KHARKIV NATIONAL MEDICAL UNIVERSITY

PHILOSOPHY DEPARTMENT

PHILOSOPHY:
GLOSSARY
AND TRAINING TASKS

for the first-year foreign students with English-language training

Student _____

Group _____

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THEME 1. WORLDVIEW AND PHILOSOPHY

I. GLOSSARY

Worldview is a system of human views and principles, understanding of the surrounding world and a person's place in it. The worldview states a person's life position, behavior and actions. It is directly related to a human activity. Without it, the activity would not be purposeful and meaningful.

Mythological worldview is a method of understanding of the world, which is typical for the early stages of social development. Mythology comes from Greek *mifos* meaning "tradition", "legend" and *logos* which denotes a "word", "concept", "doctrine". Mythology is a system of legends, tales, myths which, with the help of imagination, explain the origin and development of natural and social processes.

Religious worldview is a type of worldview that considers the problem "a man and the world" through belief in the supernatural, it is a form of the worldview in which the world is explored by being separated into an "earthly" natural world, which is perceived through the senses, and "divine".

The subject of philosophy is the natural and social world and a man in their complex relationships. Philosophy gives a system of knowledge about the world as a whole. Philosophy is the theoretical basis of the worldview.

Materialism is a philosophical doctrine that recognizes the material principle, nature to be primary. Therefore, matter exists in reality; matter exists independently of our consciousness; matter exists and develops according to its internal laws.

Idealism is a philosophical doctrine that recognizes the spiritual, ideal beginning, consciousness to be primary. In this respect, the role of material is secondary. It becomes dependent on the ideal.

Objective idealism recognizes the absolute idea or the superworld spirit to be primary. Objective idealism asserts that the world "creates" some kind of objective consciousness, a kind of "world spirit", some "absolute idea".

Subjective idealism recognizes an individual consciousness to be primary. The objects of the world around us do not exist independently of our mind. The representatives of subjective idealism (G. Berkeley, D. Hume, I. Kant, and others) believe that the objects we can see, touch and smell, are some combination of our sensations.

Agnosticism is a philosophical doctrine of the fundamental unknowability of the objective world, its essences and laws, of the unknowability of truth itself. The agnostics have always asserted that knowledge as the reflection of the objective reality in a person's consciousness with the subsequent comprehension can be only distorted, symbolic, far from the truth.

Dialectics is a concept that claims that the world is in constant change, movement and development. It is a philosophical doctrine of the universal laws of the motion and development of nature, human society and thinking.

Metaphysics is a concept that negates development and movement in general, or recognizes them within certain limits – as a reduction or increase, as some repetition. The main features of the metaphysical method of thinking are as follows: the negation of the role of internal contradictions, the separation of qualitative changes from quantitative, the absolutization of any side of an object.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. What is a worldview and what structure does it have?
2. How does a profession influence a worldview development?
3. What factors influence the development of a person's worldview?
4. What are the historical types of a worldview? What are their characteristics?
5. What is the mythological worldview and what are its functions?
6. Why does belief play the major role in the religious worldview?

7. What does philosophy study?
8. What are the functions of philosophy?
9. What is materialism and what is idealism?
10. Can a person doubt his / her ability to cognize the world?

III. CREATIVE TASKS

1. In what way does philosophy differ from mythology and religion?
2. What is the difference between objective and subjective idealism?
3. Why is the worldview function considered to be the main function of philosophy?
4. What is the difference between dialectic and metaphysics?
5. How are philosophy and medicine related to each other?

IV. HIGH LEVEL CREATIVE TASKS

1. Hippocrates said: "The doctor-philosopher is like a God". **How do you understand this quote?** Write an essay on this topic.
2. "It seems to me that medicine has lost its main approach to the patient, if not to say the soul. Intangible, inexpressible in words, the communication between the doctor and the patient, which has been cultivated for centuries, was broken. It seems to me that medicine made a kind of a deal, like Faust did. The "doctor-patient" relationship, based on mutual affection and trust, having been fostered for three thousand years, was replaced by a completely different type of

relationship. Healing was replaced by treatment, care by impassive duties, and the ability to listen to was replaced by technological procedures. The doctor no longer deals with the patient personality, but only "repairs" separate parts of the biological system which failed. Therefore, in most cases, the patient's mental state is not taken into account. Obviously, one of the reasons of that is the ever-growing implementation of technology into medicine. The case history, compiled "in the old fashioned way", seems to be vague, ambiguous, subjective, and even incorrect compared to the results of ultrasound, nuclear magnetic resonance, computed tomography, endoscopy, or angiography. In addition, getting a complete history of the disease takes a lot of time. Some health workers believe that devices allow you not to talk with patients at all."

(Lawn Bernard "The Lost Art of Healing").

What peculiarities of a modern doctor's worldview does the author indicate in the passage given above?

3. "I want to quote the great physician and philosopher of the 12th century, Maimonides, who said, "I cannot forget that my patient is a person suffering pain. I should never consider him only as a tool in the hands of the disease. I believe that being a doctor is a great privilege. The doctor is always in the forefront of an incomparable theatrical performance, which is called life. Art can imitate life, but will never replace it. A doctor is a spectator looking at a fascinating panorama of events reflecting the social and cultural events of the era. I have often felt guilty about the patients who could not be helped. Few people are allowed to look so deep into the life of another person. But at the same time there is no greater pleasure than to help him save and prolong life."

How is a doctor's worldview manifested in professional activity?

THEME 2. PHILOSOPHY OF ANCIENT WORLD, MIDDLE AGES AND RENAISSANCE

I. GLOSSARY

Arche (Greek: □ρχή – primordial, fundamental principle) is the primary state of all things, the primary element from which any other forms of matter are formed. The transformation of arche into other forms of being occurs according to the laws determined by the nature of arche itself.

Apeiron (Greek: □πειρον is unlimited, without boundaries) is a philosophical term, introduced by the ancient Greek philosopher Anaximander, to indicate the specific state of the first substance, the only quality of which is the complete absence of any qualities.

Substance (Greek: Ο□σία, □πόστ□σις – essence; lat. Substantia – essence) – primary substrate, the basis of all things, the first substance.

Cosmos (Greek: κόσμος – order, decoration) – the concept of ancient Greek philosophy and culture, the idea of the natural world as an ordered harmonic whole. The whole arises from parts due to order (law). Cosmos is opposed to chaos.

Chaos (Greek: χάος – infinite space from χαίνω – I open up) is the primary state of the Universe, a formless aggregate of matter. Chaos is distinguished from cosmos by the absence of order (law) and form.

Atomos (Greek: □τομος – uncut) is a particle of a substance that cannot be divided. The basic concept of the materialist theory of Democritus. The forms of atoms determine the basic properties of a substance.

Monism (Greek: monos – one, only) – ontological concept, according to which all the phenomena of the world have one common beginning, a single substance – the basis of all that exists.

Dualism (Latin: dualis – dual) – philosophical theory, which allows for the existence of two independent and irreducible to each other substance, the fundamental principles of the world.

Pluralism (Latin: pluralis – plural) is a philosophical concept, according to which the fundamental principle of the world is not homogeneous, but contains some basic diversity of independent and irreducible to each other substances.

Humanism (Latin: humanitas – "humanity", humanus – "humane", homo – "man") philosophical direction, studying the internal and external bases of the laws and principles of human behavior. Humanism is focused on asserting the value of a person's life and free will.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. Which philosopher claimed that arche is water?
2. Which philosopher claimed that arche is air?
3. Which philosopher argued that arche is a number?
4. What is matter?
5. What are the ideas of things in Plato?
6. From what century does medieval philosophy begin?
7. What are the main features of medieval philosophy?
8. In which century and where does the Renaissance begin?
9. What are the main features of the philosophy of the Renaissance?
10. What are the main ideas of humanism?

