

Philosophy of the XIX century



“Every philosophy is the spiritual
essence of its age”

(Karl Marx)



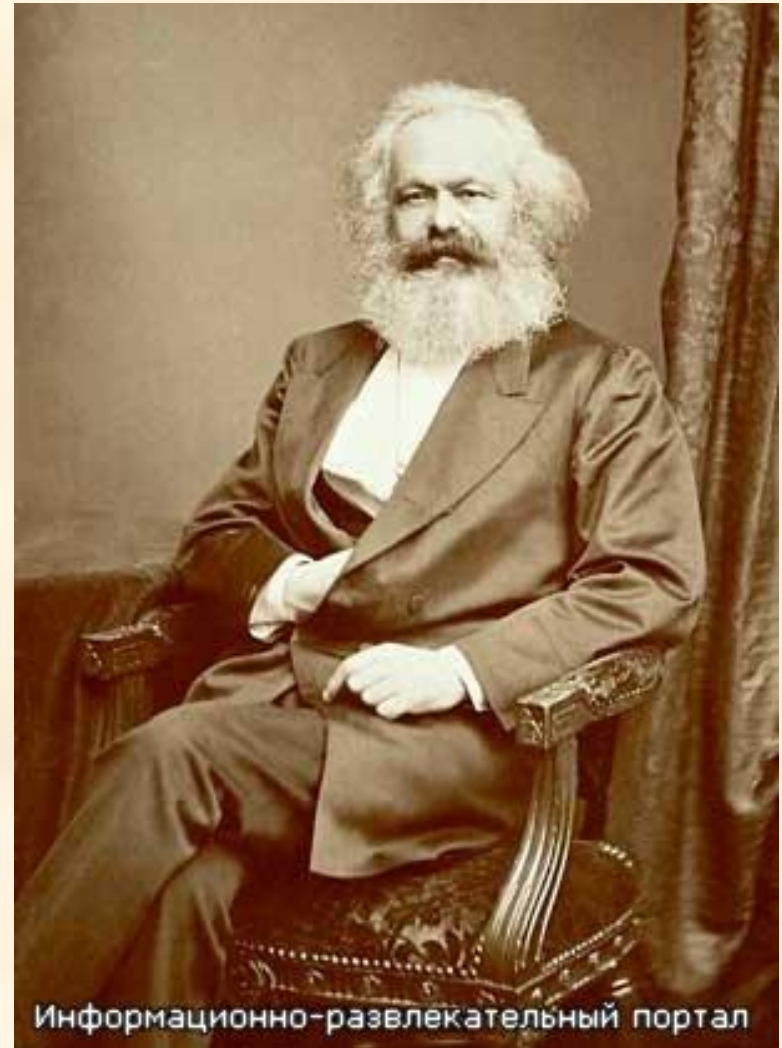
Since the mid of the 19th century there are the socio-political changes associated with the transition of capitalism in its new phase of “imperialism”



Karl Marx's philosophy was one of important trends at that time. That philosophy has been directed on understanding of the political-economical processes occurring in society.

