

**DANYLO HALYTSKY LVIV NATIONAL MEDICAL UNIVERSITY**

**DEPARTMENT OF PHILOSOPHY AND ECONOMICS**



**PHILOSOPHY**  
**METHODICAL GUIDELINES**  
**FOR PRACTICAL CLASSES AND**  
**STUDENTS' INDEPENDENT STUDY**  
of Content Modules 1 and 2  
of the course “Philosophy and bioethics”  
for the first year English speaking students  
of Faculty of General Medicine  
branch – 22 “Health Care”  
speciality 222 “Medicine”

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**ЛЬВІВСЬКИЙ НАЦІОНАЛЬНИЙ МЕДИЧНИЙ УНІВЕРСИТЕТ  
ІМЕНІ ДАНИЛА ГАЛИЦЬКОГО**

**КАФЕДРА ФІЛОСОФІЇ ТА ЕКОНОМІКИ**



**ФІЛОСОФІЯ**  
**МЕТОДИЧНІ ВКАЗІВКИ**  
**для практичних занять**  
**та самостійної роботи**  
**змістових модулів 1 та 2**  
**навальної дисципліни «Філософія та біоетика»**  
**для англомовних студентів**  
**I курсу медичного факультету**  
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# INTRODUCTION

Chapter “Philosophy” – which consists of Content Modules 1 and 2 – of the course “Philosophy and Bioethics” is a theoretical basis for humanities and natural sciences that provides an integration of person’s knowledge into a holistic worldview.

Content Modules 1 and 2 of the course “Philosophy and Bioethics” are aimed at forming theoretical foundation for spiritual and intellectual development of a person according to the challenges of the contemporary world and medical practice.

“Methodical Guidelines for Practical Classes and Students’ Independent Study of Content Modules 1 and 2 of the course “Philosophy and Bioethics” for the first year English-speaking students” is elaborated according to the Course Program and based on the principles of competency-based education.

**“Methodical Guidelines...” contribute to the acquaintance of the following competencies:**

*integral:*

- ✓ theoretical foundation for holistic worldview and integral understanding of social and cultural development of humanity;

*general:*

- ✓ abstract and logical thinking, analysis and synthesis;
- ✓ operating philosophical and general scientific categories and concepts;
- ✓ analyze philosophical texts on a high theoretical level;
- ✓ open-mindedness, tolerance and dialogue;
- ✓ critical analysis of current social, political and cultural problems;
- ✓ team-work and interpersonal cooperation;
- ✓ solving theoretical and practical problems of personal development and medical practice;
- ✓ creativity, generating new ideas;
- ✓ adaptation to new circumstances;
- ✓ learning new skills fast;
- ✓ ingenuity and initiative;
- ✓ decisions and actions based on civic responsibility and civic values;
- ✓ ecological awareness based on philosophical understanding of man-world correlation;

*special:*

- ✓ cooperation with patients based on appropriate ethical principles;
- ✓ complex analysis and responsible decision-making in medical practice;
- ✓ applying truth criteria in medical practice;
- ✓ proper conduct of research based on acquired philosophical knowledge of scientific methods, levels of scientific inquiry and phenomenon of science in general;
- ✓ taking into consideration cultural, social and economic peculiarities of a patient for decision-making in medical practice.

Due to learning Chapter “Philosophy” of the course “Philosophy and Bioethics” students are able to:

**acquire:**

- an integrated view on social and cultural development of humanity;

**know:**

- the chronology and particularities of the main periods of the development of philosophy;
- the most prominent philosophers and their approaches to formulating and solving the main philosophical problems;

**be able to:**

- distinguish different philosophical paradigms;
- think logically and creatively for effective solution of a range of problems occurring in personal development and medical practice;
- choose appropriate values for medical practice;
- use the main philosophical categories and concepts;
- apply different scientific methods in scientific research and medical practice;
- critically analyze social and cultural reality;
- express and argue his/her opinion on the current philosophical problems;
- participate in a debate on the basis of pluralism and tolerance;
- choose relevant value guidelines and use them properly in medical practice.

“Methodical Guidelines for Practical Classes and Students’ Independent Study of Content Modules 1 and 2 of the course “Philosophy and Bioethics” for the first year English-speaking students” consist of the following parts:

- 1) lectures topics of the course “Philosophy and Bioethics”;
- 2) practical classes topics of the course “Philosophy and Bioethics”;
- 3) methodical guidelines for each question of each topic of practical classes of the Content Modules 1 and 2 which provide a student with a structure of each question, highlight the crucial points, motivate for critical analysis and arguing one’s personal opinion, and serve as well as formulations of problems for group discussion and tasks for team-work during the class;
- 4) tasks description for students’ independent study
- 5) forms and criteria of current and final control;
- 6) references.

## LECTURES TOPICS OF THE COURSE “PHILOSOPHY AND BIOETHICS”

№	TOPIC	HOURS
1	Philosophy and Worldview. Philosophy and Science.	2
2	Historical Development of Philosophy: Ancient World, Middle Ages and Renaissance	2
3	Philosophy of Modernity and Contemporary Western Philosophy	2
4	Historical Development of the Ukrainian Philosophy	2
5	Problem of Being: Ontology as a Branch of Philosophy	2
6	Problem of Consciousness. Philosophical Anthropology.	2
7	Gnoseology: Cognition, Truth and Scientific Knowledge	2
8	Social Philosophy, Philosophy of Culture and Philosophy of History	2
<b>Total</b>		<b>16</b>



## PRACTICAL CLASSES TOPICS OF THE COURSE “PHILOSOPHY AND BIOETHICS”

№	TOPICS	HOURS
<b>Content module 1. Historical development of the subject of philosophy</b>		
1	Philosophy and Worldview	2
2	Ancient Eastern Philosophy	2
3	Ancient Greek Philosophy	2
4	Philosophy of Middle Ages and Renaissance	2
5	Early Modern Philosophy	2
6	Enlightenment and Classical German Philosophy	2
7	Contemporary Western Philosophy	2
8	Historical Development of the Ukrainian Philosophy	2
<b>Content module 2. Theoretical and practical issues of philosophy</b>		
9	Problem of Being: Ontology as a Branch of Philosophy	2
10	Problem of Consciousness. Philosophical Anthropology.	2
11	Gnoseology: Problem of Cognition, Truth and Scientific Knowledge	2
12	Social Philosophy and Philosophy of Culture	2
13	Philosophy of History	2
<b>Content module 3. Bioethics</b>		
14	Historical roots of bioethics. Epistemology and ethical/cultural models of bioethics. Philosophical foundations of bioethics. Right to life from the moment of conception. Bioethical aspects of demography. Abortion.	2
15	Contraception and its alternative - Fertility Awareness Methods. Bioethical concept of human life protection. Moral aspects of artificial reproductive technologies and their alternative — NaProTechnologies (Natural Procreation Technologies). Bioethical inadmissibility of production and use of living human embryos to obtain stem cells. A way to the possibility of human cloning - the depreciation of the dignity of human reproduction and embryo. Foundations of biosafety. Informed consent and experiments on human persons. Manipulations with the mental health of human persons.	2
16	Bioethics and organ transplantation. Xenotransplantation from the perspective of bioethics. Problem of euthanasia in the context of bioethics. Palliative care as the alternative to euthanasia.	2
17	Status quo and perspectives of Bioethics in Ukraine. Impact of Bioethics on the activities of Health structures in Ukraine. Bioethical aspects of alcoholism prevention. Tobacco dependence as a bioethical issue. Drug abuse prevention, rehabilitation and resocialization of drug addicted as bioethical issue. Bioethical principles of AIDS prevention and treatment of HIV-infected persons. Bioethics and social problems.	2
<b>Total</b>		<b>34</b>

# METHODICAL GUIDELINES FOR PRACTICAL CLASSES OF CONTENT MODULES 1 AND 2 OF THE COURSE “PHILOSOPHY AND BIOETHICS”

## *Topic 1. Philosophy and Worldview*

1. Philosophy and worldview. Historical types of worldview: mythological, religious, philosophical and scientific.
2. Structure of philosophical knowledge. Functions of philosophy.
3. Philosophy and science.
4. Philosophical and scientific methods.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- Define a term “worldview”.
- “*World perception*” and “*world understanding*” are structural elements of worldview. How do they correlate?
- Analyze and compare particularities of the “*man-nature*” relationship in mythological and religious types of worldview.
- Compare the relationship between the *individual* and the *community* in mythological and religious types of worldview; explain the differences.
- What are the distinctive features of the philosophical worldview?
- Is it true that a new appearing type of worldview cancels and replaces a previously existing one?

