

ULYANOVSK STATE UNIVERSITY

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Post Factum

Textbook for students



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Сборник текстов для студентов неязыковых факультетов, изучающих философию, историю, культурологию. Английский язык/ Сост. Т.Б.Поспелова. Ульяновск: УлГУ, 2004. - 50 с.

Пособие имеет целью овладение и развитие навыков чтения и перевода текстов оригинального характера. В сборник вошли тексты о месте философии в системе наук, о связи философии и образования, о жизни и мировоззрении известных философов.

Послетекстовые упражнения направлены на усвоение и отработку лексического и грамматического материала и выработку навыков устной и письменной речи. Данный сборник предназначен для студентов неязыковых факультетов, а также для лиц, совершенствующих английский язык и интересующихся философией.

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Предисловие

Настоящее пособие предназначено для студентов I курса неязыковых факультетов, специализирующихся в области философии, истории, культурологии. Пособие рекомендуется для начального этапа обучения работе над специальной литературой с целью формирования у студентов лексико-грамматической базы и может быть использовано как для домашнего чтения, так и для аудиторной работы (34 часа).

Пособие представляет собой сборник текстов аутентичного характера и упражнения лексического, грамматического и коммуникативного характера. Материалом для пособия, которое состоит из 17 разделов, послужили оригинальные тексты зарубежных авторов-философов. Объем текстов сокращен, что продиктовано учебными целями.

Тематика текстов соответствует изучаемой программе (“Образование”, “Науки”, “Книги”, “Человек”). Большое внимание уделяется значению образования в жизни человека, связи образования и философии, месту философии в системе наук. Тексты знакомят читателей с важнейшими представителями философской мысли (от древних до современных философов), с их жизнью, деятельностью, мировоззрением. Основные течения античной философии - стоицизм и эпикуреизм - и их последователи в Европе и Америке до XX века схематично изображены в прилагаемой “Таблице философских направлений”.

Оригинальность пособия заключается в том, что практически каждое упражнение позволяет использовать новый вид деятельности.

Лексические упражнения требуют перевод словосочетаний и коротких предложений, поиск синонимов и антонимов, заполнение пропусков, использования подстановочных таблиц. Предлагаются также упражнения на отдельные словообразовательные модели, знание которых значительно расширяет потенциальный словарный запас студентов.

Грамматические упражнения нацелены на углубление знаний программной грамматики высшей школы.

Для развития навыков коммуникативной направленности студентам предлагаются составление диалогов, комментирование утверждений, организация дискуссий и, в заключение проделанной работы, - написание эссе для выражения собственных мыслей и аргументации.

EDUCATION AS A NECESSITY OF LIFE
(From “Democracy and Education” by John Dewey)

The most notable distinction between living and inanimate things is that the formers maintain themselves by renewal. Life is a self-renewing process through action upon the environment. Reproduction of all forms of life goes on in continuous sequence. And though not merely individuals but also species die out, the life process continues in increasingly complex forms. As some species die out, forms better adapted to the environment come into being. Continuity of life means continual re-adaptation of the environment to the needs of living organisms.

We have been speaking of life in its lowest terms – as a physical thing. But we use the word “life” to denote the whole range of experience. When we see a book called “Life of Lincoln”, we do not expect to find within its covers a treatise on physiology. We look for a description of early surroundings, of the conditions and occupation of the family, of the chief episodes in the development of character, of struggles and achievements, of the individual’s hopes, tastes, joys and sufferings. In similar fashion we speak of the life of a savage tribe, of the Athenian people, of the American nation. “Life” covers customs, institutions, beliefs, victories and defeats, recreations and occupations.

The principle of continuity through renewal applies to such “life” as well as to life in its physiological sense. In the case of human beings, the re-creation of beliefs, ideals, hopes, and happiness goes with the renewal of physical existence. Education, in its broadest sense, is the means of social continuity of life. Everyone in a social group - in a modern city or in a savage tribe - is born immature, helpless, without language, beliefs, and ideals or social standards.

There is the contrast between the immaturity of the new-born members of the group and the maturity of the adult members who possess the knowledge and customs of the group. With the growth of civilization the gap between the original capacities of the immature and the standards and customs of the elders increases. Only education spans the gap.

This education consists in transmission through communication, which is a process of sharing experience until it becomes common possession. All communication is educative. The very process of living together educates. It enlarges and enlightens experience, it stimulates and enriches imagination, and it

creates responsibility for accuracy and vividness of thought. We usually call such education informal.

Within the broad educational process we can distinguish a more formal kind of education – that of direct tuition or schooling. Without such formal education, it is not possible to transmit all the achievements of a complex society. Because societies become more complex in structure, the need of formal teaching and learning increases.

1. Comprehension check:

2. Can you define the main distinction between living and inanimate things?
3. What definitions of life does the author give?
4. What sphere of life does the principle of continuity concern?
5. What are differences and similarities between a high-cultured group and a savage tribe?
6. How does the growth of civilization influence the contrast between mature and immature members of the group?

2. Explain the title of the text.

3. Give Russian and English equivalents of the following expressions:

A) Notable distinction; self-renewing process; in continuous sequence; early surroundings; the re-creation of beliefs; social standards; transmission through communication; immaturity of the new-born members;

В) Вся область жизненного опыта; подобным образом; живость мысли; принцип непрерывности; зрелость взрослых; рост цивилизации; сокращать разрыв; достижения развитого общества.

4. Translate the sentences:

1. Вся область жизненного опыта является процессом передачи знаний посредством коммуникации.
2. Процесс самообновления происходит в постоянной последовательности.
3. Принцип непрерывности подобным образом действует во всех сферах человеческой деятельности.
4. С развитием цивилизации увеличиваются достижения общества.
5. Образование сокращает разрыв между незрелостью новорожденных и зрелостью взрослых.
6. Сам процесс совместной жизни воспитывает.

5. Form as many words as you can from the given ones. Make up sentences with them, which can help you to draw the conclusions on the text.

e.g. educate – educated – education – educational – educative – educator

Distinct, new, to know, to transmit, to communicate, to achieve, to continue.

6. Summarize the text in a paragraph of about 200 words.

JOHN DEWEY (1859-1952)

(From “The Story of Philosophy” by Will Durant)

John Dewey, an American philosopher, was born in the “effete East” (in Burlington, Vermont, 1859), and had his schooling there, as if to absorb the old culture before adventuring into the new. But soon he went West, teaching philosophy at the universities of Minnesota (1888-89), Michigan (1889-94) and Chicago (1894-1904). Only then did he return to the East, to join – and later to head – the department of philosophy at Columbia University.

