotypes, standards (based on genetically defined archetypes), “calibrating” our perception of reality. Thus, a person’s ideas about the world are relative; they always contain a subjective component, although, for example, scientific knowledge strives to reduce it to a minimum.

Science, as the highest form of rational knowledge, differs, in particular, from everyday knowledge in the following: · strict systematicity; · specially developed ways of obtaining knowledge (the existence of a method); · the specificity of language (playing the role of a tool best suited for solving specific cognitive problems); · theoretical. The latter is especially important, because theory (as a logical conceptual reflection on practice) is the highest form of scientific knowledge, the content of which is truth, which is the goal of scientific knowledge as such. Scientific knowledge strives to be a pure description of reality.

3. The reflection of the surrounding world in the human mind is not mechanical, it is an active creative process of bringing thinking closer to an object through its mental reconstruction. This process takes place as a transition from capturing external, superficial properties and relationships recorded in a phenomenon, to comprehending internal, relatively stable connections that express the general, giving an understanding of the essence. We comprehend the phenomenon at the level of sensory knowledge, the essence - at the level of rational knowledge. This is how the process of developing the cognitive capabilities of an individual and society as a whole occurs. Sensory cognition occurs in three main forms: sensation, perception, and representation. Sensation is the reproduction of individual aspects of a reflected object (color, smell, sound, softness, hardness, etc.). These simplest sensory images are born as a result of direct influence on our senses from the external world.

Perception is a reflection of the totality of aspects of an object, its holistic image, which arises from direct influence on the senses of objects and phenomena of the external world. Representation is also a reflection of an object in its integrity, but is no longer associated with the direct impact of external stimuli on the senses, relying on memory. Sensations, perceptions, ideas are subjective images of the objective world. They are colorful and diverse, because the world is reflected in them in the least indirect way, although here too there is relative variability in the reproduction of objective reality by different people, which is determined by different degrees of development of the senses, characteristics of the nervous system and brain. Sensory knowledge is the first and necessary stage of any knowledge, but it does not make it possible to understand the inner essence of objects and phenomena, to reveal the patterns that govern them. The essence does not lie on the surface and therefore cannot be perceived directly through the senses. Another, higher level of cognition allows you to get to it - abstract thinking (i.e., abstracting from the concrete 63 sensory variety of individual properties and focusing on their common basis), the process of generalization constitutes the content of this stage; in its implementation three main forms can be identified: concept, judgment, inference.

A concept is a form of abstract thinking that highlights the essential properties and connections of an object, its relationships, and serves as the basis for the thought process. In concepts, only a

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statement of the general is made, but it is precisely thanks to this that people are able to quite adequately decipher and transmit to each other knowledge about the world. Judgment is a form of expression of thought in which, through the connection of concepts, the presence or absence of any attribute, property of an object, its connection with other objects is established (for example, Petrov is a student, and so on). Inference is a form of expression of thought when a new one is derived from one or more judgments, something that is not clearly contained in them, but logically follows (Socrates is a man, man is mortal, therefore Socrates is mortal). A person cannot limit himself to only the sensory or rational level of knowledge; these two levels of knowledge cannot be separated, they are integral aspects of a single whole. Let us note that the knowledge developed by the subject is constantly correlated with the object and is verified through practical activity. The movement of cognition from initial sensory data to an increasingly adequate reconstruction of an object in the form of a system of concepts (first of all), from the empirical level to the theoretical appears as a movement of thought through the layers of the modeled object itself, from the surface to the depth. Thus, in the process of cognition, an increasingly complete reflection of the object in the consciousness of the subject occurs. The problem of determining the essence and role of intuition, which, it seems, can even be distinguished as a special third stage of cognition, where, as Aristotle noted, thought and being coincide, is undoubtedly connected with the problem of interconnected stages of human cognition.

Intuition is the direct comprehension of truth without its internal justification through logical operations or references to sensory data. This is a special stage and type of thinking that arises as a transition of quantitative accumulations associated with the improvement of abstract thinking (primarily) and sensory cognition. At this stage, only the result of cognition - the truth - is clearly realized, while the mechanism and stages of its acquisition (which have gone into the area of the subconscious) seem to fall out of the thinking process. Intuition is brighter and more diverse, the more experience a person has, the more personal principles are manifested in him. Here it is necessary to emphasize that in the history of human thought there have been and still are philosophical trends that view the basis of knowledge in different ways; here we mean rationalism, irrationalism and sensationalism. Thus, in particular, rationalism recognizes reason as the basis of human cognition and behavior. This position is opposed to irrationalism, which makes the basis for understanding the world something inaccessible to reason, and sensationalism, which considers only sensuality to be the main form of reliable human knowledge about the world.

It seems that the basis of human cognition is indeed reason but this circumstance should not be absolutized (after all, rational, irrational, and sensory aspects are closely intertwined in cognition). It has already been noted that the purpose of cognition is not just to obtain knowledge but to obtain true knowledge. What is truth, does it exist is it achievable, what are its criteria? Plato, for example believed that there is an eternal and unchanging world of ideas, a reflection of which is our material world of things. Eternal ideas were viewed as truths existing objectively in themselves. I.Kant considered truth to be the agreement of thinking with itself, with its a priori forms. D.Hume, B.Russell understood truth as the correspondence of thinking to human sensations, and E.Mach (1838 - 1916) and R. Avenarius (1843 - 1896) understood it as the mutual consistency of sensations, and so on. Following Aristotle, we proceed from the fact that truth is the correspondence of knowledge to things, to objective reality.

Truth is not a thing, but the quality of our knowledge about it. Truth is always subjective in its mode of existence and objective in content and source. Truth arises as a result of knowledge in the heads of individual representatives of human society, unique in their existence (although they represent a single generic human essence). Therefore, there are as many truths as thoughts reflected with varying degrees of completeness, expressing something external - an object - as there are people. However, this does not mean that there is no single Absolute truth. People, as

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subjects of cognition, are characterized by situational and spatiotemporal limitations, hence the emphasis on different aspects of the same subject, object, and different degrees of depth of understanding about it.

Subject and object of cognition.

The subject and object of cognition are aspects of cognitive activity. The subject of cognition is the bearer of objective-practical activity and cognition, the source of cognitive activity aimed at the subject of cognition. For example, the planet Neptune, which existed as a reality since the emergence of the solar system, becomes an object of knowledge only after its discovery in 1846.

The subject of cognition can be:

1. separate person (individual),
2. various social groups (society as a whole).

The subject of knowledge is, first of all, the individual. It is he who is endowed with consciousness, sensation, perceptions, emotions, the ability to operate with images, the most general abstractions. It acts in the process of practice as a real material force, changing material systems. But the subject is not only an individual. The subject is both a collective and a social group, a class, and society as a whole. Society is considered a universal subject in the sense that it unites subjects of all other levels, people of all generations, and that outside society there is and cannot be any knowledge and practice. At the same time, society as a subject realizes its cognitive capabilities only through the cognitive activity of individual subjects.

The object of knowledge is what the practical and cognitive activity of a person is aimed at, that is, the surrounding world and its specific elements, connections and properties. An object is not identical to objective reality or matter.

The object of cognition can be:

1. material formations (chemical elements, physical bodies, living organisms),
2. social phenomena (society, relationships between people, their behavior and activities).
3. the results of cognition (results of an experiment, scientific theories, science in general) can also become the object of cognition.

The subject is the active side of cognitive activity and process. Object is a relatively passive side, something towards which it is directed activity of the subject. This is, in basic terms, the content of the concepts "subject" and "object" of knowledge.

In the history of philosophy, the subject and object of knowledge are interpreted differently. In the materialism of the 17th and 18th centuries, the object is considered as something essential independent of the subject, and the subject as an individual, a passively perceived object. This position is characterized by contemplation.

In idealism, the subject acted as an active, creative principle. The subject was understood as either an individual consciousness, creating an object in the form of complexes of sensations (Berkeley, Hume, empirio-criticism) or a non-human subject - God, the world mind, creating and cognizing reality.

In Fichte, the subject is reduced to human consciousness, which itself is a kind of original substance, creating the external world, or object.

3. The unity of sensory and rational knowledge, their forms. Sensory and rational cognition.

The relationship between sensory and rational, empirical and theoretical knowledge. The process of cognition includes all human psychological activity. However, the main role is played by sensory and rational cognition. Sensory or sensitive cognition is cognition through the senses; it provides direct knowledge about objects and their properties and occurs in three main forms: sensation, perception, and ideation.

Sensation is a sensory image of a separate property of an object, its color, taste, shape, etc.

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Perception is a holistic image of an object that arises as a result of its direct impact on the senses. Perception is formed on the basis of sensations, suggesting their combination. An apple, for example, is perceived as a combination of the sensations of its shape, color, and taste.

Representation is a more complex form of sensory cognition; it is an image of a separate object preserved in consciousness, previously perceived by a person. Representation is the result of past impacts of an object on the senses, reproduction and preservation of the image of an object in its absence at the moment. Memory and imagination play an important role in the formation of ideas, thanks to which we can imagine the place where we have been before and the events described in the story of our interlocutor or in a book. All forms of sensory knowledge are interconnected.

Thus, sensory cognition provides knowledge about individual properties and objects of activity. It is not possible to generalize this knowledge, to penetrate into the essence of things, to know the cause of phenomena, the laws of being with the help of the senses. This is achieved through rational cognition.

Rational cognition or abstract thinking is mediated by knowledge obtained through the senses and is expressed in basic logical forms: concepts, judgments and conclusions, reflecting the general, essential in objects.

One of the features of rational knowledge is its reflection of the universal properties of objects. The general is inherent in the things of the objective world themselves, and is not a creation of our mind. What is common in things and objects is their common characteristics and properties. There is not a single object that is only singular and has nothing in common with other objects. The general is present in everything. This internal generality, that is, general properties, is reflected by thinking, and only by it, and not by sensory knowledge. In thinking, the general is separated from the individual (empirically individual), such is its nature.

In order for the general to exist in thinking as separate from the individual, abstracting activity is necessary, i.e. abstraction. This moment is absent in sensory knowledge.

Thinking is inseparable from language. Concepts, judgments, conclusions are expressed in certain linguistic forms: words and phrases, sentences and their connections. Varieties of language - inner speech, the language of the deaf and dumb, various means of transmitting information using artificial languages do not refute, but rather confirm the unity of language and thinking. Language is a sign system that performs the function of forming and transmitting information in the process of understanding reality and communication between people.

The subject of knowledge is only one or several aspects of the object to which the attention of any science is directed. The subject of cognition outlines the sphere of cognitive activity of the subject of cognition.

It is necessary to distinguish between the object and the subject of knowledge. Man as an object of study is common to a significant part of the natural and all social sciences. But the subjects of knowledge in biology and medicine are the physical structure of a person, the physiological processes occurring in his body, and, to a certain extent, mental processes, since they are related to human health as a whole. In the social sciences, man is the subject of knowledge as a social being, and each of these sciences studies man, and thereby people, from a certain angle.

For example: The subject of cognition is a scientist-psychologist. The object of knowledge is a person.

The subject of knowledge is human mental processes. Relativity of subject and object. In the concepts of "subject" and "object" there is a moment of relativity. If something acts as an object in one relation, then in another relation it can be a subject and vice versa. Student A. is a subject of cognition and at the same time for student B. he can be an object of cognition. L. Feuerbach noted: "For myself, "I" is a subject, and for others – an object. In a word, "I" is both subject and object".

Dialectical method of G. Hegel.

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The philosophy of Georg Wilhelm Friedrich Hegel, the brightest representative of German classical philosophy, is an example of how clear and thoughtful a philosophical concept can be. In fact, his dialectical teaching is built on the basis of three concepts, namely thesis - antithesis - synthesis, collectively called the triad.

The essence of the concept is this:

- a) the substance, that is, the beginning of all things, is an objectively existing spiritual essence - the Absolute Idea (religious people worship it and call it God),
- b) the existence of the Absolute Idea is simultaneously a process of development and a process of cognition. That is, to say that it exists is the same as to say that it develops and learns,
- c) in the process of self-knowledge, it unfolds in a variety of guises, types, forms in order to know oneself in all possible manifestations,
- d) development occurs because everything in the world is riddled with contradictions. The above triad shows how this works. There is a certain position - a thesis. Of course, next to it there is also its opposite - antithesis. A contradiction and struggle arises between them. In the process of this struggle, a synthesis is born, that is, the thesis and antithesis become one, but at the same time, in the process of struggle, something disappears forever, and something is preserved and continues to exist. This ensures continuity of development.

The resulting synthesis of thesis and antithesis is a new stage of development. It seems to repeat the previous stage, but not in exactly the same way, but on a different level. Therefore, development can be represented as an endless spiral.

Hegel formulated three laws of dialectics, which reveal the dialectical process of development from all sides:

1. The law of transition of quantitative changes into qualitative ones. Categories: quality, quantity, measure. Quality is the internal certainty of an object, a phenomenon that characterizes an object or phenomenon as a whole and is determined through its property. Quantity is a certainty external to being, something relatively indifferent to a particular thing. For example, a house remains what it is, no matter whether it becomes larger or smaller. Measure is the unity of qualitative and quantitative certainty of an object.

Not every, but only certain quantitative values belong to quality.

2. The law of unity and struggle of opposites. Hegel operates with categories: identity, difference, opposites, contradictions. Identity expresses the equality of an object to itself or several objects to each other. Difference is the relation of inequality of an object to itself or objects to each other. Opposition is the relationship of such aspects of an object or objects with each other that are fundamentally different from each other. Contradiction is a process of interpenetration and mutual negation of opposites.

Opposites in any form of their concrete unity are in a state of continuous movement and such interaction among themselves that leads to their mutual transitions into each other, to the development of interpenetrating opposites, mutually presupposing each other and at the same time fighting, denying each other.

3. The law of negation reflects the overall result and direction of the development process. Denial is the unity of three main points: overcoming the old, continuity in development, and affirmation of the new. The negation of negation in a double form includes these three moments and characterizes the cyclical nature of development, which Hegel associated with the passage of three stages in the process of development: a statement or position (thesis), negation or opposition of this statement (antithesis) and negation of negation, the removal of opposites (synthesis).

4. The problem of truth and its criteria.

Different concepts of truth. Truth and its criteria. The purpose of knowledge is to achieve truth but cognition is a complex, contradictory process, not free from misconceptions and errors.

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There are different concepts of truth.

1) According to the classical concept, truth is the correspondence of knowledge to reality, an adequate reflection of reality. This concept developed in Ancient Greece (Plato, Aristotle). The classical concept of truth was shared by F. Aquinas, Holbach, Hegel, Feuerbach, Marx and many philosophers of the XX century.

The difference between them lies in the understanding of reality (objective reality, sensations, ideas, world mind).

2) According to the neopositivist concept of coherent truth (translated from Latin - “grow together”, “closely united”), knowledge is true if it is internally consistent and consistent. Knowledge is a self-consistent system (O. Neurath).

3) According to the pragmatist concept, truth is the correspondence of knowledge with its final result. Truth is identified with practical usefulness and effectiveness. Emphasizing the active role of the subject, pragmatism connects truth with practical benefit and benefit. Truth, therefore, correlates not with reality, but with human activity.

Scientific truth differs from the truth of everyday consciousness. This is a difference is as follows:

1) scientific truth concerns the deep, internal relationships of things, their essence. So, for example, science does not deal with “obvious truths” like “it is day”, “the past precedes the present”;

2) scientific truth is systemic in nature. Each specific truth can be established and understood only in connection, in context with other truths;

3) scientific truth is a developing truth, it is not only the result of the process of cognition but also the process of achieving this result;

4) in science, truth is accepted when it is substantiated and proven to be true. Unfounded truth is not included in science.

Truth objectively appears as the opposite of non-truth, that is, delusion is a discrepancy between knowledge and reality, an inadequate reflection of an object in the consciousness of the subject. Misconceptions arise due to various subjective and objective reasons: hasty generalizations, one-sided perception of an object, interpretation of probable knowledge as reliable, prejudices, imperfections of cognizable means, and the like.

A fallacy is characterized by unintentionality. Lies and related disinformation are deliberate distortions of knowledge whose purpose is to mislead those for whom they are intended. Disinformation can be conscious or unconscious, without ceasing to be untrue.

Truth is truth that contains a moral assessment. Truthful is not only true, but also correct, honest, just. But truth and error do not include in their content an assessment of knowledge or the subject’s attitude towards it.

Errors are divided into factual (in terms of content) and logical, associated with incorrect construction of thoughts and violation of logical rules. The latter are divided into unintentional (paralogisms) and intentional (sophisms).

Objective and subjective in truth. Truth is unity objective and subjective, absolute and relative, abstract and concrete. Truth is an epistemological category; it characterizes not an object, but knowledge about an object. Truth is formed as a result of the interaction of the subject and object of knowledge and therefore represents the unity of the subjective and objective.

The objectivity of truth means that the true content of human ideas is determined by the object and does not depend on the subject and neither on man nor on humanity. Proletarian “ideologists” believed that the content of truth depends on classes, hence “bourgeois physics”, “bourgeois genetics”.

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Objective truth is not only non-class, but also transhistorical. For example, the proposition: “The Earth is a planet of the solar system” is objectively true in its content. To recognize objective reality means to recognize objective truth.

Subjective truth. The subjectivity of truth means that it does not exist apart from man and humanity.

Absolute and relative in truth. The problem of absolute and relative in truth is based on the understanding of truth as a process. Truth is not a minted coin that can be given in finished form and hidden in the same form in a pocket. Hegel notes.

Relative truth is a fundamentally correct position, which is incomplete, inaccurate and which deepens and becomes more precise in the course of the development of knowledge (for example, knowledge about the structure of matter - atoms are indivisible), classical mechanics and the theory of relativity at high speeds.

Absolute truth is knowledge that is identical to its object and therefore cannot be refuted in the course of further development of knowledge. Absolute truth includes facts (from the point of view of his statement: dates of birth, death, world physical constants, gravitational constant, Planck’s constant, speed of light, etc.).

With the dialectical approach, absolute and relative truths are two sides of objective truth. Relative knowledge contains a moment of absolute knowledge. The absolute consists of the sum of relative knowledge. Relative knowledge about the structure of matter also includes absolute knowledge about the existence of elementary particles, their charge, and so on. This example shows that cognition develops towards deeper and more complete knowledge, approaching absolute truth. But not achieving it, but only comprehending it in relative truths. The world is inexhaustible, endless, changeable and the limitations of human existence in time means the constant incompleteness of the process of cognition.

Dogmatism denies relative truth; only absolute knowledge can be true.

Relativism is the denial of absolute truths; truth is only relative.

The specificity of truth is the dependence of knowledge on specific conditions, place and time. (For example, the statement that “water boils at 100 degrees” is correct only in the presence of normal atmospheric pressure (760 mm Hg and incorrect in the absence of this condition). Thus, there is no abstract truth, truth is always concrete.

Criteria of truth. The question arises on what basis can one correlate the knowledge a person has with objective reality? What to take as a starting point? There is no single answer to this question. There are several such criteria:

1. Formal-logical criterion. Proponents of rationalism recognized thinking itself as the criterion of truth. Famous philosophers of the past R. Descartes, G. W. Leibniz started from self-evidence of original truths. Their reasoning was based on mathematics. However, the question regarding the reliability of these truths was not entirely clear.

2. Verification (from the Latin “verus” - true and “facio” - doing) - establishing the truth of scientific statements as a result of their empirical testing.

3. Pragmatism (from the Latin “pragmatos” – deed, action). The concept of truth, which states that the essence of truth should be seen in determining the usefulness of knowledge for obtaining optimal results of human activity.

4. Falsification (from the Latin “falsus” - false, “facio” - doing) - means establishing the falsity of a statement obtained as a result of its empirical verification.

5. Practice. Practice is the most important criterion of truth.

Practice includes knowledge on which it is based and has the ability to generate new knowledge. Can practice be considered the most reliable, perhaps the only possible, way to confirm the truth

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of human theoretical and experimental efforts? Life shows that this is not entirely true. Modern science has reached a high degree of abstraction. In this regard, scientific theories are tested not in one particular experiment, but in a whole series of different experiments, in parts, and not as a whole, while one experiment cannot become the ultimate truth. Thus, the evidentiary strength of a single experiment is relative.

Thus, the criterion of practice has two sides: absolute and relative. The absoluteness of this criterion lies in the fact that, ultimately, all our knowledge is tested by practice, and the relativity of the criterion of practice is expressed in the fact that not always the acquired knowledge can be immediately tested in practice, and truth is reliably separated from error. In this case, other criteria of truth, for example formal-logical, can come to the rescue. Thus, practice is not the only, but the leading criterion of truth.

So, sensory and rational cognition constitute aspects of a single process of cognition, which are inextricably linked with each other.

Sensualism is a one-sided epistemological movement that absolutizes sensory knowledge (Bacon, Hobbes, Locke, Helvetius, Holbach, Berkeley, Hume).

Rationalism is a one-sided epistemological movement that absolutizes rational knowledge. (Leibniz, Descartes, Spinoza, Hegel).