#### Question No. 2

- Who did introduce a term “*philosophy*”?
- “Philosophy” – a word of Greek origin – means “*love to wisdom*”. What can you say about the specificity of philosophy based on etymology of the term itself?
- Do words “*wisdom*” and “*intelligence*” mean the same?
- How do you understand *Aristotle*’s statement that philosophy begins with *wonder*?
- Philosophical research is focused on the relationship between the *man* and the *world*. Define various aspects of this relationship.
- Specify a range of issues studied in the main branches of philosophy: *ontology*, *gnoseology* and *axiology*.
- Outline the functions of philosophy. In your opinion, which one may be regarded as the most important?

#### Question No. 3

- “*Philosophy is questions that may never be answered; religion is answers that may never be questioned*” (*Anonymous*). Do you agree with this quote? Why or why not?

- “**Science** is what you know; **philosophy** is what you don’t know” (Bertrand Russell). How can you explain this quote?
- What aims, methods and functions are the same (or similar) for both **science** and **philosophy**?
- Is philosophy a science?
- How do philosophy and science differ? Compare the objects of their study and their approaches to the explanation of reality.

#### Question No. 4

- Describe **empirical methods** (measuring, observation, experiment, interviewing etc.).
- Describe **theoretical methods** (analysis, synthesis, generalization, comparison, idealization etc.)
- Which methods – empirical or theoretical – are used in both scientific and philosophical researches?
- Describe **hermeneutic method** of philosophical research.
- Describe **phenomenological method** of philosophical research.
- Compare **dialectical** and **metaphysical methods** of philosophical research.

### **Topic 2. Ancient Eastern Philosophy**

1. Particularities of Eastern and Western worldview paradigms.
2. Philosophy in Ancient China: Taoism and Confucianism.
3. Main philosophical schools of Ancient India: orthodox Hindu philosophy, Buddhism, Cārvāka.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- Define a term “paradigm”.
- Analyze distinctive features of the correlation between the **man** and the **nature** in the **Eastern** and the **Western worldview paradigms**.
- Describe and compare types of relationship between the **individual** and the **community** in the Eastern and the Western worldview paradigms.
- Does **the past** play the same role in the Eastern and the Western worldview paradigms?
- How do evaluations the **future** and **social development** differ in the Eastern and the Western worldview paradigms?
- Which historical type of worldview did influence the Eastern worldview paradigm?
- Which historical type of worldview did the Western worldview paradigm serve as the background to?

#### Question No. 2

- Who is the founder of Taoism (Daoism)?

- What is **Tao** (Dao)?
- Explain the role of harmony in the Taoist understanding of the world referring to the **Yin-Yang** concept.
- How is the “**wu wei**” (“without action”) principle revealed in terms of the attitude of the man towards himself and towards nature?
- Lao Tzu: “*He who excels as a warrior is not warlike. [...] He who excels in conquering the enemy does not strive. He who excels in employing men is lowly. This is called the virtue of not-striving*”. Comment on this quote.
- Why is the behaviour of a Taoist philosopher in the world compared to water?
- Who is the founder of Confucianism?
- What is the main goal of Confucianism?
- How should people treat one another according to **Ren** concept? What principles should underlie the human relationships?
- Confucius: “*Never impose on others what you wouldn’t choose for yourself*”. What other reformulations of the Golden Rule of morality do you know?
- Confucius: “*The beginning of wisdom is to call things by their proper names*”. What impact does this principle of the **Rectification of Names** have on social life? Is it relevant for the contemporary society?
- Describe the Confucian ideal ruler referring to **Ren** and **Li** concepts.

### Question No. 3

- What is the criterion for classifying the Ancient Indian philosophy into two streams: **orthodox** (āstika) and **heterodox** (nāstika) schools?
- How is the most philosophical part of Vedas called?
- How do terms **Samsāra** and **Karma** correlate?
- Why does a **lotus flower** serve as a symbol of **Karma**?
- Analyze definitions of **Brahman** and **Ātman**. How does a term **Moksha** reveal their correlation?
- Why is **Cārvāka** characterized as materialistic and atheistic philosophical school? Answer the question referring to the teaching about 4 basic elements and views on the human essence and afterlife.
- Who is the founder of Buddhism? What is his life story? Why wasn’t he satisfied with the traditional Hindu teaching? What was his aim in paving a new spiritual way?
- What is the content of the **Four Noble Truths** in Buddhism?
- What is etymology and meaning of a term “**buddha**”?
- What does **nirvana** consist in?

### **Topic 3. Ancient Greek Philosophy**

1. Specificity of the ancient Greek cultural environment and philosophy.
2. Problem of Arche in Pre-Socratic philosophy.
3. Anthropological shift in philosophy of sophists and Socrates.
4. Synthetic stage of the Classical period: comparison of ontological, gnoseological, ethical and political conceptions of Plato and Aristotle.
5. Hellenistic philosophy.

#### ***QUESTION TIPS AND GUIDELINES FOR DISCUSSION***

##### Question No. 1

- Why was the Ancient Greek philosophy developing as an explanation of the world opposed to mythology?
- What is the political context of the Ancient Greek philosophy development?
- How did the spirit of competition influence the development of the Ancient Greek philosophy?

##### Question No. 2

- How is the question of *Arche* (the origin, the first cause, the underlying principle of the world) answered by the representatives of the *Milesian school: Thales, Anaximander* and *Anaximenes*?
- Why is the *Anaximander's* concept of *apeiron* considered to be the first purely philosophical, speculative concept in the Ancient Greek philosophy?
- *Heraclitus' of Ephesus* famous statements are: “*Everything flows*”; “*No man ever steps in the same river twice*”. What does it mean in terms of his interpretation of Arche?
- Analyze and compare interpretations of Being and motion articulated by the *Eleatics (Parmenides, Zeno)* and the *Atomists (Leucippus and Democritus)*.
- Why is philosophy of *Pythagoras* considered to be the starting point of the ancient Greek *idealism*?
- In your opinion, what is the impact of the ideas introduced by Pre-Socratic philosophers on the later scientific development: e.g., *Anaxagoras' idea of the threshold of sensitivity, Empedocles' idea of evolution, Leucippus'-Democritus' idea of atoms and void* etc.?
- Explain the specificity of the Ancient Greek understanding of the world as *cosmos*. What role do *chaos* and *Logos* play in it?

##### Question No. 3

- What is the social, political and cultural background of the *Classical period* of the Ancient Greek philosophy?
- Analyze the preconditions for the emergence of Sophists and describe the particularities of their philosophical views.
- What does the *anthropological shift* in the Ancient Greek philosophy consist in?

- Explain a famous statement of **Protagoras**: “*Man is the measure of all things*”.
- How do you understand a famous statement of Socrates: “*I know that I know nothing*”?
- What method is described by Socrates in a following statement: “*I cannot teach anybody anything; I can only make them think*”?
- How does **Socrates** define the **Good** and the **Evil**?

#### Question No. 4

- Analyse **Plato’s Theory of Ideas (Forms)**. Explain it referring to the **Allegory of the Cave**? How does it entail **anamnesis** as a core concept of Plato’s theory of cognition?
- Why does **Aristotle** criticize **Plato’s Theory of Ideas (Forms)**? What interpretation of **Form** and **Matter** correlation does he introduce instead?
- What are 4 causes of all existing things, according to Aristotle?
- Compare and contrast definitions of **Happiness** formulated by **Plato** and **Aristotle**.
- Compare Plato’s and Aristotle’s views on soul and virtues.
- Compare Plato’s and Aristotle’s theories of the best form of government.

#### Question No. 5

- What political, social and cultural changes is the **Hellenistic period** of the Ancient Greek philosophy characterized with?
- What is the Hellenistic interpretation of the **man-society relationship**? How is **social activity of the individual** evaluated? Compare and contrast the meaning of a concept “**citizen**” for the Classical Greek philosophy with the concept “**autarky**” for the Hellenistic ethics.
- Comment on the metaphorical definition of the **Hellenistic philosophy** as “*an ambulance following in the wake of the struggle for existence and picking up the weak and wounded*”.
- In our everyday life we may hear and use terms “cynic” and “sceptic” as features of a person’s character. Do the contemporary definitions of these terms correspond to the teachings of two philosophical schools of Hellenistic period: **Cynicism** and **Scepticism**? Examine the main ideas of these philosophical schools.
- What does **Happiness** mean as **ataraxia** for Epicureans and as **apatheia** for Stoics?
- Why is the **ethics of Stoicism** called “**passive heroism**”? Explain referring to the Stoic concept of **Fate** and to a famous statement of a prominent Stoic philosopher **Seneca**: “*To live is to fight*” (“*Vivere militare est*”).
- In what way did the **Neo-Platonic ideas (The One and emanation)** construct the philosophical ground for the Christian doctrine at an early stage of its development?

