

PHILOSOPHI AS A STRATEGY OF SURVIVAL OF THE MODERN WORLD

The paper analyzes the need of the present-day world to draw on historical experience of philosophy that long ago recorded an optimal vector of the educational process development promoting formation of the moral backbone of personality and contemporary culture survival strategy.

Keywords: globalizing world, philosophical knowledge, spirituality, philosophism, educational system, society development.

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ФИЛОСОФИЯ КАК СТРАТЕГИЯ ВЫЖИВАНИЯ СОВРЕМЕННОГО МИРА

Работа анализирует потребности современного мира опереться на исторический опыт философии, давно зафиксировавшей оптимальный вектор развития образовательного процесса, способствующий формированию нравственной основы личности и стратегии выживания современной культуры.

Ключевые слова: глобализирующийся мир, философское знание, духовность, философствование, система образования, развитие общества.

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ФІЛОСОФІЯ ЯК СТРАТЕГІЯ ВИЖИВАННЯ СУЧАСНОГО СВІТУ

Робота аналізує потреби сучасного світу про необхідність усвідомити історичний досвід філософії, що давно зафіксувала оптимальний вектор розвитку освітнього процесу, який сприяє формуванню етичної основи особи і стратегії виживання сучасної культури.

Ключові слова: глобалізуєючий світ, філософське знання, духовність, філософствування, система освіти, розвиток суспільства.

For more than two millennia, European philosophical thought, in spite of allurements and hindrances, has persevered in following the path of rational, critical, and “intelligible”¹ knowledge. Exactly this has imparted to it a tremendous internal force, which is continually buttressed by the organic linkage with science and education having an initial critical rationalism attitude shared with philosophy.

The entire system of European education has been for centuries based on an organic union with philosophy. Gathered experience, both entrance of philosophical knowledge into the primal stages of social education and development of man and his strong presence during the whole process of personality formation, gains today increasing recognition and acceptance.

For historical reasons, it is just European philosophy, standing on the antique (ancient Greek) tradition, that could not only identify and outline the problem field of philosophy but also to form its own language, a conceptual categorical framework, asserting and invariably supporting unrestricted critical intellectual search (including search for answers to the questions it put itself).

This helped European philosophy, without stiffening in its original form, to profoundly readjust itself in each new era. Openness to reconsideration and reinterpretation of the problems

under discussion is inherent in it (as is constant readiness to respond to efforts of other “philosophism” types striving to rise to a philosophical expression proper).

The current realities of contemporary cultural development return us to the warning state as far back as in the early 20th century by H. Wells in his “The Outline of History”: “Human history becomes more and more a race between education and catastrophe” [3, p. 244].

As is evident, it is time to draw on historical experience of both European and Oriental cultures (for example, the concepts by I. Kant and Confucius) that long ago recorded an optimal vector of the educational process: interpretation of education as a means of development of man, his spiritual “molding,” shaping, first of all, of his moral personality backbone and already on this foundation – saturation of consciousness with a certain volume of specific knowledge. Philosophy just completes this priority task. It is obvious that this will be the case as long as human civilization continues to persist.

It is known that in the globalizing world new philosophical initiatives of Chinese, Japanese and other cultures actively press the traditional priorities of European philosophism that seemed formerly unshakable. The project of “glocal public philosophy”² developed by scholars of the University of Tokyo, “updated concept of the Confucian values” of China, universalist ideas of the ideologists of the “New Caliphate” seeking to fundamentally change all earthly life – all this are the major spiritual trends of the modern age, which are evidence of the topicality of the present discussion.

In reality, the greater part of the global population – regions with a multi-billion population (China, India, and the Arab-Muslim world) – still remains under a determining influence of their own types of philosophism, often at odds among themselves.

Touching upon one of the most challenging problems, it should be noted: analysts usually confine themselves to a naked outline of figures illustrating the stupendous development gap between the Western countries and the so-called “Third World” countries. Meanwhile, the analysis should, obviously, be continued until identification of deep origins, spiritual navigators and until comparative explanation of the fundamental differences in their philosophical principles.