Irrationalism is a one-sided epistemological trend that belittles the role of rational knowledge and intellect, absolutizing super-rational methods of mastering reality (intuition, insight, revelation).

Cognition (and, accordingly, knowledge) can be divided into scientific and non-scientific.

Non-scientific knowledge is accordingly divided into pre-scientific, ordinary and extra-scientific (para-scientific).

Scientific knowledge (science) is based on a rational explanation of the world, rejecting faith in super-rational means of knowledge (mystical intuition, revelations, etc.).

Science is a field of research aimed at producing knowledge about nature, society and thinking.

The goal of science, scientific knowledge is the discovery of the laws of nature, society, thinking, knowledge of the essence of phenomena, the creation of scientific theories. In scientific knowledge there are two levels: empirical and theoretical. At the empirical level, the object is studied from the side accessible to observation and experimentation. The obtained empirical material is generalized and systematized. At the empirical level, the conceptual apparatus has not yet been developed. Here, sensory knowledge plays a significant role, with the help of which empirical material is obtained. At the same time, rational cognition and mental activity also play an important role at this stage, without which the processing and systematization of empirical data would be impossible.

The empirical level of scientific knowledge is distinguished by its empirical methods (observation, description, measurement, comparison, experiment), with the help of which the accumulation, recording, generalization and systematization of experimental data, their statistical and inductive processing are carried out. Empirical cognition includes not only the activity of the senses, but also the use of instruments, description results of cognition in the special language of science, active thinking.

Theoretical level of scientific knowledge. The content of the theoretical level is scientific concepts, categories, laws of science. Developed scientific knowledge is expressed in the form of scientific theory.

The theoretical level is distinguished by its theoretical methods (analogy, modeling, formalization, idealization, axiomatic, hypothetical and other methods). With the help of these theoretical methods, the laws of science and theory are formed. Theoretical knowledge is not any rational activity, but a scientific-theoretical activity, subordinated to the knowledge of laws, the solution of

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scientific problems, and the formation of theories. Theoretical activity is based on the conscious use of scientific methods of cognition.

Thus, the relationship between the empirical and theoretical levels of knowledge does not coincide with the sensory - rational relationship.

Creativity and intuition.

The process of cognition as a whole is complex and contradictory. This is evidenced by the need in the cognitive process to apply certain non-standard solutions that go beyond the usual and at the same time are not irrational in meaning. This process and its result are called creativity. Therefore, creativity is the creation of something fundamentally new, previously unknown. Creativity is not compatible with copying or reproducing what is already known. Creativity is not an irrational phenomenon, although some thinkers of the past attributed creative processes specifically to the sphere of the unconscious (Z. Freud, K. Jung, etc.) and noted its incompatibility with consciousness. In reality, the creative process, introducing something new into knowledge, does not contradict rationality, but is its natural complement.

Moreover, this relates not only to the objective world, but is also connected with the inner subjective world of man, characterized by the endless variety of his mental states, volitional acts, and so on. However, the following circumstance is important: the creative efforts of outstanding representatives of culture are such due to their fundamental novelty and significance in the history of civilization.

Intuition, which can be characterized as follows, is closely related to creativity. The thinking process can be complex and not necessarily in a logically demonstrative form. Sometimes a person instantly grasps the situation and finds a solution. It's as if it dawns on the person. Intuition is not an autonomous way of cognition, but only a qualitatively special type, when individual links of the logical chain remain at the level of the unconscious. As a result: a predictive insight arises, always based on the experience "settled" in the subconscious. A person in this particular situation cannot give himself an account of where and when he collected this experience, in the smallest grains, which became the basis for creative insight. At first glance, it seems that intuition is an unrelated and completely inexplicable phenomenon. But this is only at first glance. In fact, as a result of research, it becomes clear that intuitive insight is usually preceded by life experience, the accumulation of information, and attempts to logically solve a particular problem.

The problem of intuition, its nature and the possibility of comprehending it has worried people for a long time. In ancient times, Plato valued intuition as an important faculty of the mind. Intuition, according to Plato, can comprehend unchanging and eternal truths that exist in it independently of man. L. Feuerbach, however, assessed ideas differently, believing that they were rooted in the very sensuality of man. Despite the difficulties in understanding the nature of intuition, in our time, advances in the field of creativity psychology and neurophysiologists give reason to hope for positive results.

Thus, in this question the structure of the cognitive process is considered: the sensory stage and abstract thinking, their forms, specific features. It is important to realize that in real conditions of cognition such a clear division into stages and forms is difficult to establish. Thinking constantly accompanies sensory perception. This is a single process that can be broken down into components only in a theoretical aspect. Nevertheless, thinking plays a leading role in this tandem. And practice precedes the cognitive process, permeates it, and completes it, being also a criterion for the truth of the acquired knowledge. It is impossible to absolutize practice as a criterion of truth, because it includes both absolute and relative aspects. Intuition, which has some common features with creativity, also plays an important place in the process of cognition. Both creativity and intuition are important characteristics of the cognitive process, the complexity of which is the subject of attention of philosophers and scientists.

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4. Illustrative material: <https://www.slideserve.com/jana/science-technology-and-education>
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E-resources:

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2. https://www.elib.kz/ru/search/read_book/2038/
3. https://www.elib.kz/ru/search/read_book/370/
4. https://www.elib.kz/ru/search/read_book/696/
5. https://www.elib.kz/ru/search/read_book/81/

6. Control questions: (Feedback)

1. What is consciousness?
2. What are the prerequisites for the emergence of consciousness?
3. What is knowledge? Are the concepts of knowledge and information identical?
4. Why can a person understand the world?
5. What causes the complexity of human cognition?
6. What are intermediary objects and what is their role in the process of cognition?
7. What is the relationship between sensory and abstract-theoretical cognition?
8. What is truth and what is its specificity?
9. Does truth exist outside of human consciousness?
10. What are the specifics of scientific knowledge?
11. What are the basic principles, methods and techniques of scientific knowledge?

LECTURE #5

1. Theme: Education, science, technique and technology.

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2. Purpose of the lecture: - formation of general ideas about the problems of philosophy of science; clarification of the place and role of science in the sociocultural context; analysis of the problems of modern technogenic civilization and global trends in changing the scientific picture of the world, types of scientific rationality and value systems.

3. Lecture theses:

1. Advances of modern science and their reasons.
2. Basic methods of cognition.
3. Classification of sciences: Aristotle, Al-Farabi, Ibn Sina, F. Bacon, G. Hegel, O. Comte.
4. Scientism and anti-scientism.
5. Philosophy of education of Ibrai Altynsarin.
6. Science and technology.
7. Problems of scientific and technological progress and prospects for the development of modern science.

1. Advances of modern science and their reasons.

Modern science is a special way for a person to understand the world, aimed at producing new knowledge, and at the same time it is a special socio-cultural phenomenon - a factor in the development of production and its management, a mechanism of political power. a source of new types of equipment and technologies, and so on. The growing role of science and its contradictory influence on human life and society have led to the emergence of two opposing positions in its assessment - scientism and anti-scientism. Supporters of scientism (from the Latin “scientia” - science) absolutize the social role of science and argue that “science can do everything”, with its help the problems facing humanity are successfully solved. Antiscientism takes the opposite position, sharply criticizing science: it is not capable of ensuring social progress, causing an aggravation of the environmental situation, military danger and other things (“science is the cause of all ills”). These positions represent extremes in the assessment of science that can be overcome as a result of a constructive and analytical approach to understanding it.

The growth in the scale of scientific research activities, changes in the content of scientific knowledge and its impact on the world around us led to the formation of a philosophy of science.

Positivism (Latin for “positive” - positive) had a significant influence on the formation of the philosophy of science. Positivism is one of the trends in philosophy that developed by the middle of the 19th century. Proponents of this trend, the founder of which was the French thinker Auguste Comte (1798-1857), set the task of building a scientific (“positive”) philosophy, thereby asserting the priority of scientific knowledge in relation to traditional philosophy. In its development (XIX-XX centuries), positivism went through several stages, within which the problems of the methodology of science, logical analysis of the language of science, the structure of scientific knowledge, its dynamics, etc. were considered.

As modern researchers note (and the philosophy of science is developed by both scientists and philosophers), philosophy of science is a complex interdisciplinary field of research that studies both methodological problems of science and ideological issues related to understanding what the specifics of science are, what its essence. what is its connection with other forms of knowledge, how the functions of science in the life of society and its place in culture change historically, how it influences social life at different stages of human history and what are the prospects for its development.

Formation and development of science. Science originated in antiquity in close connection with philosophical thought (VII-VI centuries BC). In an effort to create a holistic picture of the universe, philosophy used the forms of spiritual exploration of the world by man that were known at that time: everyday ideas, religious and mythological images, rational and speculative

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constructions, scientific achievements. The first philosophers were scientists at the same time; many of their ideas predetermined the further development of scientific knowledge. So Thales proved a number of theorems of geometry and predicted a solar eclipse. Anaximander created a geographical map of the Earth and introduced a sundial into practice. Leucippus and Democritus developed the doctrine of atoms and became the forerunners of the modern theory of elementary particles. The intellectual atmosphere that reigned in the ancient polis contributed to the development of medicine (Hippocrates), mathematics (Pythagoras and Euclid), mechanics (Archimedes), astronomy (Ptolemy) and so on. A special role in the development of ancient science was played by Aristotle ("Teacher of those who know," in the figurative expression of A.Dante), who is known as the creator of formal logic, a natural scientist and systematizer of scientific knowledge. The specificity of ancient science was that it was predominantly rational-theoretical in nature and went beyond the scope of existing experience. Here it is appropriate to recall Aristotle, who wrote that "... people began to strive for knowledge for the sake of understanding, and not for the sake of any benefit."

The contemplative-speculative nature of knowledge begins to be overcome only in the Renaissance and in the 16th-17th centuries, science is formed as an independent field of knowledge, distinct from philosophy and theology. It is seen as a tool with which a person increases his power over nature and satisfies his own needs ("Knowledge is power"). During this period, the scientific way of thinking was established, which is characterized by the combination of experiment as a method of studying nature with mathematical knowledge.

A major role in the emergence and development of experimental (more precisely experimental) natural science was played by the development/modernization of measuring instruments and instruments, such as a compass, alcohol, water, air thermometers, barometer, microscope, telescope, calculating machine and other inventions that became an integral part of scientific knowledge and opened up new opportunities in exploring the world. "I am beside myself with amazement..." declared the Italian scientist Galileo Galilei (1564-1642), observing the Moon through a telescope, which he himself perfected. He was one of the first to combine experiment with mathematical description and introduce the thought experiment into science.

The rapid development of mathematics (in particular, the development of analytical geometry, the creation of differential and integral calculus) contributed to the fact that many scientists of that time were convinced that the world was mathematically structured.

Mathematics is not just the science of quantities, but the science of order and measure that reign in nature; in its collapsed form it contains all the laws of nature. Science is considered as knowledge of the objective properties of bodies, which can be determined by quantitative parameters that can be measured. Based on experiments based on precise measurements, Galileo Galilei discovered the law of uniform accelerated motion of bodies and established that all bodies in free fall move at the same speed.

The introduction of mathematical concepts allowed the English scientist Isaac Newton (1643-1727) to discover the law of universal gravitation and formulate the laws of mechanics. However, we note that, unlike Galileo, Isaac Newton attached great importance to actually conducted experiments ("I don't invent hypotheses").

The need for a special language of science has led to the search for universal methods (from the Greek "methodos" - path of research, theory, teaching) as a set of techniques, rules, regulatory principles of cognitive activity, which is developed by the subject on the basis of the object of scientific knowledge being studied. They became induction (from the Latin "inductio" - guidance) as a transition from knowledge of individual facts to general knowledge, and deduction (from the Latin "deductio" - deduction) - a method of obtaining logical conclusions based on certain,

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intuitive truths. The development of these methods contributed to the development of experimental mathematical science.

Differentiation of scientific knowledge occurs (French “differentiation”, from Latin “differentia” – difference, difference) in the XVIII-XIX centuries: along with natural sciences, technical and then social and human sciences are formed, each of which has its own field of study:

- natural sciences study the processes of change and development of nature, its patterns;
- objects of technical sciences are of an artificial nature, being products of purposeful human activity (technical devices, systems);
- society, social relations and the human world are studied by social sciences and humanities.

It should be noted that for a long time, natural science, focused on obtaining objectively true knowledge about the world, was considered as the ideal of science. Thus, science is gradually emerging, which appears as a form of spiritual and practical activity of people, aimed at producing new knowledge about nature, society, man and knowledge itself.

Expanding the scope of scientific activity and strengthening the role of science as a social and production force at the turn of the XX-XXI centuries. indicates that modern science is not only a special spiritual and practical activity of people aimed at producing knowledge, but also public education (social institution): a specific method of organization determined by the professional activities of scientists and socio-cultural mechanisms. Specificity of scientific knowledge. Human cognitive activity is not limited to the sphere of science; in one form or another, knowledge exists beyond its borders. Along with scientific, there are non-scientific forms of knowledge: everyday practical, intuitive, artistic, mythological, religious, etc. Scientific knowledge is in close connection with extra-scientific forms of knowledge and has its own peculiarity.

2. Basic methods of cognition.

Methods, as established ways of obtaining new knowledge, organize the process of cognition. F. Bacon: the method is a lamp that illuminates the way for a traveler wandering in the darkness. The essence and functions of the method: reproduction, verification and transfer of knowledge to others.

A method is a set of rules, methods of cognitive and practical activity, determined by the nature and laws of the object under study. Methodology is a philosophical discipline that identifies and studies methods of cognitive activity, as well as determining the possibilities and limits of applicability of each of them.

General logical methods:

Analysis is a procedure for mentally dividing an object into its component elements in order to identify systemic properties.

Synthesis is the operation of combining elements into a single whole.

Induction is a method of obtaining knowledge in which a general conclusion is drawn based on a generalization of particular premises.

Deduction is a method of moving knowledge from the general to the specific.

Analogy is a method of cognition in which the presence of similarity, the coincidence of characteristics of non-identical objects allows us to assume their similarity in other characteristics.

Abstraction is a thinking technique that consists in abstracting from the unimportant, insignificant properties of the object under study while simultaneously highlighting those of its properties that seem important.

Methods of scientific knowledge.

A) methods of the empirical level of knowledge:

- □ observation – purposeful but passive study of objects, based mainly on sensory abilities (sensation, perception, representation);
- □ measurement – the process of determining the ratio of one measured

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quantity characterizing the object being studied to another homogeneous size;

- ☐ experiment is an active, purposeful method of studying phenomena under precisely recorded conditions of their occurrence, which can be recreated and controlled by the researcher himself.

Methods of the theoretical level of knowledge:

- ☐ idealization – the process of abstraction from all the real properties of an object with the simultaneous introduction into the content of the formed concepts of features that are not realized in reality (for example, the concept of a material point)

- ☐ formalization - construction of abstract mathematical models that reveal the essence of the processes of reality being studied. At formalization of reasoning about objects is transferred to the plane operating with signs (formulas).

- ☐ modeling is a research method in which the object of interest to the scientist is replaced by another object that is in a relationship of similarity to the first. Modeling is used where studying the original is difficult or impossible.

- ☐ systemic method - the study of the unity of things and phenomena, the disclosure of form and content, element and structure, random and necessary.

3. Classification of sciences: Aristotle, Al-Farabi, Ibn Sina, F.Bacon, G.Hegel, A.Comte.

Classification of sciences is a way of ordering a variety of sciences based on the implementation of the social need to find the interconnection and systemic integrity of the sciences. The first attempt to classify the sciences was made by Aristotle, dividing the sciences into three groups: theoretical (philosophy, physics, mathematics), practical (ethics, politics) and poetic (poetry).

In the Middle Ages, Arab thinkers paid attention to this problem: al-Kindi identified three stages of scientific knowledge (the first is logic and mathematics, the second is natural science, the third is metaphysics, defining philosophy as “knowledge of everything”); al-Farabi classified sciences into four sections (the first is the science of language, the second is logic, the third is mathematics, the science of stars, physical geography, the fourth is natural sciences and metaphysics); Avicenna divided all knowledge into theoretical and practical. Ibn Sina divides all sciences into two groups: theoretical and practical. Theoretical sciences study what exists independently of human activity, while practical sciences study the activity itself. The goal of the first is to comprehend the truth, the second is to achieve good.

In the Middle Ages, a system of sciences (“liberal arts”) developed in Europe - grammar, dialectics and rhetoric - the “trivium” of sciences, and arithmetic, geometry, astronomy and music - the “quadrivium” of sciences, over them the “supreme science” theology dominates.

In modern times, F.Bacon showed interest in the classification of sciences, taking several criteria as a basis:

- 1) the object of study is the science of nature, a man and God;
- 2) human cognitive abilities - the sciences of memory, reason, imagination and faith. The presence of memory ensures the emergence of history, reason - philosophy, imagination - poetry, faith - theology.

Representatives of the French Enlightenment, within the framework of their “Encyclopedia,” highlighted mathematics, physics, chemistry, and physiology. Saint-Simon proposed a classification of sciences by analogy with the class structure of society: slave-feudal society - theology, capitalism - positivism. Hegel proposed a fundamental classification of sciences, dividing “real philosophy” into “philosophy of nature” and “philosophy of spirit”, while “philosophy of nature”, in turn, was divided into mechanics, physics and organic physics, and “philosophy of spirit” into subjective spirit (anthropology, phenomenology, psychology), objective spirit (law, morality, ethics) and absolute spirit (art, religion, philosophy).

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In the XIX century A.Comte divided all sciences into theoretical and applied, and theoretical sciences, in turn, divided into abstract and concrete. Abstract sciences were presented in the form of a series of sciences, built according to the degree of abstraction and complexity, and the movement went from abstract to concrete and from simple to complex: mathematics, astronomy, physics, chemistry, physiology, sociology. At the same time, there was no philosophy as a science.

4. Scientism and anti-scientism.

Scientism is an ideological position according to which science is the most important factor in human interaction with the world, and scientific knowledge is the highest cultural value. This concept can have both a positive connotation, emphasizing the importance of science, and a negative one, denoting the views of people who are too fixated on science and exaggerate its importance for humanity.

In Europe, scientism began to take shape after the completion of industrialization (at the end of the 19th century). It was then that the active development of science began, and its importance became obvious to many people. But the first ideas of scientism were expressed long before that. In particular, they can be found in the classic utopia "New Atlantis" by Francis Bacon, first published in 1624. Scientist ideas are present in some philosophical and ideological teachings (in particular, in Marxism).

There is also the opposite ideological position - anti-scientism. Its main idea is that the capabilities of science are limited, and it cannot effectively solve the problems facing humanity. In extreme manifestations of anti-scientism, science is generally considered a threat to the existence of humanity or the entire planet. From the point of view of anti-scientists, science is not capable of understanding the true problems of man and only leads us away from this understanding.

Basic ideas of scientism.

Scientism was ideologically substantiated by the French philosopher Auguste Comte, the founder of positivism. He named the following ideas as fundamental:

- Scientific knowledge must supplant all other types of knowledge;
- True knowledge is always based on experience. Any knowledge that does not have an empirical basis (i.e. direct research of real objects and phenomena) is unscientific;
- The standard of scientific knowledge is natural science knowledge. The most exact sciences that you should focus on are mathematics and physics;
- Science is the highest value. The development of science is the goal to which humanity should strive. All human activity should be aimed at developing science and accelerating scientific and technological progress. The role of science in solving human problems is absolute.

Thanks to the successes of science and scientific and technological progress, scientism looks like a convincing and logical concept to many. In this regard, scientific ideas often form the basis of utopian projects aimed at "improving" nature or even the entire planet. Such projects look attractive on paper, but given the scale of the impact on nature, their consequences can be catastrophic for humanity and the entire planet.

Antiscientism is the opposite concept of scientism. Its supporters are confident that science is the source of many negative phenomena in the life of mankind. In particular, the improvement of technology leads to the fact that each successive war becomes more and more cruel and destructive. They also blame science for how modern industry affects nature.

There are three main interpretations of anti-scientism:

- **Humanistic.** This form of anti-scientism criticizes scientific progress, denies its creativity and other positive aspects. Science is opposed to spirituality and morality.
- **Anthropological.** Rational knowledge is unable to comprehend the peculiarities of human nature.

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• **Irrationalistic.** This is the most radical form of anti-scientism. Its supporters tend to romanticize various mythological, mystical, religious and philosophical ideas characteristic of the culture of the Middle Ages. It associates success with classical moral and spiritual values.