## **Topic 4. Philosophy of Middle Ages and Renaissance**

1. Specificity of the Biblical worldview and its role in mediaeval philosophy. Main periods and problems of the European mediaeval philosophy.
2. St. Augustine's philosophy.
3. Scholasticism:
  - a) problem of faith and reason;
  - b) rational proofs of God's existence;
  - c) problem of universals.
4. Philosophy of Renaissance:
  - a) anthropocentric humanism;
  - b) utopianism;
  - c) a new natural science.

### ***QUESTION TIPS AND GUIDELINES FOR DISCUSSION***

#### Question No. 1

- Compare a principle of **creationism** appearing in the Bible with the Ancient Greek explanation of the world origin. What properties are attributed to the **matter** according to the Ancient Greek approach and according to creationism?
- Clarify the Biblical definition of God as **nomothetic** and **transcendent**. Who or what was attributed with the same legislative, lawmaking function according to the Ancient Greek interpretations?
- What **anthropocentric** shift can be traced in Genesis? What does the Biblical **anthropocentrism** consist in? Contrast it with the Ancient Greek **cosmocentrism**.
- Clarify different aspects of **voluntarism** principle revealed in Bible. What place did the **will** occupy in the Ancient Greek philosophical conceptions.
- What new model of history is represented in the Bible for the first time? Compare it with the Ancient Greek cyclical theory.
- Define the **chronological framework** and **main representatives** of three periods of Mediaeval philosophy: 1) **Apologetics**; 2) **Patristics**; 3) **Scholasticism**.
- Why is the first period called "**Apologetics**"? What does a word "**apologia**" mean? What main objectives did the representatives of this period aim at?
- What was the attitude of the **early Christian writers** (representatives of **Apologetics**) towards the Ancient Greek philosophical inheritance?
- What main issues did the **Church Fathers** (representatives of **Patristics**) focus on? What role did the Ancient Greek philosophy play for them?
- What changes did occur during the **Scholastic period** in the realm of philosophy, politics and culture (education, in particular)?
- Is it correct to define philosophy of the Middle Ages as **theocentric**? Give definition to a term and present the arguments for your answer.

#### Question No. 2

- What does a term "**theodicy**" mean? Find out the etymology of the term. What provoking question is theodicy supposed to answer?

- How does *St. Augustine* define the *Evil*?
- Who is to blame for bad, evil, unjust things in the world, in *St. Augustine's* opinion? How does St. Augustine interpret the *human free will*?
- How does St. Augustine define time?
- Why is his theory called psychological theory or theory of subjective time?
- Do the past and the future have independent existence beyond the present?

### Question No. 3

a):

- *Tertullian*: “*I believe because it is absurd*” (“*Credo quia absurdum est*”). Explain the meaning of *fideism* referring to the quote above.
- Why has *fideism* been rejected by the official Catholic Church since the High Middle Ages?
- What are the distinctive particularities of Scholastic *rationalism*? Refer to the mediaeval formulation: “*Philosophy is a servant of theology*” (“*Philosophia ancilla theologiae*”).
- Describe the circumstances of culture and philosophy development in *Cordoba*.
- Explain the *double-truth theory* introduced by *Averroes* (Ibn Rushd).
- What role does the Arabic philosophy play for further development of philosophy?
- Who was a prominent follower of *Averroes' double-truth theory* in Scholasticism? Why did the official Church express a negative attitude towards this theory?

b):

- Explain the *apriori (ontological) and aposteriori arguments of God's existence* presented by *Anselm of Canterbury*.
- Clarity *five arguments of God's existence* elaborated by *Thomas Aquinas*.
- Analyze and compare arguments formulated by *Anselm of Canterbury* and *Thomas Aquinas*.

c):

- Define a term “*universals*” referring to philosophy of *Avicenna* (Ibn Sina).
- What three types of *universals* are distinguished by Avicenna?
- Which type of Avicenna's classification does originate from Plato's philosophy and which ones do originate from Aristotle's philosophy?
- Explain the difference between *Realism* and *Nominalism*. How do these two approaches solve the problem of existence of *universals*?
- What is the *Christian theological* context of the quarrel between Realists and Nominalists?
- Trace the influence of *Plato* and *Aristotle* on the essential difference between *Realism* and *Nominalism*.

### Question No. 4

a):

- What does a term “*renaissance*” mean? What kind of rebirth is meant here? What sources are meant in the main Renaissance motto “*back to sources*”?
- Who is considered to be *the first poet of Renaissance*? How is his famous work titled in which he expresses his humanist viewpoint?
- How does *Dante Alighieri* solve the problem of two man's natures: human and divine? Does he believe them to be opposed and confronting each other?



- Who is considered to be the “*father of humanism*”?
- What does the *anthropocentrism* of the Renaissance philosophy consist in?
- What meaning has the human *creativity* in terms of Renaissance philosophy?
- Renaissance philosophy claims that the man is a creator of his own happiness and compares him with *titan*. Does this viewpoint suggest elimination of God, the replacement of God by man?
- Clarify the second aspect – the *religious context* – of the “*back to sources*” slogan.
- Explain the meaning of a concept “*philosophy of Christ*” introduced by *Erasmus of Rotterdam*.

b):

- Analyze the etymology of a term “*utopia*”, find out its definition. Who was the first one to introduce the term?
- When did the first utopia appear? Who was it written by?
- What is the difference between *Plato’s Ideal State* and *utopias of the Renaissance*?
- Analyze *More’s Utopia*. Specify his views on authority, fabric of society and religion in the ideal society.

c):

- What does *Copernicus’ heliocentric theory* consist in? How does it differ from *Aristotelian-Ptolemaic geocentric model*?
- What worldview shifts, changes in understanding of the world and man’s place in it does the *heliocentric theory* entail?
- What meaning does Leonardo da Vinci give to *experience* and *experiment* in scientific research?
- What function is *mathematics* supposed to perform in a framework of a new science?

### **Topic 5. Early Modern Philosophy**

1. Main features of Modern philosophy.
2. Two methods of scientific research: empiricism in Francis Bacon’s philosophy and rationalism in René Descartes’ philosophy.
3. J. Locke and G. Berkeley on problem of cognition.
4. Social contract theory: comparison of T. Hobbes and J. Locke approaches.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- How does the modern understanding of the world as *universe* differ from the ancient Greek and mediaeval model of the world as *cosmos*?
- What is *deism*? What kind of relationship between God and the world does this principle define? Compare it with *theism* of the Middle Ages.
- What does the *disenchantment of the world* as a distinctive feature of Modernity mean?

- How are *time* and *space* defined in the modern *scientific picture of the world*?
- **Galileo Galilei**: “*Philosophy is written in that great book which ever lies before our eyes – I mean the universe – but we cannot understand it if we do not first learn the language... in which it is written... the mathematical language*”. Explain the specificity of the modern scientific approach to the world referring to the quote above.
- What does the term *worldlessness* mean in the context of *a new Galileo’s and Newton’s science*?
- What does the modern interpretation of the man as *autonomous subject* mean? What role does the man play in the world?
- What does the modern idea of *progress* consist in? What is the goal of history and who is the agent of history?
- Question No. 2
  - Analyse definitions of terms “*empiricism*” and “*rationalism*”. What source of knowledge does each of these approaches accept?
  - Explain and contrast two methods: *induction* and *deduction*.
  - How does **F. Bacon** classify the research methods? Describe “method of the bee” that he considers as the best one?
  - What tasks and goals does **F. Bacon** define for the “*new philosophy*”? How does he describe the relationship between philosophy and theology?
  - How does **Bacon** distinguish *causes of errors* made by the human mind?
  - How does R. Descartes define the source of knowledge? What method does he accept? Answer these questions referring to **Descartes’ theory of three kinds of ideas**.
  - **R. Descartes**: “*I think, therefore I am*” (“*Cogito ergo sum*”). Explain the meaning of this statement in the context of Descartes’ idealism.
  - What role does *doubt* play in **Descartes’** philosophy? Is Descartes a representative of *philosophical scepticism* or *methodological scepticism*?
  - Define the term “*substance*”.
  - What does **Cartesian dualism** consist in?

#### Question No. 3

- What does “*tabula rasa*” mean in terms of **J. Locke**’s theory of knowledge?
- What role do *perception* and *experience* play in **Locke**’s theory?
- What two kinds of *qualities of things* does **Locke** distinguish?
- Why does **G. Berkeley** criticize Locke’s theory of primary and secondary qualities?
- What does **Berkeley**’s *subjective idealism* consist in? Explain the meaning of his statement: “*To exist is either to perceive or to be perceived*”.