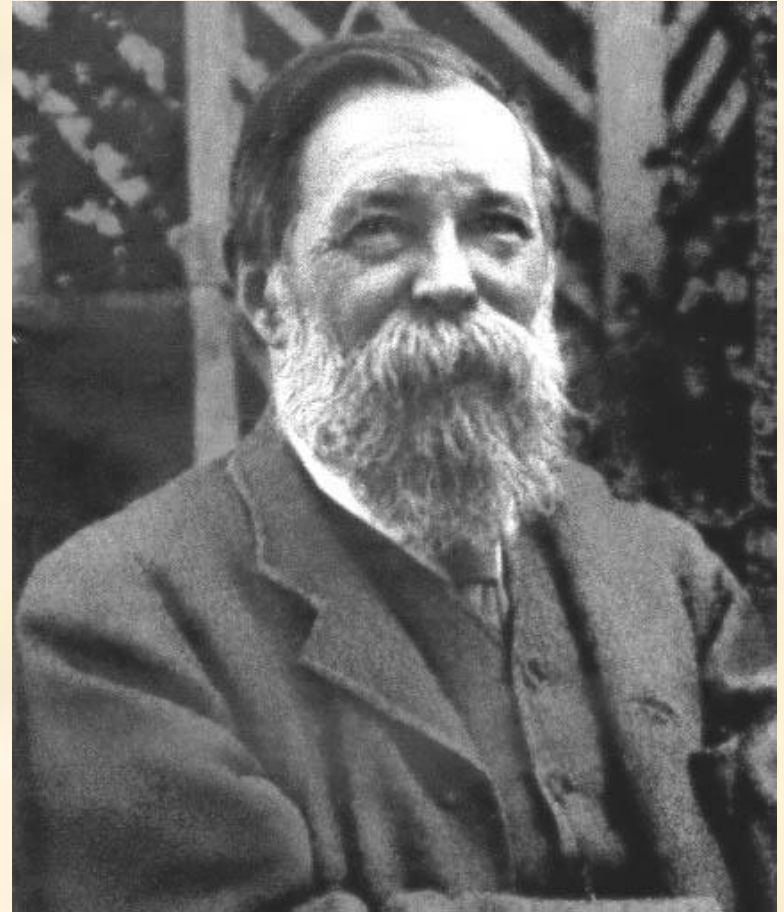
Marxist philosophy.

Karl Marx (1818 - 1883)



Marxist philosophy.

Friedrich Engels
(1820 - 1895)



Originating in
40 years 19
century,
Marxism was
the theoretical
expression of
the crisis of
classical
capitalism



Marxism also reflected the political goals and interests of rising **proletariat**.



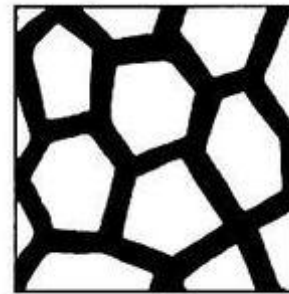
Theoretical **sources** of
Marxism were:

- German classical
philosophy
- British political
economy
- French utopian
socialism

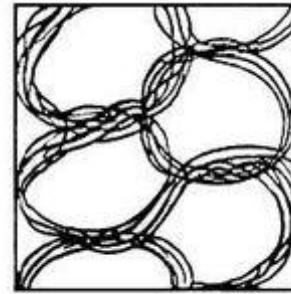


Scientific sources were such discoveries as:

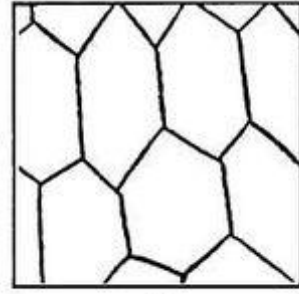
- The opening of '**cellular** (клеточный) structure of organisms



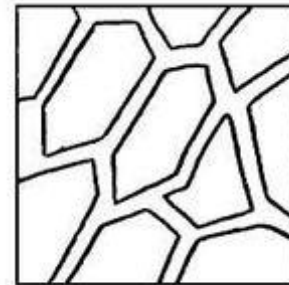
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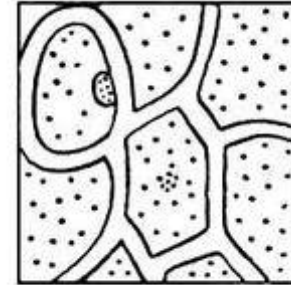
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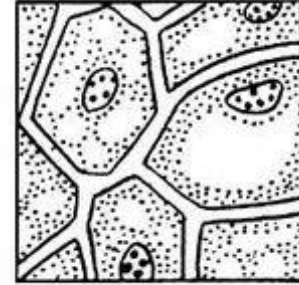
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- **Darwin's** teaching on origin and development of animals and plants
- Discovery of the law of conservation and transformation energy.



In general, Marx studied development of society is a process of **natural history**, where the social being *determines* social consciousness.



History of mankind is divided into:

1. “Prehistory” (the primitive, slave, feudal, bourgeois formations) where the **person was not free.**



2. “True” history of humanity
(where people will truly be free)
and it will be created by people
deliberately (сознательно).