5. Philosophy of education of Ibrai Altynsarin.

Ibray Altynsarin (1841-1889). Ibrai's worldview was formed under the influence of oral folk art, progressive Russian culture and the works of European thinkers. Altynsarin, like Valikhanov, believed in the path of enlightenment and put a lot of effort into the cause of public education in Kazakhstan. Like the Uzbek educator Hamza Hakimzade Niyazi, Altynsarin is the first national teacher of the Kazakhs. During the period from 1897 to 1889, when Ibrai worked as an inspector of public schools in the Torgai region, he managed to open many new schools, publish educational material and wrote the "Kazakh Reader". Although Ibray Altynsarin did not write works on special philosophical topics, in his works devoted to the problem of enlightenment one can observe the writer's original worldview. In his worldview, Altynsarin is close to "deism". By believing in the life of the environment outside of human consciousness, he confirms the power of God who created this world. In his works "Fundamentals of Islam" and others, he says that the entire surrounding world, everything living and inanimate, was created by a single, omnipotent God and recognizes the objective existence of the world. Altynsarin's ethical and aesthetic views are of particular value. For example, in the poems "Summer" and "River" the writer masterfully draws the beauty of nature, not wanting the colors of the image of silvery water, lush green forest, blue horizon. In his works and letters regarding educational issues, the writer touches on the problem of teaching music lessons and drawing to Kazakh children. It follows from this that Altynsarin attached great importance to the aesthetic education of youth. His views and thoughts on aesthetic education can be considered an invaluable heritage, emphasizing the high culture of their owner. Altynsarin's social and political views are characterized by truly deep democracy and the desire to protect the interests of his people. He expresses dissatisfaction with the colonial-administrative reform of the tsarist government in the article "The Misfortune of the Kyrgyz." In choosing the right path to building a developed society, Altynsarin, first of all, pinned his hopes on the power of science and education.

6. Science and technology.

Philosophical understanding of the problems of science and technology is one of the areas of philosophizing characteristic of the 20th century. It is clear that its appearance was caused primarily by the extremely wide spread of technology and technical means in this particular century, as well as the comprehensive influence of science and technology on all aspects of society.

The peculiarity of this problem is associated today with the rapid development of powerful technologies. At the same time, the number of people exposed to technical measures and their secondary impacts is increasing significantly. Natural systems that become the object of human activity also suffer, as their balance is disturbed, which often leads to the destruction of these systems. Never before has man possessed such powerful levers to be able to destroy life in a certain part of the ecological system and even in the global dimension.

Cognition and technology are inextricably linked, which in a certain dimension of cognition is nothing more than a technique for the intellectual clarification of being (at least scientific knowledge). Naturally, science also arises and develops in connection with the development of technology. At the same time, it should be noted that there is a certain discrepancy in the development of technology and knowledge. Technology, as emphasized above, marks the fact of human existence at a certain pole of being, and is itself an expression of this pole, while knowledge and cognition try to embrace being in all its manifestations and use various forms for this. So, technology is only one side of knowledge and cognition.

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It is important to emphasize that man and society do not exist outside the technosphere, technology is historical, it is constantly updated. Technical innovations become a catalyst, an impetus for fundamental changes in the entire system of human life.

Technology in itself is not the goal. It acquires value only as a means. One can consider technology as an independent phenomenon, but this independence is to a certain extent relative: technology is organically included in the context of social existence and consciousness, is the basis of civilization, is in the whirlpool of historical time and is constantly progressing. The core of the economic life of society is needs and labor. And the entire history of civilization is the constant activity of people aimed at achieving material and spiritual benefits. Any morally justified success in a person's life is success in work.

In the XX c. in conditions of a high level of development of science and technology, fundamentally new aspects of their connection with various spheres of human life, with the stage of history, with human nature emerged, and at the same time, significant problems of human existence arose in a new way. Economists and sociologists call our century the century of the scientific and technological revolution or the second industrial revolution. Physicists - the era of the atom and space. Chemists - the age of synthetics. Cybernetics and technology - the age of automation.

Today, for many researchers in the field of social sciences, representatives of many philosophical movements, it becomes clear that the analysis of economics and technology is so key. Anyone who wants to know what fundamental changes will occur in the life of human society in the coming years or decades tries to understand the trends in economic, scientific and technological progress, and the nature of its social consequences.

If earlier the field of technology was limited to the sphere of production of material goods, now it permeates all social life. Technology based on modern science has revolutionized transportation and has invaded our culture, daily life and recreation.

At present, there is not a single major national economic problem, the solution of which would not be in one way or another connected with the development trends of the scientific and technological revolution but this is not enough. It has an increasingly noticeable influence on politics, ideology, art, religion and human worldview.

There has been a sharp, qualitative leap in the development of science and technology, which forces us to rethink both the entire previous course of scientific and technological progress and possible prospects for the future.

The revolution in technology is accompanied and conditioned by the revolution in science, in engineering and technical thinking. Technology influences social relations, ideology, moral relations, and poses new problems for society.

The scientific and technological revolution has a huge and growing influence on the formation of the future of humanity. Thus, the subject of the study is the systemic aspects of the relationship between science and technology, their influence on other phenomena of social development and human life, as well as understanding the problems of scientific and technological progress in modern philosophy.

7. Problems of scientific and technological progress and prospects for the development of modern science.

Mandatory elements of modern production are the results of scientific and technical research, new technologies, scientific programs, plans and forecasts, automated systems for the scientific organization of labor, and others. The role of science in production, which provides the theoretical and spiritual side of practical production activity, is increasingly increasing. This directly affects scientific and technological progress (STP), which has become the main factor of economic progress.

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The current stage of scientific and technological progress is usually called the scientific and technological revolution (STR); first of all, it is necessary to clarify the relationship between the concepts of STP and NTR. Scientific and technological progress is the progressive movement of science and technology, the evolutionary development of all elements of the productive forces of social production based on broad knowledge and development of the external forces of nature, it is an objective, constantly operating pattern of development of material production, the result of which is the consistent improvement of technology, technology and organization production, increasing its efficiency.

Scientific and technological revolution is a narrower concept. This is one of the stages or forms of NTP, when the latter takes on an accelerated, spasmodic character.

A manifestation of the scientific and technological revolution is a radical restructuring of the entire technical and technological base of production, its organization and management, which is carried out on the basis of the practical use of the fundamental discoveries of modern science.

It is necessary to determine the essence of the scientific and technological revolution. This will make it possible to mentally grasp and fully understand the scale of the scientific and technological revolution and the main stages of its deployment, as well as the features of its implementation at different stages of social development and the features of the social consequences of scientific and technological progress in certain social conditions.

When determining the essence of scientific and technological progress, first of all, one should pay attention to the organic unity of science and technology in the process of their development. Modern equipment and technologies are impossible without the introduction of scientific achievements into them. If in the past science acted as an independent sphere of activity, independent of other factors of social life, then for some time now it has begun to enter into close connection with other spheres of human activity. Its relationship with production and technology is especially strengthened, significantly influencing them; technology itself can no longer develop without them.

In modern production there is a clear tendency towards the technological application of science and its steady gradual transformation into a direct productive force. This process has two interrelated directions. Firstly, the results of scientific research are embodied in technology, in material production in general, that is, science performs the so-called material and technical function. Secondly, scientific knowledge influences the producers themselves, people, their worldview, and creative abilities. In the course of scientific and technological development, this trend is becoming more and more pronounced, the objective need to improve the creative abilities of the individual is becoming more acute, and the importance of the spiritual development of workers as a decisive factor in material production is increasingly increasing. Without the intellectual development of a person - a worker, engineer, technician, production organizer, the development of equipment, technologies and their use in production is also impossible.

According to scientists, the scientific and technological revolution began in the mid-50s of the 20th century with the introduction of complex mechanization, cosmization and the emergence of electronic computers. The current stage of scientific and technological development is increasingly associated with such priority areas as automation, robotics, cybernetization, the development of microelectronics, biotechnology, and computer science.

The core and basis of automation itself is computer technology. Computer science is playing an increasingly important role in society. "Informatics" is a French term that combines two words: "information" and "automation". Therefore, the current stage of the scientific and technological revolution can be called as computer-information epoch.

The content of a qualitatively new technology of information processes is to free the human brain from uncreative, mechanical, routine work, to transfer a significant part of such work to machines

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in order to free up brain reserves for creative activities of various kinds, including the processing and use of information. Having clarified the essence and main directions of the current stage of the scientific and technological revolution, it is advisable to move on to characterizing its social consequences.

The development of science and technology itself does not depend on the socio-economic system in which it occurs. Scientific and technological progress determines the development of society, and how scientific and technological achievements are used depends on the specific socio-economic structure of society.

The social consequences of the scientific and technological revolution can be reduced to the following main groups:

- aggravation of the environmental situation, the emergence of problems of human survival due to pollution and poisoning of the environment;
- changing the relationship in the “man – technology” system (the worker becomes a regulator, an adjuster, a programmer and someone who manages the technological process);
- content and nature of work changes (the share of creative and search functions increases, which leads to the leveling of significant differences between people of mental and physical work);
- an increase in the share of highly qualified workers and specialists performing maintenance of new equipment and technologies (this frees up labor resources);
- increasing requirements for cultural, technological and intellectual training of personnel;
- acceleration of structural changes in the sphere of human activity (transfer of labor resources from agriculture to industry, and from there to the sphere of science, education and services).

This causes an increase in population concentration in cities, an intensification of migration processes, a significant reduction in working hours and an increase in free time (hence the possibility of harmonious personal development);

- “internationalization” of social relations (for example, the inability to produce anything in one country without taking into account international standards, prices on the world market and the international division of labor);
- loss of human emotionality, intellectual overload, formalization of contacts, one-sidedness, technical consciousness;
- the emergence of problems of biological and psychological adaptation of a person in normal and extreme environmental conditions (ultra-high and ultra-low pressures, temperatures, electromagnetic fields, radioactivity, etc.);
- one of the most serious problems generated by the scientific and technological revolution is the problem of further improving the education system. Scientific and technological revolution requires continuous education, which consists of two subsystems: basic education and additional education. The latter should be carried out mainly through continuous self-education.

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2. https://www.elib.kz/ru/search/read_book/2038/
3. https://www.elib.kz/ru/search/read_book/370/
4. https://www.elib.kz/ru/search/read_book/696/
5. https://www.elib.kz/ru/search/read_book/81/

6. Control questions: (Feedback)

1. List the successes of modern science and their reasons.
2. List the classifications of sciences: Aristotle, Al-Farabi, Ibn Sina, F. Bacon, G. Hegel, O. Comte.
3. What is the difference between engineering and technology?
4. What is the meaning of technology?
5. What are the subject and tasks of the philosophy of technology?
6. Name the periods of technology development.
7. What are the laws of technology development?
8. When did the philosophy of technology arise?
9. What is the technosphere?
10. Indicate the features of Ibrai Altynsarin's philosophy of education.

LECTURE #6

1. Theme: The philosophy of man and the world of values.

2. Purpose of the lecture: - explain the features of the problem of man and the world of values in philosophy.

3. Lecture theses:

1. Specifics of the philosophical approach to the consideration of man.
2. The problem of man in Kazakh philosophy.
3. Man, individual, individuality.

1. Specifics of the philosophical approach to the consideration of man.

Perhaps nothing in nature or society interests a person more than himself, and there is nothing else that would be so difficult for him to understand. Since archaic times, when man began to distinguish himself from the world around him, he has been trying to express and comprehend himself through action, image, and thought. It is no coincidence that ancient philosophy

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proclaimed its task “Know yourself.” This saying of one of the seven wise men, reinterpreted by Socrates, became the motto for the philosophical understanding of man. Unlike other sciences that study man (biology, psychology, history, sociology, and so on), the philosophy of man, or philosophical anthropology, studies not one or another aspect of his existence, but man as a whole, in the unity of all his sides.

At the same time, despite the fact that philosophy and science know a lot about man, he continues to remain a paradox, a miracle, a mystery for himself. Human philosophy is a branch of philosophy that studies the essence (nature) of man, the main problems of human existence, the purpose and meaning of human life.

Man is the highest stage in the evolution of life on Earth, a representative of the Homosapiens species, a subject of socio-historical activity and cultural development.

The essence of a person is a set of main characteristics that distinguish a person from all other living beings and determine the diversity of his life manifestations.

Basic concepts of human essence. Ancient philosophy as a whole was characterized by a cosmocentric model of explaining the essence of man, according to which to know a person means to understand his relationship to the universe. The doctrine of the parallelism of microcosm and macrocosm, where the immortal part of man (soul or mind) corresponds to the eternal Sun, Moon and stars, goes back to the ancient Greek philosopher Alcmaeon. The concept of man as a microcosm was accepted by both materialists (Democritus, Epicurus) and idealists (Plato, Stoics) of ancient Greece, who, however, endowed it with different content.

Medieval philosophy was characterized by a theocentric model of understanding the essence of man, according to which the determining factor for man was his relationship to God. Man was perceived by medieval thinkers as a being created by God, similar to God and obliged to serve him. Man has a soul as the “image of God”, which resides in the body. He should realize that he “is a rational soul that owns a body” (Augustine), and subordinate his material shell to the spiritual principle. Only a few freethinkers dared to deny the immortality of the soul in this era.

During the Renaissance, an anthropocentric model of interpretation of the essence of man was established, which was based on the idea of the unique position of man in the hierarchy of the world. Since man was originally endowed with freedom, he is the only creature in the Universe that does not have a specific place and predetermined role. According to the humanist thinkers of the Renaissance, in accordance with God's plan, man must fashion himself as a “free and glorious master”, remembering that his happiness is to “possess what he wants and be what he wants” (Pico della Mirandola).

Thinkers of the XVII–XVIII centuries. applied research methods from the exact sciences to the knowledge of man, although they were aware that man differs from the objects with which mathematics and mechanics deal. “Man is a thinking thing” R.Descartes believed.

“Man’s nature is the sum of his natural abilities and powers,” wrote T. Hobbes, “such as the ability to eat, move, reproduce, sense, reason, and so on.” Such views on human nature revealed the natural-philosophical nature of anthropological knowledge of that time. Enlightenment philosophers also proceeded from ideas about the rational nature of man. But, if some of them (K.Wolf, F.Hutcheson) saw the essence of man in his spiritual activity, then others (J. Locke, French materialists) emphasized his physicality, sensuality, which the mind is capable of ennobling, but not overcoming. A new word in anthropology was Benjamin Franklin’s definition: “Man is a tool-making animal”.

Representatives of classical German philosophy saw man as a product and creator of culture. I. Kant, objecting to the understanding of man as a natural being, argued that he belongs to two worlds: the natural, where necessity rules over him, and the moral, in which he is free. According to F. Schlegel and F. Schelling, although a person combines natural and free principles, his true

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essence lies in creativity. Hegel considered the naturalness and corporeality of man to be external to him, taking the free spirit as its essential definition, therefore slavery for him was a phenomenon of “the transition from the naturalness of man to a truly moral state,” that is, to spiritual freedom. L. Feuerbach argued that man cannot be understood as an animal possessing consciousness; his essential features are reason, will and heart, which manifest themselves “only in communication, in the unity of man with man, in unity based only on the reality of the difference between I and You”.

In the 19th century As a result of research into social factors that affect human life, a sociocentric model of studying the essence of man arises. Many thinkers had previously argued that man is a social being (Aristotle, Thomas Aquinas, T. Hobbes, J. J. Rousseau, G. Hegel).

However, only in Marxist philosophy, in which this model received its most complete expression, does man appear as a social being not only by his origin, but also in all his essential definitions. K. Marx argued that “the essence of man is not an abstraction inherent in an individual. In its reality it is the totality of all social relations.” According to his teaching, a person’s entire life, his existence and development, takes place in social forms generated by a certain socio-economic formation. This approach allows us to better understand the historical specifics of a person, to study the causes, methods and results of his activities.

At the same time, scientists who apply the sociocentric model to the study of man tend to exaggerate the importance of social factors, belittling the role of both the biological characteristics of a person and his personal way of being in the world.

Philosophical understanding of man in the 2nd half of the 19th century. was accompanied by growing criticism of rationalism, equally inherent in both cosmocentric and sociocentric approaches to understanding its essence. The determining factors of human existence are not rational activity and social abilities, but religious faith, will, feeling, and unconscious impulse. Thus, according to A. Schopenhauer, a person is controlled by an irrational will to live, and therefore feels as if he is in a carriage whose horses have run away. F. Nietzsche praised the “will to power,” the development of which should complete the evolution from the man of the present to the superman of the future. S. Kierkegaard believed that the essence of a person is determined by the act of choice, thanks to which he becomes a person from a natural being. Z. Freud argued that the essence of a person is determined by the confrontation of two principles: the unconscious “it” and the cultural “super-ego”, which need to be harmonized.

In anthropological concepts of the 20th century. there is a mixture of all previously known models. The philosophies of personalism and existentialism have a great influence. The largest representative of the philosophy of personalism, M. Scheler, concluded that man is the only creature in nature capable of “mastering” his essence. Existentialists M. Heidegger and J.-P. Sartre saw in man a “light in being”, a “project of the future”, since he is free and therefore is what he makes of himself. Russian religious personalist and existentialist N.A. Berdyaev believed that a person can adequately express his essence by following divine values and/or realizing himself in creativity. The neo-Kantian E. Cassirer argued that the definition of man as a “rational animal” has not lost its force, but is incomplete. In his opinion, man has discovered a new way of adapting to reality, which is called the symbolic system (language, myth, art, religion, philosophy). Therefore, with great right, one can define a person as a “symbolic animal.” This understanding of the essence of man was developed in postmodern philosophy.

We became acquainted with many approaches to understanding the essence of man. In each of them one can find relative truth. The essence of man is determined by the fact that he is part of nature and part of society. But the natural and the social are combined in each person in a unique way, since he has self-awareness and free will, which allows him to create himself as an individual. Therefore, along with the natural and social dimensions, a person carries within

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himself a personal beginning. Understanding all three hypostases of man in their peculiar and unique combination, in individual development and historical change allows us to delve deeper into the study of human essence. Even the knowledge that we will never be able to fully understand this essence cannot turn us away from this activity. “Man is a mystery,” noted F.M. Dostoevsky. - It needs to be solved, and if you spend your whole life solving it, don’t say that you wasted your time; I am engaged in this mystery because I want to be a man”.

2. The problem of man in Kazakh philosophy.

The central problem of Kazakh philosophy is man (personality) and society. This relationship reveals the socio-philosophical aspect of the problem of the meaning of life.

The nature of national thinking is characterized by imaginative thinking, characterized by the scale of views, often contained in the concept of “sarydala” - “boundless steppe, vast space,” regardless of the form of social structure. Even, for example, “... with the transition to settled life, the economic conditions of life have changed, the psychology of the people still habitually looks around the endless expanses of the steppe as their property, and this understanding of space is the meaning and essence of the Kazakh soul”.

The attitude of the Kazakhs to the “space they occupy” was purely respectful, expressed in the concept of “Atameken”. This concept united in a chain a number of words that have value for any person, regardless of affiliation - this is home, Motherland, Fatherland. The land left by ancestors to previous descendants, as a symbol of wisdom, contains great meaning. And this meaning is in life itself, in the preservation of a great nation, which has repeatedly stated this to the whole world. From the very beginning of their existence as an ethnic group, a people, the Kazakhs realized the special value of their belonging as an indivisible people, united by a common language, territory, common historical destiny and culture.

Kazakh education in the works of outstanding cultural figures Abai, Shakarim, Sh.Walikhhanov, I. Altynsarin, M.Zhumabaev, G.Karash and others saw its purpose in the fight against old, traditional tribal ideas and in the education of a new person, enlightened, educated, hardworking, active, responsible. It is easy to notice that the goal put forward by Kazakh educators largely coincides with the task pursued by our state at the present stage of development, and in this we see the enormous historical significance of Kazakh education and its relevance.

The meaning of life as a social problem is formed only in society and through society. According to Kazakh thinkers (Abai, Shakarim, Toraigyrov, Aimauytov), personality is a continuous system of sociable qualities that are formed and improved in the process of human life, in freedom of choice and in the act of initiative. In finding a worthy meaning in life, thinkers attached great importance to the environment in which the individual grows and develops, i.e. upbringing and education.

Morality is the measure, the way of spiritual being, through which a person can gain meaning and realize it. It is no coincidence that the works of great thinkers always touch on moral issues and almost always begin with a critique of the morality of patriarchal-feudal society. Abai correctly noted that in a backward patriarchal-feudal society, material values dominate everywhere, which give rise to mutual enmity and hatred. That is why, says Abai, “a person is born crying and dies angry.”

Kant wrote that in education lies the great secret of improving human nature... Man must still develop his abilities for good. Providence did not put them into him ready-made. In the ethical views of Zh. Aimauytov, great importance is attached to education as a factor in the formation and development of personality. The future of the child depends on the kind of upbringing that is given to the child.

The main subject of attention in existential psychology is the existential problems of man, the peculiarity of which is their content, their universal and fundamental nature. Existential problems

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are challenges that require an ongoing response. They perform an important function by encouraging a person to clarify and re-check his life goals and priorities.

After the First World War, Existentialism became a movement, and acquired particular development in France. J.-P.Sartre, G.Marcel, A. Camus can be attributed to this direction, although he himself refused to call himself an Existentialist. This movement was very diverse, as was the range of problems being solved. Next - Martin Luther, Martin Heidegger, Karl Jaspers, Berdyaev, Shestov, Paul Tillich.