Dewey first caught the eyes of the world by his work in the School of Education at Chicago. It was in those years that he revealed the experimental bent of his thought, and thirty years later his mind was still open to every new move in education, and his interest in the “schools of tomorrow” never flags. He wrote a lot of works, the most important of them are “The School and Society” (1900), “Studies in Logical Theory” (1903), “How We Think” (1909), “The Influence of Darwin on Philosophy” (1910), “Schools of Tomorrow” (1915), “Human Nature and Conduct” (1922). His greatest book is probably “Democracy and Education” (1913), where he draws the varied lines of his philosophy to a point, and centers them all on the task of developing a better generation. All progressive teachers acknowledge his leadership, and there is hardly a school in America that has not felt his influence.

Dewey considers education to be not merely a preparation for maturity (whence our absurd idea that it should stop after adolescence), but a continuous growth of the mind and a continuous illumination of life. In a sense, the schools can give us only absorption and interpretation of experience. Real education comes after we leave school, and there is no reason why it should stop before our death.

1. Comprehension check:

1. Why does the author call East “effete”?
2. When did John Dewey become famous?
3. What are his most important books?
4. Dewey’s theory of education is known to be pedagogically centric. Explain how you understand it.
5. When should education stop, according to Dewey?

2. Give Russian equivalents to the following expressions and use them in the sentences of your own:

to absorb the old culture; to adventure into the new culture; to acknowledge the leadership; to catch the eyes of the world; to draw the lines to a point; to center something on the task.

3. Match the parts of the sentences. Mind the Complex Object.

- | | |
|---|--|
| 1. John Dewey is known | a) to be not merely a preparation for maturity |
| 2. His greatest book is believed | b) to give us only absorption of experience |
| 3. The American philosopher is thought | c) to catch the eyes of the world |
| 4. Education is considered | d) to give us only absorption of experience |
| 5. The work in Educational School is supposed | e) to continue through life |
| 6. The growth of mind is certain | f) to head the department of philosophy |
| 7. School is said | g) to draw the varied lines of philosophy to a point |

ON THE USES OF PHILOSOPHY
PHILOSOPHY AND SCIENCE

Some ungentle reader can tell us that philosophy is as useless as chess, as obscure as ignorance, and as stagnant as content. “There is nothing so absurd”, said Cicero, “but that it may be found in the books of the philosophers”. But is philosophy stagnant? Science seems always to advance, while philosophy seems always to lose ground. Yet this is only because philosophy accepts the hazardous task of dealing with problems not yet open to the methods of science – problems like good and evil, beauty and ugliness, order and freedom, life and death. Philosophy usually deals with the problems which originate in the conflicts and difficulties of social life such as the relations of mind and matter, body and soul, humanity and physical nature, the individual and the social,

theory (or knowing) and practice (or doing). Therefore, when a field of inquiry gets knowledge that can be used with exact formulation, it is called science. Every science begins as philosophy and ends as art. Science gives us knowledge, but only philosophy gives us wisdom, which would influence the conduct of life.

This direct and intimate connection of philosophy with an outlook upon life obviously differentiates philosophy from science. Particular facts and laws of science evidently influence conduct: they suggest things to do or not to do, and provide means of execution. When science denotes not simply a report of the particular facts discovered about the world but a *general attitude* toward it, it merges into philosophy. It is to mathematics, physics, chemistry, biology, anthropology, history, etc. that we must go, not to philosophy, to find out the facts of the world.

Shall we be more technical? Science is analytical description, philosophy is synthetic interpretation. Science wishes to resolve the whole into parts, the organism into organs, and the obscure into known. It does not inquire into the values and ideal possibilities of things; it shows their present actuality and operation. But the philosopher does not want to describe the fact; he wishes to ascertain its relation to experience in general and thereby to get its meaning. He tries to put together, better than before, that great universe watch which the inquisitive scientist has analytically taken apart. To observe process and to construct means is science; to criticize and coordinate ends is philosophy. Science gives knowledge but only philosophy gives us wisdom.

1. Comprehension check:

1. What does the author compare philosophy with?
2. Do you agree with Cicero's quotation?
3. What differentiates philosophy from science?
4. Are there any similarities between philosophy and science?
5. What helps you to form general attitude to the world?

2. Make up "a philosophical vocabulary" using the words of the text and learn it by heart.

3. Relate the expressions to either philosophy or science. Write them into two columns:

to give knowledge, to put together, to give wisdom, to describe the fact, to take apart, to observe process, to criticize, to construct means, to deal with evil, to create an outlook on life, to coordinate ends, to resolve the whole into parts, to provide means of execution.

4. Give the comparative and superlative forms of the adjectives:

e.g.: wise – wiser – the wisest; evident – more evident – the most evident

Obscure, stagnant, absurd, good, great, hazardous, simple, useless, particular.

5. Read the poem: We live in deeds, not years;

In thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heartthrobs.

He most lives who thinks the most -

Feels the noblest - acts the best.

Comment on its idea.

6. Work in pairs. Discuss the differences between philosophy and science with your group-mate. While discussing try to use all types of questions.

PHILOSOPHY AND EDUCATION

Philosophy may even be defined as the general theory of education, if we conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men. We know that philosophy is an explicit formulation of the various interests of life and a propounding of points of view and methods through which a better balance of interests may be effected. Since education is the process through which the needed transformation may be accomplished, we reach a justification of the statement that philosophy is the general theory of education.

For philosophic theory has no Aladdin's lamp to call into immediate existence the values which it intellectually constructs, education is the laboratory in which philosophic distinctions become concrete and are tested.

It is suggestive that European philosophy originated (among Athenians) under the direct pressure of educational questions. The earlier history of

philosophy, developed by the Greeks in Asia Minor and Italy, is mainly a chapter in the history of science rather than of philosophy as that word is understood today. It had nature for its subject, and speculated on how things are made and changed. Later the traveling teachers, known as Sophists, began to apply the results and the methods of the natural philosophers to human conduct.

When the Sophists, the first body of professional educators in Europe, instructed the youth in virtue, the political arts, and the management of city and household, philosophy began to deal with the relation of the individual to the universal, to some comprehensive class, or to some group; the relation of man and nature, of knowledge and action.

The fact that stream of European philosophical thought arose a theory of educational procedure remains an eloquent witness to the intimate connection of philosophy and education. The most penetrating definition of philosophy which can be given is, then, that it is the theory of education in its most general phases.

1. Comprehension check:

1. What definitions of philosophy are given in the text?
2. How does the author define education?
3. What is the logical chain for proving that philosophy is the general theory of education?
4. How did the history of education develop?
5. Who were the first educators in Europe?

2. Match the verbs and their meanings. Write a few sentences with them.

- a) to effect, to accomplish, to justify, to develop, to speculate, to apply.
- b) to finish successfully; to make practical use of; to grow more mature, organized; to consider, form opinions; to result; to show that a statement is right.