#### Question No. 4

- Analyze the contemporary definition of the term “*civil society*”.
- What does the *social contract theory* consist in?
- Why did the emergence of the social contract theory become possible in Modernity? Was it possible in the Middle Ages? Answer these questions referring to the models of the world as cosmos and as universe.
- Compare descriptions of the “*state of nature*” (the state that precedes the social contract) formulated by **T. Hobbes** and **J. Locke**. What laws are considered as functioning in the “state of nature” according to Hobbes’ and Locke’s theories?

- What is *Leviathan*? Whose theory does the term belong to?
- What *form of government* is advocated by Hobbes and Locke? Compare and contrast *Hobbes' absolutism* and *Locke's constitutionalism*?

### **Topic 6. Enlightenment and Classical German Philosophy**

1. Enlightenment as ideological, political and cultural movement.
2. Philosophy of French Enlightenment (Voltaire, J.J. Rousseau).
3. “Copernican revolution” in philosophy of I. Kant.
4. Objective idealism and dialectics in philosophy of G. Hegel.
5. Anthropological materialism of L. Feuerbach.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- Why is the cultural, philosophical and political movement of the late 18<sup>th</sup> – the beginning of the 19<sup>th</sup> centuries called *Enlightenment*? What kind of enlightenment is meant in this case? What does it consist in?
- The Enlightenment is based on faith in the unlimited power of *human reason*. What does this faith consist in? What features are attributed to the human reason?
- **I. Kant**: “*Have the courage to use your own reason!*” (“*Sapere aude!*”). Why did this claim become the motto of the Enlightenment?
- What *tools of human social life improvement* are determined by the Enlightenment philosophers?
- Analyze the idea of progress. What is the goal of *progress*? What are its criteria? What role does *humanity* (humankind as the whole) play in it?
- Explain two aspects of the Enlightenment program of man’s liberation: intellectual and political.
- What is the Enlightenment attitude towards *religion* in theoretical and social aspects? What does the term “*anticlericalism*” mean?
- How do the documents like “*Virginia Declaration of Rights*” (1776, USA) and “*Declaration of the Rights of Man and of the Citizen*” (1789, France) reflect the Enlightenment philosophical ideas?
- What is *eurocentrism*? Why is it a product of the Enlightenment philosophy?

#### Question No. 2

- Who were the editors of the *Encyclopédie*? What are its main chapters?
- What was the *Encyclopédie* aimed at? How did the intentions of its editors reflect the Enlightenment project?
- Trace the transformation of *Diderot*’s attitude to the problem of God’s existence. What does he endorse: *theism*, *atheism*, *deism* or *pantheism*?
- Analyze Voltaire’s views on religion and Christianity? What does he mean with the concept of *natural religion*?

- What does the *moral argument of God's existence* maintained by *Voltaire* consist in?
- How does *Voltaire* define *freedom*?
- What approach does *Voltaire* follow: empiricism or rationalism? Why?
- What form of government is advocated by *Voltaire*?
- Why does *Rousseau* have a double, contradictory relationship with the Enlightenment? In what point does he follow the Enlightenment philosophy and in what point does he disagree with it?
- How does *Rousseau* explain the need of *the return to nature*?
- How does *Rousseau* describe the *natural man*?
- In what way does *Rousseau* interpret the *social contract theory*?
- How does *Rousseau* define *the general will*?
- What methods of education and upbringing are advocated by *Rousseau*?

#### Question No. 3

- What is the difference between the French Enlightenment and the German Enlightenment?
- What two periods are distinguished in *I. Kant's* philosophy?
- What does the *Kant-Laplace nebular hypothesis* consist in?
- What types of judgments does *I. Kant* distinguish?
- What does *I. Kant's* "*Copernican revolution*" consist in? How does *I. Kant* define *time* and *space*?
- Explain the meaning of concepts "*noumena*" ("*things-in-themselves*") and "*phenomena*" ("*things-for-us*", *appearances*).
- What source of knowledge does *I. Kant* define based on the distinction above?
- What is *antinomy*? Why and in what cases does reason fall into contradictions?
- What is the *Categorical imperative*?
- *I. Kant*: "*Two things awe me most: the starry sky above me and the moral law within me*". How do you understand the quote?
- What is the source of morality, in *I. Kant's* view?
- What role does the concept of *duty* play in *I. Kant's* moral philosophy?

#### Question No. 4

- Why is *G. Hegel's* philosophy considered to be the apogee of rationalism?
- Explain Hegel's statement: "*The real is the rational; and the rational is the real*".
- What is *dialectics*? Explain the dialectical three-stage model of development (*thesis-antithesis-synthesis*). Refer to the Hegel's dialectical explanation of reality (*Being-Nothingness-Becoming*).
- Define the term "*sublation*".
- Why is the essence of dialectics grasped in the *spiral model of motion*?
- Clarify the dialectical relationship between *Idea*, *Nature* and *Spirit*. How does Hegel define these concepts?
- Why is *Hegel's* philosophy defined as *objective idealism*? What does the fundamental structure of reality consist in?
- Specify the main stages of the self-development of *Spirit*: characterize *subjective*, *objective* and *absolute Spirit*.
- How does Hegel explain the *independence of self-consciousness* referring to the example of the *master-slave relationship*?

- What is the result of Spirit's self-development in political context?

#### Question No. 5

- What does **L. Feuerbach** criticize Hegel's philosophy for?
- **L. Feuerbach**: "I am a man and nothing human is alien to me". What does the **anthropological core** of the "new philosophy" consist in? Answer the question referring to the quote above.
- What is **Feuerbach's** attitude towards **Christianity**? What does he say about **transcendence of God** in Christianity?
- What does the concept "**alienation**" mean?
- How does **Feuerbach** define the **human essence**? How does **Feuerbach** interpret **love** in terms of the "new philosophy"? What does the "true or **anthropological essence of religion**" consist in?

### **Topic 7. Contemporary philosophy**

1. Non-classical philosophical paradigm and its main principles.
2. Marxism and Positivism of A. Comte: rationalistic branch of non-classical philosophy.
3. Irrationalism in philosophy of A. Schopenhauer and F. Nietzsche.
4. Pre-existentialism of S. Kierkegaard.
5. Existence, freedom and death in Existentialism of M. Heidegger and J.P. Sartre.

#### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

##### Question No. 1

- Analyze the preconditions for the non-classical philosophy development.
- What are the main distinctive features of the **non-classical contemporary philosophy**? Compare it with the **classical Modern philosophy**.
- Specify and explain the differences between the rational and irrational branches of non-classical philosophy.

##### Question No. 2

- Clarify the meaning of concepts "**base**" and "**superstructure**" in Marxist theory.
- What does the Marxist **materialistic interpretation of historical development** consist in?
- What **modes of production** characterizing different **periods of history** are distinguished in the Marxist theory?
- Why does **K. Marx** criticize **Hegel's dialectics**?
- How is **dialectics** defined in terms of the **Marxist theory**? What part of reality is it considered to deal with?
- What is **proletarian revolution**? What is its role in the historical process of social-economic transformation in terms of Marxism?
- Analyze definition of the concept "**positive**" in terms of **A. Comte's Positivism**.
- What classification of sciences does **Comte** introduce?

- How does *Comte* define goals and methods of philosophy in terms of Positivism? What is his attitude towards the previous philosophical paradigm?
- Analyze and explain *Comte's Law of Three Stages*.

#### Question No. 3

- What is the meaning of *A. Schopenhauer's* concept “*will to life*”?
- How does *Schopenhauer* use *Kant's philosophy* – noumena and phenomena, in interpretation – for his own theory of Will and representation?
- How does *Schopenhauer* interpret the *individual will*? How does it correlate with the cosmic *Will*?
- What does *Schopenhauer's* pessimism consist in? Why does *Schopenhauer* hold that suffering is essential to life?
- What Eastern religious and philosophical teaching does *Schopenhauer* refer to?
- Define concepts of *Dionysian* and *Apollonian* in terms of *F. Nietzsche's* philosophy.
- How did *Nietzsche* diagnose the *crisis of the European culture*? What type of energy – *Dionysian* or *Apollonian* – had prevailed in the European culture since the time of Socrates?
- What way out of the crisis does *Nietzsche* suggest?
- Explain a famous *Nietzsche's* statement: “*God is dead*”. Does it express *Nietzsche's* atheism? What did *Nietzsche* really mean with this statement?
- Define *Nietzsche's* concept “*will to power*”. Compare it with *Schopenhauer's* concept “*will to life*”.
- Clarify the meaning of the concept “*overman*” (*superman, abovehuman*). What features does *Nietzsche* attribute to *overman*?
- Why does *Nietzsche* criticize Christianity?