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III. CREATIVE TASKS

1. What are the main differences between materialism and idealism?
2. What are the main differences between ancient and medieval philosophy?
3. What are the main differences between patristics and scholastics?
4. What are the main differences between medieval philosophy and Renaissance philosophy?
5. What are the main differences between theology and natural philosophy?

IV. HIGH LEVEL CREATIVE TASKS

1. Read and analyze the proposed text. Explain its philosophical meaning.

"Socrates: And now, let me show in a figure how far our nature is enlightened or unenlightened: – Behold! Human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

Glaucon: I see.

Socrates: And do you see men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

Glaucon: You have shown me a strange image, and they are strange prisoners.

Socrates: Like ourselves; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

Glaucon: True; how could they see anything but the shadows if they were never allowed to move their heads?

Socrates: And of the objects which are being carried in like manner they would only see the shadows?
Glaucon: Yes.
Socrates: And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?
Glaucon: Very true.
Socrates: And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?
Glaucon: No question.
Socrates: To them the truth would be literally nothing but the shadows of the images.
Glaucon: That is certain.
Socrates: And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, – what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, – will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?
Glaucon: Far truer." (Plato "Allegory of the Cave").

2. Write an essay on the topic "The essence of the dispute between supporters of nominalism and realism in medieval philosophy".

3. Read and analyze the proposed text. Explain its philosophical meaning.

"Chapter XVIII. Concerning the way in which princes should keep faith

Every one admits how praiseworthy it is in a prince to keep faith, and to live with integrity and not with craft. Nevertheless our experience has been that those princes who have done great things have held good faith of little account, and have known how to circumvent the intellect of men by craft, and in the end have overcome those who have relied on their word.

You must know there are two ways of contesting, the one by the law, the other by force; the first method is proper to men, the second to beasts; but because the first is frequently not sufficient, it is necessary to have recourse to the second.

Therefore it is necessary for a prince to understand how to avail himself of the beast and the man. This has been figuratively taught to princes by ancient writers, who describe how Achilles and many other princes of old were given to the Centaur Chiron to nurse, who brought them up in his discipline; which means solely that, as they had for a teacher one who was half beast and half man, so it is necessary for a prince to know how to make use of both natures, and that one without the other is not durable.

A prince, therefore, being compelled knowingly to adopt the beast, ought to choose the fox and the lion; because the lion cannot defend himself against snares and the fox cannot defend himself against wolves. Therefore, it is necessary to be a fox to discover the snares and a lion to terrify the wolves. Those who rely simply on the lion do not understand what they are about. Therefore a wise lord cannot, nor ought he to, keep faith when such observance may be turned against him, and when the reasons that caused him to pledge it exist no longer.

If men were entirely good this precept would not hold, but because they are bad, and will not keep faith with you, you too are not bound to observe it with them. Nor will there ever be wanting to a

prince legitimate reasons to excuse this non-observance. Of this endless modern examples could be given, showing how many treaties and engagements have been made void and of no effect through the faithlessness of princes; and he who has known best how to employ the fox has succeeded best. But it is necessary to know well how to disguise this characteristic, and to be a great pretender and dissembler; and men are so simple, and so subject to present necessities, that he who seeks to deceive will always find someone who will allow himself to be deceived.

One recent example I cannot pass over in silence. Alexander the Sixth did nothing else but deceive men, nor ever thought of doing otherwise, and he always found victims; for there never was a man who had greater power in asserting, or who with greater oaths would affirm a thing, yet would observe it less; nevertheless his deceits always succeeded according to his wishes, because he well understood this side of mankind.

Therefore it is unnecessary for a prince to have all the good qualities I have enumerated, but it is very necessary to appear to have them. And I shall dare to say this also, that to have them and always to observe them is injurious, and that to appear to have them is useful; to appear merciful, faithful, humane, religious, upright, and to be so, but with a mind so framed that should you require not to be so, you may be able and know how to change to the opposite.

And you have to understand this, that a prince, especially a new one, cannot observe all those things for which men are esteemed, being often forced, in order to maintain the state, to act contrary to fidelity, friendship, humanity, and religion. Therefore it is necessary for him to have a mind ready to turn itself accordingly as the winds and variations of fortune force it, yet, as I have said above, not to diverge from the good if he can avoid doing so, but, if compelled, then to know how to set about it.

For this reason a prince ought to take care that he never lets anything slip from his lips that is not replete with the above-named five qualities that he may appear to him who sees and hears him altogether merciful, faithful, humane, upright, and religious. There is nothing more necessary to appear to have than this last quality, inasmuch as men judge generally more by the eye than by the hand, because it belongs to everybody to see you, to few to come in touch with you. Everyone sees what you appear to be, few really know what you are, and those few dare not oppose themselves to the opinion of the many, who have the majesty of the state to defend them; and in the actions of all men, and especially of princes, which it is not prudent to challenge, one judges by the result.

For that reason, let a prince have the credit of conquering and holding his state, the means will always be considered honest, and he will be praised by everybody; because the vulgar are always taken by what a thing seems to be and by what comes of it; and in the world there are only the vulgar, for the few find a place there only when the many have no ground to rest on.

One prince of the present time, whom it is not well to name, never preaches anything else but peace and good faith, and to both he is most hostile, and either, if he had kept it, would have deprived him of reputation and kingdom many a time." (Nicolo Machiavelli "The Prince").

THEME 3. PHILOSOPHY OF A NEW AND NEWEST TIME

I. GLOSSARY

Philosophy of a New (Modern) Time is usually identified with the 17-th and 18-th centuries. Modern philosophy is distinguished from its predecessors by its increasing independence from traditional authorities such as the Church; a new focus on the foundations of knowledge (gnoceology); and the emergence of modern physics out of natural philosophy.

Frances Bacon (1561–1626) − English philosopher, the founder of empiricism in the Modern Times, believed that philosophy had to be above all practical.

Empiricism is a philosophical theory which argues that human knowledge is derived entirely from sensory experience. It holds that the best way to gain knowledge is to see, hear, touch, or otherwise sense things directly. In stronger versions.

False idols – misconceptions, overcoming of which provides reliable knowledge. (F. Bacon). The "**idols of tribe"** are errors following from that fact that a man judges nature on the analogy with human's life; the "**idols of the cave"** are errors of individual character depending on education, tasks and habits of individuals; the **"idols of the market-place"** are the habits of basing judgments of world on common notions and opinion uncritically absorbed; the "**idols of the theater"** are linked with blind faith in authorities. Never invoke anyone's authority was the principle of the science of the Modern Times.

Rene Descartes (1596–1650) − the French scientist and philosopher. He placed reason first, reducing the role of experience to that of mere practical verification of the data of intellect. He worked out a universal method for all sciences on the bases of the theory of rationalism.

Rationalism holds that the best way to arrive at true knowledge is using the mind's rational abilities, which are based on ***innate ideas*** (for example, idea of God, axioms) and which may be captured by the method of reason.

George Berkeley (1685–1753) – an Anglo-Irish philosopher, subjective idealist, and a sharp opponent of atheism. He claimed that we perceive not matter as such but only the individual properties of things: taste, smell, color, etc. In his opinion, the world is a complex of human sensations.

David Hume (1711–1776) – a Scottish philosopher. He believed that man could not go beyond his own sensations and understand something outside him (agnosticism).

Immanual Kant (1724–1804) – a representative of the classical German Philosophy. His *agnosticism* consists in claiming that, only phenomena constituting the content of our experience are accessible to our knowledge. The impact of ***"things-in themselves"*** on our sense organs results in a chaos of sensations, which is brought to unity and order by the power of reason.

Kantian apriorism means that the subject of knowledge possesses certain forms of knowledge (time and space) that evolved before him.