3. Work in pairs. Ask your partner how he understands connection between philosophy and education. Do not forget to use different types of questions.

4. Support or challenge the phrase: “Education is the laboratory in which philosophic distinctions become concrete and are tested.”

5. Write an essay “The role of philosophy in science system”.

PHILOSOPHY AND ITS FIELDS

Specifically, philosophy means and includes five fields of study and discourse: logic, esthetics, ethics, politics and metaphysics.

Logic is the study of ideal method in thought and research: observation and introspection, deduction and induction, hypothesis and experiment, analysis and synthesis – such are the forms of human activity which logic tries to understand and guide. It is a dull study for most of us, and yet the great events in the history of thought are the improvements men have made in their methods of thinking and research.

Esthetics is the study of ideal form, or beauty; it is the philosophy of art.

Ethics is the study of ideal conduct; the highest knowledge, said Socrates, is the knowledge of good and evil, the knowledge of the wisdom of life.

Politics is the study of ideal social organization (it is not, as one might suppose, the art and science of capturing and keeping office); monarchy, aristocracy, democracy, socialism, anarchism, feminism – these are *the dramatis personae* of political philosophy.

Metaphysics (which gets into so much trouble because it is not, like the other forms of philosophy, an attempt to coordinate the real in the light of the ideal) is the study of the “ultimate reality” of all things: of the real and final nature of “matter” (ontology), of “mind” (philosophical psychology), and of the interrelation of “mind” and “matter” in the processes of perception and knowledge (epistemology).

These are the parts of philosophy; but so dismembered it loses its beauty and its joy. We shall seek it not in its shriveled abstractness and formality, but clothed in the living form of genius: we shall study not merely philosophies, but philosophers. We shall spend our time with the saints and martyrs of thought, letting their radiant spirit play about us until perhaps we too, in some measure, shall partake in what Leonardo called “the noblest pleasure, the joy of understanding”, and Pythagoras – “the highest music”.

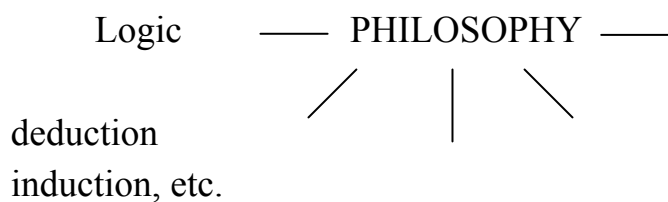
So let us listen to these men, ready to forgive them their passing errors, and eager to learn the lessons that they are so eager to teach. “Do you then be reasonable”, said old Socrates to Crito, “and do not mind whether the teachers of philosophy are good or bad, but think only of Philosophy herself. Try to examine her well and truly; and if she be evil, seek to turn away all men from

her; but if she be what I believe she is, then follow her and serve her, and be of good cheer". Let us study it then.

1. Comprehension check:

1. What definitions does the author give to the fields of philosophy?
2. How are they connected?
3. How did Leonardo and Pythagoras call philosophy?
4. Why did Socrates speak of philosophy as of a living being and use "she"?

2. Complete the chart with the notions the fields of philosophy deal with.



3. Match the words and their meanings:

- | | |
|---------------|---|
| hypothesis | a) separation into parts possibly with comments |
| theory | b) conclusion reached by reasoning from |
| analysis | general laws to a particular case |
| synthesis | c) method of reasoning obtains general laws |
| deduction | from particular facts and examples |
| induction | d) watching carefully |
| introspection | e) thinking of about oneself, one's feelings |
| | f) idea put forward as a starting point for reasoning |
| | g) combination of separate parts into a whole |
| | h) general principles of science contrasted with practice |

4. Can you give your own definitions to all fields of philosophy?

THE LIVES AND OPINIONS OF THE GREATER PHILOSOPHERS
Introduction. Ancient Greece

If you look at a map of Europe, you will observe that Greece is a skeleton-like hand stretching its crooked fingers out into the Mediterranean Sea. South of it, lies the great island of Crete, where civilization and culture appeared in the second millennium before Christ (B. C.). To the east, across the Aegean Sea, lies

Asia Minor, quiet and apathetic now, but throbbing, in pre-Platonic days, with industry, commerce and speculation. To the west, across the Ionian, Italy stands, like a leaning tower in the sea, and Sicily and Spain, each in those days with thriving Greek colonies; and at the end, the “Pillars of Hercules” (which we call Gibraltar), that somber portal through which not many of ancient sailors dared to pass. And on the north those half-barbaric regions, then named Thessaly and Epirus and Macedonia, from which or through which the vigorous bands had come, which fathered the geniuses of Homeric and Periclean Greece.

Look again at the map, and you see countless indentations of coast and elevations of land; everywhere gulfs and bays and the intrusive sea; and all the earth tumbled and tossed into mountains and hills. Greece was broken into isolated fragments by these natural barriers of sea and soil. Travel and communication were far more difficult and dangerous then than now. Every valley therefore developed its own self-sufficient economic life, its own government, its own institutions and dialect and religion and culture. Such were the “city-states” of Locris, Aetolia, Phocis, Argolis, Elis, Arcadia, Messenia, Laconia with its Sparta, Attica with its Athens.

Look at the map last time and observe the position of Athens: it is the farthest east of the larger cities of Greece. It was favorably placed to be the door through which the Greeks passed out to the busy cities of Asia Minor, and through which those elder cities sent their luxuries and their culture to adolescent Greece. It had an admirable port, Piraeus, where countless vessels might find a haven from the rough waters of the sea. And it had a great maritime fleet.

In 490-470 B. C. Sparta and Athens, forgetting their jealousies and joining their forces, fought off the effort of the Persians under Darius and Xerxes to turn Greece into a colony of an Asiatic empire. In this struggle of youthful Europe against the senile East, Sparta provided the army and Athens – the navy. The war over, Sparta demobilized her troops and suffered the economic disturbances natural to this process, while Athens turned her navy into a merchant fleet and became one of the greatest trading cities of the ancient world. Sparta relapsed into agricultural seclusion and stagnation, while Athens became a busy port, the meeting place of many races of men and of diverse cults and customs.

Traditions and dogmas rub one another down to a minimum in such centers of varied intercourse; where there are a thousand faiths we are apt to become skeptical of them all. Probably the traders were the first skeptics; they had seen

too much to believe too much. Gradually they were developing science; mathematics grew with the increasing complexity of exchange, astronomy with the increasing possibility of navigation. Men now asked the stars not only for guidance on the seas but as well for an answer to the riddles of the universe. The first Greek philosophers were astronomers. Men grew bold enough to attempt natural explanations of processes and events before attributed to supernatural powers. Magic and ritual slowly gave way to science and control, and philosophy began.