The most general, generic concept is the concept of man. A person is a subject of socio-historical activity and culture, or, more precisely, a subject of these social relations and thereby the global historical and cultural process. By its nature, it is an integral biosocial (biopsychosocial) system, a unique creature capable of conceptual thinking, producing tools, possessing articulate speech and moral qualities.

As for the concept of an individual, this is a single representative of the human race, an individual person, regardless of his real anthropological and social characteristics. A born child is an individual, but he is not yet a human individual. An individual becomes an individual as he ceases to be just a “unit” of the human race and acquires relative independence of his existence in society, becomes a personality.

Kazakhstan, as a multicultural society with universal human values, reflecting an enduring meaning, is moving towards building a true democracy based on political and civil rights and equality of all ethnic groups. The tasks of our state include the paramount importance of democratization and humanitarization of upbringing and education, which play a large role in the formation, formation and development of the individual.

Man, individual, individuality, personality. Man by nature is not only a unity of the biological and social, but also a combination of the general and the individual. The general characteristic of a person, which determines his belonging to a genus or type, is expressed by the concept of “individual”. The concept of an individual characterizes a person, firstly, as a creature belonging to the biological species *Homo sapiens*, and secondly, as a representative of a certain society or large social group (ancient Greek, nobleman, businessman). With the help of this concept, both the difference between a person and individuals of another species, and a member of one community from representatives of other communities are established, but the originality of a given person has not yet been determined. Therefore, specification is needed, aimed at identifying the individual characteristics of a person that distinguish him from other representatives of his biological species or social type.

Such individual characteristics in a person are expressed through the concept of “individuality”. The concept of individuality characterizes both the unique properties of a person and a peculiar combination of common characteristics, the measure of their identification and development. Individual differences between people manifest themselves at both the biological and social levels. Each person has a biological individuality, differing from other people in gender, age, appearance, body proportions, type of nervous system, temperament, physical strength, endurance, etc. At the same time, each person has a social individuality, manifested both in external (behavior, method of communication, style of clothing) and internal (worldview, culture of feelings, way of thinking) characteristics. The study of individuality allows us to conclude that the main differences between people are not so much that they have some completely unique characteristics, but rather a unique combination of various properties, each of which is not unique in itself.

Thus, each person, since he is the bearer of general and individual characteristics, can be represented as an individual and as an individual. The unique combination of the individual and individuality in a person is conveyed through the concept of “personality”. Personality is precisely the unity of the general and the individual in a person, therefore it cannot and should not be

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reduced to either the individual or individuality. At the same time, the concept of personality cannot also be identified with the concept of man. The fact is that a person is a biosocial being, and personality characterizes the social in a person, although the human body as a substrate of personality is, of course, assumed here. The discrepancy between the concepts of man and personality is also manifested in the fact that every person is a person, although not every person is a person.

The problem of personality is one of the most complex problems studied by the sciences of man and society (sociology, psychology, history). Philosophy in the study of this problem sees its goal as studying the essence of a person's personal way of being, as well as establishing what factors determine the emergence and development of personality. Until now, in the human sciences there is no generally accepted definition of personality, nor is there agreement on what should be included in this concept. Concepts such as worldview, character, freedom, responsibility, etc. are often associated with personality. In general, philosophy understands personality as an individual bearer of socially significant qualities, a subject of the historical process, possessing internal independence and responsibility for one's behavior not shared with anyone. An important point in defining personality is that it characterizes the degree of social development in a person, the level of how much a person is a "social person." It should be taken into account that both in the history of mankind and in the life of a person, a person is not born, but becomes. Therefore, personality is not only a theoretical, but also a practical problem that each person solves for himself.

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4. https://www.elib.kz/ru/search/read_book/696/

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5. https://www.elib.kz/ru/search/read_book/81/

6. Control questions: (Feedback)

1. Indicate the specifics of the philosophical approach to the consideration of man.
2. List the problems of man in Kazakh philosophy.
3. Define that notion: person, individual, individuality.

LECTURE #7

1. Theme: Life and death. Meaning of life.

2. Purpose of the lecture: - explain the problem of the meaning of life, which is the key problem of human existence, reveal the main categories of human existence (happiness, faith, life and death).

3. Lecture theses:

1. Categories of human existence (happiness, faith, life and death).
2. Man, his mortality and immortality.
3. The problem of immortality in Korkyt's worldview.
4. The meaning of life. The problem of the meaning of life in the history of philosophical thought: fatalism, hedonism.
5. The meaning of life as the main category of Kazakh philosophy.
6. Love as the essence of human existence.

Categories of human existence: happiness, faith, life and death. No one, of course, knows exactly what happiness is, and different people understand it differently. Many people identify happiness with the complete satisfaction of their needs: they have everything, they live richly, physical and spiritual pleasures are easily accessible to them - what else is needed for happiness? Some people associate the idea of happiness with a career, primarily a political one: for them, real happiness is to have power, to manage others, to be visible all the time, to hear approval. But, as life shows, politicians are rarely happy - power quickly corrupts and devastates a person. Neither oblivion, nor pleasure, nor the satisfaction of all needs, nor power bring real happiness. They provide only an imitation of a happy life, after which satiety and disappointment quickly sets in. The only possible type of happiness is a life in harmony with oneself, without fear, without vain hopes and dreams, in a calm and clear vision of problems and adversities. Happiness is inner peace when, instead of fear and worries, life is imbued with an understanding of the value of every minute lived, the holiness and beauty of the world around us, which are reflected in the human soul. Happiness is possible only now, at this moment, in the present. Until a person has found anything sacred in his life, nothing that has depth, exciting beauty at the present moment of his existence, his life is superficial. He can get married, have children, a good house and money, he can be smart and lucky. But his life will be deprived of that wisdom and calmness, without which everything looks like a shadow.

Faith. In the world of human value orientations, faith, the act of accepting something as a positive value, is of enduring importance. Faith is preceded by doubt, which is translated into faith as a result of philosophical analysis. Religious faith is often seen as the result of revelation and does not require justification. For the philosopher Karl Jaspers, philosophical faith is the result of philosophizing. There is hardly a philosopher who disagrees with Jaspers.

The great Descartes was also quite consistent when he viewed philosophers' commitment to doubt as a necessary feature of successful philosophizing. Before repeating the words of M. Luther "I

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stand here and cannot do otherwise,” the philosopher needs to do some work and come to conviction. First, doubt in the old faith, then overcoming doubt and finally conviction, a new faith. Faith as a value phenomenon has its own gradations; at its highest point we find the ideal. A person, by virtue of his imagination, creates an image of the desired future. He believes in achieving what he wants. An ideal is the highest goal of aspiration.

Life and death

What life is, what its purpose and meaning are, interests every individual. Over the course of many centuries, attempts to comprehend human existence have led to the creation of various philosophical and religious movements. Each concept and teaching relates to the issues of life in its own way, forming new approaches to its understanding. A detailed philosophical analysis of private views on this phenomenon will help you try to understand the basic rules for building a person's life.

Movement in space and time, during which personal development occurs, experience, skills and knowledge are acquired, energy is expended on interaction with other individuals - this is what life means.

Life is a concept that can be viewed from different points of view:

- *Physical.* A continuous process, which is accompanied by the accumulation and dissipation of energy in order to increase or decrease chaos in the system - this is real life, as the science of physics tells in detail.
- *Biological.* According to this view, social existence is a special form of living matter, in each cell of which physical and chemical processes take place. The main criteria of a developing organism are: growth, metabolism, reactions to stimuli and reproduction. As long as a person breathes, he continues to live.

If you look at this term from a psychological or cultural angle, you can find more than 7 billion definitions, since every adult and child interprets this phenomenon in their own way.

Death is the most important factor in human existence. Only by peering into the face of death do we begin to love life. If there were no death, life would be meaningless. In ancient Greek mythology, the most terrible punishment to which the gods could sentence a person was immortality. What could be more terrible than immortality, although in thousands of books, novels, and treatises immortality was presented as the main dream of humanity. Imagine that you are immortal - all your relatives and friends, your children and your children's children have already died, and you still live and live - absolutely alone and abandoned in a time and culture that is alien to you and incomprehensible to you.

Each culture has its own specific attitude towards death. In India - both in ancient times and in our time - a deceased person is burned at the stake, and nothing remains of him. And in ancient Egyptian civilization there was a real cult of the dead; embalmed Egyptian pharaohs still lie in European museums. European cemeteries are a complex architecture of monuments, tombstones, and crypts.

Death, like birth, shapes the boundaries of human life. Everything that is outside these boundaries does not exist for a person. Death accompanies a person from the moment of his birth. No matter what time of his life we take, a person is always mature enough to die. Death is like a shadow of a person, the most faithful and affectionate. Man in this sense is the most unfortunate of animals, since he knows in advance about his future death. But at the same time, this gives a huge advantage to a person, since death organizes human life, makes a person rush to find meaning in this life and justify his existence to himself.

Death is not the end, but the crown of life; it is present in it from the very beginning as an element that organizes life. But a person in everyday life lives as if he were immortal. He tries not to think

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about death, in every possible way drives away thoughts about it and believes that death is still somewhere very far from him.

Since ancient times, the sages have said: “Remember death!” Remembering death means living every day as if it were the last day of your life, because it may indeed be your last. After all, even the worst person will try to live his last day like a human being - not to lie, not to steal, not to kill. Death, according to thanatologist (thanatology is the study of death) V. Strelkov, is fundamental evidence of our “not being alone.” We are always under her gaze. Feeling its presence, its reality around every turn, we do not allow ourselves to dissolve, maintaining ourselves at a level higher than that to which our animal nature inclines us. Of course, this is a heavy burden. Understanding our mortality requires a lot of effort on our part.

Death implies the highest level of responsibility. To deprive a person of his limbs means, among other things, to remove that level of responsibility. Man, being a finite being, differs from all animals in that he applies the scale of the unconditional and infinite to his finitude. A person should live, says philosophy, as if eternity awaited him ahead, only not in the ordinary sense, when a person simply does not think about death, but in the sense that he takes on tasks for which his own life is obviously not enough to complete. . By creating, loving, doing good, he breaks through into eternity and defeats death.

Many who took on such endless tasks remained to live in the literal sense of the word in eternity. Socrates, or Epicurus, or Nietzsche, or Pushkin are much more alive than many of our contemporaries alive today.

Man, his mortality and immortality. When considering life as a philosophical phenomenon, the main object of study here is the philosophy of life as such; as for death, existentialism chose this problem as an object of study. According to existentialism, a person, having taken himself out of the context of ordinary, everyday life, can return to his true essence only when he can directly face death, which is the end of existence in general.

One of the followers of the philosophy of existentialism, Karl Jaspers, was not only one of the outstanding philosophers, both in Germany and the world in general, but also, above all, a doctor, or rather, one of many in his country. As a doctor, he observed the psychological state of his patients many times and tried to understand the state of people who were sometimes between life and death. He tried to understand the sensations that a person experiences on the verge of death. How does he perceive the world, life, people, what does he think about the meaning of life? It was these observations and deep reflections on them that helped him stand out among a large cohort of doctors and become one of the leading philosophers of the twentieth century.

Another prominent representative of existentialism, who is rightfully considered the founder of this philosophical movement, Martin Heidegger, in his “Letter on Humanism,” wrote about problems, among which the philosophical analysis of the problem of death especially stands out. The author explains here the phenomenon of death, contrasting the genuine and inauthentic existence of a person. If existence is inauthentic, then a person’s doom to death is not perceived by him; here doom is hidden from him. It is known that Heidegger set the task of deducing a person’s self-awareness from the way of being of the person himself, i.e. from his finitude, from “existence”. Here the problem of mortality always worries people. The phenomenological approach to human existence as the starting point for understanding all things is set forth, among other things, in his work “Being and Time” (1927).

People perceive the world on the basis of their life “constructions”, only through which they can get into this world. Phenomena appear within the framework of such constructions. The mind, when entering such a structure, finds its expression in the form of rational thinking, or it can remain, like the capable owner of a hammer and saw, in the form of “tacit knowledge.” Even if we do not know how to find answers to the questions called “damned” by F. Dostoevsky - these are

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“where do we come from, who are we and where are we going?”, we are still left with our own unique self-awareness, with a true love of life. Life as a whole is not motivated, it is completely contrary to reason: this natural postulate is so strong that we cannot escape from it, it is so majestic that all justifications are rejected here, it is so independent that even when we turn to it, we obey its laws and whims.

Heidegger notes that inauthentic existence alienates a person from his own essence. Death, being an exclusively individual manifestation of existence, leaves behind all boundaries of untrue existence. At the same time, a person himself sometimes manages to overcome its boundaries. In this case, he experiences existential fear. Fear, according to Heidegger, is, from a philosophical point of view, the main content of human existence. The basis of any fear, in turn, is the fear of death. Fear opens a person to the prospect of death.

Existentialism adheres to a similar point of view; we note that a person’s awareness of death also brings confusion into his life, hence the task of philosophy is to help a person overcome fear and confusion, and develop his faith in life and the desire to live.

It is the latter that is preached by the three currents of philosophy that are opposed to existentialism, such as pragmatism, Marxism and personalism. At the center of their reasoning was no longer the problem of the philosophical study of death, but the problem of the philosophical study of life. In general, it should be noted that questions of death in a philosophical sense were of interest not only to existentialists. What could be better for a person? Homer answered this question: It is better not to be born at all and quickly get to the gates of hell and pass through them. Democritus, in his works “The Science of Healing” and “On Who Will Be After Death,” gave a more general analysis of the problems of human existence (as opposed to the mythological approach), which gave him the opportunity for a more thorough analysis of the problem of death in ancient Greek philosophy. Conflicting thoughts about the presence of the other world did not make it possible to draw meaningful conclusions about human mortality in general. In the dialogue “Phaedo,” Plato writes that, recalling the last conversation with Socrates on the eve of the latter’s death, before his death, Socrates announced and admitted that he primarily sees the purpose of philosophy in man’s preparation for death. For Socrates, with his transcendental sense of the world, such an approach was not accidental.

In preparation for death, Socrates said: As far as we move away from life, we come closer to the truth. What do we who love the truth strive for in life? Save yourself from all the troubles that come from the body and related to it. If this is so, then why should we not rejoice in it before we die? Leo Tolstoy also once wrote that “I...suffered a lot these days and, it seems, I have moved forward towards peace and goodness - towards God.”

The law-abiding Socrates, who did good deeds, was, however, sentenced to death. Was he happy at this? Surely, by the word “eudaimonism” he did not mean pleasure, but something else, because physical suffering and death were not an obstacle to this. To be happy, according to Socrates, is to live, being devoted to one’s convictions, having a clear conscience and respecting oneself. Happiness is associated with the integrity and authenticity of a person. A person who personifies good behavior is in itself a holistic and happy being, since all this is interconnected. Whatever happens to us is not essential to being happy (perhaps these ideas overlap with Stoicism).

As you can see, Socrates presented the problem of death in the context of a unique doctrine of happiness, while Plato considered the problem of death within the framework of his worldview. He emphasized that true philosophers spend their entire lives preparing for death. And if at the same time they suddenly become afraid in the arms of death, then this preparation will be meaningless.

Aristotle's ideas about death are associated primarily with his ideas about the “natural” and “forced”. **Aristotle identified four types of changes, which included:**

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- 1) *substantial changes, including those associated with the emergence and destruction of things, as an example we can point to life and death;*
- 2) *qualitative changes are associated with changes in the properties of things (substances);*
- 3) *quantitative changes associated with an increase in properties with larger or smaller parameters;*
- 4) *spatial changes are associated with changes in the spatial position of substances (things).*

The Roman emperor and philosopher Marcus Aurelius believed that there is no difference between a life of three days or three human lives, that is, there is no difference between a long life and a short one. The philosopher urged people not to be afraid of death, to strive for it, as all living beings naturally strive, “since death is the same natural event as youth, old age, growth, birth, tooth loss, beard growth, graying, fertilization, pregnancy, birth and other natural events. Therefore, a person who understands life should not reject death, hate it, he must approach it without arrogance, expect it as an ordinary natural phenomenon. Just as you wait for a child to emerge from your wife's womb, so your soul must wait for the moment when it leaves your body. To the question of what death is, one should answer that here it is necessary to approach it as it is, that is, to recognize that it is a particle of nature, but to be afraid of nature is too childish, death is not only a matter of nature, but and a thing that benefits her.”

In the history of philosophy, there were also philosophical schools and movements that defined their attitude to the problem of death, in particular, among them one should name Stoicism, which to a certain extent laid the foundation for the preparation of both Christianity and medieval philosophy in general. Belief in the afterlife in Christianity (in particular, in the resurrection) to a certain extent reduces the fear of death in a person, replacing this fear with the fear of future punishment for earthly sins. This approach was developed by Augustine, who believed that with the help of reason one can prove the existence of God and the immortality of the human soul. The limits of the known truth, according to Augustine, are the possibilities of the human mind; everything that is beyond is intuition associated with divine revelation. Any known truth cannot be contrary to faith.

Thus, researchers, reflecting in their works certain spatio-temporal ideas of a person about himself and the world, call the ability to find points of contact with nature, the ability to live a full life, demonstrating harmony with it, fundamental in the formation of humanistic qualities of an individual. But this is not enough to realize this harmony in practice. For many reasons, primarily related to excessive population growth and the consequences arising from this factor, pessimism and disbelief in a better future are deepening. In the mass consciousness there is no clear idea of the essence of man, although, nevertheless, each person adapts to the social situation not only physiologically, but also from political, ethical and other points of view.

The problem of immortality in Korkyt's worldview.

The great thinker of the Turkic peoples, the famous zhyrau-storyteller, kobyzshy. Known as a historical figure who left a rich literary and musical heritage.

Korkut or Korkyt is a legendary Turkic songwriter and composer of the 9th century, a native of the steppes along the Syr Darya River. Creator of kobyz, akyn, storyteller, patron of poets and musicians.

Legends about Korkyt are found among the Turkic peoples of the Kipchak (Kazakhs, Karakalpaks) and especially the southern Oguz branch: Turkmens, Azerbaijanis and Turks. They all have practically the same folk epic “Oguz-name”.

The legend says that from a young age Korkyt could not come to terms with the transience of human life, so he decided to fight against inevitable death. Tormented by his thoughts and driven by the dream of immortality, Korkyt leaves people, but everywhere and everywhere he sees death: in the forest - a rotten and fallen tree tells him about its death and about the inevitable end for

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Korkyt himself; in the steppe - feather grass, burning out under the sun, tells him the same thing; even the mighty mountains told him about the destruction awaiting them, invariably adding that the same end awaited Korkyt.

Seeing and hearing all this, Korkyt, in his lonely torment, hollowed out a shirgai - the first kobyz - from a tree, pulled strings on it and began to play, pouring out his painful thoughts and feelings. He put his whole soul into these melodies, and the wonderful sounds of his strings sounded throughout the whole world, reached people, captured and captivated them. Since then, Korkyt's melodies and the kobyz he created went to wander the earth, and the name of Korkyt remained immortal in the strings of the kobyz and in the hearts of people.

Meaning of life. The problem of the meaning of life in the history of philosophical thought: fatalism, hedonism. The problem of the meaning of life is closely connected with the problem of the essence of man; they are intertwined in many ways and often even coincide. Both of them deal with man - the highest phenomenon of the material world.

The problem of the meaning of life is extremely complex; many thinkers of the past tried to solve it. It is also the focus of modern philosophy. But there is no clear answer to the question about the meaning of life. The question about the meaning of life is the question about the purpose of man in this world - why does a person live? The French philosopher and writer A. Camus wrote in his essay "The Myth of Sisyphus" that there is only one fundamental question of philosophy. It is a question of whether life is or is not worth living. Everything else - whether the world has three dimensions, whether the mind is guided by nine or twelve categories - is secondary. Therefore, "I consider the question of the meaning of life to be the most urgent of all questions," he concludes. A number of philosophical concepts are devoted to the meaning of life. A number of philosophical concepts are devoted to the meaning of life. One of the oldest is the concept of Ecclesiastes. It emphasizes the insignificance and vanity of human life. Human life, Ecclesiastes believes, is nonsense, absurdity, nonsense. He believes that the components of life - wealth, power, love, work - are as meaningless, "like chasing the wind." This pessimistic conclusion was made by Ecclesiastes because "one end awaits all." Essentially, Ecclesiastes denied that man has a meaning in life. At the same time, he has interesting practical instructions for people: since the non-existence of man is inevitable, then all that remains is to make the best use of the short life span given to us. In this case, in his opinion, creative work, love, and wealth acquire a positive meaning.