According to materialism, **labor**, **practice** is the foundation of human life. Practice is more original, primary in relation to the whole spiritual life.



Thoughts about the role of practice, Marx described in the “Theses on Feuerbach”.

Every worldview, including philosophical, **does not create**, but only expresses life, and life is changing on its own laws.

Living in society
person enters into
numerous contacts
with others. As a
result, he creates
social connections
and relationships.



In proletariat Marx and Engels saw a new class, whose vocation (призвание) is the destruction of exploitation (эксплуатация) people.



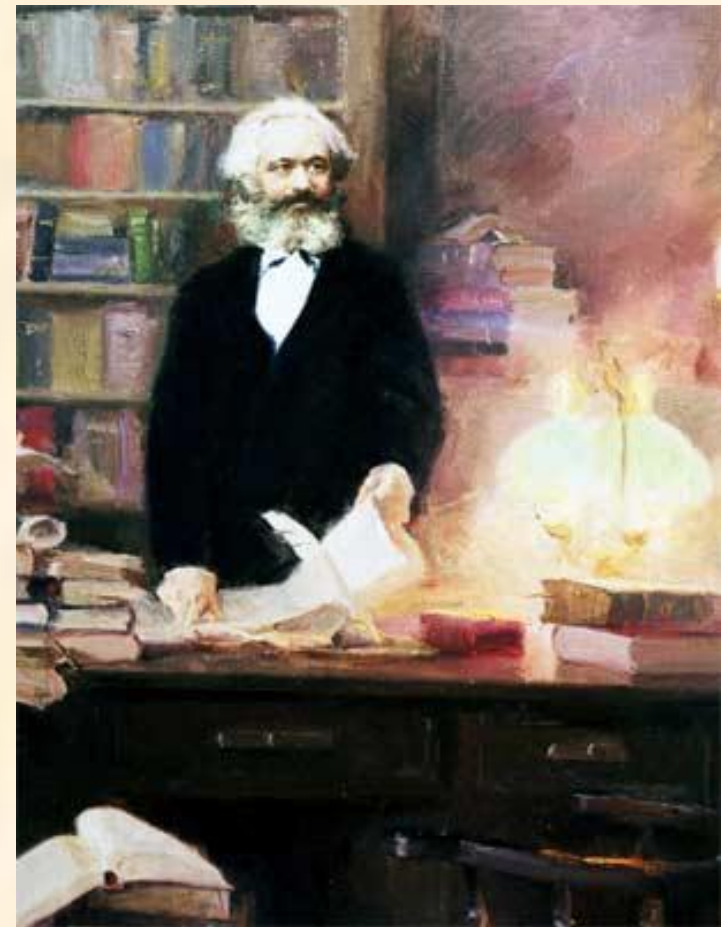
Destruction of **private property** is
the path to liberation.



Marx assesses (оценивать) proletariat as a practical force, in a'liance with which philosophy can realize a goal:
“Proletariat finds in philosophy its spiritual weapons...”



In his “Economic and Philosophical Manuscripts of 1844”, Marx calls his philosophy as a **real humanism**.



Embodiment of real humanity is the elimination of **alienation** of labor.

Man is the ensemble of social relations.



“The Poverty of Philosophy” (1847)

In it Marx formulates the relation of productive forces and productive relations, creates the theory of ‘surplus value (прибав. стоимость).

THE POVERTY OF PHILOSOPHY

By
KARL MARX

With an Introduction by FREDERICK ENGELS



LONDON
MARTIN LAWRENCE LIMITED

So, the essence of Marxist philosophy is **connection** between materialism and dialectics.



Neo-Kantianism

Under the slogan
“Back to Kant” was
born

“Neo-Kantianism” (60
years of the 19th
century).



Problem of cognition has a major role. Limiting the sphere of experience, they believed that foundation of cognition is in **inborn** (врождённый) '**patterns** (образец).

There were two
schools:

Marburg school

(H.Cohen, P.Natorp,
E.Cassirer).

Philosophy is science
of cognition, nature.