1. Comprehension check:

1. Does geographic position influence in any way on economic and politic life of a country?
2. Why did the city-states develop their own life?
3. Whose position - Sparta's or Athens's - was more favorable? Why?
4. Why did Athens become flourishing?
5. How did philosophical thought arise?

2. Find synonyms to the following words and write a few short sentences:

- 1) *verbs* – to observe, to lie, to pass, to join, to provide, to develop;
- 2) *nouns* – mariner, custom, land, fragment, luxury, vessel, struggle, troops, wealth, intercourse;
- 3) *adjectives* – sufficient, large, rough, senile, youthful, diverse, bold.

3. Explain using of the articles with proper names from the text and write them into two groups:

The Zero Article

1. Names of continents:
e.g. Europe

The Definite Article

1. Names of seas:
e.g. the Ionian Sea

4. Sum up what the text said about:

- the geographic position of Greece;
- the advantages of Athens;
- the foundation of the city-states;
- the beginning of philosophy.

5. Work in pairs. Discuss with your partners why Athens gave rise to the pleiad of philosophers.

SOCRATES

(470 – 399 B. C.)

If we may judge from the bust that has come down to us as part of the ruins of ancient sculpture, Socrates was as far from being handsome as even a philosopher can be. A bald head, a great round face, deep-set staring eyes, a broad nose – it was rather the head of a porter than that of the most famous of philosophers. But if we look at the bust again we'll see, through the crudity of the stone, something of that human kindness and unassuming simplicity which made this homely thinker a teacher beloved by the finest youths in Athens. We know so little about him, and yet we know him so much more intimately than the aristocratic Plato or the reserved and scholarly Aristotle. Across more than two thousand years we can see his ungainly figure clothed always in the same rumpled tunic, walking leisurely through the agora.

How the master lived hardly anybody knew. He never worked, and he took no thought of the morrow. He ate when his disciples asked to honor their tables; they must have liked his company, for he gave every indication of physiological prosperity. He was not so welcome at home, for he neglected his wife and children; and from Xanthippe's point of view he was a good-for-nothing idler who brought to his family more notoriety than bread. Xanthippe liked to talk almost as much as Socrates did; and they seem to have had some dialogues. Yet she, too, loved him and could not see him die even after three-score years and ten.

Why did his pupils reverence him so? Perhaps he was a man as well as a philosopher: he had at great risk saved the life of Alcibiades in battle. But no doubt they liked the modesty of his wisdom best in him. Agnosticism was the starting point of his philosophy – “One thing only I know, and that is that I know nothing”. Philosophy begins when one learns to doubt. There is no real philosophy until the mind turns round and examines itself.

There had been philosophers before him, of course: strong men like Thales and Heraclitus, subtle men like Parmenides, seers like Pythagoras, but for the most part they had been physical philosophers. They had sought for the *physis* or the nature of external things. This is very good, said Socrates, but there is an infinitely worthier subject for philosophers than all these trees and stones, and

even all these stars: there is mind of man. What is man, and what can he become? He bequeathed to philosophy two very definite answers to two of our most difficult problems – What is the meaning of virtue? What is the best state? According to Socrates, good means intelligent, and virtue means wisdom. A society can be saved, or be strong, if it be led by its wisest men.

Imagine the reaction of the popular party at Athens to this aristocratic gospel at a time when the wealthy and lettered minority was plotting a revolution. When, after the revolution, the democracy won, the fate of Socrates was decided: he was the intellectual leader of the revolting party, however pacific he might himself have been. He was the source of the hated aristocratic philosophy. So the crowd decreed that Socrates should die: he should drink the hemlock. His friend offered him an easy escape from his prison but he refused. He was about seventy then. Perhaps he thought it was time for him to die, and that he could never again die so usefully.

1. Comprehension check:

1. What did Socrates look like?
2. How did Socrates treat his family?
3. What was the starting point of his philosophy?
4. Why were some philosophers called physical?
5. What did Socrates study?

2. Match the antonyms and write down a few short sentences of your own:

- a) strong, hard-worker, notoriety, good, agree, virtue, doubt, reverence, answer;
- b) evil, refuse, idler, fame, weak, be sure, vice, question, neglect.

3. Do you remember how modal verbs in English are used? Pick out all sentences with modal verbs from the text and translate them paying attention to their meaning.

4. Work in pairs. Discuss Socrates' criticism of physical philosophers.

5. Comment on Socratic's phrase that became proverbial:

- "Of two evils choose the least."

- 6. Write an essay:** “What is the best state?”
“What is the meaning of virtue?”

PLATO

(428 or 427 – 348 or 347 B. C.)

Plato’s meeting with Socrates was a turning point in his life. He was brought up in comfort, and perhaps in wealth. He was a handsome and vigorous youth – called Plato, it is said, because of the breadth of his shoulders. He excelled as a soldier and twice won the prizes at the games. Philosophers are not apt to develop out of such adolescence. But Plato’s subtle soul found a new joy in the “dialectic” game of Socrates. Plato entered into this sport as he had into a coarse kind of wrestling, and under the guidance of the old “gad-fly” (as Socrates called himself) he passed from more debate to careful analysis and fruitful discussion. He became a very passionate lover of wisdom and of his teacher. “I thank God”, he used to say, “that I was born Greek and not barbarian, freeman and not a slave, man and not woman; but above all, that I was born in the age of Socrates”.

He was twenty-eight when the master died, and this tragic end of a quiet life left its mark on every phase of the pupil’s thought. It led him to a resolve that democracy must be destroyed, to be replaced by the rule of the wisest and the best. It became the absorbing problem of his life to find a method whereby the wisest and the best might be discovered and then enabled and persuaded to rule.

His efforts to save Socrates were unsafe for him, and it was an admirably propitious moment for him to see the world. So that year 399 B. C. he set out. Where he went we cannot for certain say. He seems to have gone first to Egypt, and was somewhat shocked to hear from the priestly class which ruled that land that Greece was an infant-state, without stabilizing traditions or profound culture. But nothing so educates us as a shock: the memory of this learned caste, theocratically ruling a static agricultural people, remained alive in Plato’s thought and played its part in writing his Utopia. And then off he sailed to Sicily and to Italy. There for a time he joined the school which the great Pythagoras had founded. Twelve years he wandered, imbibing wisdom from every source.

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He returned to Athens in 387 B. C., a man of forty now, ripened to maturity by the variety of many peoples and the wisdom of many lands. He had knowledge, and he had art; for once the philosopher and the poet lived in one soul. He created for himself medium of expression in which both beauty and truth might find room and play – the dialogue. Never before, we may believe, had philosophy assumed so brilliant a garb, and surely never since. Even in translation this style shines and sparkles and leaps and bubbles over. The “Dialogues” remain one of the priceless treasures of the world. The most important of them are “The Apology of Socrates”, “Crito”, “The Symposium”, and “The Statesman”. The best of them, “The Republic”, is a complete treatise in itself. Here we shall find his metaphysics, his theology, his ethics, his psychology, his pedagogy, his politics, his theory of art. The key-stone of Plato’s thought is that only a philosopher-king is fit to guide a nation. “Until philosophers are kings or the kings and princes of this world have the spirit and power of philosophy, and wisdom and political leadership meet in the same man, ... cities will never cease from ill, nor the human race”.