#### Question No. 4

- Analyze a new definition of the term “*existence*” introduced by *S. Kierkegaard*.
- Why does *S. Kierkegaard* criticize rationalism?
- How does *S. Kierkegaard* interpret subjectivity?
- How does *S. Kierkegaard* explain the development of a person at three existential stages?
- Analyze the aesthetic stage of existence in terms of person's attitude to the past, duty and other people.
- Compare and contrast the *ethical* and the *religious* stages of existence referring to the life stories of *Agamemnon* and *Abraham*.
- What does the “*teleological suspension of the ethical*” mean?
- Explain the meaning of *absurd* and *silence* in terms of the *religious* stage of existence.

#### Question No. 5

- Explain the fundamental idea of Existentialism: “*Existence precedes essence*”.
- Why is the concept “*essence*” considered as the one limiting human freedom of self-determination?
- What does *J.P. Sartre's* statement “*Man is a project*” mean?
- How do existentialists interpret the *free choice*? Is it possible for a person to escape the responsibility for his/her choice?
- Clarify the meaning of the concept “*thrownness*” in terms of Existentialism.

- Explain the concept of *anxiety* as distinctive feature of human existence. What is the difference between *anxiety* and *fear*?
- How does *M. Heidegger* correlate *death* and person's *authenticity*?

### **Topic 8. Historical Development of the Ukrainian Philosophy**

1. Specificity of mythological worldview and national mental character of Ukrainians. Peculiarities of the Ukrainian philosophy.
2. Overview of the main stages of the Ukrainian philosophy:
  - a) philosophy of Kyivan Rus period;
  - b) philosophy of Cossacks' state period: Kyiv-Mohyla academy;
  - c) philosophy of Romanticism: Cyril-Methodian brotherhood.
3. Philosophy of Hryhoriy Skovoroda.
4. National idea and national language in philosophy of Olexandr Potebnya and Ivan Franko.
5. Theory of noosphere in philosophy of Volodymyr Vernadskyi.

### ***QUESTION TIPS AND GUIDELINES FOR DISCUSSION***

#### Question No. 1

- Is the Ukrainian mythology strictly arranged in a system?
- What main *three worship systems* is the Ukrainian mythology divided into?
- Why is the Ukrainian mythology characterized as *aesthetic*, very susceptible to beauty and deprived of ugliness in comparison with other mythologies? Find examples proving this peculiarity.
- Explain the interpretation of *reincarnation* in the Ukrainian mythology. Contrast it to the Hindu one.
- Analyze the relationship between mythological (pagan) beliefs and Christian worldview after Christianization of Kyivan Rus' in 988.
- Explain specificities of *anarchism*, *love to freedom* and *individualism* as basic traits of the Ukrainian mental character.
- Explain *sentimentalism* and *love to land* as aspects of the Ukrainian mental character.

#### Question No. 2

- When was Kyivan Rus' converted to Christianity? By whom?
- In what way did Christianity contribute to the emergence and the development of philosophy in Ukraine?
- What philosophical problems were philosophers of *Kyivan Rus'* focused on?
- Chose a principle to describe the philosophy in Kyivan Rus': *cosmocentrism*, *anthropocentrism* or *theocentrism*?
- Specify the main problems and distinctive features of the Ukrainian philosophy during the *Cossack State period* (17<sup>th</sup> – 18<sup>th</sup> centuries)?
- What branches of philosophy did professors of *Kyiv-Mohyla Academy* elaborate?

- What ancient Greek philosopher was the development of philosophy in Kyiv-Mohyla Academy influenced by?
- Analyze the impact of the *European Romanticism* on the Ukrainian philosophy of the *Romantic period* (19<sup>th</sup> – 20<sup>th</sup> centuries).
- Clarify the social-political background of the 19<sup>th</sup> – 20<sup>th</sup> centuries and explain the main particularities of the philosophical research on the concept of *national idea*.

#### Question No. 3

- Why is *H. Skovoroda*'s philosophy defined as *cordocentric*? How does *Skovoroda* interpret the *heart*?
- Does *H. Skovoroda* use the philosophical paradigm of Kyiv-Mohyla Academy?
- Why is he called the “*Ukrainian Socrates*”? How does he define philosophy?
- What philosophical school of the Ancient Greece does *H. Skovoroda* refer to?
- How does *H. Skovoroda* define *happiness*? Does happiness depend on the external circumstances of human life?
- What is “the *related work*”? How does it correlate with *happiness*?
- Analyze *Skovoroda*'s teaching about *two natures and three worlds*? How do they correlate?
- Explain *Skovoroda*'s interpretation of the man as *microcosmos*.
- What does the process of *self-knowledge* consist in? In what way does *H. Skovoroda* use the image of *Narcissus* for explanation of his theory?
- Clarify the meaning of *cosmopolitan* principle followed by *H. Skovoroda*?

#### Question No. 4

- Whose ideas on *philosophy of language* does *O. Potebnya* refer to in his own research?
- How does *O. Potebnya* define *language*? Is it just a system of signs? Is it an adequate tool of communication, a proper instrument for expressing and sharing thoughts?
- In what way does he distinguish *language* and *speech*?
- What function does *language* perform in *cognition of the world*?
- What is the correlation between *language* and *worldview*?
- What is the meaning of *language* in forming the *national character* and *mentality*?
- What is *Potebnya*'s attitude towards *bilingualism*?
- How does *I. Franko* interpret the correlation between the *nation* and the *national language*?
- What way of the Ukrainian national development does he sketch out?
- Does *I. Franko* agree that *progress* is *linear*? What model of historical development of humankind does he introduce?
- What two *driving forces of progress* does *I. Franko* determine? What is the *criterion of progress*, in his opinion?
- What is *Franko*'s interpretation of *socialism*?

#### Question No. 5

- Analyze the contribution of *V. Vernadskyi* to the development of science.
- What three spheres of the Earth does *V. Vernadskyi* distinguish?
- What is *noosphere*?
- What new *role of humanity in nature* and what scale of *humanity's impact on destiny of the Earth* does *noosphere* reveal?



- Comment on the main principles of the ethics of noosphere formulated by *V. Vernadskyi*.

### **Topic 9. Problem of Being: Ontology as a Branch of Philosophy**

1. Ontology and metaphysics. Main categories of ontology (Being, substance, Non-Being, Becoming).
2. Classical ontology:
  - a) idealism and materialism;
  - b) monism, dualism, pluralism.
3. Non-classical ontology of Nicolai Hartmann and Martin Heidegger.
4. Matter and its main characteristics:
  - ✓ time and space;
  - ✓ motion and its forms; motion and development.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- What is the difference between **Being** (as Being itself, in general) and **beings** (as individual, specific, particular things)?
- Analyze the meaning of a concept “**nothingness**”.
- What are the main questions of **ontology**?
- When did the problem of Being become a matter of philosophical interest?
- Trace the history of a term “**ontology**”. When did the term appear for the first time?
- Examine the history of a term “**metaphysics**”. What questions does the research field of metaphysics include?
- Are terms “**metaphysics**” and “**ontology**” synonymous? Explain the difference between them.

#### Question No. 2

a):

- What is the definition of **Being** in terms of the **classical ontological paradigm**?
- What features are attributed to **Being** by the **classical ontological paradigm**?
- What is **Being** opposed to, according to the **classical ontological paradigm**?
- What kind of question do **idealism** and **materialism** answer in opposite ways?
- Explain the difference between **objective idealism** and **subjective idealism**. Give examples based on your previously acquired knowledge of the history of philosophy.
- Analyze the **non-classical** definition of Being. Compare it with the **classical** one.
- What role do culture and the human mind play in Being, according to **non-classical** ontology?

b):

- Remind definition of the concept “**substance**”.

- What is monism?
- Explain the difference between three forms of monism. Give examples referring to the history of philosophy.
- Define and exemplify *dualism*.
- What is *pluralism*? What famous ancient Greek philosophers represent this standpoint?

#### Question No. 3

- What two modes of being does *N. Hartmann* distinguish?
- How does *N. Hartmann* define the *real being*? What are its main properties?
- What four levels of the *real being* are distinguished by *N. Hartmann*?
- What mode of being do *values* represent, according to *N. Hartmann*?
- How does *N. Hartmann* interpret person's freedom in the realm of values?
- What three ways of Being does *M. Heidegger* distinguish?
- Explain the difference between the “*available*” and the “*occurrent*” ways of being, according to *M. Heidegger*.
- What does the specificity of the *human existence* consist in, according to *M. Heidegger*? Clarify the existentialist background of *M. Heidegger*'s philosophy.