Hegel (1770–1831) − a representative of the classical German Philosophy. As an objective idealist, he asserted that categories are objective forms of reality understanding which is the world reason, **absolute idea,** or the world spirit. The contradiction between Hegel's method and system is a contradiction between *finite* objective idealist system and *infinite* dialectical method.

Ludwig Feuerbach (1804–1872) – a German Philosopher. His anthropological materialism is based on the idea that human being is the higher product of nature. It is the tendency to consider man in indivisible unity with nature. Nature is the basis of spirit. By him, the "natural" side of a human being was exaggerated, and the social one was underestimated.

Marxist philosophy was evolved by **Karl Marx (1818-1883)** and **Frederick Engels (1820-1895)**. They showed the fundamental role of social practice in the development of the entire material spiritual and intellectual culture of mankind.

Positivism (originates in the 19th century) asserts that natural sciences as a positive knowledge can develop their own philosophical methods. The task of philosophy is the clarification of

meaning, not the discovery of new facts or the construction of traditional metaphysics. It includes the clarification of scientific notions, clarification of ordinary language, everyday life.

Existentialism is a Philosophy concerned with finding self and the meaning of life through free will, choice, and personal responsibility.

Neo-thomism (Neo-Scholasticism**)** seeks to restore the fundamental doctrines embodied in the Scholasticism of the thirteenth century: God, pure actuality and absolute perfection, is substantially distinct from every finite thing: He alone can create and preserve all beings other than Himself. His infinite knowledge includes all that has been, is, or shall be, and likewise all that is possible.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. What features and why are the main characteristics of the Philosophy of the New Time?
2. Which ideas are the central for empiricism?
3. What is the essence of rationalism?
4. What is the essence of G. Berkeley's subjective idealism and D. Hume's agnosticism?
5. What is the essence of Kant's agnosticism and apriorism?
6. What are the strengths and weaknesses of L. Feuerbach's anthropological materialism?
7. What is the essence of Feuerbach's atheistic study?
8. What is the contradiction between the method and system in Hegel's philosophy?
9. What is the essence of Hegel's objective idealism?
10. How did the Hegel's philosophy affect appearance of Marxism?
11. What was the historical background of Marxism?
12. What are the main features of the contemporary philosophy?
13. What are the basic directions of the contemporary philosophy?
14. Who was the first philosopher to use the concept of "existence"?
15. What is positivism?
16. What is the essence of notion "boundary situation"? Who did coin this notion?

III. CREATIVE TASKS

1. What role in the theory of knowledge is played by criticism of the idols of knowledge, developed by F. Bacon? Argue your answer.
2. Compare the agnosticism of D. Hume and I. Kant.
3. What are the historical scopes and basic ideas of German classic philosophy? Interpret your answer.
4. How did the Hegel's philosophy affect appearance of Marxism?
5. How are the modern religious conceptions and the development of science linked? Give the answer, based on the latest achievements in science.

IV. HIGH LEVEL CREATIVE TASKS

1. **To what extent, in your opinion, contemporary philosophy responds to the challenges of our time? Write a philosophical essay on this topic.**
2. K. Jaspers pointed out that "certain situations exist that we cannot go over or change" such as guilt, suffering, death, and struggle. These are so-called "boundary situations":

Guilt: "the guilt of being free underlies the inevitability of any particular guilt. Because I am free, I struggle against inculpation but then my freedom has already inculpated me. From this guilt, I cannot escape without incurring another, the guilt of denying my freedom itself" (Karl Jaspers, Philosophy vol.1. trans-Ashton. Chicago (The University of Chicago) 1969, p.172).

Suffering: "There are **physical pains** I have to bear, the disease which not only threatens my life, but reduce my living to a level below humanity; they are the consequences of dependence in all form of slavery" (p. 202).

Death: "I cannot experience my **death**. I can only have an experience related to it. I can live in physical pain, in fear of death, in situations in which death is inevitable. I can survive the danger, and there is no getting around the impossibility of an empirical death. Someday, I shall suffer death but I can never experience it" (p. 195).

Struggle: "If I want to live, I must be a beneficiary of violence and sometime its victim" (p. 211).

Interpret the "boundary situation" phenomenon in the context of the proposed quotations.

3. In "The Universe in a Nutshell" Stephen Hawking wrote:

   "Any sound scientific theory, whether of time or of any other concept, should in my opinion be based on the most workable philosophy of science: the positivist approach put forward by Karl Popper and others. According to this way of thinking, a scientific theory is a mathematical model that describes and codifies the observations we make. A good theory will describe a large range of phenomena on the basis of a few simple postulates and will make definite predictions that can be tested. <…> If one takes the positivist position, as I do, one cannot say what time actually is. All one can do is describe what has been found to be a very good mathematical model for time and say what predictions it makes" (p. 31).

Interpret this statement in the context of the achievements and objectives of modern medicine.

THEME 4. UKRAINIAN PHILOSOPHY: APPEARANCE, RELATIONS, PERIODS, TENDENCIES OF DEVELOPMENT

I. GLOSSARY

The philosophical ideas of Kiev Rus (X-XIII centuries) were caused by the process of state integration of Eastern Slavic tribes around ancient Kiev, which was connected with the activities of Vladimir the Great, Yaroslav the Wise, Vladimir Monomakh and other princes. They were connected with the creation of Old Slavonic alphabet (brothers St. Cyril and Methody) and opportunity of translation of the ancient Greek philosophers' works.

The distinctive features of the Philosophical Thought in Kiev Rus: it has been preoccupied with practical, moral and religious rather than theoretical problems. The political calamities and attendant cultural disruptions account to a large extent for the lack of durable philosophical tradition.

Hilarion or Ilarion was the first non-Greek Metropolitan of Kiev and all Rus (1049). Sermon on Law and Grace, Confession of Faith, and Sermon on Spiritual Benefit to All Christians (a short collection of instructions for priests) are attributed to him.

Philosophical thought in Ukraine in XYI–XYIII centuries is connected with the struggle for independence against the Poles and the Crimean Tartars. Domination of church and Christian ideology. Its specificity was manifested in attempts to distinguish secular (different from religious) world-outlook in the frame of European Reformation that is necessity to adjust clerical teaching to the arising bourgeois social relations.

The Kyiv-Mohyla Academy (1658–1817) played an important role in transmitting Renaissance ideals from Western Europe through Poland to Ukraine. Philosophy studded here included different compromises. It was mainly religious philosophy, but idealism and materialism, empiricism and rationalism, dialectics and metaphysics coexisted in it. T. Prokopovich, I. Gizel, G. Konisskiy and the others were the Professors of Academy**.**

Hesychasm – the silent prayer, direct appeal to God, without involving priests as mediators.

Gregory Skovoroda (1722–1794) constructed an original synthesis of ancient and patristic thought. His worldview foreshadows the Romantic and religious tendencies in nineteenth-century Ukrainian Philosophical thought.

The purpose of philosophy for Skovoroda is practical – to show the way to happiness; hence the key questions are 'What is happiness?' and 'How can it be attained?' He defines happiness as an inner state of joy, peace and confidence. To reach this state one must know some basic truths about oneself and the world.

Skovoroda's idea of three worlds: the macrocosm or universe and two microcosms – human and the Bible. All three have a similar dualistic structure: they consist of an inner ideal nature that is **spiritual**, eternal and immutable and an outer sensible nature that is **material**, transitory and changing.

Skovoroda's idea of congenial task. Absence of fear, happiness requires self-fulfillment – the active pursuit of one's God-given innate calling or congenial task.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. When did the Ukrainian Philosophy appear?
2. What can you say about the preconditions of occurrence of Philosophical Thought in Ukraine?
3. What are the main features and trends in the development of Kiev Rus's Philosophical thought?
4. How did the Tatar-Mongol invasion affect the development of the Philosophical Thought of Kiev Rus?
5. When and where did appear the first University in Ukraine?
6. What are the features of the Philosophy of the Enlightenment in Ukraine?