The master had a chance offered to realize his plan of Utopia. In the years 387 B. C. Plato received an invitation from Dionysius, the ruler of the then flourishing and powerful Syracuse, capital of Sicily, to come and turn his kingdom into Utopia. The philosopher, thinking that it was easier to educate one man (even though a king) than a whole people, consented. But when Dionysius found that the plan required either that he should become a philosopher or cease to be a king, he balked; and the upshot was a bitter quarrel. Story has it that Plato was sold into slavery, to be then rescued by his friend and pupil Anniceris.

* * *

And yet the clothing years of his long life must have been fairly happy. His pupils had gone in every direction, and their success had made him honored everywhere. He was at peace in his Academe, walking from group to group of his students and giving them problems and tasks on which they were to make research.

One of his pupils invited the Master to his wedding feast. Plato came, rich with his eighty years, and joined the merry-makers gladly. But as the hours passed, the old philosopher retired into a quiet corner of the house and sat down on a chair to win a little sleep. In the morning, when the feast was over, the tired

revellers came to wake him. They found that during the night, quietly and without ado, he had passed from a little sleep to an endless one. All Athens followed him to the grave.

1. Comprehension check:

1. Explain the author's phrase "Philosophers are not apt to develop out of such adolescence."
2. Why did Plato have to leave his native place?
3. How did his journey influence him?
4. What is the key-stone of Plato's thought?
5. Was Plato able to realize his plan of Utopia?

2. Give Russian equivalents to the words:

Turning point, to be apt to fruitful discussion, careful analysis, the rule of the wisest, an infant-state, imbibing wisdom, to assume a garb, priceless treasure, the key-stone, to cease from ill, a bitter quarrel, to win a little sleep, without ado.

3. Find all sentences with the verb *to be* in the text and define its function.

4. Translate the sentences paying attention to the forms - *used to do smth.* and *be/get used to (doing) smth.*:

A. 1. Plato used to say "I thank God that I was born Greek." 2. I used to think that my first impressions were faultless. 3. He used to read a lot but now his eyesight is very poor. 4. At first people used to explain processes by supernatural powers. 5. The Greeks used to think that the Earth was fixed immovably as the centre of the universe. **B.** 1. It is not easy to get used to being criticized. 2. Stop it! I am not used to being talked so rudely. 3. Agricultural people got used to being ruled. 4. Plato was used to expressing his thoughts in the form a dialogue. 5. He couldn't get used to his master's death.

5. Working in pair with your group-mate

- reproduce any part of Plato's dialogues;
- make up a dialogue discussing what justice is.

6. Write an essay "Plato's Utopia".

ARISTOTLE AND GREEK SCIENCE

(384 – 322 B. C.)

I. Aristotle's Background

Aristotle was born at Stagira, a Macedonian city, some two hundred miles to the north of Athens. His father was a friend and physician to Amyntas, King of Macedon and grandfather of Alexander. Aristotle himself seems to have become a member of the great medical fraternity of Asclepiads. He was brought up in the odor of medicine. He had every opportunity and encouragement to develop a scientific bent of mind. He was prepared from the beginning to become the founder of science.

We have a choice of stories for his youth and we do not know exactly which of them is true. But we do know that our philosopher anchors at last in the quiet groves of the Academy.

Under Plato he studied eight – or twenty – years. One would like to imagine these as very happy years. A brilliant pupil guided by an incomparable teacher, walking like Greek lovers in the gardens of philosophy. But they were both geniuses. Almost half a century separated them. Plato recognized the greatness of this strange new pupil from the barbarian north. Aristotle spent money lavishly in the collection of books (that is, in those printless days, manuscripts). He was the first, after Euripides, to gather a library, and the foundation of the principles of library classification was among his many contributions to scholarship. Therefore Plato spoke of Aristotle's home as "the house of the reader". But some ancient gossip mentions that the Master intended a sly but a vigorous dig at certain bookwormishness in Aristotle. A more authentic quarrel seems to have arisen towards the end of Plato's life, when our ambitious youth began to hint that wisdom would not die with Plato.

Some biographers tell us that Aristotle founded a school of oratory, and that among his pupils he had the wealthy Hermias, who was soon to become an aristocrat of the city-state of Atarneus. After reaching this elevation, Hermias invited Aristotle to his court, and in the year 344 B. C. he rewarded his teacher by bestowing upon him a sister (or a niece) in marriage. The historians assure us that Aristotle, despite his genius, lived happily enough with his wife and spoke of her most affectionately in his will. It was just later that Philip, King of

Macedon, called him to the court at Pella to undertake the education of Alexander, the future master of the world.

Alexander, when Aristotle came, was a wild youth of thirteen - passionate, epileptic, and almost alcoholic. It was his pastime to tame horses untamable by men. The efforts of the philosopher to cool the fires of this budding volcano were not of much avail. Alexander had better success with Bucephalus than Aristotle with Alexander. "For a while", says Plutarch, "Alexander loved and cherished Aristotle no less than as if he were his own father". Alexander left philosophy after two years to mount the throne and ride the world.

II. Aristotle's Research

It was not hard for the instructor of the king of kings to find pupils even in so hostile a city as Athens. When in the fifty-third year of his age Aristotle established his school, the Lyceum, many students flocked to him.

The new School was no mere replica of that which Plato had left behind him. The Academy was devoted above all to mathematics and to speculative and political philosophy. The Lyceum had rather a tendency to biology and the natural sciences. Some historians tell us that Alexander instructed his hunters, gamekeepers, gardeners and fishermen to furnish Aristotle with all the zoological and botanical material he might desire. Other ancient writers inform us that at one time he had at his disposal a thousand men scattered throughout Greece and Asia, collecting for him specimens of the fauna and flora of every land. With this wealth of material he was enabled to establish the first great zoological garden that the world had ever seen.

Where did Aristotle derive the funds to finance his undertakings? He was himself, by this time, a man of specious income; and he had married the fortune of one of the most powerful public men in Greece. The historians add that Alexander gave Aristotle, for physical and biological equipment and research the sum of 800 talents (in modern purchasing power, some of \$4 million). In short, we have here the first example in European history of the large-scale financing of science by public wealth.