Baden school

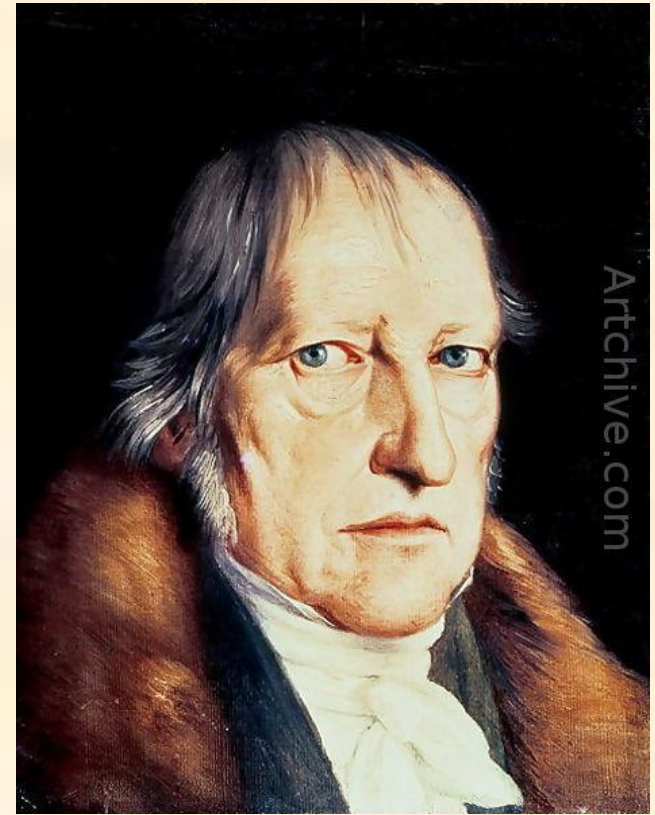
(Wilhelm Windelband,
Henry Rickert).

Philosophy is the
science of values, spirit.



There also was one more school:

Neo-Hegelianism –
an idealistic trend,
based on updated
(обновление)
interpretations of
Hegel's philosophy.

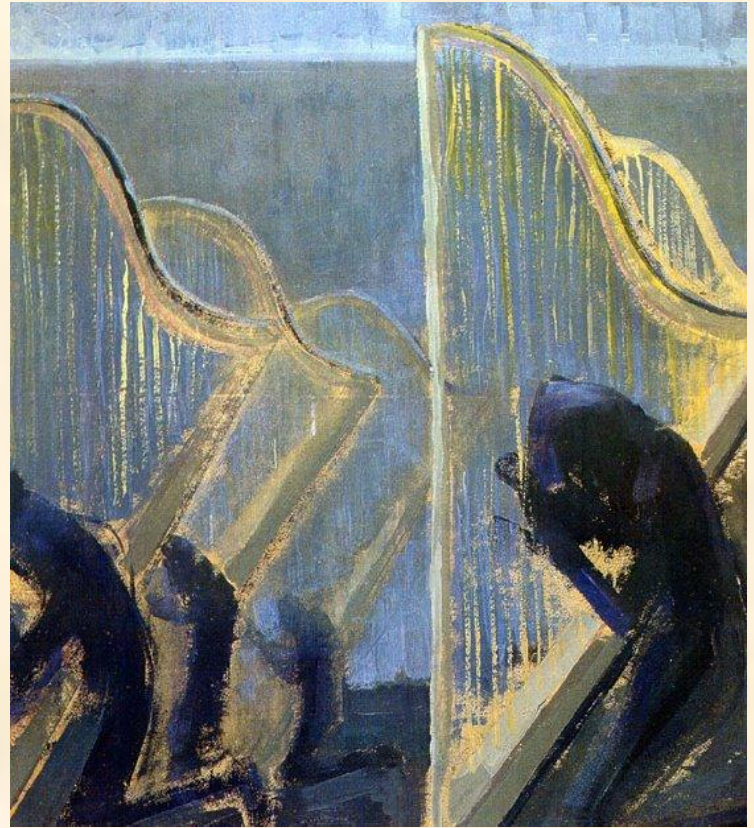


Thomism is the religious philosophy (70 years of the 19th century), which has become philosophy of Vatican.