#### Question No. 4

- Analyze *philosophical definition* of the concept “*matter*”.
- What forms of matter are distinguished in the contemporary physics?
- Clarify the fundamental properties of *space* (*extension, place*) and *time* (*duration, sequence*).
- What does the *naturalistic approach* to the definition of *time & space* consist in? Explain the difference between its two theories: *substantial* (grounded in Newton's physics) and *relational* (expressed in Einstein's theory of relativity).
- Describe the *subjective-anthropological approach* to the definition of *time & space* explicitly represented in philosophy of *St. Augustine* and *I. Kant*. Compare and contrast views of these two philosophers.
- Analyze the *cultural approach* to the definition of *time & space*.
- What is the difference between *kairotic time* and *secular time*?
- What is *motion*?
- How do *motion* and *rest* correlate?
- What *levels of reality* are involved in *motion*? Explain the main particularities of motion at each of these levels.
- Explain the difference between three *modes of motion*: *cyclical, linear* and *spiral*.
- How do *motion* and *development* differ?
- Compare the types of motion distinguished based on its direction (*regress* and *progress*) and specificities of qualitative change and transformation (*evolution* and *revolution*).

### **Topic 10. Problem of Consciousness. Philosophical Anthropology**

1. . Problem of nature of consciousness: physicalism and dualism. Structure of consciousness. Consciousness and language. Self-consciousness.
2. Psychoanalysis on consciousness: Z. Freud's and C. Jung's theories.
3. Consciousness in phenomenology of Edmund Husserl.
4. Problem of human essence and human origin.
5. Anthropological conceptions of Ernst Cassirer, Max Scheler, Arnold Gehlen and Helmuth Plessner.

### ***QUESTION TIPS AND GUIDELINES FOR DISCUSSION***

#### Question No. 1

- In what way is *mind-body correlation* determined in terms of *physicalism*?
- What is *direct realism*? How does this theory describe interaction between *consciousness* and *reality*?
- In what way does *representational theory* explain the mode of accessibility of the external *reality* to our *consciousness*?
- Analyze the concept of *conscious experience*.
- In what way is the nature of *consciousness* defined in terms of *dualism*?
- Analyze terms “*awareness*” and “*consciousness*”. Are they synonyms?
- Compare strong and weak sides of two main approaches to interpreting the nature of consciousness: *physicalism* and *dualism*. Which one do you endorse?
- Is it possible to define *consciousness* properly and fully? Explain your answer.
- What is *self-consciousness*? Explain its essential properties and functions.

#### Question No. 2

- Define levels of *consciousness* distinguished by Z. Freud: *consciousness*, the *subconscious* and the *unconscious*.
- What specific function does the *subconscious* perform?
- How does the *metaphor of the horse-rider* explain Z. Freud's view on the relationship between *human basic instincts (Id)* and *the world of culture (Super-Ego)*?
- What role does Z. Freud define for *consciousness (Ego)* in the relationship with Id and Super-Ego?
- What two basic instincts does the *Id* consist of?
- Clarify the meaning of the concept “*collective unconscious*” introduced by C. Jung?
- What is *archetype*? Analyze its definition and examples.
- What functions does *archetype* perform in the life of an individual?

#### Question No. 3

- Analyze the phenomenological approach to consciousness. In what way is the accessibility of the *world* to *consciousness* interpreted in *phenomenology*?
- Why does E. Husserl criticize rationalism for the idea that the human mind perceives the external world as it really is, without distortions?
- What does *intentionality* of consciousness consist in?
- What does the concept of *intersubjectivity* mean in terms of *phenomenological* approach?
- In what way does the concept “*lifeworld*” correlate with *intersubjectivity*?

#### Question No. 4

- What is *life* as the *essential distinctive quality of the living organism*? Analyze the scientific and the philosophical definitions.
- What is the difference between the *individual* and the *individuality*? Explain their main attributes and spheres of manifestation.
- Trace the history of a term “*person*”? When did it appear for the first time? What were its initial meanings?
- What philosophical and religious teachings does the concept “*person*” originate from?
- What is the difference between the *individual* and the *individuality*? Explain their main attributes and spheres of manifestation.
- What are the difference and the correlation between *person* and *personality*?
- Based on the consideration of the issues above, analyze the *immanent* and the *transcendent* aspects of human being.
- Analyze *creationism*, *evolutionism* and *cosmic theory* as different perspectives on the human origin.

#### Question No. 5

- Why does *E. Cassirer* define *creation of symbols* as a specific human activity? What is symbol?
- How does *M. Scheler* define the specificity of man? Is man an accomplished whole or becoming?
- In what way does *M. Scheler* explain two movements within the human being: *life-urge* and *spirit*?
- Explain the difference between two types of *love* – *eros* and *agape* – that *M. Scheler* attributes to *life-urge* and *spirit*, respectively.
- What other types of *love* do you know?
- What does the human *world-openness* consist in, according to *M. Scheler*?
- In what way does *M. Scheler* explain the human ability to “*say no*”?
- How do human biological *deficiency* and *world-openness* correlate in *A. Gehlen*’s anthropological theory?
- What is *excentricity*, according to *H. Plessner*? How does it contrast the human being to animals?

### **Topic 11. Gnoseology: Problem of Cognition, Truth and Scientific Knowledge**

1. Gnoseology and epistemology. Levels and forms of cognition. Types of knowledge.
2. Problem of intelligibility of the world: epistemological optimism, skepticism and agnosticism. Problem of truth: types and theories of truth.
3. Levels of scientific cognition and forms of scientific knowledge.
4. Theories of scientific development: Steven Toulmin’s epistemological optimism, Paul Feyerabend’s epistemological anarchism, Thomas Kuhn’s theory of scientific revolutions.

5. Historical types of scientific rationality: classical, non-classical and post-non-classical science.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- What is the research field of *gnoseology*?
- What is the research field of *epistemology*?
- What is *cognition*?
- Is *cognition* a state or a process?
- What function do *senses* perform at the *empirical level* of cognition?
- Analyze the role of *perception*, *memory* and *imagination* at the *empirical level* of cognition.
- How do *common sense* and *evaluating sense* contribute to the *empirical* cognition?
- Define “*mental image*” as the result of the *empirical level* of cognition.
- Analyze steps of processing at the *rational level* of cognition.
- Define the main building blocks of the *rational level* of cognition: “*concept*”, “*proposition*” and “*inference*”.
- What are *empirical* and *rational cognition* focused on? What does each of them deal with? Compare the objects of cognition at the *empirical* and the *rational levels*.
- Analyze definitions of the *subject* and the *object* of cognition.
- Clarify the *classical* interpretation of the *subject-object relationship*.
- Compare *classical* and *non-classical* interpretations of the *subject-object relationship*.
- In what way does the *non-classical* approach affect the “*objective-subjective*” dichotomy shaped by the *classical* approach.
- What is *knowledge*?
- Describe the correlation between *knowledge* and *cognition*.
- Explain the difference and the correlation between *knowledge* and *information*.
- Specify and compare distinctive features of three types of knowledge: *practical*, *spiritual* and *theoretical*.
- What is *everyday (ordinary)* knowledge? Clarify its sources and functions.
- Clarify the main features of *scientific* knowledge.
- Analyze the difference between two branches of *scientific* knowledge: *natural sciences* and *humanities*. Explain the difference between *methods* essential to each of these branches: *nomothetic* and *idiographic*, respectively.
- Analyze and compare the attitude towards *scientific* and *non-scientific* knowledge in Middle Ages, in Modernity and in the contemporary world.

#### Question No. 2

- What is the difference between *objective* and *subjective* truth?
- Explain the correlation between *absolute* and *relative* truth.
- How is the possibility of human mind to comprehend truth evaluated according to *epistemological optimism*?
- What is *skepticism*?
- Define *agnosticism*.
- Who was the author of *correspondence theory of truth*?

- Describe a criterion of truth and a way of testing knowledge according to *correspondence theory*.
- What interpretation of *cognition* and what attitude towards the intelligibility of the world is *correspondence theory* based on?
- What is a criterion of truth according to *coherence theory*?
- Analyze the background of the *pragmatic theory of truth* forming.
- Specify the criterion of truth in terms of the *pragmatic theory*.
- What does the *pragmatic theory* consist in?
- Explain the *pragmatic* interpretation of a criterion of truth.
- Analyze strong and weak sides of each theories of truth mentioned above. Question No. 3
- Define *empirical* and *theoretical levels* of scientific cognition. Compare ways of their interaction with physical reality.
- Analyze and explain the difference between the *object of empirical research* and the object *of theoretical research*.
- Characterize the main methods of *empirical research*.
- Explain the difference between two methods: *observation* and *experiment*.
- Describe the main methods of *theoretical research*.
- Specify methods of *modeling* and *idealization*.
- Explain the correlation between *analysis* and *synthesis*.
- Explain the correlation between *abstraction* and *generalization*.
- What *methods* are used for *medical diagnosis*?
- What is *scientific fact*? Define and give examples.
- Specify distinctive features and functions of *scientific problem* and *scientific idea*.
- Explain the difference and the correlation between *hypothesis* and *theory*.
- Clarify functions and give examples of *fundamental theories* called “*solid core of science*”.
- What is the role of *concretizing theories*?
- How do the “*cutting edge*” *theories* contribute to the development of science?