Yet we should do Aristotle injustice if we ignored the almost fatal limitations of equipment, which accompanied these unprecedented resources and facilities. He was compelled "to fix time without a watch, to compare degrees of heat without a thermometer, to observe the heavens without a barometer... Of all our

mathematical, optical and physical instruments he possessed only the rule and compass...” (Zeller).

See, here, how inventions make history: for lack of a telescope Aristotle’s astronomy is a tissue of childish romance, for lack of a microscope his biology wanders endlessly astray. No doubt we have here the reason why Aristotle so seldom appeals to experiment. Nevertheless the vast body of data gathered by him and his assistants became the groundwork of the progress of science, the text-book of knowledge for two thousand years. Aristotle organized science and founded Logic. “Socrates”, says Renan, “gave philosophy to mankind, and Aristotle gave it science... Since them philosophy and science have made immense advances. But all has been built upon the foundation which they laid.”

III. Aristotle’s Writings

They ran into the hundreds. Some ancient authors credit him with four hundred volumes, others with a thousand. There are, first, his *Logical* works: “Categories”, “Topics”, “Prior”, etc. They were collected and edited under the general title of Aristotle’s “Organon”, - that is the organ or instrument of correct thinking. Secondly, there are his *scientific* works: “Physics”, “On the Heavens”, “Meteorology”, “Natural History”, “The Parts of Animals”, “The Movements of Animals”, “The Generation of Animals”. There are, thirdly, the *Esthetic* works: “Rhetoric” and “Poetics”, and fourthly come the more strictly *philosophical* works: “Ethics”, “Politics”, and “Metaphysics”.

In these works, evidently, every problem under the sun and about it finds its place. No wonder there are more errors and absurdities in Aristotle than in any other philosopher who has ever written. But Aristotle deserves the high name that twenty centuries gave him – The Philosopher.

Naturally, in a mind of such scientific turn, poesy was lacking. We must not expect of Aristotle such literary brilliance as floods the pages of the dramatist-philosopher Plato. Instead of giving us great literature, in which philosophy is embodied in myth and imagery, Aristotle gives us science, technical, abstract, concentrated. Instead of giving terms to literature, as Plato did, he built the terminology of science and philosophy. We can hardly speak of any science today without employing terms, which he invented: faculty, mean, category, energy, actuality, motive, end, principle, form. Aristotle, too, wrote literary

dialogues, but they are lost, just as the scientific treatises of Plato have perished. Probably time has preserved of each man the best part.

* * *

In the year 323 B. C. Alexander died. The Macedonian party was overthrown. Aristotle saw himself fated to be tired by juries and crowds incomparably more hostile than those that had murdered Socrates. Very wisely, he left the city, saying that he would not give Athens a chance to sin a second time against philosophy. Arrived at Chalcis, Aristotle fell ill. Diogenes Laertius tells us that the old philosopher, in utter disappointment with the turn of all things against him, committed suicide by drinking hemlock. However reduced, his illness proved fatal, and a few months after leaving Athens (322 B. C.) the lonely Aristotle died. Then for a thousand years darkness brooded over the face of Europe.

1. Comprehension check:

1. Did Aristotle's background influence his mind's development?
2. What kind of relations did Aristotle and Plato have?
3. What was Aristotle's keenness on when he was at the Academy?
4. Why was it Aristotle who taught Alexander?
5. What was the difference between the Academy and Lyceum?

2. Match the words and their meanings:

mean	purpose, aim
category	that which causes action
end	condition that is between two extremes
principle	division or class in complete system
form	manner in which a thing exists
motive	general law of cause and effect

3. Translate the sentences paying attention to the verb *to do*:

1. We do know that our philosopher anchors in the Academy.
2. Though this theory is universally accepted now its opponents do have some arguments.
- 3.

Aristotle did organize science. 4. The ancient philosophers did feel the lack of equipment. 5. Inventions do make history.

4. Support or challenge the statements by Aristotle and substantiate your point of view:

- Nature abhors a vacuum.
- Man is by nature a political animal.

5. Comment on Aristotle's saying:

- Plato is dear to me but the truth is dearer still.

What does it mean nowadays?

6. Write an essay "Aristotle's view on ..."

FROM ARISTOTLE TO THE RENAISSANCE

The death of Alexander (323 B. C.) quickened the process of decay in Greece. The boy-emperor had dreamed of spreading the culture of Greece through the Orient. But it was only a youthful fancy, after all, to suppose that so immature and unstable a civilization as Greece could be imposed upon a civilization immeasurably more widespread, and rooted in the most venerable traditions. The quantity of Asia proved too much for the quality of Greece.

Oriental cults and faiths rapidly poured into Greece along those very lines of communication which the young conqueror Alexander had opened up. The introduction of Stoic philosophy into Athens by the Phoenician merchant Zeno (about 310 B.C.) was but one of a multitude of Oriental infiltrations. Both Stoicism (the apathetic acceptance of defeat) and Epicureanism (the effort to forget defeat in the arms of pleasure) were theories as to how one may be happy though subjugated. Precisely as the pessimistic Oriental stoicism of Schopenhauer and the despondent Epicureanism of Renan were in the 19-th century the symbols of a broken France.

Not that these natural antithesis of ethical theory were quite new to Greece. One finds them in the gloomy Heraclitus and the "laughing philosopher" Democritus (see the Table of Philosophic Affiliations at the next page); and one sees the pupils of Socrates diving into Cynics and under the lead of Antisthenes

and Aristippus, and extolling, the one school – apathy, the other – happiness. Yet these were even then almost exotic modes of thought: imperial Athens did not take to them. But when Greece had seen Thebes in ashes and Chaeronea in blood, it listened to Diogenes; and when the glory had departed from Athens, she was ripe for Zeno and Epicurus.

Zeno built his philosophy of *apatheia*: philosophic indifference was the only reasonable attitude to a life in which the struggle for existence is so unfairly doomed to defeat.