Fatalism is a philosophical doctrine that asserts that from the laws (principles) of logic alone it follows that everything in the world is predetermined and therefore man does not have free will. The argument of logical fatalism with the aim of refuting it was invented by Aristotle in the famous 9th chapter of the treatise "On Interpretation". The argument itself can be presented as follows. Suppose it is now true that tomorrow there will be a sea battle. It follows from this that it cannot be that there will not be a naval battle tomorrow. Therefore, it is necessary for a naval battle to take place tomorrow. Likewise, if it is now false that there will be a sea battle tomorrow, then it is necessary that the sea battle not occur tomorrow. But the statement that a sea battle will take place tomorrow is now true or false (the logical principle of ambiguity). Therefore, it is either necessary for it to happen tomorrow, or it is necessary for it not to happen tomorrow. Summarizing this argument, we get that everything happens out of necessity and there are neither random events nor free will. The fatalistic argument is based on two premises: (1) the principle of necessity, which states that "if true, then necessary" and which was unconditionally accepted in all Hellenistic philosophical schools, and (2) the principle of ambiguity. Most commentators and scholars believe that Aristotle limits the applicability of principle (2) to statements about future contingent events and thereby destroys the fatalistic argument.

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The topic of logical fatalism has been widely discussed in philosophical and logical literature for more than 2000 years, which required a rigorous analysis of such concepts as “freedom”, “truth”, “time”, “time asymmetry”, “chance”, “necessity”, “inevitability”, etc. The discussion on logical fatalism was of particular importance for the emergence and development of various directions of non-classical logics, such as multi-valued, modal, temporal and modal-temporal.

Hedonism (from the Greek “pleasure, pleasure”) is an axiological doctrine according to which pleasure is the highest good and meaning of life, the only terminal value (while all other values are instrumental, that is, means of achieving pleasure). Hedonism is often identified with utilitarianism, but there are differences between these doctrines. Hedonism is a purely axiological doctrine: it claims to be valuable, but does not prescribe how people should behave. Hedonism in itself is not a complete moral system; it can only serve as a value basis for building one. Utilitarianism is a consequentialist ethical doctrine that gives specific instructions for human behavior. Utilitarianism states that a proper society should be organized so that the actions of people maximize pleasure for each other and minimize pain. Hedonism, unlike utilitarianism, also allows for purely personal, egoistic desire.

The meaning of life as the main category of Kazakh philosophy. The problem of the meaning of life is one of the “eternal” problems of philosophical reflection. The meaning of life is a complex systemic formation that touches on the problematic field of philosophy - “man and the world”. The reflection of the ideas of the meaning of life in national socio-philosophical thought contains a person’s holistic attitude to the world, society, other people, etc. based on holistic awareness. The specifics of this problem are determined, firstly, by its relevance (existence); secondly, universal human values; thirdly, the national historical tradition, which has the fundamental basis of human existence.

Man is a social being. His individuality is revealed in all areas of his activity (work, social, family, etc.), which is directly related to the renewal of society associated with the search and adoption of new solutions, which is impossible without overcoming existing stereotypes, without free creativity in a variety of areas of human activity. The meaning of human life is to realize one’s abilities in this world and pass on the results to subsequent generations (the dialectic of the transitory and the eternal).

For Kazakhstan, the problem of the meaning of life as a national idea, a spiritual core, opposing everything that is unspiritual, is acutely relevant. In building an independent democratic society, the problem of the meaning of life in its socio-philosophical aspect will help to understand and determine further paths of development. If we look into the past of Kazakhstan, we will see that philosophy arose naturally among the Kazakhs, like among all peoples of the world. It was associated with a person’s needs to understand the world around him in order to understand what significance it has for his life and the lives of his loved ones and all people in general.

The uniqueness of the nomadic way of life has formed a special mentality and worldview. The nomads who lived in the very center of Eurasia developed a specific way of thinking and social organization that was unique to them. If we proceed from the assumption that the question of the meaning of life is posed not by man, but by life itself, then the life of a nomad was in interaction with the surrounding nature and a rational attitude towards it.

The central problem of Kazakh philosophy is man (personality) and society. This relationship reveals the socio-philosophical aspect of the problem of the meaning of life.

The nature of national thinking is characterized by imaginative thinking, characterized by the scale of views, often contained in the concept of “sarydala” - “boundless steppe, vast space,” regardless of the form of social structure. Even, for example, “... with the transition to settled life, the economic conditions of life have changed, the psychology of the people still habitually looks

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around the endless expanses of the steppe as their property, and this understanding of space is the meaning and essence of the Kazakh soul.”

The attitude of the Kazakhs to the “space they occupy” was purely respectful, expressed in the concept of “Atameken”. This concept united in a chain a number of words that have value for any person, regardless of affiliation - this is home, Motherland, Fatherland. The land left by ancestors to previous descendants, as a symbol of wisdom, contains great meaning. And this meaning is in life itself, in the preservation of a great nation, which has repeatedly stated this to the whole world. From the very beginning of their existence as an ethnic group, a people, the Kazakhs realized the special value of their belonging as an indivisible people, united by a common language, territory, and a common historical destiny and culture.

Kazakh education in the works of outstanding cultural figures Abai, Shakarim, Ch. Valikhanov, I. Altynsarin, M. Zhumabaev, G. Karash and others saw its purpose in the fight against old, traditional tribal ideas and in the education of a new person, enlightened, educated, hardworking, active, responsible. It is easy to notice that the goal put forward by Kazakh educators largely coincides with the task pursued by our state at the present stage of development, and in this we see the enormous historical significance of Kazakh education and its relevance.

The meaning of life as a social problem is formed only in society and through society. According to Kazakh thinkers (Abai, Shakarim, Toraigyrov, Aimauytov), personality is a continuous system of sociable qualities that are formed and improved in the process of human life, in freedom of choice and in the act of initiative. In finding a worthy meaning in life, thinkers attached great importance to the environment in which the individual grows and develops, i.e. upbringing and education.

Morality is the measure, the way of spiritual being, through which a person can find meaning and realize it. It is no coincidence that the works of great thinkers always touch on moral issues and almost always begin with a critique of the morality of patriarchal-feudal society. Abai correctly noted that in a backward patriarchal-feudal society, material values dominate everywhere, which give rise to mutual enmity and hatred. Because of this, says Abai, “a person is born crying and dies angry.”

Kant wrote that in education lies the great secret of improving human nature... Man must still develop his abilities for good. Providence did not put them in him ready-made. In the ethical views of Zh. Aimauytov, great importance is attached to education as a factor in the formation and development of personality. It is on what kind of upbringing a child is given that his future depends.

The main subject of attention in existential psychology is the existential problems of man, the peculiarity of which is their content, their universal and fundamental nature. Existential problems are challenges that require an ongoing response. They perform an important function by encouraging a person to clarify and re-check his life goals and priorities.

The most general, generic concept is the concept of man. A person is a subject of socio-historical activity and culture, or, more precisely, a subject of these social relations and thereby the global historical and cultural process. By its nature, it is an integral biosocial (biopsychosocial) system, a unique creature capable of conceptual thinking, producing tools, possessing articulate speech and moral qualities.

As for the concept of an individual, this is a single representative of the human race, an individual person, regardless of his real anthropological and social characteristics. A born child is an individual, but he is not yet a human individual. An individual becomes an individual as he ceases to be just a “unit” of the human race and acquires relative independence of his existence in society, becomes a personality.

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Kazakhstan, as a multicultural society with universal human values, reflecting an enduring meaning, is moving towards building a true democracy based on political and civil rights and equality of all ethnic groups. The tasks of our state include the paramount importance of democratization and humanitarization of upbringing and education, which play a large role in the formation, formation and development of the individual.

Love as the essence of human existence. From a philosophical point of view, the fact that I love someone is not explained by the object of love, but by the ability to love. Beginning with Socrates, love is seen as a special state of the human soul and a human relationship. In his dialogues, such as Phaedrus and Symposium, Plato develops his theory of love. For Plato, love is the relationship of the lover to the beloved; attitude of unequals. Love, according to Plato, has two principles that are present in a person at the same time. The first of them, the attraction to pleasure, is an immoral phenomenon, and the second, the desire for the sublime, is the same sublime love that Plato most admires.

Love in the works of Plato is an ideal phenomenon that makes a loving person a genius, since he endlessly discovers in a loved one what is hidden from others who do not love. So, following Plato, we can conclude that the feeling of love is an ideal feeling that a person is endowed with from above, with the help of the god Eros.

The God of love in Plato's dialogues appears as an eternal desire for beauty and good, and love is always love for good and immortality, the manifestation of immortality in a mortal being.

Antiquity left us a large number of works about love. Aristotle insists that friendliness shows equality. Epicurus speaks of love only as amorous pleasures. Lucretius speaks of love as a low sensuality. Augustine speaks of love as a mystical ability of knowledge: "we know to the extent that we love." Following Augustine, B. Pascal considered love as the driving force that leads a person to the knowledge of God, and the "logic of the heart" as the basis of truth. Love for God must be accompanied by self-hatred. Christ atoned for man's sin. For R. Descartes and B. Spinoza, the place of love is in the sphere of passions. I. Kant and G. F. Hegel did not pay special attention to love as such. The main provisions of the European philosophy of love are reproduced by Hegel in his discussion of the basis of the family. For Feuerbach, love is precisely a sensual, passionate relationship in which a man and a woman complement each other. According to V.S. Solovyov, love is a relationship of complete and constant exchange, affirmation of oneself in another. The meaning of love is to overcome selfishness.

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Additional:

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4. https://www.elib.kz/ru/search/read_book/696/
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6. Control questions: (Feedback)

1. The problem of man in Western philosophy.
2. The problem of freedom in the history of philosophy.
3. The problem of personality in philosophy.
4. Man, personality, individual.

LECTURE #8

1. Theme: Ethics. Philosophy of values

2. Purpose of the lecture: to characterize the concepts of ethics, morality, values and consider them as objects of philosophical research.

3. Lecture theses:

1. Ethics. Definition, examples.
2. Axiology as the philosophical science of values. The main provisions of axiology.
3. The concept of value. Types and functions of values.
4. The dialectic of fundamental moral values on the example of good and evil.
5. The ethical dimension in the tradition of falsaf and in the work of Y.Balasaguni “Kutadgu bilig”. Categories “kut”, “kanagat”, “tauba”, “adilet”, “sabyr”.

1. Ethics or moral philosophy is a branch of philosophy that "involves systematizing, defending, and recommending concepts of right and wrong behavior". The field of ethics, along with aesthetics, concerns matters of value; these fields comprise the branch of philosophy called axiology.^[3]

Ethics seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. As a field of intellectual inquiry, moral philosophy is related to the fields of moral psychology, descriptive ethics, and value theory.

Three major areas of study within ethics recognized today are:

1. Meta-ethics, concerning the theoretical meaning and reference of moral propositions, and how their truth values (if any) can be determined;
2. Normative ethics, concerning the practical means of determining a moral course of action;
3. Applied ethics, concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action.

The English word *ethics* is derived from the Ancient Greek word *ēthicas* (ἠθικός), meaning "relating to one's character", which itself comes from the root word *ēthos* (ἦθος) meaning

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"character, moral nature". This word was transferred into Latin as *ethica* and then into French as *éthique*, from which it was transferred into English.

What are the functions of ethics in society? Ethics play a crucial role in shaping the way people interact with each other and the world around them. Ethics are the moral principles that guide people's behaviour, decisions, and actions. These principles are based on the concepts of right and wrong, good and bad, and fairness and justice.

Four Pillars of Medical Ethics. Beneficence (doing good) Non-maleficence (to do no harm) Autonomy (giving the patient the freedom to choose freely, where they are able) Justice (ensuring fairness).

Business ethics (also corporate ethics) is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment, including fields like medical ethics. Business ethics represents the practices that any individual or group exhibits within an organization that can negatively or positively affect the businesses core values. It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organizations.

Business ethics inform a company's values and goals, as well as how it runs its day-to-day operations. An ethical company runs on principles such as honesty, integrity, fairness, trustworthiness, accountability, and respect for others.

Political ethics (also known as **political morality** or **public ethics**) is the practice of making moral judgments about political action and political agents. It covers two areas. The first is the ethics of process (or the ethics of office), which deals with public officials and their methods. [2]

[3] The second area is the ethics of policy (or ethics and public policy), which concerns judgments surrounding policies and laws.

The concept of political morality can be easily understood when the roots of the term and its gradual development are assessed. The core values and expectations of political morality have historically derived from the principles of justice. However, John Rawls defends the theory that the political concept of justice is ultimately based on the common good of the individual rather than on the values one is expected to follow.

Utilitarianism is an ethical theory that argues the proper course of action is one that maximizes a positive effect, such as "happiness", "welfare", or the ability to live according to personal preferences. Jeremy Bentham and John Stuart Mill are influential proponents of this school of thought. In *A Fragment on Government* Bentham says 'it is the greatest happiness of the greatest number that is the measure of right and wrong' and describes this as a fundamental axiom. In *An Introduction to the Principles of Morals and Legislation* he talks of 'the principle of utility' but later prefers "the greatest happiness principle".

Utilitarianism is the paradigmatic example of a consequentialist moral theory. This form of utilitarianism holds that the morally correct action is the one that produces the best outcome for all people affected by the action. John Stuart Mill, in his exposition of utilitarianism, proposed a hierarchy of pleasures, meaning that the pursuit of certain kinds of pleasure is more highly valued than the pursuit of other pleasures.

Deontological ethics or **deontology** (from Greek δέον, *deon*, "obligation, duty"; and -λογία, -*logia*) is an approach to ethics that determines goodness or rightness from examining acts, or the rules and duties that the person doing the act strove to fulfill. This is in contrast to consequentialism, in which rightness is based on the consequences of an act, and not the act by itself. Under deontology, an act may be considered right even if it produces a bad consequence, if it follows the *rule* or moral law. According to the deontological view, people have a *duty* to act in ways that are deemed inherently good ("truth-telling" for example), or follow an objectively obligatory rule (as in rule utilitarianism).

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2. Axiology is the philosophical science of values. The main provisions of axiology. Axiology (Greek. Axia - value and logos - teaching, word) - theory of values; philosophical doctrine of values, revealing the nature of people, revealing the basic values, their role, ways and means of shaping the value attitude of people to the world around them.

Axiology (from Greek ἀξία, *axia*: "value, worth"; and -λογία, *-logia*: "study of") is the philosophical study of value. It includes questions about the nature and classification of values and about what kinds of things have value. It is intimately connected with various other philosophical fields that crucially depend on the notion of value, like ethics, aesthetics or philosophy of religion.^[1] It is also closely related to value theory and meta-ethics. The term was first used by Eduard von Hartmann in 1887 and by Paul Lapie in 1902.

The main cognitive tasks of axiology:

- the establishment of the role, value, status of the object or phenomenon;
- drawing the attention of other people to this phenomenon and multiplying, thus, the number of supporters of this assessment.

So, in the process of cognition, not only the gnoseological question is solved - what constitutes a particular subject, but also the axiological question - how to relate to this subject.

The central problems of axiology. 1. The dialectic of natural, physical and spiritual values and anti-values. G. Hegel shares utilitarian values (housing, food, household items, etc.) and spiritual values. V.Mironov believes that according to the content, values are divided into economic, political, social, political and spiritual. The opinion of I.Narsky is noteworthy: material goods are not an end in themselves, but a means of moving towards genuine values - human happiness, freedom, goodness, justice.

In modern philosophical, medical and other literature, attention has increasingly been given to one central idea of the dialectics of body and soul - their harmonious relationship. Professor V.L. Obukhov, who believes that such harmony can be established only taking into account the existence of spirit, soul and the achievement of a state of spirituality by man, solves this problem in an original way.

From the above examples it is clear that the dialectical approach in considering the role of the body and soul in a person's life is most preferable. It makes it possible, firstly, to avoid one-sidedness and absolutization in determining the essential forces of mankind; secondly, to see these forces in their extreme contradictions, that is, in the unity and difference of their natural and physical, physical and spiritual, and their spiritual organization and development, and third, to determine the range of core values as well as anti-values.

2. The question of the relationship between the objective and the subjective in the category of value. Values are not based on subjective assessments, but on the objective significance of the subject. However, at the same time, objective value and subjective value may correspond, or may diverge sharply with each other. Estimates of the same phenomenon among different individuals (social groups, nations, etc.) are often different. It should be remembered that truth is objective, and values are subjective. Taking into account the heterogeneity of cognitive and axiological ways of mastering the world, it is necessary to bring them in agreement, to balance them. This is a complex spiritual and practical work that ensures the **integrity of human experience, the whole system of human orientation in the outside world.**

2. The concept of value. Types and functions of values. Axiology sets itself the task of identifying the basic values and anti-values, revealing their nature, showing their role in people's lives, determining the ways and means of shaping people's value attitude towards the world around them.

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The term "value" in axiology defines both the objects of the natural world, and the phenomena of the material and spiritual culture of man, for example, social ideals, scientific knowledge, arts, ways of behavior, etc.

Three types of values: Good, Beauty and Truth. Already in antiquity they represented in the minds of theorists an ideal, integral triad, thus defining the sphere of moral values (Good), aesthetic (Beauty) and cognitive (Truth).

And for example, the main values of modern American culture are: 1. Personal success. 2. Activity and hard work. 3. Efficiency and usefulness. 4. Progress. 5. Things as a sign of well-being. 6. Respect for science. According to Smelser, values are generally accepted beliefs about the goals to which a person should strive. Values form the basis of moral principles, different cultures may prefer different values (heroism on the battlefield, artistic creativity, asceticism), and each social system establishes what is value and what is not.

Values — such material or ideal formations that have life-meaning meanings either for an individual or for all of humanity; driving force of activity; specific social definitions of objects around the world, revealing their positive (negative) value for people and society.

Values justify moral principles, principles - rules (norms), rules - representations. For example, justice is a value, it is embodied in the principle of justice, the principle implies a rule (norm) requiring equal reward (encouragement or punishment) for the same actions committed by different people, or another norm requiring fair remuneration, and already on the basis of the norm, we form our own concrete ideas about what is fair and what is not (for example, we can consider the unfairly low salary of teachers and doctors and the unfairly high salary of bank directors).

All phenomena from the point of view of their values can be classified into:

- 1) neutral, to which a person is indifferent (many phenomena of the microworld and the megaworld);
- 2) positive values (objects and phenomena that contribute to the life and well-being of a person);
- 3) anti-value (values that have a negative value in terms of human life and well-being). For example, a pair of "values - anti-values" form such concepts as good and evil, beautiful and ugly, enclosed in the phenomena of social life and nature.

Values originated and were determined by the needs of the individual in understanding the society and himself. Human activity changes over time. Far from immediately came the realization of the intrinsic value of human life. In the process of life activity, ideological ideals are formed in people. The ideal is a model, a type, a concept of perfection, the ultimate goal of aspirations. Through correlation with ideals, norms, assessment is carried out - the determination of value, the approval or condemnation of what is happening, the requirement to implement or eliminate something, i.e. assessment is normative in nature. Thanks to the values, different levels (higher and lower) needs and interests, motives and goals of people are formed, the means for their achievement are determined. They are regulators of human actions, serve as criteria for evaluating the actions of others.

And finally, without taking into account their role, it is impossible to know the essence of a person, to clarify for himself the true meaning of his life. Externally, values act as properties of an object or phenomenon, but they are not inherent in nature, not because of the internal structure of the object itself, but because it is involved in the sphere of human social life and became the carrier of certain social relations. In relation to the subject (person), the values serve as objects of his interests, and for his consciousness they serve as everyday guidelines in any activity, designations of various practical attitudes towards objects and phenomena surrounding a person.

A person needs to have certain value settings.

The cause of extreme inconsistency and instability of value orientations is:

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- on the one hand, the ineradicable striving of the human spirit to achieve ideals, final truths, that is, higher spiritual values,
- on the other hand, a certain limitation of our cognitive abilities, means,
- as well as the well-known conservatism of our senses, reason and mind, inevitably leading to human alienation from the natural, physical, physical, spiritual and spiritual values, that is, from its essence and leading people away from the definition of true, not illusory or utopian ways of becoming this entity.

The presence of certain values in the lives of people provides a specific individual the freedom to choose life goals. Human life is unthinkable without setting a goal. Goal-setting - generic characteristic peculiar only to man.

Value of values:

- formation of interests, motives and goals;
- regulators and criteria for evaluating people's actions;
- serve to cognize the essence of man, the true meaning of his life.

3. The dialectic of fundamental moral values on the example of good and evil. Any value (or anti-value), if it is brought to the extreme, can turn into its counter-complexity: freedom — into anarchy, truth — into destructive force, good — into evil, love — into hate, etc. In turn Radical, such anti-values as destructive passions: envy, vanity, ambition, jealousy often stimulate the will and activity in achieving the goal, contribute to the development of talent, creativity. And, finally, it complicates this contradictory situation and the fact that in real life all values and anti-values interact and interpenetrate each other.

Consider this dialectical interweaving on the example of fundamental moral values: good and evil. A good is a value representation that expresses the positive meaning of something in its relation to a standard or the standard itself; This is all that is morally valuable, which contributes to the well-being of man, society, humanity as a whole. Like any moral category, good is socially and culturally determined, i.e. it depends on the worldview prevailing in a given era, class interests, established traditions, aspirations and needs of different socio-professional or gender-age groups, existing personality types.