7. What were the features of the teaching system in the Kiev-Mohyla Academy?
8. What ideas did the Philosophers of the Kiev-Mohyla Academy develop?
9. What are the main ideas of Skovoroda's Philosophy?
10. How did the Skovoroda's Philosophy influence the development of Philosophical Thought in Ukraine?

III. CREATIVE TASKS

1. Why the rationale for the adoption of Christianity in Kiev Rus contributed to the formation and deepening of the Philosophical thought of Kiev Rus? Argue your answer.
2. The Ukrainian Philosophy often is named "Philosophy of the Heart". How could you explain that point of view?
3. Why the principle of hesychasm was widespread in Ukraine in XYI-XYII centuries? Interpret your answer.
4. Explain why the principle of tolerance contributed to the formation of a compromise model of Philosophy in the Kiev-Mohyla Academy.
5. How interconnected are the ideas of three worlds and two natures in the Philosophy of Gregory Skovoroda? Interpret your answer.

IV. HIGH LEVEL CREATIVE TASKS

1. **Write a Philosophical essay in which try to reveal your understanding of Skovoroda's idea of congenial task.**
2. The famous Ukrainian Philosopher G. Skovoroda said: "The world tried to catch me, but didn't succeed". **How can you explain his words?**

3. **Read carefully the "Testament" (Zapovit) of Taras Shevchenko and analyze how it reflects the interrelation of Personality and Society in a concrete historical context?**

When I am dead, bury me
In my beloved Ukraine,
My tomb upon a grave mound high
Amid the spreading plain,
So that the fields, the boundless steppes,
The Dnieper's plunging shore
My eyes could see, my ears could hear
The mighty river roar.

When from Ukraine the Dnieper bears
Into the deep blue sea
The blood of foes ... then will I leave
These hills and fertile fields –
I'll leave them all and fly away
To the abode of God,
And then I'll pray .... But until that day
I know nothing of God.

Oh bury me, then rise ye up
And break your heavy chains
And water with the tyrants' blood
The freedom you have gained.
And in the great new family,
The family of the free,
With softly spoken, kindly word
Remember also me.

THEME 5. BEING AND MATTER AS THE PHILOSOPHICAL CATEGORIES. CONSCIOUSNESS AS REFLECTION AND ACTIVITY

I. GLOSSARY

Being is anything that exists. It is both a subjective and an objective reality.
Consciousness is a term that refers to the relationship between the mind and the world with which it interacts. Consciousness is a subjective image of the objective world.
Matter is an objective reality. It is a general term for the substance of which all physical objects consist.
Ontology is the philosophical study of the nature of a being.
Phenomenology is a study of the structures of consciousness and the phenomena that appear in the acts of consciousness.
Self-consciousness is the human`s "vision" of the own identity, own actions, motives of behavior, interests, and positions in the world.
Solipsism is the philosophical idea that only one's own consciousness is sure to exist and so called objective world is just an illusion.
Space is a category for explaining relation between bodies which are co-existed.
Space-time is any model that combines space and time into one continuum (space as being three-dimensional and time playing the role of a fourth dimension).
Time is a category for explaining relations between bodies and events which are carried out.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. What is "monism", "dualism", and "pluralism"?
2. How do you understand the concept "being"?
3. How many forms of being do you know? Name them please.
4. How do you understand the concept "matter"? Give the examples of a matter.
5. What is space?
6. What is time?
7. How do you understand the concept "consciousness"?
8. How many structural elements of consciousness do you know? Name them please.
9. What is self-consciousness? Do you have self-consciousness?

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III. CREATIVE TASKS

1. Compare the concepts "objective reality" and "subjective reality".
2. How can you prove that matter is an objective reality?
3. There are some properties that can be found both at space and at time. Find them, please. Find the distinctive properties of space and time.
4. Describe please your understanding of such words: "The movement is absolute, but tranquility is relative"
5. Compare how subjective idealism, objective idealism and materialism understand consciousness.

IV. HIGH LEVEL CREATIVE TASKS

1. Solipsism questioned the existence of the objective world, questioning the existence of any reality outside of human consciousness. **What arguments can offer this theory in support of this position?** Write a short essay.
2. Using the lecture notes and the quotes from Sigmund Freud "New Introductory Lectures on Psychoanalysis" **try to explain the concept "ego"**:

✓ "One might compare the relation of the ego to the id with that between a rider and his horse. The horse provides the locomotor energy, and the rider has the prerogative of determining the goal and of guiding the movements of his powerful mount towards it. But all too often in the relations between the ego and the id we find a picture of the less ideal situation in which the rider is obliged to guide his horse in the direction in which it itself wants to go."

✓ "The poor ego has a still harder time of it; it has to serve three harsh masters, and it has to do its best to reconcile the claims and demands of all three...The three tyrants are the external world, the superego, and the id."

✓ "Where id is, there shall ego be."

3. **Expand (in a short essay) the value of health for human self-consciousness. Is human consciousness influenced by disease?**

THEME 6. COGNITIONAL HUMAN`S ATTITUDE TOWARD A WORLD

I. GLOSSARY

Agnosticism is a philosophical theory that denies the possibility of man's achieving authentic knowledge of the objective world.

Deduction is a form of reasoning in which you go from a general rule to a specific rule. If you use deduction strictly, it gives you certain knowledge.

Empirical knowledge is knowledge that we have gained personally, by experiencing it for ourselves – usually through our senses.

Epistemology (from Greek "epistēmē" – "knowledge", and "λόγος (logos)" – "word," "reason," or "plan") literally means the theory of knowledge, it is the branch of philosophy concerned with what sort of thing, if anything, we can know, how we know it, and what knowledge is.

Induction is a form of reasoning in which you go from a specific rule to a general rule.

Knowledge is a specific interaction between the subject and the object, the ultimate goal of which is the truth, the development of models and programs aimed at the development of the object in accordance with the needs of the subject.

Logic is a formal reasoning, or reasoning with strict rules. The branch of philosophy that makes a study of rational argument itself – its terms, concepts, rules, and methods.

Object of knowledge is the phenomena, thing or process, on which the cognitive activity of the subject is directed.

Rational knowledge is based primarily on the logical approach. It relies on abstract thinking and helps the individual to go beyond the experienced feelings.

Subject of knowledge is a single individual, a social group, a class or a society as a whole – that is somebody, who carries out active cognitive activity.

Truth is the adequate reflection of reality in the consciousness, the reflection of reality as it exists for itself, independently of the will and consciousness of people.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. What is "feeling", "perception", and "representation"?
2. What features of scientific knowledge do you know?
3. How many forms of rational knowledge do you know? Name them please.
4. Name the criteria of truth. Give the examples of them.
5. Name the forms of scientific knowledge, describe them please.
6. How are induction and deduction related?
7. What tasks does philosophy as a theory of knowledge solve?
8. How many kinds of truth do you know? Name them please.
9. Describe the difference between sensual and rational knowledge.

III. CREATIVE TASKS

1. How knowledge and practice are related? What are the functions of practice in relation to knowledge?
2. Compare the empirical and theoretical levels of scientific knowledge
3. What does prove the specificity of subject and object in medicine?
4. Explain the differences between theoretical and everyday cognition.
5. How absolute and relative are connected in the objective truth?

IV. HIGH LEVEL CREATIVE TASKS

1. **What is the role of intuition in scientific knowledge?** Write a short essay.
2. Bertrand Russell wrote: "Man is a credulous animal, and must believe something; in the absence of good grounds for belief, he will be satisfied with bad ones". **What is the relationship between knowledge and belief? Explain, do you consider faith to be a way of knowing? Why do you think so?**
3. **What is the role of reflection in generating and destroying knowledge? How is reflection connected with the change of scientific paradigms? Show it on the example of the science of medicine.**

THEME 7. DIALECTICS AND ITS ALTERNATIVES

I. GLOSSARY

Dialectics (Greek: διαλεκτική "the art of arguing, reasoning") is a philosophical method aimed at studying the internal contradictions in the development of both the thinking itself and the cosmos.