Of course, inadmissible are the attempts to unilaterally exalt European philosophy, as well as the inclination to consider the philosophical pursuits of peoples of other parts of the world, their specific forms of philosophism, not crystallized into developed theories, as something valueless.

Such philosophism is a common asset of mankind. It has always made and still makes a massive impact on the spiritual sphere often acting as a nutrient medium for creation of new ideas, new impulses to study of the eternal questions, in the role of an unexpected incentive to identify new facets in philosophical comprehension and interpretation of the long outlined problems.

Consequently, unlike Oriental culture, which has rested for millennia on the immutable priority of antiquity, tradition, religious beliefs, philosophy and culture of the European part of the continent, based primarily on science, have constantly created, reconstructed and recreated as if anew both themselves, society as a whole and human personality.

Therefore, in the rapidly and cardinally changing world of the 21st century, philosophy, as “the intellectual quintessence of its time” (according to K. Marx’ formula), being indissolubly tied to society, does not avoid transformation, not calls in question its inevitability [2]. One of the confirmations of the situation understanding consists in various programs for introduction of philosophy to the society’s cultural environment, including a highly encouraging example – “Philosophy for Children,” actively introduced in more than 50 countries worldwide.

(As a small side note in this regard, I would like to draw attention to an interesting fact. In 2002, on the initiative of newspaper Reutlinger General-Anzeiger, a peculiar text developed by Tübingen philosophy professor O. Höffe was proposed to those, who were about to go to Germany for permanent residency. The candidates for residence in the country had to not only

have command of German but also know its philosophy. With this end in view, the following questions were proposed:

1. What two notable philosophers studied in Tübingen?
2. What philosopher is called “the prince of the German Enlightenment”?
3. How is the categorical imperative formulated?
4. Who is the author of the utterance “The philosophers have only interpreted the world; the point is to change it”?
5. Give two works by F. Nietzsche.
6. What thinkers hail from Meßkirch?
7. Name three renowned representatives of the Frankfurt school.
8. Who of the philosophers of the 19th century became famous for his aphorisms?

Admittedly, the newspaper proposed to answer these questions first to ministers rather than to immigrants. By no means all coped with the assigned task. [1, 4, pp. 3-4].

Such vector of philosophical knowledge transformation carries a heavy constructive power. Axiology, philosophical comparativistics and other branches of state-of-the-art philosophical knowledge have already taken initial positive and promising steps in this direction.

It is apparent that philosophy invariably remains that knowledge, which constitutes the core of both mass and personal consciousness imparting fundamental spiritual navigators to any mentality and practice. This is precisely why it is indissolubly related to both life activities of people in general and the educational and training system in particular.

At the present time and in the face of unprecedented historical challenges and threats, revised philosophy is able to perform unbelievably strenuous intellectual work on designing possible future rationally substantiated and morally oriented cultural worlds.

The forthcoming reforms of the educational and training system for new generations will be improved through acquisition of adequate philosophical underpinnings able to impart to this system so much-needed integrity, effectiveness, and a real and true humanistic dimension.

Therefore, worth of European philosophy is obvious. It is certain that European philosophy represents the greatest spiritual value for entire human civilization. Critically learned, many times rethought, revised and updated thousand-year-old experience of philosophical reflection in the person of this philosophy enters contemporary world culture as its fundamental basis able to let contemporary society survive.

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¹ From Latin *Intelligibilis* – rational, comprehensible to mind. That is, only through intellect, deep special thinking or intellectual intuition, and beyond sense knowledge, which cannot grasp it.

² The term “glocal” coined by blending two antonymous stems: “global” and “local. It is defined as one that connects the global with the local, world centers --to the periphery; that bears relation to both the global and the local; that is used for relation, correlation, rapprochement of the worldwide and the local.