31.05.01 General Medicine

**TOPIC 1. PHILOSOPHY, ITS SUBJECT MATTER AND ROLE IN SOCIETY. PLACE AND ROLE OF PHILOSOPHY IN MEDICINE.**

ANNOTATION

In our life, we face not only questions related to solving everyday practical problems. We try to find answers to the most general and deepest questions.

What is the surrounding world ? And what is the place and purpose of man in this world?

What is the world ground? Is it material or spiritual?

Is the world subject to any laws or chaos reigns in it?

Can a person cognize the world around him and what is this cognition?

What is the meaning of human life, its purpose and its value?

A person thinks of good and evil, beauty and ugliness, freedom and justice and many other issues that are called worldview. Reflecting on them, a person can rely on his or her life experience and common sense, on belief in the supernatural or on scientific knowledge, seeking to find an explanation in natural causes. This process depends on the type of personal worldview. Among different types of personal worldview there is philosophical one.

A worldview is a system of generalized views of the world, a person's place in it and his attitude to this world, as well as the beliefs, feelings and ideals based on these views that determine a person's life position, principles of his or her behavior and value orientations.

Philosophy is love of wisdom (from Greek phileo that means love and sophia that means wisdom).

It originated about 2 thousand 6 hundreds years ago in the countries of the ancient world (India, China, and Egypt). It reached its classical form in Ancient Greece. The first person who called himself a philosopher was the ancient Greek thinker Pythagoras. Plato, another ancient Greek thinker, first identified Philosophy as a special science.

Later, within philosophy itself, its relatively independent sections appeared including ontology - the doctrine of being and its essence, epistemology - the doctrine of cognition, logic - the doctrine of thinking, its laws and forms, ethics - the doctrine of morality, aesthetics - the doctrine of beauty in life and art, social philosophy - the doctrine of human society, and finally, the history of philosophy, which studies the origin, formation and development of philosophical thought.

Now let us speak about basic philosophical concepts and categories.

Basic philosophical concepts and categories include the concepts of philosophy, worldview, the main question of philosophy, the method of philosophical knowledge, dialectics, metaphysics, materialism, idealism, agnosticism.

During formation and development of human consciousness, the man acquired knowledge not only about the external world, but also about himself, including knowledge of his origin, his place in nature and society, his destiny, and knowledge about how to live. In other words, people acquired self-consciousness, which is an integral element of human consciousness along with the ability to cognize.

The formation of self-awareness is associated with a value attitude towards reality, i.e. with the awareness of their needs and the development of ideas about what and how in the world, in human life, satisfies these needs. A special level and a special form of self-awareness is the worldview. Worldview is a special, highest form of self-awareness of a social person. Another characteristic of the worldview is connected with it: it is a method of practical - spiritual mastering of reality. There are three main ways of mastering reality: practical, theoretical, and practical-spiritual.

- Practical mastering of the world is a substantive transformation of reality. It is based on material production.

- Theoretical mastering of the world is a reflection of the world in scientific knowledge. It reflects reality, objects as they are, irrespective of a person.

- Unlike theoretical, practical-spiritual mastery of reality is not just a reflection of the world as it is, but a reflection of it from the point of view of the needs and interests of a social person; it is not just a reflection of existence, but an expression of what is due.

Therefore, the worldview includes goal-setting, i.e. the formation of the highest goals of transforming reality and the substantiation of the ways and means of their implementation in practice. It should be emphasized that these highest, or the so-called ultimate goals, goals-ideals expressing the model of what should be and the principle of activity, are formed at the worldview level.

The main product of worldview consciousness (ideas ) represents an inextricable fusion of knowledge, self-awareness and goal-setting. A person who is not guided by a clear, systematized and grounded worldview does not have a stable life position, a clear life line.

He is always and completely at the mercy of momentary circumstances. Such a person is not free. An equally important role is played by a scientifically grounded worldview in the life of society. A number of moments generated by scientific and technological progress, more than ever before, actualize the task of equipping all people of the world with a scientific worldview. Under the influence of scientific and technological progress, the situations in which people have to live and act are sharply complicated and rapidly changing. If in the old days, when new generations began their life activity under conditions practically indistinguishable from the conditions of their parents, the most important way of developing orientations were traditions, living life experience, adopted from the father. However, in the current conditions, when in the life of one generation life situations change dramatically, this method is becoming insufficient.