In 19 cent. philosophy of **irrationalism** starts to develop which denied a role reasonable beginning in human.

(Opposition to the classical philosophy)



Irrationalism gave a **critical evaluation** of rational knowledge, defined its boundaries, the limits of its capabilities



The first steps from rationalism to irrationalism were made by S.Kierkegaard, A.Schopenhauer, F.Nietzsche.

**Søren Aabye
Kierkegaard
(1813-1855)**

“Either\or”

“Fear and Trembling”



Kierkegaard distinguishes three stages of **human existence**:

- * Aesthetical,

- * Ethical,

- * Religious.

Soren Kierkegaard
divides people into
four types:

1. *Everyman* lives as
his **surrounding**

2. *Aesthetic man*
chooses **own way**



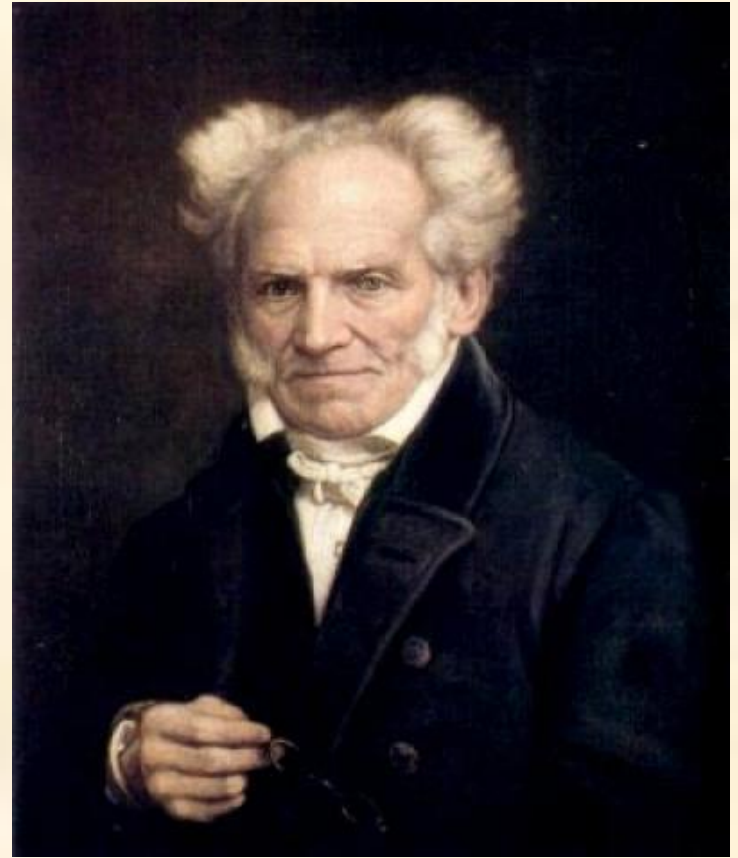
3. *Ethical man* has a sense of **duty** and **responsibility**

4. *Religious man* feels **despair** (отчаяние), and he is feeling a spiritual **breakthrough** (прорыв).



**Arthur
Schopenhauer
(1788 - 1860)**

*“The World as Will
and
Representation”
(1819)*



The Will is understood as an universal cosmic phenomenon, and every force in nature as the Will.



Man is a manifestation of the Will,
his nature, therefore, is irrational.
The Will fights with **itself**.