Metaphysics (Greek: τ□ μετ□ τ□ φυσικά – "that after physics") is a section of philosophy that seeks to find the root causes of being of things and realities, also a philosophical method in which the relationships between phenomena are ignored or considered simplified .

Sophistry is a philosophical system, where truth is considered as conditional and subjective, depending on a person's point of view or on his desire.

Dogmatism (ancient Greek. Δόγμα "opinion, doctrine, decision") is a form of postulating knowledge in which certain principles, opinions, laws or statements are declared unchanged, absolute and not subject to doubt or criticism.

Eclecticism is a philosophical method, with the help of which, new knowledge is formed by combining statements, theory and views that have no common grounds or contradict each other.

Categories of dialectics are fundamental concepts that reflect the diverse, most common important aspects of the development process. Categories of dialectics are sometimes called paired, because they reveal the inconsistency and unity of the development of things and processes of the world around.

The laws of dialectics – a set of philosophical methodological guidelines that determine the forms, elements and mechanisms, as well as the relationship between them in the overall process of the development of being.

Contradiction is a key phase in the process of the struggle of opposites, in which some quality is replaced by its opposite.

Measure is a quantitative characteristic that establishes a range within which a certain quality of an object is preserved.

Development is a form of change in material and social reality, which reflects the transition from one qualitative state to another, while a new quality must be a more perfect form of being in relation to the previous quality.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. What is dialectics?
2. What historical forms of the development of dialectics do you know?
3. What is metaphysics?
4. What does the law of the unity and conflict of opposites express?
5. What does the law of the passage of quantitative changes into qualitative express?
6. What does the law of the negation of the negation express?
7. What is sophistry?
8. What is dogmatism?
9. What is eclecticism?
10. How is development different from change?

III. CREATIVE TASKS

1. Why was dialectic developed by Hegel as anti-metaphysics?
2. What are the main differences between dialectics and dogmatism?
3. What are the main differences between dialectics and sophistry?
4. What are the main differences between dialectics and eclecticism?
5. Why categories of dialectics have a pair character?

IV. HIGH LEVEL CREATIVE TASKS

1. Read and analyze the proposed text. Explain its philosophical meaning:

"A Being

Being, pure being, without any further determination. In its indeterminate immediacy it is equal only to itself. It is also not unequal relatively to an other; it has no diversity within itself nor any with a reference outwards. It would not be held fast in its purity if it contained any determination or content which could be distinguished in it or by which it could be distinguished from an other. It is pure indeterminateness and emptiness. There is nothing to be intuited in it, if one can speak here of intuiting; or, it is only this pure intuiting itself. Just as little is anything to be thought in it, or it is equally only this empty thinking. Being, the indeterminate immediate, is in fact nothing, and neither more nor less than nothing.

B Nothing

Nothing, pure nothing: it is simply equality with itself, complete emptiness, absence of all determination and content – undifferentiatedness in itself. In so far as intuiting or thinking can be mentioned here, it counts as a distinction whether something or nothing is intuited or thought. To intuit or think nothing has, therefore, a meaning; both are distinguished and thus nothing is (exists) in our intuiting or thinking; or rather it is empty intuition and thought itself, and the same empty intuition or thought as pure being. Nothing is, therefore, the same determination, or rather absence of determination, and thus altogether the same as, pure being."

(G. Hegel "Science of Logic")

2. Write an essay on the topic «Dialectics as a method of understanding of a development».

3. Read and analyze the proposed text. Explain its philosophical meaning:

"Another example is the word "God". Here we must, apart from the variations of its usage within each domain, distinguish the linguistic usage in three different contexts or historical epochs, which however overlap temporally. In its mythological use the word has a clear meaning. It, or parallel words in other languages, is sometimes used to denote physical beings which are enthroned on Mount Olympus, in Heaven or in Hades, and which are endowed with power, wisdom, goodness and happiness to a greater or lesser extent. Sometimes the word also refers to spiritual beings which, indeed, do not have manlike bodies, yet manifest themselves nevertheless somehow in the things or processes of the visible world and are therefore empirically verifiable. In its metaphysical use, on the other hand, the word "God" refers to something beyond experience. The word is deliberately divested of its reference to a physical being or to a spiritual being that is immanent in the physical. And as it is not given a new meaning, it becomes meaningless. To be sure, it often looks as though the word "God" had a meaning even in metaphysics. But the definitions which are set up prove on closer inspection to be pseudo-definitions. They lead either to logically illegitimate combinations of words (of which we shall treat later) or to other metaphysical words (e.g. "primordial basis", "the absolute", "the unconditioned", "the autonomous", "the self-dependent" and so forth), but in no case to the truth-conditions of its elementary sentences. In the case of this word not even the first requirement of logic is met, that is the requirement to specify its syntax, i.e. the form of its occurrence in elementary sentences. An elementary sentence would here have to be of the form "x is a God"; yet, the metaphysician either rejects this form entirely without substituting another, or if he accepts it he neglects to indicate the syntactical category of the variable x. (Categories are, for example, material things, properties of things, relations between things, numbers etc.).

The theological usage of the word "God" falls between its mythological and its metaphysical usage. There is no distinctive meaning here, but an oscillation from one of the mentioned two uses to the other. Several theologians have a clearly empirical (in our terminology, "mythological") concept of God. In this case there are no pseudo-statements; but the disadvantage for the theologian lies in the circumstance that according to this interpretation the statements of theology are empirical and hence are subject to the judgment of empirical science. The linguistic usage of other theologians is clearly metaphysical. Others again do not speak in any definite way, whether this is because they follow now this, now that linguistic usage, or because they express themselves in terms whose usage is not clearly classifiable since it tends towards both sides.

Just like the examined examples "principle" and "God" most of the other specifically metaphysical terms are devoid of meaning, e.g. "the Idea", "the Absolute", "the Unconditioned", "the Infinite", "the being of being", "non-being", "thing in itself", "absolute spirit", "objective spirit", "essence", "being-in-itself", "being-in-and-for-itself", "emanation", "manifestation", "articulation", "the Ego", "the non-Ego" etc. These expressions are in the same boat with "teavy" our previously fabricated example. The metaphysician tells us that empirical truth-conditions cannot be specified; if he adds that nevertheless he "means" something, we know that this is merely an allusion to associated images and feelings which, however, do not bestow a meaning on the word. The alleged statements of metaphysics which contain such words have no sense, assert nothing, are mere pseudo-statements. Into the explanation of their historical origin we shall inquire later.

(Rudolf Carnap "The elimination of metaphysics through logical analysis of language")

THEME 8. THE HUMAN BEING IN THE PHILOSOPHICAL MEASURING

I. GLOSSARY

An individual is one of the representatives of the human race. Accordingly, it has special natural and social properties that distinguish it from other people. People differ in their biological features – eye color, growth, psychological features – emotionality, temperament, psychotype, social intellect, social activity, etc.

Anthropocentrism – man is the main value, the goal of the universe. Everything in the world appears in order to be, a man lived in it. Cognition is a struggle of equal power, and not the struggle of the dwarf and the giant.

Anthropology is the study of the human species and its immediate ancestors. Anthropology is the comparative study of past and contemporary cultures, focusing on the ways of life, and customs of all peoples of the world.

Cosmocentrism – man is seen as an integral part of the cosmos, which repeats all its essential features. The cosmos in these concepts is spiritualized, it is inherent in the dualism of the soul of the body, hence the mere fact that these two principles in man and their harmony are explained.