History is replete with examples when the criminals of one era became heroes of other eras. Sentenced to death for amorism, Socrates for more than two thousand years is considered a model of morality. Burned for the dangerous for social morals hereticism J. Bruno became a symbol of human selflessness.

Even more can be cited evidence of how over time the characters turned into villains (ideologues of the Inquisition, Napoleon Bonaparte).

The understanding of evil immediately appears to us after good. Evil is a value idea that is the opposite of good (good); This is all that is immoral, deserves condemnation, contrary to the interests and vital needs of man and mankind. Evil covers the negative state of a person (aging, illness, death, poverty, humiliation). The concept of moral evil determines what is opposed by morality, which it seeks to eliminate and correct.

The religious and philosophical doctrine of the Manicheans (III-XI centuries) was consistently asserted the equality of two principles of the universe: light and darkness, good and evil. In the world and in people, they are mixed in different proportions, and therefore they are constantly fighting between themselves, but goodness is predetermined for the final victory. In the ancient Chinese classical "Book of Changes" the world is also explained through the dialectic of two principles: yang (bright, kind, creative) and yin (dark, evil, passive). No matter how you evaluate them, one of them is not stronger than the other. Both poles make sense relative to each other. Evil is not something terrible, but only the other side of good, and vice versa. "Light is the left hand of darkness, darkness is the right hand of light."

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This idea runs through the entire history of philosophy and is concretized in a number of ethical provisions:

- Good and evil are known in unity, one through the other.

One Chinese parable tells about a young man who dreamed of finding out what truth is good. The sage suggests that he first know what evil is, so that it can be compared with something. One understanding of evil is not enough. In itself, this will not lead to good. It is not enough to explore the road to Hell to get to Paradise.

- Good and evil are not just mutually defined, they are functionally individual: good can be understood only as active resistance to evil. Actual good is an act of good, virtue.

The ethical dimension in the tradition of falsaf and in the work of Y.Balasaguni “Kutadgu bilig”. Categories “kut”, “kanagat”, “tauba”, “adilet”, “sabyr”.

Islamic ethics (Arabic: أخلاق إسلامية, akhlaq islamiya) - ethical norms and rules based on the Koran, the Sunnah of Muhammad and precedents in Islamic law, the formation of which began with the advent of Islam on the Arabian Peninsula in the 7th century and finally took shape in the 11th century.

The most concise formulation of this concept is the Quranic verse: “Show leniency, command to do good and turn away from the ignorant” - Surah al-A’raf 7:199

The word “good” (urf) used in this verse means “that which people recognize as right and do not deny” (Ibn Manzur), as opposed to “bad” (munkar - literally “denied”, that with which people do not agree). Abu Abdullah al-Qurtubi, in his commentary on the Koran, cites a hadith in which it is reported that Muhammad asked about the meaning of the word “urf” in this verse, to which Jibril brought him an answer from Allah: “The Almighty God commands you to forgive those who come to you. It is unfair to give to those who deny you and to reunite with those who reject you.”

Al-Qurtubi, in his commentary to Sahih Muslim “al-Mufhim fi Sharh Muslim” writes: “Moral qualities are the traits of a person, thanks to which he interacts with others. They are approved and condemned. In general, what is approved is when you are with another as with yourself: you give half to them, but do not take half for yourself. And individually, this is to be forgiving, meek, broad, patient, to endure insults and harm, to be merciful, compassionate, to satisfy the needs of others, to be friendly and flexible. And what is blameworthy is the opposite of this.” The maximum manifestation of religiosity and integrity is monotheism - tawhid - a distinctive feature of all Islam, from which other Abrahamic religions “deviated”, and one of the two absolute doctrinal requirements of Islam (along with evidence of the recognition of Muhammad as the last prophet). Considering the individual components of ethics and morality, Muslim authors define shame as the most important commendable quality, which, in addition to its physiological significance, also carries a spiritual meaning: the fear of doing an act that is not appropriate for a believer.

Meekness (hilm) and modesty (tawaddu’) are also of particular importance. Both the Koran and the Sunnah call for the abandonment of arrogance and promise divine reward. The call to modesty and meekness was reflected in the tradition of Muslims: in the habit of not raising one’s voice, in the cut of traditional clothing, in the refusal of gold and silver utensils, in the refusal of provocative and catchy colors.

Ethical views of Ibn Sina, Abu Ali Ibn Sina (980-1037). The essence of moral education, according to Ibn Sina, is a person’s mastery of his passions, the development of moderation and harmony in his lifestyle. Having connected the peculiarities of the manifestation of freedom of choice with feelings disciplined by reason, Ibn Sina found the meaning of life in the constant improvement of the soul. With a comprehensive study of human behavior, Ibn Sina refuted the doctrine of the continuity of divine creativity and left no room for predestination. Averroes (Ibn Rushd) (1126-1198). Averroes' ethics lies in the teaching that man himself creates good in

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accordance with his own attitudes, and not depending on what awaits him in the next world - Hell or Heaven.

Y. Balasaguni was a poet, scientist, thinker and public figure. In “Kutadgu bilig” general philosophical, social, legal, political, ethical and aesthetic problems are developed. Balasaguni emphasizes: man differs from animals in such qualities as intelligence and knowledge, that wisdom, teaching and knowledge are the basis of respect and value of people, that knowledge is wealth, without it both human speech and his mind are fruitless. The thinker deeply believed in the possibility of improving public life and government, relying on education and science. These ideas of Yusuf are consonant with the views of Farabi, Ibn Sina and Ferdowsi. When the head of state acts fairly, on the basis of the law, Yusuf argues, an ideal state arises. The thinker believes that a just ruler must be enlightened, wise, he must have reason, knowledge and reason. He called on rulers to govern the state based on the successes of science, education, etc. He called on rulers to govern the state based on the successes of science, education, etc. In Yusuf's work, special attention is paid to problems of morality; ethical ideas run like a red thread throughout the entire poem. The poet reveals the content of such ethical categories as justice, good and evil, shows their interconnection, and puts forward the concept: justice should be the basis and content of good. To be a just ruler, he believes, means doing good deeds.

Let's consider the main ethical categories accepted in Kazakh philosophy “kut”, “kanagat”, “tauba”, “Adilet”, “sabyr”.

“Kut” - this term appeared and was used among the Turkic peoples and meant the soul - the “double” of a person, a certain vital force and energy that was bestowed by Tengri. Also, for the ancient Turks, the criterion for possessing power for a ruler (khagan) was the presence of the gift of Tengri - “kut”.

“Kanagat” – translated from the Kazakh language means “contentment”. This word implies the idea that a person should be happy with what he has at the moment and not complain about fate. However, “Kanagat” is not at all about intentional deprivation, but rather about reasonable self-restraint and gratitude for what you have.

“Tauba” means “repentance” in Arabic. This term has its origin and is used in Islam. The essence of “tauba” is submission and return to Allah through repentance, asking for forgiveness and regret for the sins committed. In order for “tauba” to be considered valid, it is important that it sincerely comes from the very heart of a person, and then Allah will accept the person's repentance.

“Adilet” - translated from the Kazakh language means “justice”. Justice is the enemy of injustice. It can be said that the survival of the soul very much depends on the sense of justice. Abai said in the 5th word: “It became known that the Kazakhs do not care about peace, science, education, justice, they care about cattle...”. Of course, there is a moral here about reducing evil and increasing righteousness. In Kazakh philosophy there is a paradigm “if people do not improve, times will not improve,” so this is the struggle, that is, if the spiritual education of each person is set in motion, then from such perfection of education the perfection of the entire society will be formed.

“Sabyr” - translated from Arabic means “patience”, “perseverance”. The root of this word means “to limit” or “to restrain.” In Islam, “sabyr” implies humble patience in the performance of any religious duties, abstinence from something forbidden, and perseverance in one's faith. According to Islam, every Muslim must be patient and endure the hardships of life, thereby earning the mercy of Allah. The Koran says that for “sabyr” a double reward is promised. Also, “sabyr” can mean “humility” and “submission” in Islam.

4. Illustrative material: <https://slideplayer.com/slide/12029164/> presentation, diagrams, tables, slides.

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6. Control questions: (Feedback)

1. Who first used the term “ethics” (ethica) to designate the science that studies virtues?
2. Define the philosophical concept in ethics - eudaimonism.
3. What is a fundamental Christian virtue?
4. How many stages are there in the history of the development of ethics as a science?
5. What does “deontology” study?
6. What are the norms of public organizations?
7. What ethical standards are emphasized within Western European culture?

LECTURE #9

1. Theme: Philosophy of freedom.

2. Purpose of the lecture: to show the features of the problem of freedom in the history of philosophy.

3. Lecture theses:

1. The concept of freedom in the history of philosophy. Man and his freedom (B. Spinoza).
2. The connection between freedom and truth in the works of M. Heidegger. Freedom and responsibility: J.-P. Sartre. Freedom and the absurd (Albert Camus). Concepts of freedom (Berdyayev N.A.)
3. The hierarchy of freedoms. Positive and negative freedom.

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4. Political freedom. National freedom.

5. The concept of Abay "Tolyk Adam". Ideas of freedom and independence in the philosophy of the figures of Alash.

1. The concept of freedom in the history of philosophy. Man and his freedom (B. Spinoza).

Freedom is a state of a subject in which he is the determining cause of his actions, that is, they are not directly conditioned by other factors, including natural, social, interpersonal-communicative and individual-generic. At the same time, freedom should not be confused with permissiveness, when a person does not take into account the possible harmfulness of his actions for himself and others. There are many different definitions of freedom. In ethics, the understanding of freedom is associated with the presence of free will of a person. Freedom in philosophy is a universal of the culture of the subjective series, fixing the possibility of activity and behavior in the absence of external goal-setting. Freedom of the individual in law is the possibility of a certain behavior of a person enshrined in the constitution or other normative legal act (for example, freedom of speech, freedom of religion). The category of freedom is close to the concept of law in the subjective sense - subjective right, but the latter presupposes the presence of a legal mechanism for implementation and usually a corresponding obligation of the state or another subject to perform some action. On the contrary, legal freedom does not have a clear mechanism for implementation; it corresponds to the duty to refrain from committing any actions that violate this freedom. Thus, in the "Declaration of the Rights of Man and of the Citizen" (1789, France), human freedom is interpreted as the ability to "do everything that does not harm another: thus, the exercise of the natural rights of each person is limited only by those limits that ensure other members of society the enjoyment of the same rights. These limits can only be determined by law." What is freedom according to B. Spinoza? Spinoza believed that necessity does not exclude freedom, just as freedom does not exclude necessity. He contrasted freedom not with necessity, but with coercion and violence. "Free," wrote the thinker, "is such a thing that exists only by the necessity of its own nature and is determined to act only by itself. Necessary, or, better to say, forced is such a thing that is determined by something else to exist and act in a known and definite way." According to Spinoza, the decisive role in the transformation of necessity into freedom is played by clear, all-comprehensible knowledge. To do this, a person must direct the cognitive activity of his mind not only to the external world, but also to himself, to his affects (the concept of affect used by Spinoza is equivalent to the modern concept of emotion, and the word "affect" is used today in a narrower sense). Spinoza argued that freedom achieved by the activity of consciousness is contradictory in nature. On the one hand, it is passive: the first stage of the movement toward freedom is overcome when a person brings the order and connection of his ideas (that is, concepts) into line with the order and connection of external things. Therefore, people should strive not to "have nature obey them, but, on the contrary, they obey nature." On the other hand, freedom is active: at the second stage of the movement toward it, a person, achieving the coincidence of the order of his ideas with the order of all nature, thereby gains the opportunity to bring the state of his body into line with the order and connection of things. As a result, a person achieves dominance over himself, over his affects – the passivity of freedom turns into its activity.

However, as Spinoza emphasized, this dominance cannot be complete, and, therefore, the attainment of absolute freedom is unattainable. People as "particles of nature" are necessarily subject to external influences, and these influences can reach such a force that their individual processing is out of the question. According to Spinoza, "we are excited in various ways by external causes and are agitated, like the waves of the sea driven by contrary winds, unaware of our outcome and our fate." Affects (emotions) are "to blame" for this. Spinoza defines them as "states of the body that increase or decrease the body's own capacity for action, favor it or limit it,

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and at the same time the ideas of these states." Spinoza considers three types of knowledge as a process aimed at achieving freedom - sensory, rational and intuitive.

2. The connection between freedom and truth in the works of M. Heidegger. Freedom and responsibility: J.-P. Sartre. Freedom and the absurd (Albert Camus). Concepts of freedom (Berdyayev N.A.)

In his fundamental work "On the Essence of Truth" Martin Heidegger considers the category of freedom as the essence of truth itself. Freedom, according to Heidegger, is not the unboundedness of action or the possibility of not doing something, nor is it merely the readiness to do what is required and necessary (and thus, to some extent, being). Freedom is part of the revelation of being as such. The revelation itself is given in the existential participation, thanks to which the simplicity of the simple, i.e. "presence" (das "Da"), is what it is. In the being of the latter, man is given a long-standing unfounded basis of essence, which allows him to exist, therefore "existence" for Heidegger does not mean existentia in the sense of an event and "present being" of being. "Existence" is also not "existential" in the sense of the moral efforts of man, directed at himself and based on his physical and mental structure, the assumption of the being of being.

Along with the category of truth, Heidegger introduces the concept of untruth, considering it as wandering, "like a pit into which he sometimes falls; wandering belongs to the inner constitution of being, into which historical man is admitted. Wandering is the sphere of action of that cycle in which existence, being included in the cycle, is consigned to oblivion and loses itself. In this sense, wandering is an essential antipode in relation to the original essence, truth. Wandering opens up as openness to any action that is opposite to the essence of truth. The path of wandering, at the same time, creates an opportunity that man is able to isolate from existence, namely, not to succumb to error, while he himself recognizes it, without penetrating the mystery of man." The concept of freedom presented by J.-P. Sartre in Being and Nothingness has much in common with Heidegger's, presented in Being and Time - both tried to include freedom in the system of basic concepts of phenomenological ontology. However, Sartre is inclined to interpret freedom as a deeper, more basic ontological characteristic, as the basis of human activity. "The first condition of activity is freedom," we read in Being and Nothingness. Sartre believes that it is difficult to "define" freedom, since it "has no essence" and cannot be subsumed, in particular, under any necessity. In it, as in Heidegger, "existence precedes essence and determines it." Why do we claim that Sartre's "freedom" is similar to Heidegger's? If only because both are present only in the mode of singularity! This means that freedom is not only not "the same" for me and for another - it is not even "the same" in different situations of my own being. Moreover: an attempt to somehow transfer a mode of action (both preference and choice) to another context means a loss of freedom. In other words: having freely determined my behavior in one situation and having simply tried to repeat this behavior in another situation, I act "automatically" - i.e., not at all freely. The experience of phenomenological ontology is devoted to the study of the questions: what is being? what are the fundamental existential relations between consciousness and the world? what are the ontological structures of consciousness (subjectivity) that make these relations possible. The motive of the absurdity of existence appears: "It is absurd that we are born, and it is absurd that we die." Man, according to Sartre, is a useless passion. Sartre undoubtedly understood how heavy the burden of freedom is for a person who has no inner support, who is suppressed by the legacy of the subconscious, who is constantly tormented by a feeling of anxiety and fear of himself. And he did not build illusions about the ability of a person to be truly free, especially since reality could dispel any illusions. Therefore, it is not surprising that all of Sartre's works are permeated with criticism and rejection of the surrounding world. Sartre understands the individual in modern society as an alienated being, elevating this specific state to the metaphysical status of human existence in general. A person alienated from himself, doomed to an inauthentic existence, is not

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in harmony with the things of nature, they are deaf to him, they crush him with their viscous and solidly motionless presence, and among them only the society of "scum" can feel well-settled, while man experiences "nausea". To live in this society, according to Sartre, as a "self-satisfied consciousness" lives in it, is possible only by renouncing oneself, the true personality, decisions and choices, shifting the latter to someone's anonymous responsibility on the state, nation, race, family, other people. But this refusal is also a responsible act of the individual, for man always possesses free will.

The work of Albert Camus is a ceaseless philosophical search, which is determined by passionate concern for Man, who became a victim, witness and accomplice of the tragic fracture of time and history in the XX century. In his brilliant work "The Myth of Sisyphus", Camus seeks to answer the question: how, in what to find hope for a positive existence in a world in which religious hope has died? Postulating the original human perception of the world as absurd, he explores it as a characteristic of human "being-in-the-world", alienated and irrational. At the same time, he characterizes the absurd as the boundary of awareness and clarity of understanding of being. The feeling of the absurd, according to the author, arises, first of all, on the basis of the contradiction between man and the world around him, or, in Camus's words, "between the actor and the scenery". If the world can be explained, even if not very convincingly, it is understandable and acceptable to man. But as soon as a person realizes the illusory nature of this explanation, he begins to feel like a stranger in the universe. A person faces the question: is life worth living?

Absurdity penetrates a person's consciousness unexpectedly, when at some point he suddenly feels empty, tired of everyday life. Suddenly he stops understanding the meaning and purpose of this everyday life. The chain of habitual actions is broken, and it is at this moment, according to the author, that a person's consciousness, frozen until then in a mechanical life, begins to move. Another factor of absurdity is time. A person living in the future suddenly realizes that time is his enemy. As Camus says, a kind of rebellion of the flesh arises, directed against the influence of time, testifying to the truth, which is a challenge to the superior world. Moving on to the concept of freedom, A. Camus notes that the absurd reduces to zero all chances of a person for the illusory eternal freedom professed in religion, but returns freedom of action and inspires it. After realizing the absurd, a person understands: there is no higher freedom than the freedom to be, the only freedom that serves as the basis for truth. "What is a rebellious person?" - asks A. Camus - This is a person who says "no". But, denying, he does not renounce: this is a person who already with his first action says "yes". A slave who has carried out his master's orders all his life suddenly finds the last of them unacceptable"

Citing the example of a slave's rebellion against his master, A. Camus comes to the conclusion that the slave rebels against the old order, which denies something inherent in the community of all oppressed people. The individual himself is not the value he intends to defend. This value is made up of all people in general.

Freedom, according to N. Berdyaev, is groundless, it is identical to the concept of Ungrund by Jacob Boehme. Ungrund is an abyss, "without a bottom", something that has no basis. The word "abyss" is a tracing of the German word Ungrund ("having no ground"). Freedom is something primordial, and God can do nothing with this freedom, he is the same hostage of freedom as you and I. And this freedom can be disposed of. Berdyaev thinks of freedom in three ways: there is "freedom from", there is "freedom for". "Freedom from" is freedom as the absence of any framework, the absence of restrictions, freedom of arbitrariness, freedom to do what you want. But a higher freedom is "freedom for" - freedom that is used by a person to realize some goals, values, tasks. A person is free, and therefore he is responsible. This connection of freedom and responsibility for how you used your freedom is a very important theme of Russian philosophy, starting with N. Berdyaev.

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There is the highest freedom, freedom in God, when a person is freed from the mechanical slavery of sin, because sin in the religious dimension, in the philosophical dimension is a mistake, ἀμαρτία in Greek. This is what includes a person in the chain of necessity that compulsively compels him. Sin is automatic, sin is coercion. Having freed himself from this automatism - the automatism of ethical behavior, the automatism of thought, a person is saved, freed from sin and becomes free. Within the framework of religious philosophy, such liberation is possible only with gracious help from above. Freedom for N.Berdyayev is closely connected with the concept of creativity. Freedom and creativity are the image and likeness of God in man. The image of God is freedom, man carries within himself the freedom with which God created the world, and therefore man is the continuer of this world-creation. And creativity is a likeness, man can create something completely new. At this point, N. Berdyayev parted ways with his friend Bulgakov - at one time they were called Buldyayev and Bergakov, so similar were they in their way of thinking. Bulgakov was a political economist, and he believed that man does not create anything new, but only recalls what God has already created. And Berdyayev believed that man can become like God and be not only a manager of some invisible master on earth, but also a full-fledged master.