In the conditions of scientific and technological revolution, when people deal with huge productive forces (which can easily turn into destructive forces), the social role, and hence the social responsibility of each individual, increases significantly. The complexity and dynamism of the modern type can be correctly reflected and enlightened by the worldview consciousness, based on the scientific solution of worldview problems. Questions that seem at first glance far from life are actually of fundamental practical importance. For the answers to them determine a person's life line, his main value orientations and goals. But can worldview problems that arise objectively, in the process of people's practical life, be solved in a scientific way? Is the science of worldview possible? This science is called philosophy.

Historically, philosophy arose in response to the need to comprehend the worldview problems facing people and give them a well-grounded solution, i.e. from the very beginning to the present day, it plays the role of a worldview theory.

The regularity of the historical formation of philosophical knowledge consists in the transformation of spiritual and practical world outlook problems into their own philosophical and theoretical problems through the formation of special abstract theoretical objects. For example, the central ideological problem “man - the world of man” in philosophical theory is transformed into consideration of the problematic relations of the subject-object, consciousness-being, ideal-material. All these are various theoretical abstractions from the real relationship "man - the world of man".

The historical purpose - to theoretically solve worldview problems - has determined the features of philosophy as a form of social consciousness, which, in one way or another, to a greater or lesser extent, are inherent in all types and forms of philosophy.

Since philosophy must provide answers to fundamental worldview questions about the highest values, ultimate goals, the ultimate foundations of a person's relationship to the world, it acts as a doctrine about the general (more precisely, the universal) - about the universal forms of being, cognition, thinking. Therefore, in the field of philosophical knowledge, doctrines about being (ontology), about thinking (logic), about moral relations between people (ethics), about mastering the world from the standpoint of beauty (aesthetics) were historically formed. A special branch of philosophical knowledge is the history of philosophy, generalizing the historical experience of philosophical knowledge, revealing the laws of development of philosophy itself. As a doctrine of thinking and cognition, philosophy seeks to discover the laws of correct thinking, to develop a universal method of true knowledge, and also to develop criteria for true knowledge and criteria for determining values and building their hierarchy. Unlike other forms of worldview (for example, mythological, where myth, tradition, legend are decisive; or religious, based on blind faith), philosophy is aimed at the rational comprehension of worldview problems, at justifying their decisions by referring to facts, experience, logical evidence ... This feature is indicated by the very etymology of the term: the word "philosophy" comes from the Greek words "phileo" - love and "sophia" - wisdom.

Now let us move on to the subject and method of philosophy, its place and role in society.

With the appearance of special sciences as independent areas of knowledge, the problem of their relationship with philosophy arised, which was solved from opposite positions. On the one hand, philosophy was for a long time viewed as the "science of sciences", standing above all sciences and solving their problems.

Philosophers have tried to create comprehensive systems that claim to include all knowledge about the world. This panphilosophical claim (from Greek Pan that means all) provoked opposition from representatives of the special sciences, including first of all natural research, based on experimental knowledge and empirical methods. This opposite, scientist attitude towards philosophy (the term derives from Latin scientia that means science or knowledge) prioritized the role of science and the denied the role of philosophy as a special area of knowledge. Scientism received its theoretical formulation in positivism (from Lat. Positivus - positive), which declared the only source of true knowledge to be positive (that is, private) sciences that do not need abstract reasoning and speculative philosophical constructions. Philosophy, according to the positivists, has lost its subject matter, dissolved in positive knowledge, and therefore it is necessary to abandon the traditional philosophical problematics, replacing it with the analysis of language, or even abandon philosophy as a science. Of course, philosophy cannot replace special sciences in solving their specific problems. Instead of physics, it does not study the structure of matter and the interaction of elementary particles. This is not its task. Therefore, an attempt to construct philosophical systems that encompass all the qualitative variety of properties and connections of reality is untenable. Philosophy cannot and should not claim to be a "science of sciences", dominate over other sciences and guide them. It differs from them both in subject matter and in method. Private sciences study the individual aspects of reality, while philosophy studies the universal - the world and man in their unity. Without using empirical methods of cognition, philosophy solves its problems with the help of theoretical thinking, develops universal methods of cognition, a system of categories that have universal significance for all sciences. The connection between philosophy and special sciences is manifested in the fact that philosophy relies on specific scientific knowledge, subjecting them to theoretical analysis and generalization. By integrating this knowledge, philosophy provides us with a universal picture of the world. Special sciences knowledge connects philosophy with reality. On the other hand, the special sciences inevitably face general theoretical, philosophical questions, the answers to which can be given from the standpoint of philosophy, the theoretical principles and values of which have an impact on all sciences, on culture as a whole.