Theocentrism explains man as the fruit of divine creation. Man is the image and likeness of God. Immortal soul of man from God.

Human being reveals the main common features and manifestations that are inherent in all the representatives of the human race. It indicates the essential difference of a person from natural beings.

Singularity describes the hypothetical explosive growth of the speed of scientific and technological progress, which will lead to the creation of artificial intelligence and self-replicating machines, the integration of man with computers or a significant increase in human brain capabilities on the basis of biotechnology.

Sociocentrism – the essence of man is social. Man is the result of social relations, and at the same time, the subject, the creator of culture.

The concept of **"personality"** emphasizes the essential social qualities of a person. If a person – as a representative of the human race, the form of Homo sapiens – is born, then become a personality. The concept of personality emphasizes the integrity of the person, the uniqueness and complexity of its inner world.

Transhumanism is a kind of reflection on the latest technological practices. Its specificity is related to the need for a positive assessment of the latest biotechnological practices in the philosophical, scientific and mass consciousness, as opposed to only their mythologization in the context of human fears and fears.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. What is anthropology as a branch of philosophy?
2. What is specific of interpretation of human being's issues in Ancient Philosophy?
3. What are the main features of the interpretation of human being's issues in the Medieval Philosophy?
4. What are the main features of the interpretation of human being's issues in the philosophy of Renaissance?
5. Describe please the main points of understanding of the human being predestination in the philosophy of the Enlightenment.
6. Please explain the features of understanding the sense of human life and its purpose in Existentialist.
7. Please explain the features of understanding the sense of human life and its purpose in Personalist Philosophy.

8. What are the nuances of theoretical interpretation in each of the following concepts: a person, an individual, a personality, individuality?
9. How the biological, social and psychological features of human being do correlate with each one?
10. Give a description of the basic philosophical concepts of the meaning of life?

III. CREATIVE TASKS

1. Please compare the role of freedom, choice and responsibility in human being life.
2. Please compare the main features of the interpretation of life and death in religion.
3. What do you think about doctor's moral responsibility for the life of a patient?
4. Please compare the concept of mentality and corporeality to human understanding.
5. Please compare the concepts of actual immortality and virtual immortality.

IV. HIGH LEVEL CREATIVE TASKS

1. The problem of freedom is also determined by the fact that a person thinks and does what he is used to in his life. The French sociologist P. Burdy calls this habituality of behavior (from the Latin habitus - appearance), that is, behavior by habit, tradition, under certain mastered schemes, stereotypes. **Is it possible to change such situation in human being life? Do people need it or not?** Please give arguments of your points.
2. **Read the text and please give your reflections about the human being issues and bioethics.** "Francis Fukuyama, professor of political economy at Johns Hopkins University and member of the President's Council on Bioethics, realizes the precarious position in which we currently find ourselves. As Fukuyama states in the first chapter of Our Posthuman Future, "The most significant threat posed by contemporary biotechnology is the possibility that it will alter human nature and thereby move us into a "posthuman" stage of history". Fukuyama is best known as the author of the widely read and even more widely debated 1989 essay "The End of History?"

In that essay, Fukuyama used a sweeping and rather idiosyncratic Hegelio-Marxist analysis to argue that the remarkable collapse of the Soviet Union signaled that History in the strong sense of that term had at last come to an end. The West's victory in the Cold War marked the last stage in human historical development, proving once and for all that liberal capitalist democracy fulfills mankind's natural desire for "recognition" better than any other political order. But in Our Posthuman Future , Fukuyama rather reluctantly concedes that History may not be over after all. If, for example, biotechnology can use germ-line therapy to successfully alter the physical make-up of the human body and brain, then, he argues, History will once again be set in motion. Fukuyama's interest in this question is by no means narrowly academic. On the contrary, his concerns are emphatically moral and political. As he makes painfully clear, what neither the scientists nor many of our elected leaders presently understand is that human nature is what "shapes and constrains… the nature of politics" and thus that the biotechnological transformation of human beings could have "malign consequences for liberal democracy". Fukuyama begins his book with an informative overview of the current state of the biotechnological revolution, sketching the recent advances in neurological science, neuropharmacology's latest efforts to manipulate and control the emotions and human behavior, the attempt to radically prolong the natural lifespan of human beings (an effort Leon Kass has perceptively dubbed "the immortality project"; see FT, May 2001), and the prospects for genetic engineering. Fukuyama is clearly no Luddite; he is too much a partisan of human well-being to dismiss all biotechnological advancements as either bad or undesirable. But unlike those seduced by promises of endless benefits, he knows that each biotechnological advancement raises difficult and serious questions that must be directly confronted.

Take, for example, Serotoninreuptake pharmaceuticals such as Zoloft and Prozac that are now routinely used to treat people who suffer from clinical depression. Early precursors to future neuropharmaceuticals that will be designed to match an individual's particular genome, these drugs have helped many people lead what appear to be happier lives. But is having a relatively low level of serotonin really a pathological condition that needs to be chemically treated? Or is it instead that serotonin levels, like so many other biological features, naturally differ from person to person? This is but one of many instances in which biotechnologies blur the line between medical therapy and technological manipulation and enhancement of mankind. Genetic engineering is an area of research in which Fukuyama rightly thinks biotechnology leaps over that line. Although presently beyond our scientific capabilities, in the future we very well may be able to alter the human germ-line itself. Such manipulation of the human genome would allow for new genes to be inserted directly into the fertilized egg, resulting in permanent genetic changes that would then be passed down from generation to generation. Such a procedure could be used for a variety of purposes, from repairing identifiable genetic defects such as deafness to increasing physical strength to elevating IQ. This is the path that Fukuyama sees as leading straight to a posthuman future. An alteration in the genetic make-up of human beings would undoubtedly cause a rupture in our commonly shared human nature and the world it has helped create. Such alterations in the genetic structure of individual human beings could very well bring about a world where there could be, at least in principle, a variety of posthuman species. In the last part of his book, Fukuyama argues that in order to prevent biotechnology from changing the very face of humanity democratic societies must establish a regulatory legislative framework "to separate legitimate and illegitimate uses" of biotechnology. The actions of such a regulatory schema would range from banning certain biotechnologies such as human cloning and genetic engineering to regulating the application of others. And in Fukuyama's view, the time to act is now, before the biotech genie escapes the bottle completely. Fukuyama has little faith in the libertarian claim that the free market can or even should be allowed to decide the fate of biotechnology.

(Marc D. Guerra "Our Posthuman Future: Consequences of the Biotechnology Revolution")

3. **Read the text and give your reflections about "how to say YES to life". Is it possible or not in all life challenges people have in it?**

"Viktor Frankl was an Austrian psychiatrist who spent the years 1942–45 in four different Nazi concentration camps, including Auschwitz. By the end of the war his pregnant wife, his parents and his brother had been murdered; among his immediate family, only he and his sister survived. After the war he published "Man's Search for Meaning", a book inspired by his experiences in the camps, and one in which I've found wisdom and comfort during times of difficulty.

We can discover this meaning of life in three different ways: (1) by creating a work or doing a deed; (2) by experiencing something or encountering someone; and (3) by the attitude we take toward unavoidable suffering. The first, by way of achievement or accomplishment, is quite obvious. The second and third need further elaboration.

The Meaning of Love

Love is the only way to grasp another human being in the innermost core of his personality. No one can become fully aware of the essence of another human being unless he loves him. By his love he is enabled to see the essential traits and features of the beloved person; and even more, he sees that which is potential in him, which is not yet actualized but yet ought to be actualized. Furthermore, by his love, the loving person enables the beloved person to actualize these potentialities. By making him aware of what he can be and of what he should become, he makes these potentialities come true...

The third way of finding a meaning in life is by suffering.

The Meaning of Suffering

We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed. For what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into triumph, to turn one's predicament into a human achievement. When we are no longer able to change a situation--just think of an incurable disease such as inoperable cancer – we are challenged to change ourselves...