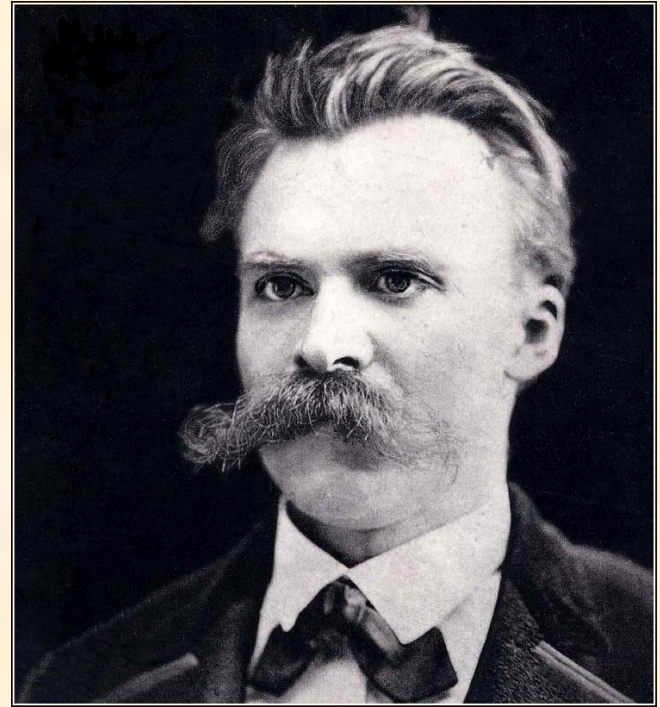
However **will to live** dictates
human acts. And will to live
struggles with the Will.

Friedrich Nietzsche

(1844 - 1900)

“Human, All Too Human”

“Thus Spoke Zarathustra” etc.



Great intellects are skeptical.
Nietzsche.

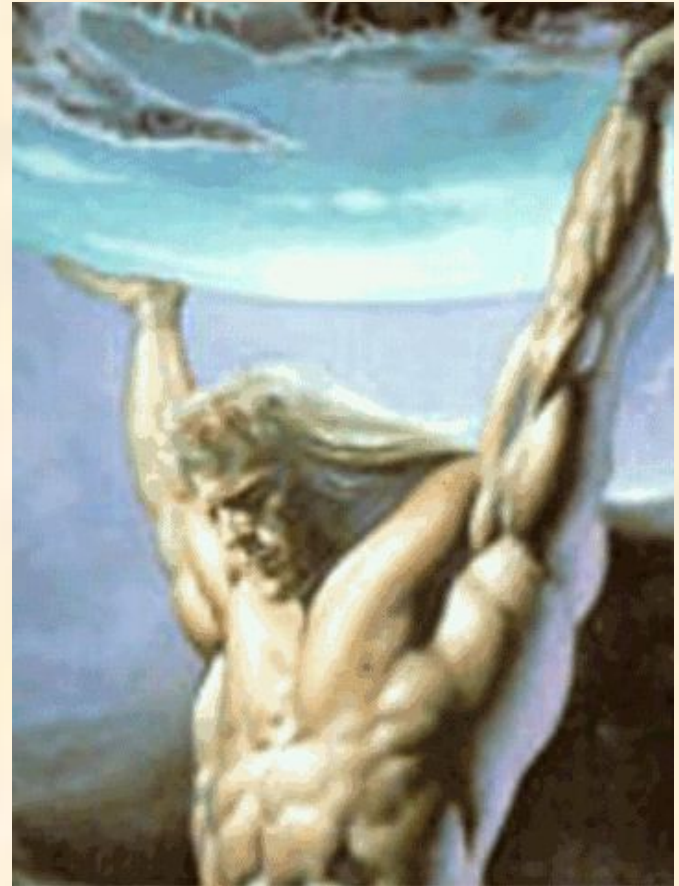


“Will to power”
pervades
(пронизывает)
everything: the
universe, society,
human. It injects
(внедряется) itself
into the very being



Nietzsche created a prototype liberated man – a **Overhuman** with hypertrophic will to power – “blond beast” (белокурая бестия).

God is dead (Бог умер).



Nietzsche created a doctrine of the **Dionysian** and **Apollonian** beginnings in a person. The Dionysian (destroying) beginning has positive influence on human life. The Apollonian (cultural) beginning is negatively reflected in all mankind.