3. The hierarchy of freedoms. Positive and negative freedom.

Hierarchy (from the Greek ιερός – sacred, ἀρχή – power, domination) is the most important principle of the structural organization of multi-level dynamic systems, characterizing the mutual correlation and subordination of processes at different levels of the system and ensuring its functioning and behavior as a whole. The concept of hierarchy is based on the idea of levels of the internal structure of systems and processes. The structures and functions of processes at higher levels are built on top of the structures and processes of the lower level, ensuring their regulation and self-organization. The concept of "hierarchical order", as one of the leaders of the systems movement of the XX century Ludwig von Bertalanffy noted, is "undoubtedly fundamental to the general theory of systems... Hierarchy manifests itself both in structures and in functions." In the philosophical tradition, hierarchy is considered as one of the coordinates in the system of coordinates describing the spiritual and social order. Another coordinate in this system is freedom. A hierarchy that has completely suppressed freedom becomes fragile and collapses. Freedom that has destroyed hierarchy destroys itself. Culture began with two hierarchies - mysterious forces and sacred power. Tribes differed from each other in the predominance of one or the other. Some have a "secular" orientation, there is no influential priesthood, the rites are performed by the leader. Others have a deeper concern for the mysterious, there is a corporation of priests engaged in communication with mysterious forces, and power receives its sanctification from the priesthood. The great cultures of India and China differ in approximately the same way. In the archaic period (before philosophy), at least some Mediterranean cultures gravitated toward the "Indian" type of hierarchy; there was no single civilization of the entire region at that time. Greco-Roman antiquity was created by tribes of a "secular" orientation. Medieval world religions generally asserted the superiority of the spiritual and eternal over the temporary, earthly. At the same time, Christianity emphasizes the otherworldly more than Islam, which has no monasticism, no distinction between the earthly city and the city of God (the power of the caliph itself is sacred), and no centralized religious community. Christianity created the hierarchy of the "militant church", the order of seniority of the sacred ranks, and developed the Old Testament ideas about the heavenly hierarchy. In the works of Pseudo-Dionysius the Areopagite, hierarchy is defined as "a sacred order and teaching and activity that approaches, as far as possible, the divine and rises to the likeness of God to the extent of divine inspiration." The new era denied the medieval hierarchy, then periodically denied itself, and became destructive for any hierarchy. General emancipation led to a crisis of freedom, reminiscent of the crisis of antiquity. According to Isaiah Berlin, freedom has two meanings, which absorbed the main positions of philosophers who analyzed this

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concept. The first meaning is negative freedom. It is implied in the answer to the question, "How free is a person to do what he or she considers necessary without interference from others?" That is, negative freedom means the absence of coercion. This understanding of freedom is often associated with the freedom of an individual. The second meaning is positive freedom. It is associated with the question, "What forces a person to obey others and also prevents him or her from leading the desired lifestyle?" We can say that positive freedom is the availability of resources to be autonomous and to be able to act according to one's own will, not someone else's. This type of freedom is often considered the property of groups or individuals who are part of these groups. Now that we have understood the basic concepts, we can move on to a more detailed analysis in order to better understand what Berlin meant.

What is negative freedom? Imagine that you are riding a bicycle. When you need to, you turn onto another street or slow down. No one tries to pull you off your bicycle, and you don't have to change your route because someone has blocked the road. You can even suddenly stop and throw your bicycle in the nearest alley. This is freedom in its negative sense. In the case of negative freedom, the main criterion of oppression is how much other people limit us in realizing our desires. "The wider the area of non-interference, the greater my freedom," says Isaiah Berlin in his work "Two Concepts of Freedom".

4. Political freedom. National freedom.

Political freedom is a natural quality inalienable from a person and social communities, expressed in the absence of interference in the sovereignty of a person in interaction with the political system by means of coercion or aggression. Political rights and freedoms differ fundamentally from personal, social, economic and other rights and freedoms in that, as a rule, they are closely related to belonging to the citizenship of a given state.

Political freedoms are one of the groups of basic constitutional rights and freedoms of citizens, since they determine their participation in the social and political life of the country. However, freedom that is not supported by law and practice of implementation can turn into its opposite - arbitrariness, tyranny, violence.

There are two aspects in the definition of political freedom. The first is negative - freedom from coercion and pressure of the state in relation to a person, the second is positive - the purpose of granting freedom (for what? to what?). In the latter sense, political freedom is presented as an opportunity to reveal the potential of the individual in the relationship between the individual, the strata of society and the state. The first discussions of political freedoms can be found in Aristotle's Politics, where he discusses the contradictions between the category of "freedom" and the democratic form of government.

Political freedoms were first partially reflected in legislation (although without the use of this term) in the English Magna Carta of 1215.

Subsequently, important milestones in the formalization of this concept and its classification were the English Bill of Rights adopted in 1689, the French "Declaration of the Rights of Man and of the Citizen" of 1789, and the American Bill of Rights of 1791. In the XIX century and at the beginning of the XX century, the situation with political freedoms in different countries developed differently. After World War II, there was a qualitative leap in the development of the institution of human and civil rights, with international law playing a leading role in its development. On December 10, 1948, the UN General Assembly adopted the "Universal Declaration of Human Rights". In 1950, the European Convention for the Protection of Human Rights and Fundamental Freedoms was signed in Europe, creating a truly functioning mechanism for protecting declared rights - the European Court of Human Rights. In 1966, under the auspices of the UN, the "International Covenant on Civil and Political Rights" and the "International Covenant on Economic, Social and Cultural Rights" were adopted. These and subsequent documents approved

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the international standard of human and civil rights and guarantees for ensuring these rights with the aim of incorporating (reflecting) them in the constitutional order of the member states.

There is a significant difference in the understanding of "true" political freedoms by different philosophical schools and political movements. The leftists include freedom from poverty, hunger, incurable diseases, etc. among them, but right-liberal politicians, in particular Friedrich August von Hayek and Milton Friedman, object to such abuse of the concept. Anarchists have their own take on this, calling capitalist-backed freedom "selfish." Some people see political freedom as synonymous with democracy, although others find significant differences between the two concepts. Ecologists argue that political freedoms must include restrictions on the use of ecosystems.

There are many philosophical discussions about the nature of political freedom, the different types of freedom, and the degree to which freedom is desirable. For example, determinists argue that all human actions are predetermined and, therefore, freedom is an illusion, while Isaiah Berlin distinguished between the negative and positive sides of political freedom. At present, the discussions continue, and the meaning of the term, its nature and components are constantly being clarified. National freedom is the degree of national autonomy (independence) of a subject (individual, group, organization, etc.), the possibility and completeness of satisfying needs and interests, the presence of political and other rights and their guarantee. Of all the interests that drive national self-consciousness, the most basic are interests aimed at survival, free original development, national self-determination and equality of a given people with all other peoples. Real freedom of national existence, the ability of a people to freely become independent and sovereign in political activity gives national self-consciousness an optimistic state. An oppressed people finds the goal of national life in escaping from oppression and gaining freedom. In national life, a people can be free if it constantly creates the means, conditions and circumstances by which it can be independent of its own kind. It cares about them not when it is threatened with oppression, but throughout its entire national history. The achievement by the people of the goal of national life, which is national freedom, turns out to be a reality because freedom, independence and equality have absolute value. Their value is determined by the positive meaning with which the freedom of the people is endowed. When freedom is considered as a value of national life, it is not freedom itself that is meant, but the role it plays in the existence and destiny of the people. Here, the value of freedom is derived from its needs, demands and interests. A people that oppresses other peoples cannot be free. The freedom of other peoples is an indispensable prerequisite and result of its own freedom. The free development of each people is a necessary condition for the free development of all peoples. This is how the value attitude towards national freedom arises. Since national freedom is a product of interaction between an individual, a group and society as a whole, it is expressed by society in the recognition of certain rights for the subject. Real provision of national freedom requires the improvement of national policy, democracy and its institutions, strengthening of law and order, legality, and observance of the constitutional rights of citizens.

5. Abai's concept of "Tolyk Adam". Ideas of freedom and independence in the philosophy of Alash figures.

Being a deeply religious person, Abai is confident in the pragmatic manifestation of faith in the image of a perfect person ("Tolyk Adam") or a true believer. A person who accepts only external manifestations of faith, carefully fulfilling all the instructions and not thinking about his true purpose, believing that it is impossible to be like God, and folding his hands, will remain in one place. He will not be able to improve himself, and therefore come to terms with who he is.

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With the concept of "Tolyk Adam" Abai calls prophets, saints, hakims (sages) and true Muslims. But here one can find Abai's criticism of Sufism in the question of understanding life. Sufis, as is known, in the knowledge of God, being on the path of Tariqat, reject earthly life. According to Abai, by doing this, they will not be able to bring benefit in this earthly life. Therefore, the poet believes, if everyone enters the Tariqah, who will sow, plow, stop the enemy? Where there is no life, there is no perfection. Life is the truth itself. The first attribute of Allah is life, existence, i.e. life is Allah. Therefore, perfection is impossible through holiness, the rejection of life. This is Abay's criticism of Sufism. This means that having a Sufi worldview and being a Sufi are not the same thing. "Tolyk Adam", about whom the philosopher writes, is a hakim (sage). This is a person who is not satisfied with ready-made knowledge, but tries to find the cause and principles of the universe. What a hakim creates is called philosophical knowledge, or gakliya. Faith that is achieved through gakliya is called true faith. Abay himself, sitting down to write "Words", asks in the very first "Word": "What should I do now, how should I live the rest of my life?" Finding no benefit in other matters, he stops at writing the Words. The great thinker shows us the possibility of this path, since he has been called the Teacher for the second century. Thus, according to Abai, you can believe that Allah is one, believe in the Koran, in the prophets, but the origins of pure truth and faith are not in this. You yourself should understand what your faith is for. Abai calls a person to responsibility. He does not want to simply read the Koran, monotonously list its names, he strives to see, and most importantly, to understand their meaning. Why so and not otherwise? He gets into every word and, clearly understanding the power of Allah, calls on a person, as His likeness, to use all His manifestations, with which a person is endowed, with benefit. Not for the sake of benefit, for it belongs only to one person or a group of people, but for the benefit that a person can bring to all of humanity, since benefit here means self-improvement of a person, godlikeness, his humanity. But a person must take this path himself. Being a human is difficult, but possible. This is where human free will manifests itself.

The Alash activists and representatives of the Kazakh management elite, scientific and creative intelligentsia laid the foundation of Kazakh statehood. Today, without even realizing it, we live in a state whose borders were roughly outlined by the participants of the Alash Orda in the early 1920s. The Alash leaders took an active part in the process of national-territorial demarcation of Central Asia and the reunification of Kazakh lands. Representatives of the Alash intelligentsia A.Bukeikhanov, A. Baitursynov, M.Dulatov, A.Beremzhanov, M.Shokai, Zh.Akpayev, M.Tynyspayev, A.Ermekov, as well as national communists S.Khozhan, T.Ryskulov, S.Mendeshev, S.Seifullin, S.Asfendiyarov, S.Sadvakasov, N.Nurmakov and others made every effort to ensure the integrity of the Kazakh territory. Alash activists raised the national consciousness of the people to the state level. The Alash Party became the first political organization of the Kazakhs to develop a set of measures to solve the problems of society at that time. The main idea of the Alash Orda people was the unity of the people, and this slogan is relevant to this day. The main goals of the Alash movement were the creation of a system of state self-government, the defense of the people's right to national self-determination, and the modernization of Kazakh society using advanced world experience.

The ideas and ideals, provisions and principles put forward by the generation of Kazakh intelligentsia of the early twentieth century retain their significance and are still in demand today. It is the duty of the current generations to successfully confront new challenges of the time, in the conditions of internal and external threats, the crisis of values of civilization, to defend the interests of the nation. And although each time poses new challenges, the ideas of Alash continue to live and again remind of themselves during the period of fundamental changes in the country. These are such ideas as equality, public harmony and peace, cultural progress of the nation, meritocracy, state language, involvement of not only the elite, but also the masses in the affairs of

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state governance. Alash leaders, at the level of the advanced requirements of their era, European liberal democratic values, put forward the principles of a democratic, legal, secular, social state, ideas of the system of public administration and self-government, institutions of the presidency, parliamentarism, economic, social and political modernization of society. In the context of their time, they called for a qualitative renewal of the nation, a breakthrough to progress. Modern society needs innovative ideas and ideological guidelines, leaders who are able to think originally and act outside the box. Kazakh intellectuals have always shown concern for the fate of the national, native language, as not only a cultural, but also a political attribute of the nation. The Alash idea, born at the beginning of the 20th century, continues to serve the interests of independent Kazakhstan. Time will pass, new generations will come, but in the following decades and centuries, the worthy legacy of social thought and spiritual experience of the Alash intelligentsia will support the Kazakh people in the flow of history.

4. Illustrative material: <https://slideplayer.com/slide/11880382/> tables, diagrams, slides.

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1. iph.kz/doc/ru/832.pdf
2. https://www.elib.kz/ru/search/read_book/2038/
3. https://www.elib.kz/ru/search/read_book/370/
4. https://www.elib.kz/ru/search/read_book/696/
5. https://www.elib.kz/ru/search/read_book/81/

6. Control questions: (Feedback)

1. Freedom as a way of expression in philosophy.
2. Coverage of the problem of freedom of choice in the history of philosophical knowledge.
3. The problem of responsibility as part of philosophical knowledge

LECTURE #10

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1. Theme: Philosophy of Art.

2. Purpose of the theme: - explain the stages of the development of art and reveal the features of the strategy of studying art in modern philosophy

3. Lecture theses:

1. Philosophy and art.
2. Philosophy of art in ancient philosophy and in the falsaf tradition.
3. The artistic and aesthetic world of the Christian Middle Ages. Aesthetics and artistic practice of the Renaissance. New European aesthetics and artistic practice of the 17th-18th centuries.
4. Fundamentals of classical aesthetics. Non-classical philosophy of art of the second half of the 19th - 20th centuries.
5. Strategies for studying art in modern philosophy and the main categories of philosophy of art.
6. Philosophy of art of the Kazakh people.

1. Philosophy and art. The uniqueness of art as a cultural phenomenon, its personal and social functions. Man in the world of art. The relationship between philosophy and art has been constantly changing throughout the existence of these two disciplines. For this reason, their relationship to each other is quite complex. An example is the different attitudes of artists to these categories in different eras. Leonardo da Vinci said that painting is, in his opinion, true philosophy, while the avant-garde completely denied philosophy. At different times, philosophy and art went side by side, then separately. In the Middle Ages, these two trends were inseparable. Philosophy and art: worldview. The primary problem of the mutual coexistence of art and philosophy is the problem of worldview. Both of these categories are aimed at understanding the world and the process of self-knowledge by man. With a common goal, they can be both opposites and complementary elements. Art is sometimes a way of exploring the unknown with the help of artistic images that are introduced by intuitive impulses. Philosophy is based on thinking, rationalism, logical explanation. Art helps people to merge with the world, and philosophy contrasts man and his positions with the world. Both are independent worldviews that carry the goal of knowledge. They help a person in solving those issues that cannot be solved by ordinary methods of knowledge. For a person, these two tools help in self-awareness and self-contemplation, being mutual complements of each other. This is manifested to the highest degree when the cultural code of the era changes. An example can be the transition from classical culture to modernist and avant-garde, while quite radical images of art and philosophical trends gave their influence to political trends and this led to the birth of a number of states that proclaimed frankly utopian ideas as their main ideology. After which art and philosophy diverged again, as artists proclaimed its denial. According to the representatives of philosophy, the latter is stable and eternal due to the presence of meaning in all phenomena. According to the representatives of art, philosophy is not as important as the primary phenomena of beauty. Despite this difference of opinion, these two categories continued to coexist during this period. An example is the penetration of postmodern ideas into structural architectural theories and only then into culture, which at that time was suffering aggressive attacks from the ideologies of modernism. In the postmodern era, philosophy and art also interacted when they were going through a period of crisis together. It was then that they received the strongest impetus for further development and it is expected that in the coming years their interaction will reach a new level and receive a new round of development.

In cultural terms, these two disciplines have the following similarities:

- both disciplines are based on intuition and evidence;
- both disciplines require a connection between a person and the world. Culture asserts this connection through beauty, and philosophy - through being;

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- both disciplines are aimed at the essence of man and his place in the world.

Thus, philosophy and art, both separately and together, solve the problem of man's coexistence with the surrounding world, each of these disciplines - by its own method. Philosophy does this by the method of epistemological knowledge, and art - through understanding the world using the example of artistic images. Their main common feature is a common goal - the knowledge of a certain object or phenomenon. In the creative component of philosophy, a person tries to understand the world around him. In art, creators embody these attempts in works of art, which is a certain form of contemplation. That is why in modern cultural studies, the common thing for these two phenomena is considered to be the knowledge of the world through reason, through one's feelings and emotions.

Art is one of the elements of culture, interpreted in modern cultural studies as the degree of improvement of artistic technologies, the result of human activity and the degree of personality development.

2. Philosophy of art in ancient philosophy and in the tradition of falsafa.

Ancient philosophy fully posed almost all the main problems of art. It reaches its highest level in the works of Plato and Aristotle. The result of the development of ancient philosophy of art was the concept of Aristotle. Aristotle considers art through the prism of mimesis (imitation). He criticizes Plato and rejects Plato's kingdom of ideas as the source of art. According to Aristotle, the basis of art is not the supersensible world of ideas, but the real world. The beautiful is in the things themselves, in their properties and relationships. Ancient philosophy of art had a huge influence on all subsequent development of artistic thought and practice.

The aesthetics of antiquity is characterized by emphasized cosmism, but this is the principle of all ancient philosophy. Plato believed that feelings obscure the beauty of ideas. For him, therefore, not feelings, but ideas were beautiful. Philosophy, which deals with ideas, is more beautiful than art; art does not cleanse the human soul of harmful passions. Aristotle disagrees with him, again, philosophically, not by chance. According to Aristotle, the human soul is a form, art, for example, tragedy, excites the psyche, listeners receive pleasure, which is equivalent to the purification of the soul.

Also, philosophical works are an integral part of ancient culture, specifically literature in the broad sense. In the first centuries of its history, they were inscribed in the literary genres of that time: epic poetry (the poems of Parmenides and Empedocles), collections of oracular wisdom (the work of Heraclitus), speeches (texts of the sophists), theatrical dramaturgy (dialogues of Plato). The first specifically philosophical treatises that have come down to us can only be called the works created by Aristotle and his students. But even after Aristotle, Greek and Roman philosophy developed mainly within the framework of the ancient literary tradition.

Islamic culture is rich in philosophical and artistic traditions. Philosophy (falsafa), represented by Farabi, Ibn Sina, Ibn Rushd and others, made a significant contribution to world thought. Farabi (870-950) developed the ideas of Aristotle. The division of reasoning into five types, widespread in medieval Arab-Islamic philosophy, dates back to him, based on which the question of the relationship between philosophy, theology and religion was decided. Farabi developed the doctrine of an ideal society. It should be based on principles common to the human soul, and to an individual, and to life as a whole, the cosmos. Naturally, this doctrine was distinguished by its encyclopedic nature. Ibn Sina (Avicenna) lived in the XI century. He is the author of fundamental works, in which all contemporary scientific buildings were systematized. In this systematization, he is a follower of Aristotle. The philosophical and medical heritage of Ibn Sina had a great influence on the development of science in the countries of the East and West. Ibn Rushd (Averroes, 1126-1198) was an Arab-Spanish philosopher. Most of his philosophical works are commentaries on the works of Aristotle. He claimed that truth is comprehended only by scientists,

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since only they operate with evidence, but not by theologians. Ibn Rushd proved the eternity of the world, rejected miracles, individual immortality, identified the first principle of existence (God) with the nature of things.

In general, the philosophy of the Muslim Middle Ages is oriented towards ancient models. While paying tribute to Plato and other ancient Greek philosophers, the representatives of Falsafa considered the teachings of Aristotle to be their main achievement. The main content of Falsafa was the ideas of the unity of being, the beginninglessness and eternity of the world and its subordination to the action of natural laws. Aimed at the earthly life of man, the philosophy of the East was associated with the development of the sciences of nature, the development of scientific research methods and the assertion of a rationalistic worldview, the advancement of reason as a measure of truth, and logic as a way of obtaining and substantiating it. However, there is also a slightly different tradition in the philosophy of the East, associated with the emergence of Sufism in the Abbasid Caliphate in the 9th century. Sufism is a mystical and ascetic movement within Islam. It intertwines the ideas of Zoroastrianism, pantheism, Neoplatonism and the mysticism of Kabbalah. Zoroastrianism preceded Islam in Iran. Neoplatonism is the teaching of Plato's followers. Kabbalah is a mystical movement in Judaism that borrowed the doctrine of emanation from Neoplatonism and supplemented this teaching with the belief that it is possible to interfere with the divine-cosmic process with the help of special rituals. The artistic culture of the Islamic world is unique. It does not have painting, since it was forbidden to depict Allah and everything divine. But poetry is most widely spread in it. Caliphs, shahs and sultans maintained an army of court poets and spared no expense to bring poetic celebrity closer to themselves. They looked at poetry as a means of glorifying their own person and their own deeds and understood well that beautiful verses immediately become the property of the bazaar - the center of religious, cultural and political life of that time. The works of Omar Khayyam (1040 - 1123), a scientist, philosopher and immortal poet who created unforgettable rubai, are world famous. Each quatrain of Khayyam is a small poem with a philosophical subtext. O. Khayyam was invited by many rulers of the Muslim world of that time. The ruler of Bukhara, talking with Khayyam, "seated him next to him on the throne as a sign of the highest respect." The Sultan of the Seljuk Empire Nizam-ul-Mulk invited Khayyam to Isfahan and even offered him one of his regions to govern. Khayyam never wrote laudatory odes to rulers, and was never a court flatterer. He declined the offer of the Seljuk Sultan. He was more fond of poetry, mathematics and philosophy. He died from the knife of Nizam-ul-Mulk, as often happened in the Islamic East, and Khayyam's life changed dramatically. In order not to die at the hands of envious people, he performs the hajj. After this, the poet returns to his native Nishapur and dies there surrounded by sincere admirers of his philosophical and poetic talent.