The categorical apparatus and he methods of cognition developed by philosophy are used in special areas of knowledge. Philosophy that is not based on science, leads to a separation from reality, to the construction of abstract speculative systems. But science, which is not based on philosophy, is reduced to the statement of facts, to their description. Meanwhile, without explaining the phenomena, without revealing their essence and development tendencies, without revealing the internal connections between them, science ceases to be a science. Science cannot do without a philosophical understanding of its results, and any skepticism in relation to philosophical theory leads to a distortion of the essence of science.

Scientism, manifested in the absolutization of the role of science in the life of society, in the idea of its universality in spiritual culture, leads to an underestimation of worldview and methodological problems, spiritual values accumulated in philosophy. And this leads to narrow practicalism, the impoverishment of the human person. But philosophy interacts not only with science, but also with other spheres of the spiritual life of society. Its theoretical principles and value orientations have an impact on economics and politics, legal and moral relations, art and religion. In turn, various spheres of public life affect philosophy. Being, according to Hegel, the spiritual quintessence of time, self-awareness of the era, philosophy is called upon to comprehend and predict the most important problems facing humanity in the XXI century: the essence and prospects of scientific and technological progress, forms of organization of social life and international cooperation, environmental, demographic and other global modern problems. The subject of philosophical research is a single system "society - nature". In human activity in the practical and theoretical development of nature and social life, the general laws of the development of nature, society and human thinking are revealed in their integrity. Based on a materialistic understanding of history, dialectics in philosophy is a method for solving the entire set of worldview problems. Philosophy as a whole is defined as the science of the general laws of the development of nature, society and human thinking through a method specifically discovered by it for solving these problems, through a method that corresponds to the objective laws of development. Thus, the concept of "general laws of development" includes in its content the central worldview problem of man's relationship to the world in its scientific and philosophical understanding.

Dialectical philosophy is a theory and method of cognition and transformation of reality according to its own logic of objective laws of development. These laws act as ideological and methodological guidelines for scientific knowledge of scientifically implemented social practice. As a system of objectively true worldview knowledge, formed on the methodological basis of the general theory of development, developed from the position of a materialistic understanding of history, philosophy orients human activity towards achieving the highest form of social life - a truly human society functioning for and in the name of man. As a science about the general laws of development, philosophy is an integral component of an integral system of scientific knowledge. It is organically linked with all the sciences of nature and society in the process of forming a scientific picture of the world. But, being a world outlook science, it performs a world outlook and methodological function in relation to other sciences. This function consists, on the one hand, in the development of a general theory and methodology of scientific cognition, corresponding to the modern level, in equipping scientists with a dialectical method of thinking, orienting towards a creative solution to emerging problems. On the other hand, philosophy develops an ideological orientation corresponding to the social vocation of science - to serve the goals of human progress. This function acquires special significance in modern social life, when there is an essential change in the role of science in the life of society, in the process of its penetration into all spheres of human activity. This is the problem of the place and role of science in the struggle for the historical fate of human development. Carrying out an ideological and methodological function in relation to the special sciences, philosophy in solving its specific problems relies on the entire experience of scientific knowledge, generalizes the new that is generated by the modern stage of development of science and social practice. Reliance on the experience of scientific knowledge, constant creative enrichment of its worldview and methodological arsenal provides philosophy with a fruitful performance of the heuristic function in scientific knowledge.

Finally, I’d like to emphasize a special place of philosophy in solving the problem of human formation.

The upbringing of a person includes the formation of a humanistic worldview. Forming a system of ideological principles, philosophy plays an important role in developing an integral life position of an individual, in the development of his spiritual culture, in the formation of his or her creative attitude to solving theoretical and practical problems. Mastering philosophy is a necessary prerequisite and condition for a scientifically conscious humanistic orientation of the individual.