Henri Bergson
(1859 - 1941)

Intuitivism

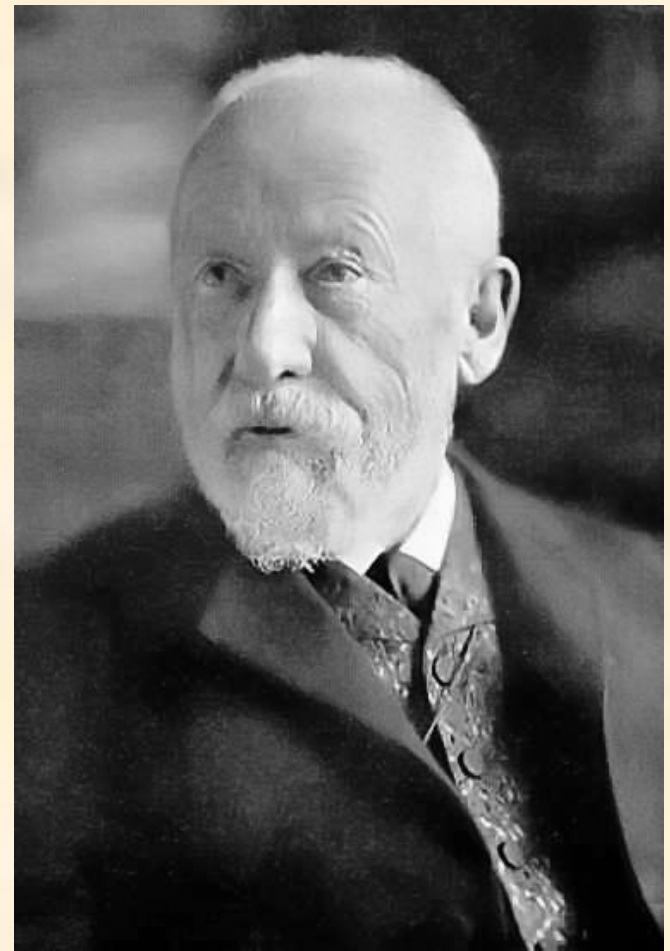
*“Creative
Evolution”,
“Matter and
Memory”*



In his philosophy Bergson manifests **true life** that is different from matter and spirit. Intuition, duration, vital impulse

First Hermeneutics:
Wilhelm Dilthey
(1833 - 1911)

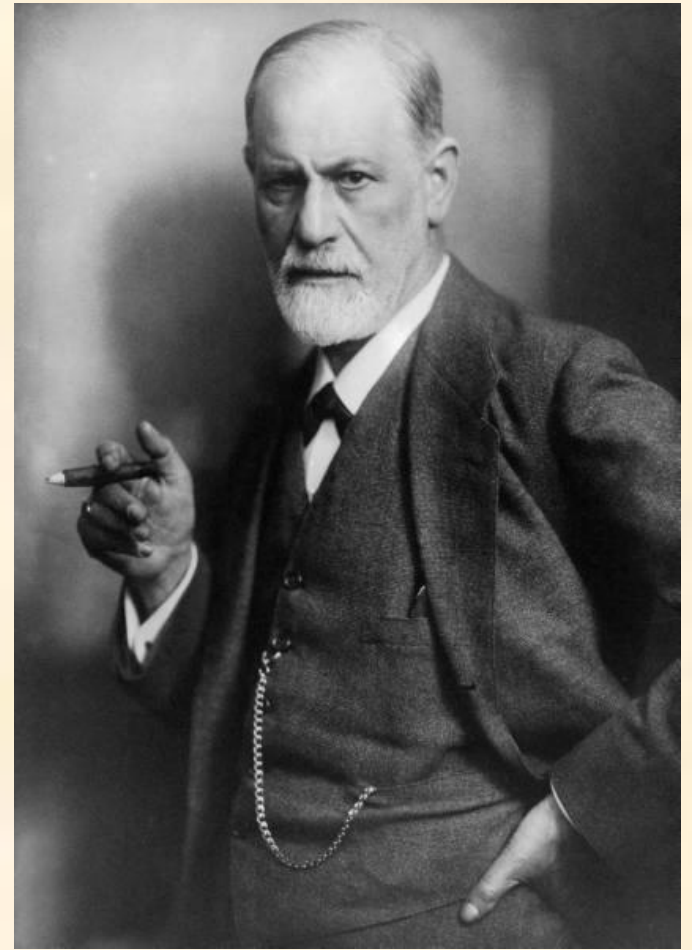
*“Introduction to the
sciences of the spirit”*