But let me make it perfectly clear that in no way is suffering necessary to find meaning. I only insist that meaning is possible even in spite of suffering-provided, certainly, that the suffering is unavoidable. If it were avoidable, however, the meaningful thing to do would be to remove its cause, be it psychological, biological or political...

There are situations in which one is cut off from the opportunity to do one's work or enjoy one's life; but what can never be ruled out is the unavoidability of suffering. In accepting this challenge to suffer bravely, life has a meaning up to the last moment, and it retains this meaning literally to the end. In other words, life's meaning is an unconditional one, for it even includes the potential meaning of unavoidable suffering...

What we find comforting in Frankl's perspective is that he's not denying the grief and rage that spring from suffering and tragedy. He's not "making the best of things." And he's not blithely suggesting that "everything happens for a reason" (which I find a particularly unhelpful expression of condolence.)

What Frankl is doing is encouraging us to acknowledge our grief and rage, and also to see our suffering as an experience in which it is possible to find meaning. The nature of that meaning will be different for all of us, of course, even in response to the same tragedy. There's no one-size-fits-all meaning-of-life. And discovering that meaning will be hard work, made even harder by our grief and rage.

(Ed Batista "Viktor Frankl on Love, Suffering and the Meaning of Life")

THEME 9. SOCIETY AS THE MATERIAL SYSTEM

I. GLOSARY

Consumer society is a social and economic order that encourages the purchase of goods and services more than people really need.

Industrial society is the historical form of development of society used of technology to enable mass production, supporting a large population with a high capacity for division of labor.

Open society (Karl Popper term) is the type of a society based on democracy and critical thinking individuals, opened to multiple points of view and cultures, where the key decisions are the result of agreement and consensus.

Political ideology is a certain set of ideals, principles, doctrines, myths or symbols of a social movement, institution, class, or large group that explains how society should work.

Post-industrial society is the historical form of development of society based on the provision of information, innovation, finance, and services.

Pre-industrial society is the historical form of development of society based on food production as the main economic activity.

Risk society (Ulrich Beck term) – is a society increasingly preoccupied with the future and also with safety.

Social consciousness is a consciousness shared by individuals within a society.

"Social Contract" (Thomas Hobbes term) is a system in which individuals have consented, either explicitly or tacitly, to surrender some of their freedoms and submit to the authority of the ruler (or to the decision of a majority), in exchange for protection of their remaining rights.

Social evolution is the form of social development based on regime of slow changes (social, political, scientific, technological etc.).

Social philosophy is the field of philosophy about society, principles of its functioning and development, questions about social behavior.

Social revolution is the form of social development based on sharp transitions from one condition to another.

Society is a historical form of the coexisting of people involved in persistent social interaction, lived together in an organized way, making decisions about how to do things and sharing the work that needs to be done.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. What is society?
2. What sciences study society?
3. How does social philosophy understand a society?
4. How does society connect with nature?
5. What is the essence of the economic sphere of a society?
6. What is the essence of base / superstructure model of a society (Karl Marx concept)?
7. What is the essence of the political sphere of a society?
8. What is the essence of the social sphere of a society?
9. What is the essence of the spiritual sphere of a society?
10. Describe the main forms of the social consciousness.

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III. CREATIVE TASKS

1. Compare the ideas about society that prevailed in the Ancient world philosophy and the Middle Ages philosophy.
2. Compare the ideas about society that prevailed in the Renaissance philosophy and the New time philosophy?
3. Explain the essential differences between pre-industrial, industrial and postindustrial society.
4. Explain the differences between evolution and revolution as the forms of society`s development. Which form is more useful for society and why?
5. Compare the models of opened and closed society (Karl Popper term).

IV. HIGH LEVEL CREATIVE TASKS

1. "Society is not the same as the sum of all people in it". **Explain this idea in a short essay illustrating it by examples.**
2. In one of his books ("Ecological Enlightenment: Essays on the Politics of the Risk Society") Ulrich Beck wrote:

"After all, the ecological issue, considered politically and sociologically, focuses at heart on a systematic, legalized violation of fundamental civil rights – the citizen's right to life and freedom from bodily harm… In the ecological crisis we are dealing with a breach of fundamental rights that is cushioned and disguised during prosperity but that has socially destabilizing long-term effects that can scarcely be overestimated."

How does ecological situation connect with the problem of human rights? Explain your opinion.

3. Yuval Noah Harari, Israeli historian and philosopher, once wrote:

   "The capitalist and consumerist ethics are two sides of the same coin, a merger of two commandments. The supreme commandment of the rich is "Invest!" The supreme commandment of the rest of us is "Buy!" The capitalist-consumerist ethic is revolutionary in another respect. Most previous ethical systems presented people with a pretty tough deal. They were promised paradise, but only if they cultivated compassion and tolerance, overcame craving and anger, and restrained their selfish interests. This was too tough for most. The history of ethics is a sad tale of wonderful ideals that nobody can live up to. Most Christians did not imitate Christ, most Buddhists failed to follow Buddha, and most Confucians would have caused Confucius a temper tantrum. In contrast, most people today successfully live up to the capitalist–consumerist ideal. The new ethic promises paradise on condition that the rich remain greedy and spend their time making more money and that the masses give free reign to their cravings and passions and buy more and more. This is the first religion in history whose followers actually do what they are asked to do. How though do we know that we'll really get paradise in return? We've seen it on television."

Why do you think the author writes about modern consumption as an ethical problem? If possible, illustrate your answer with examples.

4. In which way – progress or regress – does modern society move on? **Explain your opinion writing a short essay.**

THEME 10. CULTURE AS THE PHILOSOPHICAL PROBLEM. PHILOSOPHICAL ASPECTS OF GLOBALIZATION

I. GLOSSARY

Acculturation Difficulty – a problem stemming from an inability to appropriately adapt to a different culture or environment. The problem is not based on any coexisting mental disorder.

Assimilation is a process of consistent integration whereby members of an ethnocultural group, typically immigrants, or other minority groups, are "absorbed" into an established larger community.

Attitude – evaluation of people, objects, or issues about which an individual has some knowledge

Biological Determinists are those who argue that human behavior and social organization are biologically determined and not learnt.

Cross Cultural – interaction between individuals from different cultures. The term "cross-cultural" is generally used to describe comparative studies of cultures. Inter cultural is also used for the same meaning.

Cultural Boundaries can be defined as those invisible lines, which divide territories, cultures, traditions, practices, and worldviews.

Culturally Competent Healthcare – healthcare practice which recognizes the importance of cultural beliefs and practices in restoration and maintenance of health, and thus adapts, modifies and reorients perceptions and practices within a bio-medical setting in response to the cultural background of the patient.

Cultural Competency – the ability to respond respectfully and effectively to people of all cultures, classes, ethnic background and religions in a manner that recognizes and values cultural differences and similarities.

Cultural Norms are behavior patterns that are typical of specific groups, which have distinct identities, based on culture, language, ethnicity or race separating them from other groups.

Cultural Relativism – the position that the values, beliefs and customs of cultures differ and deserve recognition and acceptance.

Culture – the shared values, norms, traditions, customs, arts, history, folklore and institutions of a group of people. Integrated pattern of human knowledge, belief, and behavior that is both a result of an integral to the human capacity for learning and transmitting knowledge to succeeding generations.

Globalization – a disputed term relating to transformation in the relationship between space, economy and society.

II. QUESTIONS FOR CONTROL AND SELF-CONTROL

1. How do you understand the modern meaning of the term "culture"?
2. What functions of culture do you know?
3. What is the significance of culture in the development of a personality?
4. What is the significance of culture in the development of society?
5. According to your opinion what is the supreme goal of a culture?
6. Describe the correlation between concepts "culture" and "civilization"?
7. What is the difference between Eastern and Western civilizations?
8. Please give the theoretical definition to the term "globalization".
9. What are the global cultural problems the modern world face with?
10. What is spiritual and material culture?