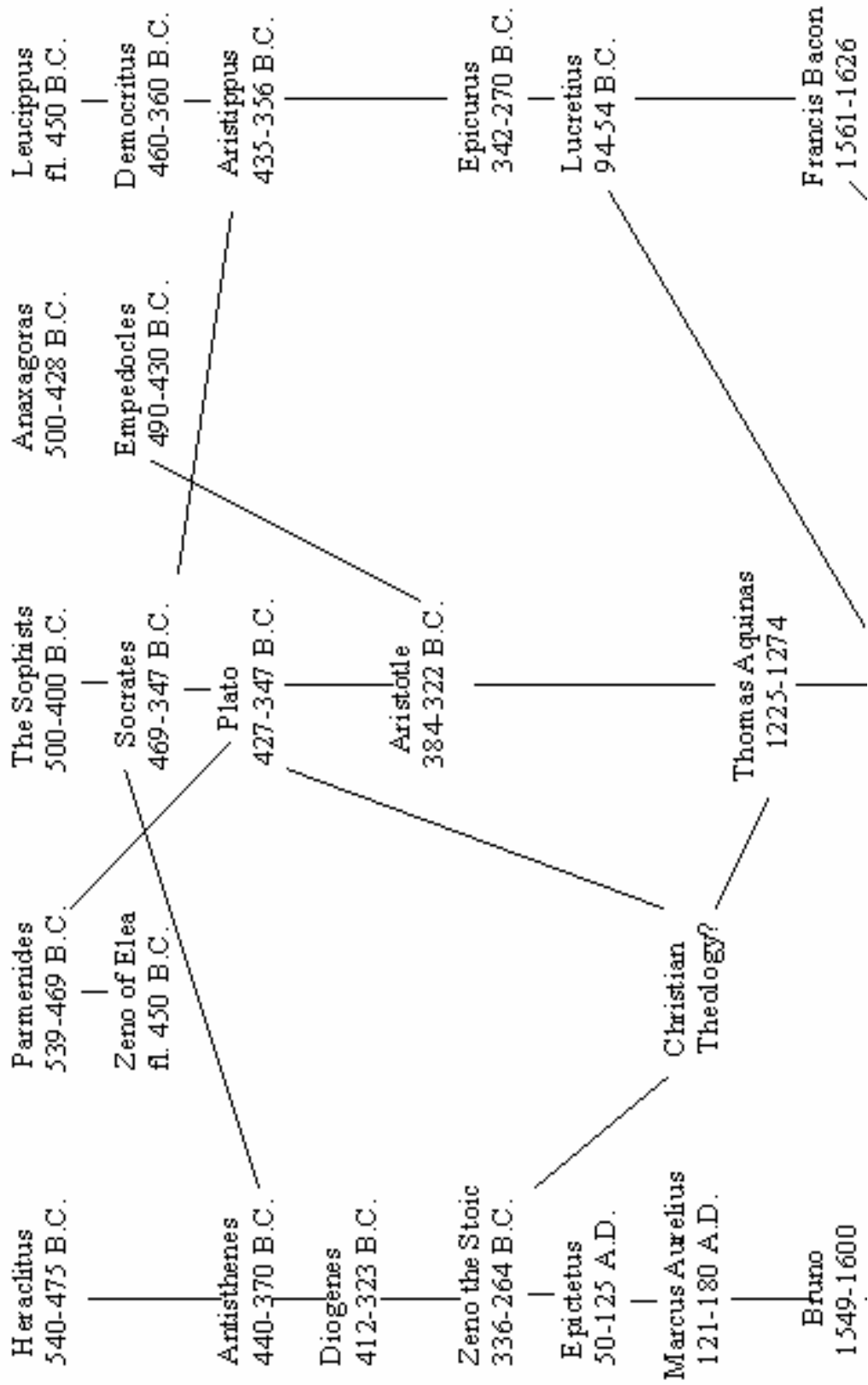
Epicurus, his opponent, was convicted that apathy is impossible, and pleasure – though not necessarily sensual pleasure – is the only conceivable end of life. “We must not avoid pleasures, but we must select them”. He exalts the joys of intellect and warns against pleasures that excite and disturb the soul.

The Romans, coming to despoil Hellas in 146 B. C., found these rival schools, and they brought back these philosophies with their other spoils to Rome. Such philosophy as in Rome was mostly of Zeno’s schools, whether in Marcus Aurelius, the emperor, or Epictetus, the slave. And even Lucretius talked Epicureanism stoically (like Heine’s Englishman taking his pleasures sadly) and concluded his stern gospel of pleasure by committing suicide. History, which is nothing if not humorous, was never as facetious as when she gave to this epic pessimist (Lucretius) the name of Epicurean.

The Church, supported in its earlier centuries by the emperors whose powers it gradually absorbed, grew rapidly in numbers, wealth and range of influence. By the 13-th century it owned one-third of the soil of Europe. For a thousand years it united most of the peoples of the continent. This unity demanded, as the Church thought, a common faith. In the 13-th century all Christendom was startled and stimulated by Arabic and Jewish translations of Aristotle but the power of the Church was able to secure, through Thomas Aquinas and others, the transmogrification of Aristotle into a medieval theologian. The result was subtlety but not wisdom.

At last, after a thousand years of tillage, the soil bloomed again. It was an age of achievement, hope and vigor of new beginnings and enterprises in every field. It was Francis Bacon, “the most powerful mind of modern times”, who “rang the bell that called the wits together”, as Payne said in “The Cambridge Modern History”.

TABLE OF PHILOSOPHIC AFFILIATIONS



1. Comprehension check:

1. What were the two main tendencies in philosophy during its early period?
2. Give definitions to Stoicism and Epicureanism.
3. What kind of philosophy did Zeno and Epicurus build?
4. Why was Lucretius who committed suicide called an Epicurean?
5. How did the Church develop?

2.A Find synonyms to the words from the text:

soil, decay, conqueror, to be convicted, to own, to subjugate, gospel, vigor.

B. Now find antonyms to the following words:

death, defeat, happiness, pessimistic, gloomy, power, modern, rapidly.

3. Translate the sentences paying attention to *one*:

A. 1. One sees the pupils of Socrates diving into Cynics. 2. By listening to people attentively one can pick up a lot of valuable information. 3. One mustn't think that the developing of the Church was a fast process. 4. One should remember that there are various tendencies in philosophy.

B. 1. The art of living among other people is a difficult one. 2. In a new job we forget many details of the old one. 3. The only very large differences were the ones indicating the attitude to life. 4. Plato found his own school and Aristotle created one too.

4. Work in pairs. Imagine that you are an Epicurean and your group-mate is a Stoic. Make up a dialogue discussing pleasures of life.

5. Comment on the phrases:

- The quantity of Asia proved too much for the quality of Greece;
- We must not avoid pleasures, but we must select them.

6. Summarize the text in a paragraph of about 200 words.

THE POLITICAL CARRIER OF FRANCIS BACON

(1561 – 1626)

Francis Bacon was born on January 22, 1561, at York House, London, the residence of his father, Sir Nicholas Bacon, who for the first twenty years of

Elizabeth's reign had been Keeper of the Great Seal. Bacon's mother was sister-in-law of Lord Burghley who was Elizabeth's Lord Treasurer. Her father had been chief tutor of King Edward VI. She herself was a linguist and a theologian. She made herself instructress of her son and spared no pains in his education.

At the age of 12 Bacon was sent to Trinity College, Cambridge. He stayed there three years and left it with a strong dislike of its texts and methods, a confirmed hostility to the cult of Aristotle. Though still a lad of 16, he was offered an appointment to the staff of the English ambassador in France, which he accepted.