Sigmund Freud

(1856 - 1939)

*“Totem and Taboo”,
“The Interpretation of
Dreams”,
“The Ego and the Id”
etc.*



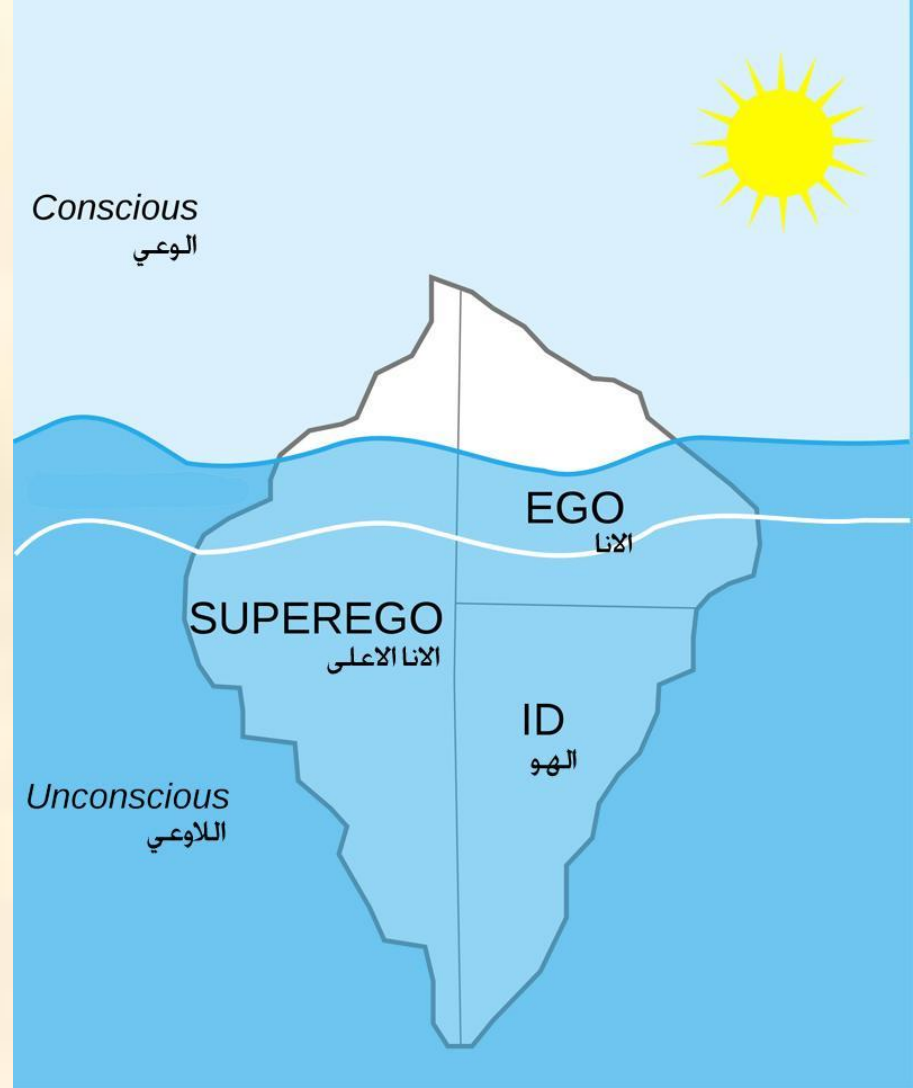
Man is a biosocial being, whose psyche is composed of **three structures**:

1. With the help of consciousness man creates his own “I” (Ego)

2. “It” (Id) is unconscious part of the psyche, in which there are the hidden movements of the soul, human instincts (influenced to “I”)



3. “Super I”
(super-Ego) is the
cultural taboos of
society (impact
on the “I”).



“I” is located in the gripes (тиски)
of “Id” and “super-ego”,
prohibitions (запрет) and impulses,
instincts and the sexual instinct,
described by the term “libido”