III. CREATIVE TASKS

1. Please analyze and compare the philosophical concepts of historical types of culture and civilization.
2. Compare the crisis of cultures in the Western and the Eastern societies.
3. How could you explain the culture as a sphere of self-realization of personality?
4. Where is the border between culture and freedom of personality and human right?
5. Compare role of mass media and self-education in the process of getting cultural background.

IV. HIGH LEVEL CREATIVE TASKS

1. **Is it possible to use dialogue of cultures principles in the modern world to stop wars and violence?** Write a short essay.
2. Please read the text and **give your reflections about globalization as new challenge for national cultures.**

"Since the mid-1980s, social theorists have moved beyond the relatively underdeveloped character of previous reflections on the compression or annihilation of space to offer a rigorous conception of globalization. To be sure, major disagreements remain about the precise nature of the causal forces behind globalization, with David Harvey (1989, 1996) building directly on Marx's pioneering explanation of globalization, while others (Giddens, Held, McGrew, Goldblatt & Perraton) question the exclusive focus on economic factors characteristic of the Marxist approach. Nonetheless, a consensus about the basic rudiments of the concept of globalization appears to be emerging.

First, contemporary analysts associate globalization with deterritorialization, according to which a growing variety of social activities takes place irrespective of the geographical location of participants. As Jan Aart Scholte observes, "global events can – via telecommunication, digital computers, audiovisual media, rocketry and the like – occur almost simultaneously anywhere and everywhere in the world" (Scholte). Globalization refers to increased possibilities for action between and among people in situations where latitudinal and longitudinal location seems immaterial to the social activity at hand. Even though geographical location remains crucial for many undertakings (for example, farming to satisfy the needs of a local market), deterritorialization manifests itself in many social spheres. Business people on different continents now engage in electronic commerce; television allows people situated anywhere to observe the impact of terrible wars being waged far from the comfort of their living rooms; academics make use of the latest video conferencing equipment to organize seminars in which participants are located at disparate geographical locations; the Internet allows people to communicate instantaneously with each other notwithstanding vast geographical distances separating them. Territory in the sense of a traditional sense of a geographically identifiable location no longer constitutes the whole of "social space" in which human activity takes places. In this initial sense of the term, globalization refers to the spread of new forms of non-territorial social activity (Ruggie, Scholte).

Second, recent theorists conceive of globalization as linked to the growth of social interconnectedness across existing geographical and political boundaries. In this view, deterritorialization is a crucial facet of globalization. Yet an exclusive focus on it would be misleading. Since the vast majority of human activities is still tied to a concrete geographical location, the more decisive facet of globalization concerns the manner in which distant events and forces impact on local and regional endeavors (Tomlinson). For example, this encyclopedia might be seen as an example of a deterritorialized social space since it allows for the exchange of ideas in cyberspace. The only prerequisite for its use is access to the Internet. Third, globalization must also include reference to the speed or velocity of social activity. Deterritorialization and interconnectedness initially seem chiefly spatial in nature. Yet it is easy to see how these spatial shifts are directly tied to the acceleration of crucial forms of social activity. As we observed above in our discussion of the conceptual forerunners to the present-day debate on globalization, the proliferation of high-speed transportation, communication, and information technologies constitutes the most immediate source for the blurring of geographical and territorial boundaries that prescient observers have diagnosed at least since the mid-nineteenth century. The compression of space presupposes rapid-fire forms of technology; shifts in our experiences of territory depend on concomitant changes in the temporality of human action. High-speed technology only represents the tip of the iceberg, however.

Fourth, even though analysts disagree about the causal forces that generate globalization, most agree that globalization should be conceived as a relatively long-term process. The triad of deterritorialization, interconnectedness, and social acceleration hardly represents a sudden or recent event in contemporary social life. Globalization is a constitutive feature of the modern world, and modern history includes many examples of globalization (Giddens).

Fifth, globalization should be understood as a multi-pronged process, since deterritorialization, social interconnectedness, and acceleration manifest themselves in many different (economic, political, and cultural) arenas of social activity. Although each facet of globalization is linked to the core components of globalization described above, each consists of a complex and relatively autonomous series of empirical developments, requiring careful examination in order to disclose the causal mechanisms specific to it (Held, McGrew, Goldblatt & Perraton). Each manifestation of globalization also generates distinct conflicts and dislocations. High-speed technologies and organizational approaches are employed by transnationally operating firms, the so-called "global players," with great effectiveness. The emergence of "around-the-world, around-the-clock" financial markets, where major cross-border financial transactions are made in cyberspace at the

blink of an eye, represents a familiar example of the economic face of globalization. Global financial markets also challenge traditional attempts by liberal democratic nation-states to rein in the activities of bankers, spawning understandable anxieties about the growing power and influence of financial markets over democratically elected representative institutions. In political life, globalization takes a distinct form, though the general trends towards deterritorialization, interconnectedness across borders, and the acceleration of social activity are fundamental here as well. Transnational movements, in which activists employ rapid-fire communication technologies to join forces across borders in combating ills that seem correspondingly transnational in scope (for example, the depletion of the ozone layer), offer an example of political globalization.
("Globalization: Stanford Encyclopedia of Philosophy")

3. Please read the text **and give your reflections about the role of Culturally Competent Healthcare in medical practice.**

"Culturally Competent Healthcare Systems

Defining Cultural Competence in Health Care Cultural and linguistic competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable effective work in cross-cultural situations. Culture refers to integrated patterns of human behavior that include the language, thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social groups. Competence implies having the capacity to function effectively as an individual and an organization within the context of the cultural beliefs, behaviors, and needs presented by consumers and their communities. A culturally competent healthcare setting should include an appropriate mix of the following:

- a culturally diverse staff that reflects the community (ies) served,
- providers or translators who speak the clients' language(s),
- training for providers about the culture and language of the people they serve,
- signage and instructional literature in the clients' language(s) and consistent with their cultural norms,
- culturally specific healthcare settings.

The Role of Culture in Health Care

Culture and ethnicity create a unique pattern of beliefs and perceptions as to what "health" or "illness" actually mean. In turn, this pattern of beliefs influences how symptoms are recognized, to what they are attributed, and how they are interpreted and affects how and when health services are sought. Cultural differences in the recognition and interpretation of symptoms and in the use of health services are the subject of a rich literature. 12–16 Fifty years ago Zaborowski conducted a classic study on the effects of culture on pain: although pain was considered a biologic phenomenon, he found that sensitivity to pain and attributing significance to pain symptoms varied by culture and ethnicity. Almost 40 years ago Suchman18 accounted for ethnic differences among people seeking health care as related to social structures and relationships and the degree of skepticism about professional medical care. Delay in seeking care was found among individuals belonging to cultural groups characterized by ethnic exclusivity, traditional family authority, and high skepticism about medicine. More recently, level of acculturation has been shown to account for differences in the use of health services within ethnic groups after controlling for age, gender, health status, and insurance coverage.

In the social environment and health logic model (described elsewhere in this supplement 31) access to "health promotion, disease and injury prevention, and health care" serves as an intermediate indicator along a pathway linking resources in the social environment to health outcomes. An important component of access to care for culturally diverse populations is the cultural competence of healthcare systems. This is integral to healthcare quality, because the goal of culturally competent care is to assure the provision of appropriate services and reduce the

incidence of medical errors resulting from misunderstandings caused by differences in language or culture. Cultural competence has potential for improving the efficiency of care by reducing unnecessary diagnostic testing or inappropriate use of services.
(Laurie M. Anderson, Jonathan E. Fielding "Culturally Competent Healthcare Systems: A Systematic Review")

Навчальне видання

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