#### Question No. 4

- Analyze two approaches to defining the origins of science: science starts with experience accumulation or with problem solving. Which one do you agree with?
- In what way does P. Feyerabend describe the model of scientific development?
- Why does P. Feyerabend criticize the principle of consistency (succession) within the scientific knowledge?
- What does P. Feyerabend define as the driving force of scientific progress?
- What meaning does S. Toulmin ascribe to “*mutation*” and “*selection*” in the context of his theory of scientific development?
- How does T. Kuhn define a term “*paradigm*”?
- What features and functions does T. Kuhn attribute to the “*normal science*”?
- How does *anomaly* contribute to the development of science, according to T. Kuhn?
- What does the “*scientific revolution*” consist in? What does happen after the “*scientific revolution*”? Answer the questions in terms of T. Kuhn theory.
- What model of scientific development do you agree with? Explain your viewpoint.

#### Question No. 5

- Specify the fundamental theory of the *17<sup>th</sup> century classical science*.
- Explain the *mode of object-subject relationship* determined by the *classical science*.
- How is *truth* defined in *classical science*?
- What is the goal of *classical science*?
- What crucial scientific discoveries and ideas of the end of the 19<sup>th</sup> and of the beginning of the 20<sup>th</sup> centuries affected the formation of *non-classical science*?
- In what way was the *mode of object-subject relationship* reinterpreted in *non-classical science*?
- How did the understanding of science change under the influence of *non-classical paradigm*? Compare this new understanding with the *classical* one.
- Specify the distinctive features of the *post-non-classical science*. Analyze its new methods, approaches and goals.

## **Topic 12. Social Philosophy and Philosophy of Culture**

1. Social philosophy: its research field and methods. Nature of social reality.
2. Historical types of society: agrarian, industrial, postindustrial.
3. Culture: its definition, structure and functions. Culture and civilization.
4. Problem of consumerism and Mass culture. “The revolt of the Masses” by Jose Ortega y Gasset.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- What is the research field of *social philosophy*?
- Explain the specificity of *social reality*. Refer to essential peculiarities of the *idiographic method* as the most adequate for social studies.
- Why does *K. Popper* criticize the aim to discover *laws and regularities of social development*? What does he suggest instead? What does he say about *social experiments*?
- Outline the *main questions and problems* that social philosophy focuses on.
- Explain the correlation and differences between *social philosophy* and *empirical studies of social reality* (e.g. sociology, social psychology, economics, political studies).
- Clarify the role of *family* as a core element of social reality.
- Specify different types of *communities* distinguished according to the following criteria: *geographic location, practice, value system, circumstance, goal and interest*.
- Analyze distinctive features and main functions of *society* as a complicated *system*.

#### Question No. 2

- Characterize values and type of social and economic relationships in the *agrarian society*.

- Describe changes occurring in the spheres of values, production and economics due to **industrialization**.
- Explain the differences between the **industrial society** and the **post-industrial society**.
- Give examples of contemporary societies belonging to transitional stages.

#### Question No. 3

- Analyze different definitions of **culture**.
- What definition is the fullest one, the most complete one, in your opinion?
- Analyze etymology of the concept “**culture**”. When and in what context did the term appear for the first time?
- Trace the transformation of meaning of the term “**culture**” during the **Hellenistic** and **Renaissance** periods.
- Who and when did define “**culture**” as an **artificial world opposed to nature**?
- What attitudes towards **culture** as an artificial world opposed to nature did philosophers of the **Enlightenment** and the **Romanticism** express? Explain the differences between these attitudes.
- What is the correlation between two essential components of culture: **material** and **symbolic (spiritual)**?
- Describe different functions of culture.
- Analyze the correlation between the following functions of culture: **accumulation**, **conservation** and **translation of social experience**.
- Analyze and compare three forms of culture: **folk culture**, **elite culture** and **mass culture**.
- Clarify different criteria of culture types distinction.
- Describe the main features of **ethnic culture**: its bearer, forms and particularities.
- Analyze the phenomenon of **national culture**. Compare it with **ethnic culture**.
- What is **world culture**?
- Explain why the existence of **world culture** is a matter of philosophical discussion.
- What philosophers endorse the existence of **world culture**?
- Why do some philosophers refute the theory of **world culture**? Explain the **cyclical theory** of **O. Spengler** and **A. Toynbee**.
- What is **civilization**? Is it a synonym of **culture**? Explain the differences between them.
- Analyze the correlation between **culture** and **civilization**.
- What does the process of **globalization** consist in?
- Analyze and clarify the destiny of **culture** and **civilization** in the framework of **globalization**.

#### Question No. 4

- How do **M. Horkheimer** and **Th. Adorno** in “Dialectics of Enlightenment” evaluate the **consequenceness** of the Enlightenment rationalistic and liberative strivings for the contemporary world?
- What three causes of **Mass culture** appearance does **J. Ortega y Gasset** specify?
- How is the contemporary science influenced by the Mass culture?
- Explain the concept “**barbarism of specialization**” coined by **J. Ortega y Gasset**.
- What are the drawbacks of specialization in science?
- What is **consumerism**?



- Why does *H. Marcuse* call *consumerism* an influential form of social control in democratic societies?
- In what way does *consumerism* influence the human life style and value system?
- Why does *H. Marcuse* call individuals influenced by *consumerism* “*one-dimensional men*”?
- Comment on the role of Mass Media in the creation of the contemporary mythology, appealing to the advertisements and commercials as tools for false needs creation.

### **Topic 13. Philosophy of History**

1. History as the object of philosophical research.
2. Problem of the goal and the end of history.
3. Problem of laws of historical development and critique of historicism.
4. Problem of periodization of history. Karl Jaspers’ theory of the “Axial period”.

### **QUESTION TIPS AND GUIDELINES FOR DISCUSSION**

#### Question No. 1

- What is *history*? Analyze definitions that reflect different aspects of *history*.
- Explain the difference between the concepts “*historical fact*” and “*historical event*”.
- What is *historiography*? How does it differ from *history* as the *study* of the past?
- Outline the research field of *philosophy of history*? What problems does philosophy of history focus on?
- Compare definitions and functions attributed to *history* in *Ancient Greece*, *Ancient Rome*, *Middle Ages* and *Modernity*.

#### Question No. 2

- How is the agent of history interpreted according to *providentialism*?
- Analyze *ancient* (*Heraclitus*, *Empedocles*, *Marcus Aurelius*) and *modern* (*G. Vico*, *O. Spengler*) *cyclical theories of history*.
- Explain the ancient *regressive theory of history* referring to the *myth of the Golden Age* mentioned in the poem “*Works and Days*” by *Hesiod*.
- Clarify the *linear progressive theory of history* strongly inspired by the *Enlightenment* movement. Explain its correlation with the belief in *irreversibility of progress*.
- Comment on *J. Baudrillard’s parabolic model of history*.

#### Question No. 3

- What is *historicism*? Does this approach endorse or refute the *laws of social development*?
- Compare *Hegel’s idealistic* and *Marx’s materialistic* versions of *historicism*.
- Analyze *K. Popper’s critique of historicism*. Why does Popper claim that a scientific prediction of the future is impossible?
- What *determinants* does historical development of society depend on?

#### Question No. 4

- What are ***K. Jaspers'*** arguments against the Christian periodization of history?
- What is the ***axis of history***, according to ***K. Jaspers***?
- What ***centuries*** does the ***Axial Period*** embrace?
- In what areas of the world does the ***Axial Period*** take place?
- What does ***radical questioning*** mean?
- What are the crucial ***spiritual discoveries*** of the ***Axial Period***? What is their contribution to the worldview shift and spiritual development of the humankind?
- Clarify ***four stages of history*** distinguished by ***K. Jaspers***.
- What stage of the World history give rise to the ***History of Humankind***?

## STUDENTS' INDEPENDENT STUDY

Students' Independent Study has two forms: traditional and individual.

Traditional form consists in home study of tasks for practical classes and studying additional questions that deepen knowledge on each topic discussed in the class.

Individual form consists in writing an essay on a chosen topic.