Islamic culture has absorbed numerous influences not only from the peoples who inhabited these lands in ancient times, but also from those who existed in parallel with the Arab world and were more developed. Thus, the Arab culture and, accordingly, the Islamic world as a whole were influenced by Greek and Roman culture, Judaism with its monotheism and everyday customs, and Christianity.

The Islamic world united various tribes in a single religious system. Not all of them have a common language, not all can read the holy book - the Koran. But they are not united by state or national ties - religion becomes the main basis of unity. Modern Islamic culture in our time has a vast geography. Its transformation into a world religion contributed to the introduction of many peoples to it. Belonging to Islam as a religion presupposes both a special way of life and a special way of thinking, so we can say that this state is also belonging to Islamic culture.

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3. The artistic and aesthetic world of the Christian Middle Ages. Aesthetics and artistic practice of the Renaissance. New European aesthetics and artistic practice of the XVII-XVIII centuries.

One of the brightest representatives of the artistic and aesthetic world of the Christian Middle Ages was John of Damascus (c. 700-750), who believed that science should serve theology. In his "three defensive words against those who reject holy icons," John proves that an icon as an image is a reproduction of the Divine archetype. Therefore, when we worship an icon, we worship not the matter, but the one depicted on the icon; the honor given to the image goes to the prototype. He claims that every image is a revelation and indication of the hidden. This is how the theological essence of John's aesthetic concept is manifested: the nature of art lies in the glorification of the hidden, the Divine, which acts as a prototype of everything that exists. Throughout all three apologetic "Words" John never tires of asserting that "it is impossible to depict God, incorporeal, invisible, immaterial, without figure, indescribable and Immeasurable." It is precisely this God that Scripture forbids from being depicted, and icon-worshippers never dared to make such images, and if they heard of them, they rejected them as false. Only when this indescribable and incomprehensible God, "having accepted the sign of a slave, humbled himself in it to the point of quantity and size and clothed himself in a bodily image, having taken on human flesh, - only then did he become accessible to depiction. And John calls on painters to depict all the main events from the earthly life of Christ, developing a whole iconographic program of religious images: "depict his ineffable condescension, birth from the Virgin, baptism in the Jordan, transfiguration on Tabor, suffering, bringing dispassion, death, miracles - symbols of his divine nature, accomplished by divine action through the action of the flesh; the saving cross, the tomb, the resurrection, the ascension to heaven - write everything - both in word and in paint. Do not be afraid, do not be afraid." John of Damascus developed a general theory of the image (insult) and the icon. What is the purpose of an image, - John asks himself further and answers in the traditions of Christian Platonism: "Every image is the revelation and indication of the hidden." This is an important means of human cognition of the world. The cognitive abilities of the human soul are significantly limited by its material nature. It cannot have a clear idea of anything invisible, i.e., distant from it in time or space. That is why "an image was invented for guidance to knowledge, for revelation and disclosure of the hidden", i.e. the main function of an image is epistemological.

The attitude of theorists to art is contradictory. This contradiction is especially acute in the teaching of Aurelius Augustine, nicknamed the Blessed (Augustine the Blessed, Aurelius (354-430) - Christian theologian and philosopher, recognized in Catholicism as a saint). Augustine is influenced by Neoplatonism, in particular, he perceives Plotinus's idea of the beauty of the world as a whole, despite the presence of private ugliness in it. But we are interested in the question of the transitional nature of Augustine's philosophy. Augustine's transition in this regard lies in the nature of the interpretation of Neoplatonism, and not in Neoplatonism itself. The world is beautiful because it was created by God. God is supersensible, eternal and absolute beauty. Contemplated beauty, according to Augustine, is a symbol of metaphysical unity, rhythmic division and meaning of things. In its deep essence, beauty is goodness and truth, but goodness and truth are sensually perceived in the form of contemplated beauty. However, it is not beauty itself that matters, but the meaning contained in it. Augustine's point of view differs significantly from Plotinus's in one point. According to Plotinus, supersensible beauty is embodied in finite things by virtue of a natural, internally necessary process of development. For Augustine, the penetration of harmonious rhythm into the world of sensory things is realized by virtue of Divine consent. Thus, according to Augustine, God is beauty in himself, absolute beauty, as a living rhythm, pure spiritual form and unity of the vast world creation. But if attention is not deserved by

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the contemplated beauty itself, but only by the meaning contained in it, comprehended by the mind, then a certain disdain for the form of a work of art is natural. This is the theoretical justification for the schematism, symbolism, and allegorism of medieval official art. He deduces a unique formula for beauty: all beauty lies in the proportionality of parts and the enjoyment of color. The aesthetics of the Renaissance is represented by the names of L.Alberti, Leonardo da Vinci, M.Montaigne, E.Rotterdam. Humanism of art is characteristic of this era. Aesthetic thought in the Renaissance (1300-1600) is inextricably linked with the idea of reviving examples of ancient aesthetics. The term "Renaissance" (rebirth) was first used in Vasari's book "Lives of the Most Famous Painters, Sculptors and Architects" and meant the revival of the ideals of antiquity on a new philosophical and aesthetic basis. The main theme of aesthetics and artistic culture of the Renaissance is man, understood as the only creator in the universe. Humanism, according to N.A.Berdyayev, becomes a new religion in which man worships himself. And if so, then man is the measure of all things. It also contains the criteria of beauty and beauty. The transitional form to such a worldview was deism - a religious and philosophical movement that acknowledges the existence of God and his creation of the world, but denies most supernatural and mystical phenomena, divine revelation, religious dogmatism and God's participation in history after the creation of the world. Nevertheless, the main idea of the Renaissance is that man is actually the only creator. The Renaissance is the era of man's faith in his direct power over the forces of nature.

The characteristic features of the Renaissance concepts were concreteness, objectivity, close connection with artistic practice and art. There was a transition of painting and poetry from the category of lower crafts to the category of liberal professions. The secular direction in art developed not by rejecting the divine essence of man, but by combining art with the beauty of nature and man. At the same time, humanist artists sought to win the respect of rich people and society with their moral, intellectual virtues, knowledge of philosophy. A significant phenomenon in the aesthetics of the Renaissance was the work of the Italian humanist, scientist and architect L.B.Alberti (1404-1472). In his main theoretical works "On the Statue" (1435), "On Painting" (1450), "On Architecture" (1450), he summarized the experience of contemporary art, raised questions of the harmonious development of the individual, analyzed the state of the aesthetic organization of the environment. In his main work, the treatise "On Architecture", Alberti addressed the issues of practical aesthetics and attempted to create an image of an aesthetically harmonious social environment.

It should be noted that the aesthetics of the Renaissance was not an absolutely homogeneous and stable phenomenon. It went through a number of stages in which various directions, concepts and theories changed. The middle of the 16th century was marked by the appearance of the first signs of the crisis of the ideals of the High Renaissance. In art, drama, tragic pathos, and a state of historical pessimism were increasingly felt. During this historical period, a new artistic movement called mannerism declared itself. The term "mannerism" implied art (in particular, painting), distinguished by a multi-plot and complex combination, a passion for abstract linear constructions, and mannered sophistication of form.

The main question that arose before the aesthetics of the Enlightenment was the question of the place and role of art in society, its significance in the embodiment of the ideas of Reason. The Enlightenment is characterized by the consideration of art in its connections with science (knowledge of truth) and morality (education of goodness). It was here that the idea of the trinity of "truth - goodness - beauty" arose. One of the most brilliant and subtle theorists of enlightenment aesthetics, who sought to combine poetry and passion with carefully crafted craftsmanship, was Denis Diderot (1713-1784). An outstanding thinker and art critic, he published a large number of works on the theory of theater and dramaturgy ("Paradox of the Actor", "Conversations on the

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"Bastard Son""), fine art ("Salons ..."), aesthetic and philosophical essays, treatises, pamphlets. Discussing issues of theatrical aesthetics, Diderot rebelled against playing "with the gut", which is unable to ensure a consistently high level of performance. In his opinion, it is not the actor who gives in to spontaneous feelings that can truly ignite the audience, but the one who keeps a cool head and precisely verifies the impact of the intonations of his speech, gestures, and mise-en-scènes. The French enlightener strives to find a golden mean between the sincerity of internal movements and their honed plastic expressiveness. From the point of view of the enlighteners, this triad completely encompassed the spiritual world of man. For art, such a view had a special significance; beauty began to be considered as a form for truth and goodness.

The ideologists of the Enlightenment are seriously concerned with the problem of the artistic ideal - it is along this path that Diderot attempts to achieve a synthesis of realism and classicism; instead of antiquity as an object of imitation, he suggests that artists turn to a certain prototype, an "ideal image of beauty", which is formed in the course of direct observation of nature, as a result of finding the essence of constantly improving natural beauty; Diderot directly refers to Plato's teaching on the prototype, not embarrassed by the fact that the idealism of Plato's philosophy and aesthetics sharply diverges from the materialism of his own views on the world and on art. Thus, the art of the XVII-XVIII centuries, distinguished by its attention to dramatic plots, involved in the field of creative processing a huge array of negative, contradictory phenomena. Most philosophers approach the understanding of this practice in the spirit of Aristotle's idea of the possibility of overcoming negative content by artistic form.

4. Fundamentals of classical aesthetics. Non-classical philosophy of art of the second half of the XIX - XX centuries.

German classical aesthetics of the XVIII-XIX centuries is the most important stage in the development of world aesthetic thought. Its most outstanding representatives were Kant, Schelling, Hegel. Their main merit is the understanding of aesthetic science as an organic and necessary part of philosophy and its inclusion in their philosophical systems. German philosophers successfully applied the dialectical method of research not only to the study of aesthetic problems, but also to the analysis of the entire world artistic process. The classics of German philosophy saw the connection between aesthetic problems and art with the most important tasks of a given historical period, constantly emphasizing their close interaction with the life of society and man. Aesthetic concepts contained humanistic tendencies, because they relied on the dialectical method of research and considered artistic culture historically. German classical aesthetics had a strong influence on the development of aesthetic theories in England, France, Italy, and Russia. The founder of German classical aesthetics was the outstanding philosopher I.Kant. The period of development of classical aesthetics (late 18th - early 19th centuries), when a succession of concepts by I. Kant, F. Schelling and G.W. Hegel was created, comprehending the nature of art and human aesthetic activity within the framework of comprehensive philosophical systems. Aesthetic teachings of later stages already lose this quality of universalism and comprehensiveness and turn to the analysis of individual aspects of the philosophy of art. Attention to aesthetics in each of the listed thinkers was caused not so much by a special interest in art, as by the desire to develop the necessary components that give completeness to the philosophical system. By operating with the most generalized concepts, using the dialectical method of thinking in relation to the analysis of art, Kant, Schelling and Hegel were able to bring the discussion of aesthetic issues to a fundamentally new level, raise the theoretical bar of aesthetic evidence and conclusions. After German classical aesthetics, it was no longer possible to theorize about art in the same way as, for example, representatives of the aesthetics of classicism or the Enlightenment, who often came close to fiction and relied on the philosophy of "common sense." The achievements of classical aesthetics consist of developing the idea of the intrinsic value of art and

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substantiating its unique spiritual role in social history ("art as the highest principle of human activity"). Hence the important position, according to which the mistake of all previous aesthetic theories is that they sought the purpose of art outside of art itself, i.e. they sought its concept in something else, for which art serves as a means. Despite the differences in the systems and methodological approaches of representatives of classical aesthetics, their ideas about the theory of art have much in common. Key concepts defining the nature of art and beauty are "purposefulness without purpose" (Kant), "essence in phenomenon" (Schiller), "the infinite expressed in the finite" (Schelling), "the absolute idea in its external otherness" (Hegel) - they express a view of the aesthetic sphere as a unique focus and balance of opposing principles.

Non-classical philosophy of art in the second half of the XIX - XX centuries. Philosophy of life is a philosophical trend that considers the meaning, purpose and value of life as the most important issues, seeking to understand "life" from itself. This trend gives preference to living feeling, instinct, and opposes the dominance of intellect and theoretical knowledge. The founders of this trend are A. Schopenhauer and F.Nietzsche. F.Nietzsche (1844-1900) presented the concept of irrationalism, which was the most alternative to classical philosophy. Let us highlight the main ideas of Nietzsche's irrationalism. The idea of the "death of God". From Nietzsche's point of view, European nihilism (the position of absolute negation) is gaining strength. This nihilism was a consequence of the bankruptcy of previous values, which turned out to be false. For F.Nietzsche, religion is also such a false value, which is why he proclaims the thesis of the death of God. As long as God reigned in the world, the order established by him also reigned in the world. And in this order there was a place for man. Now that "God is dead", Nietzsche asserts, it becomes clear that the philosophical and religious picture of the world is only an expression of the human need for meaning and order. In fact, the world has no divine plan, it is chaotic, and people themselves give meaning to this world, striving to protect themselves from chaos. Since in the Christian tradition morality and truth are in God, now that "God is dead", the objective basis for both ethics and truth disappears, the world has neither beginning nor end.

An existential void arises. Thus, the statement about the "death of God" for Nietzsche means the need to re-evaluate values, understanding all values as the creation of man himself. The idea of "will to power". Nietzsche concretizes Schopenhauer's idea of "will to life" as "will to power" - the desire for self-realization within a certain living space. This force is at the heart of the world and life. The world is a single process of becoming, and everything around is permeated with the dynamic energy of this will. The idea of "superman". Man according to Nietzsche is a tightrope between animal and man. Man is what must be overcome. Therefore, the value of man is not in what he is, but in what he must become. But he must get rid of everything "too human": weakness, the need for compassion and the need to sympathize - all this does not allow the "will to power" to be realized. Only in this way, Nietzsche believes, can one overcome the existential void. But such a person - the "superman" - is possible not through education or self-education, but through the revealed, realized, inherent vital force. Hence Nietzsche's call: "Be yourself! Otherwise, you will only be a mannequin, thinking according to a common template!"

5. Strategies for the Study of Art in Modern Philosophy and the Main Categories of the Philosophy of Art.

Strategies for the Study of Art in Modern Philosophy:

- clarification of the concept of the aesthetic vision of the world and its connections with other dimensions of human existence;
- formation of a new system of categories of aesthetics corresponding to the revolutionary changes that occurred in art in the second half of the 19th century and led to the replacement of traditional aesthetics with modern aesthetics;

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- definition of the concept of art, distinction of art from other methods of conceptual and figurative representation of the world (ideology, philosophy, religion, science, etc.);
- study of the tasks, or functions, of art and its significance for human (individual and social) life and activity;
- justification of the periodization of the history of art, dividing it into main stages, identifying special styles with internal unity within each of these stages, etc.;
- study of the uniqueness of aesthetics as a science, its dual, descriptive-evaluative, or descriptive-prescriptive, nature.

Aesthetic vision of the world is a specific vision of the world, and above all, its vision in the coordinates of certain general concepts or ideas. Aesthetic categories are the most general (universal), fundamental concepts that represent forms and organizing principles of aesthetic experience and thinking. These concepts are simultaneously categories of art and categories of the philosophy of art, which attempts to understand the phenomenon of art and explain its development. The categories of art and the philosophy of art include the following concepts: aesthetic vision (aesthetic), artistic, artistic taste, artistic style, artistic objectivity, the function of art, imitation (mimesis), motivation, artistic image, symbol, simulacrum, content and form, artistic canon, beautiful, shocking, sublime, ordinary, tragic, farcical, ugly, disgusting, comic, ironic, absurd, cruel, eclectic, abstruse, deconstruction, etc. Some of these categories relate to art itself, and some to its cognition. The analysis of categories as the foundations of all things dates back to antiquity. Aristotle was the first to attempt to develop a systematic doctrine of categories. He also identified a number of fundamental categories of aesthetics: imitation (mimesis), the beautiful, the sublime, the tragic, the ugly, catharsis, talent, etc. I. Kant attributed aesthetic taste and aesthetic pleasure, pure beauty, the sublime, creative spontaneity, genius, etc. to aesthetic categories. According to Hegel, the categories of the ideal, beauty, genius, artistic image, symbolism, the sublime are aesthetic ones.

Philosophy of art of the Kazakh people. National instruments kobyzy, dombra as an expression of the spiritual culture of nomads. Features of traditional music of the Kazakhs. Kui is a phenomenon of Kazakh art. The philosophy of art of the Kazakh people originates from the centuries-old history of this nation. Art was an important part of the life of the Kazakhs and served not only as a means of self-expression, but also as a way of conveying cultural and moral values. Traditional music of the Kazakhs is a distinctive feature of this culture, and its features are a phenomenon of art.

One of the features of traditional music of the Kazakhs is the use of such instruments as dombra, kobyzy, sazsyrynai and others. Dombra is the main instrument in Kazakh music, and its sound becomes the main melody, while other instruments play the role of accompaniment. In addition, Kazakh music uses a special tonality system, which differs from the Western system. Each tonal center (kui) has its own name and symbolizes a certain emotional and spiritual state. Kuy is one of the key parts of Kazakh music and a phenomenon of Kazakh art. It is an instrumental composition for dombra, which is the highest work of Kazakh music. Kuy can be either improvised or written in advance, and it can reflect various moods and emotions. Each kuy has its own name and can be dedicated to a specific person, a certain place or event.

Kuy is not only a piece of music, but also a part of Kazakh philosophy. It reflects the basic values and spiritual aspirations of the Kazakhs, such as freedom, justice, honesty, hospitality and respect for elders. In addition, kuy is a way to preserve the cultural heritage of the Kazakhs and pass it on from generation to generation.

The features of traditional music and kuy in particular are associated with the Kazakh culture and history of the people. They reflect a unique worldview, a unique philosophy, an understanding of a person's place in the world and his interaction with the environment. Traditional Kazakh music

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developed in the conditions of life in the steppe and is associated with the nomadic way of life of the people. In kuys, you can hear the sounds of the wind, the murmur of water, the ringing of bells, which reflects the closeness of the Kazakhs to nature and their deep respect for it. Kazakh music and kuy are mainly improvisational in nature and are based on the musician's intuitive understanding of the musical structure and the emotional component of the piece. This indicates that the Kazakhs strive for freedom and independence in musical creativity, and also reflects their deep understanding of the connection between music and the human soul. It is also worth noting that traditional Kazakh music significantly influenced the development of the musical culture of Central Asia and Kazakhstan as a whole. Many elements of Kazakh music were borrowed and adapted in the musical traditions of neighboring peoples. In general, Kazakh music and kuy are a unique phenomenon in world musical culture. They reflect the deep traditions and values of the Kazakhs, and are also a way to preserve the cultural heritage of the people. Kui, as the highest work of Kazakh music, reflects the spiritual and emotional states of Kazakhs and is an important part of Kazakh philosophy. It continues to live and develop in the modern world, preserving its uniqueness and attracting the attention of people from all over the world.

4. Illustrative material: <https://slideplayer.com/slide/9926102/> tables, diagrams, slides.

5. References:

in English:

Basic:

1. Myrzaly S. Philosophy [Текст] / S. Myrzaly. - A.: Bastau, 2016. - 424 p.
2. World of philosophy: Textbook / S. Myrzaly. - education edit. - Almaty: New book, 2022. - 340 p. (Шифр 87 /М 99-939758)
3. Kazakh Philosophy: Textbook / Zh.Altayev, A.Kazabek, A.Masalimova. - 2nd ed. - Almaty: New book, 2022. - 216 p. (Шифр 87 /А 44-061838)
4. Khasanov M. Philosophy of Kazakh civilization (History, Theory, Practice) : Textbook / M. Khasanov V.F.Petrova, D.R.Snaidulina. - Almaty : New book, 2022. - 140 p. (Шифр 87 /К 42-066197)
- 5.Khasanov M.Sh. Philosophy: Textbook / M.Sh.Khasanov, V.F.Petrova. - Almaty: New book, 2022. - 168 p. (Шифр 87 /К 42-778231)

Additional:

1. Миронов В.В. «Философия». Учебник. – М.: Проспект, 2016. – 289 с.
2. Масалимова А.Р., Алтаев Ж.А., Касабек А.К. «Казахская философия». Учебное пособие. – Алматы, 2018.
3. Алтаев Ж. Казахская философия: учебник / Ж.Алтаев, А.Касабек, А.Масалимова. - Алматы: New book, 2022. - 228 с.
4. Хасанов М.Ш. История и философия науки: учебник / М. Ш. Хасанов, В. Ф. Петрова. - Алматы: New book, 2022. - 192 с.

E-resources:

1. iph.kz/doc/ru/832.pdf
2. https://www.elib.kz/ru/search/read_book/2038/
3. https://www.elib.kz/ru/search/read_book/370/
4. https://www.elib.kz/ru/search/read_book/696/
5. https://www.elib.kz/ru/search/read_book/81/

6. Control questions: (Feedback)

1. Modern philosophy is the essence of art
2. Philosophy of art as a special problem area of philosophical knowledge.
3. Philosophy of art of the Kazakh people.

ОҢТҮСТІК-ҚАЗАҚСТАН

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