### Topics for Students' Independent Study on Content Modules 1 «Historical development of the subject of philosophy» and 2 «Theoretical and practical issues of philosophy» of the Course “Philosophy and Bioethics”

№	TOPICS	HOURS
1.	Philosophy and Worldview	4
2.	Ancient Eastern Philosophy	4
3.	Ancient Greek Philosophy	4
4.	Philosophy of Middle Ages and Renaissance	4
5.	Early Modern Philosophy	4
6.	Enlightenment and Classical German Philosophy	4
7.	Contemporary Western Philosophy	4
8.	Historical Development of the Ukrainian Philosophy	4
9.	Problem of Being: Ontology as a Branch of Philosophy	4
10.	Problem of Consciousness. Philosophical Anthropology.	4
11.	Gnoseology: Problem of Cognition, Truth and Scientific	4

	Knowledge	
12.	Social Philosophy and Philosophy of Culture	3
13.	Philosophy of History	3
14.	Students' individual task: ESSAY, SELF-STUDY OF PHILOSOPHICAL TEXTS	3
	<b>Total</b>	<b>53</b>

**QUESTIONS FOR STUDENTS' INDEPENDENT STUDY  
ON EACH TOPIC OF PRACTICAL CLASSES  
of Content Modules 1 and 2 of the Course "Philosophy and Bioethics"**

Suggested questions for student's self-dependent preparation are meant to deepen students' knowledge on each topic of practical classes.

**Topic 1.**

1. Subject of philosophical research in historical context.
2. Myths in the contemporary world.
3. Philosophy and medicine.

**Topic 2.**

1. Eastern medical paradigm.
2. Yoga philosophy.
3. Interpretation of human being and medical practice in the context of the ancient Chinese philosophy.

**Topic 3.**

1. Golden means principle, Golden rule of morality and the concept of duty in philosophy of the Ancient world.
2. Impact of Plato's philosophy and Neoplatonism on Christian mediaeval philosophy forming.

**Topic 4.**

1. Comparison of mediaeval and Renaissance types of humanism.
2. Reformation impact on the development of capitalism, according to "The Protestant Ethic and the Spirit of Capitalism" by Max Weber.

**Topic 5.**

1. Problem of freedom in philosophy of B. Spinoza and G. Leibnitz.
2. Subjective idealism of G. Berkeley.

**Topic 6.**

1. Impact of Enlightenment materialism on the Western medical paradigm forming. "Man-machine" concept in philosophy of J. de La Metrie.
2. Philosophy of Romanticism and national identity problem.

### **Topic 7.**

1. J. Maritain's Neothomism.
2. Personalism of the 20<sup>th</sup> century.
3. Structuralism.
4. Hermeneutics.

### **Тема 8.**

1. Reformation ideas in Ukraine of the 16<sup>th</sup> century. I. Vyshenskyi views.
2. Ostroh cultural and educational center.
3. Philosophical ideas of representatives of the Cyril-Methodian Brotherhood.

### **Тема 9.**

1. Aristotle's conception of motion.
2. Synergetics – theory of self-organization of systems.

### **Topic 10.**

1. Consciousness and language.
2. Problem of artificial intelligence.
3. Human body in culture.
4. Goals of human existence A. Peccei's theory.

### **Topic 11.**

1. Intuition in scientific cognition and medical practice.
2. Cognition and creativity. Philosophical conceptions of creativity.
3. Social and cultural determination of cognition.
4. Science as social institution. Ethos of science.

### **Topic 12.**

1. Development of the civil society concept in the context of history of philosophy.
2. Types of sub-cultures.

### **Topic 13.**

1. Problem of the driving forces of history.
2. G. Hegel's philosophy of history.

## **INDIVIDUAL TASK FOR STUDENT'S INDEPENDENT STUDY ESSAY SELF-STUDY OF PHILOSOPHICAL TEXTS**

**Individual task** consists in writing an essay based on analysis of philosophical texts. Essay should have from 3 to 5 pages and include following parts:

- **introduction** indicating who is an author of a text, what century, period and philosophical branch (school) he belongs to;
- **body** presenting key ideas of a text;

- **conclusion** reflecting student's personal opinion, personal attitude to a chosen problem.

Suggested topics:

1. The Idea of Civil Society in Aristotle's Political Philosophy (*according to "Politics" by Aristotle*).
2. The Concept of the Good and Its Correlation to Happiness and Human Activity in Aristotle's Interpretation (*according to "Nicomachean Ethics" by Aristotle*).
3. The Ideal of Stoic Philosopher through the Perspective of the Problem of Death in Seneca's "Moral Letters to Lucilius".
4. Augustine's Interpretation of Time and Its Impact on Kant's Subjective Theory (*according to "Confessions" by St. Augustine*).
5. Rationalist Approach to the Problem of the Method in Early Modern Philosophy (*according to "Discourse on the Method" by R. Descartes*).
6. Tragedy of Human Existence through the Perspective of B. Pascal's Philosophy (*according to "Thoughts" by B. Pascal*).
7. Progress and History in Philosophy of Enlightenment (*according to "[Idea for a Universal History with a Cosmopolitan Purpose](#)" by I. Kant*).
8. The Problem of Faith and Rationality: Tragic Hero and Knight of Faith in S. Kierkegaard's "Fear and Trembling".
9. Christian evolutionism as an attempt to reconcile religious and scientific views on the nature of the human being and the universe (*according to "The Phenomenon of Man" by P. Teilhard de Chardin*).
10. Impact of science on the mass culture formation and impact of mass culture on the contemporary science development (*according to "The Revolt of the Masses" by J. Ortega y Gasset*).
11. Modern Age: a new identity (*according to "The age of the World Picture" by M. Heidegger*).
12. The Phenomenon of Rebellion in A. Camus' Existentialism (*according to "The Rebel" by A. Camus*).
13. History and the Contemporary World: alternative to the linear model of historical development (*according to "Illusion of the End or Strike of events" by J. Baudrillard*).
14. Concept of open the society: perspectives of liberal democracy (*according to "The Open Society and Its Enemies" by K. Popper*).
15. Man of the mass culture and ideology of consumerism (*according to "One-dimensional man" by H. Marcuse*).

## FORMS AND CRITERIA OF CURRENT AND FINAL CONTROL

### CURRENT CONTROL

Three types of students' activity during each practical class – **report / oral answer, discussion, written MCQ test** – are evaluated according to the following scale:

- grade "5" = "excellent";
- grade "4" = "good";
- grade "3" = "satisfactory";
- grade "2" = "failure".

**Current grade** is the average grade counted based on grades for each of three activities of a student during a practical class.

### FINAL CONTROL

The **final grade for the course "Philosophy and Bioethics"** is the average grade counted based on all current grades for each practical class of Content Modules 1, 2 and 3 of the course. Than this average grade is transferred into points according to the following table:

4	200
points	points
scale	scale
5	200
4.97	199
4.95	198
4.92	197
4.9	196

4.87	195
4.85	194
4.82	193
4.8	192
4.77	191
4.75	190
4.72	189
4.7	188

4.67	187
4.65	186
4.62	185
4.6	184
4.57	183
4.52	181
4.5	180
4.47	179

4	200
points	points
scale	scale
4.45	178
4.42	177
4.4	176
4.37	175
4.35	174

4.32	173
4.3	172
4.27	171
4.24	170
4.22	169
4.19	168
4.17	167
4.14	166
4.12	165
4.09	164
4.07	163
4.04	162
4.02	161
3.99	160
3.97	159
3.94	158
4 points scale	200 points scale
3.92	157
3.89	156
3.87	155
3.84	154
3.82	153
3.79	152
3.77	151
3.74	150
3.72	149
3.7	148
3.67	147
3.65	146
3.62	145
3.57	143
3.55	142
3.52	141
3.5	140
3.47	139
3.45	138
3.42	137
3.4	136
4 points scale	200 points scale
3.37	135

3.35	134
3.32	133
3.3	132
3.27	131
3.25	130
3.22	129
3.2	128
3.17	127
3.15	126
3.12	125
3.1	124
3.07	123
3.02	121
3	120
Less than 3	Unsu ffi cient

# REFERENCES

## for Content Modules 1 and 2 of the Course “Philosophy and Bioethics”

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2. Miller, Ed. L., Jensen, J. *Questions That Matter: an Invitation to Philosophy (5<sup>th</sup> edition)*. New York, McGraw-Hill, 2004. 618 p.
3. Russel, Bertran. *History of Western Philosophy*. London, George Allen and Unwin LTD, 1946. 916 p. Available from: <http://www.archive.org/details/westernphilosoph035502mbp>
4. Pecorino, Philip A. *An Introduction to Philosophy: an Online Textbook*. Available from: [http://www2.sunysuffolk.edu/pecorip/scccweb/intro\\_text/CONTENTS.htm](http://www2.sunysuffolk.edu/pecorip/scccweb/intro_text/CONTENTS.htm)
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