Sir Nicholas Bacon died suddenly in 1579. His death overreached his plans to provide his son with an estate. So the young diplomat saw himself, at the age of 18, fatherless and penniless. He had got used to the most of the luxuries of the age, and he found it hard to reconcile himself now to a forced simplicity of life. He took up the practice of law. His influential relatives failed to advance him to some political office, which would liberate him from economic worry.

Eventually, Bacon climbed without being lifted from above, but every step cost him many years. In 1583 he was elected to Parliament. His constituents liked him so well that they returned him to his seat in election after election. Bacon was an enviable orator.

He was always a year or so ahead of his income. He was lavish in his expenditures; display was a part of his policy. When, at the age of 45, he married, the pompous and costly ceremony took place. In 1598 he was arrested for debt. Nevertheless, he continued to advance. His varied ability and almost endless knowledge made him a valuable member of every important committee. Gradually higher offices were open to him; in 1606 he was made Solicitor-General, in 1613 he became Attorney-General, in 1618, at the age of 57, he was at last Lord Chancellor.

His elevation seemed to realize Plato's dreams of a philosopher-king. For, step by step with his climb to political power, Bacon had been mounting the summits of philosophy. His hope was to be a philosopher and a statesman, too. His finest literary product, the "Essays" (1597-1623), showed him still torn between these two loves, for politics and for philosophy.

* * *

Surely, the “Essays” must be numbered among the few most useful books. Rarely shall you find so much meat, so admirably dressed and flavored, in so small a dish. Each of these essays gives in a page or two the distilled subtlety of a master mind on a major issue of life. Here is language as supreme to prose as Shakespeare’s is in verse. Here one can see Bacon’s frank acceptance of the Epicurean ethics. He wants a full and varied career, giving acquaintance with everything that can broaden, deepen, strengthen or sharpen the mind. He does not admire the merely contemplative life, like Goethe. He scorns knowledge that does not lead to action: “Men ought to know that in the theatre of human life it is only for Gods and angels to be spectators”. Bacon’s value lies mostly in psychology. He is an unperceivable analyst of human nature. He values friendship more than love. As for politics Bacon wants a strong central power. Monarchy is the best form of government. Like Aristotle, he had some advice on avoiding revolutions.

All through the years of his rise and exaltation Bacon brooded over reconstruction of philosophy. He planned to center all his studies on this task: he would attempt a new “Classification of the Sciences”, he would describe his new method for the “Interpretation of Nature”, he would try his busy hand in natural science, he would picture the utopia, etc. It was a magnificent enterprise, and – except for Aristotle – without precedent in the history of thought.

* * *

In 1621 suddenly a blow came. A disappointed suitor charged Bacon with taking money for the dispatch of a suit. It was not unusual matter at that time, but he knew at once that if his enemies wished to press it they could force his fall. He retired. He spent five years in peace of his home writing his great works, giving all his time to literature and science. To the very last moment he was occupied with work, and died, so to speak, on the field of battle.

In March 1626, while riding from London to Highgate, turning over in his mind the question how far flesh might be preserved from putrefaction by being covered with snow, Bacon decided to test it at once. Stopping off at a cottage, he bought a fowl, killed it and stuffed it with snow. While he was doing this he was seized with chills and weakness. He died on the ninth of April at the age of 65, being too weak to fight the disease. Before his death Bacon wrote cheerfully that “the experiment ... succeeded excellently well”.

1. Comprehension check:

1. What was background of Bacon?
2. Did he manage to make a career?
3. What did Bacon value more - love or friendship?
4. What views on politics did he have?
5. How did he reconstruct philosophy?

2. Give Russian equivalents to the expressions. Use them in own sentences:

spare no pains, a confirmed hostility, practice of law, economic worry, torn between two loves, distilled subtlety of mind, picture the utopia, contemplative life, scorn knowledge.

3. Say if the following statements are true or false:

1. To make a career was not very difficult for Bacon. 2. Thanks to his background, Bacon never felt lack of money. 3. When Bacon was a Member of Parliament, his electorate respected him. 4. Bacon was more a politician than a philosopher. 5. Bacon advised to avoid revolutions.

4. Form new words from the given using the suffixes:

- *less*: end, father, penny, life, power, hope;
- *able*: value, question, advise, undeceive, envy, realize;
- *ful*: peace, fruit, power, hope, use, thought.

5. Comment on the phrases:

- Rarely shall you find so much meat ... in so small a dish.
- Men ought to know that in the theatre of human life it is only for Gods and angels to be spectators.

6. Write an essay “Bacon’s view on ...”

SPINOZA
(1632 – 1677)

Baruch Spinoza was born in 1632 in the family of Portuguese Jews. Though his father was a successful merchant, the youth had no leaning to such a career

and preferred to spend his time in and round synagogue in Amsterdam, absorbing the religion and the history of his people. He was a brilliant scholar, and the elders looked upon him as a future light of their community and their faith. Very soon he passed from the Bible itself to the exactly subtle commentaries of the Talmud; and from these to the writings of Maimonides (a Jewish philosopher), Levi Ben Gerson, Ibn Ezra, to the mystical philosophy of Ibn Gebirol. The more Spinoza read them, the more his simple certainties melted away into wondering and doubt, as he found a lot of contradictions and improbabilities of the Old Testament.

His curiosity was aroused to inquire what the thinkers of the Christian world had written on these great questions of God and human destiny. So he took up the study of Latin and moved into a wider sphere of experience and knowledge. He preferred Democritus, Epicurus and Lucretius to Socrates, Plato and Aristotle; and the Stoics left their mark upon him. He read the Scholastic philosophers and took a lot from them. He studied Bruno (1548-1600), that magnificent rebel whose fires “not all the snows of the Caucasus could quench”, who was sentenced by the Inquisition to be killed “as mercifully as possible and without the shedding of blood”, - i. e., to be burnt alive. What a wealth of ideas there was in this romantic Italian! Among them was the master idea of unity.

First and above all, he was influenced by Descartes (1596-1650), father of the subjective and idealistic (as was Bacon of the objective and realistic) tradition in modern philosophy. The central notion of Descartes was the primacy of consciousness – all philosophy must (though it should doubt everything else) begin with the individual mind and self, and make its first argument in three words: “I think, therefore I am” (Cogito, ergo sum – Lat.).

But what attracted Spinoza was Descartes’ conception of a homogeneous “substance” underlying all forms of both matter and mind, and his desire to explain all of the world except God and the soul by mechanical and mathematical laws, - an idea going back to Leonardo and Galileo. Every movement of every animal, and even of the human body, is a mechanical movement, - the circulation of blood, for example. The entire world, and every body, is a machine, but outside the world is God, and within the body is the spiritual soul. Here Descartes stopped, but Spinoza eagerly passed on.

* * *

In 1656 the externally quiet but internally disturbed youth was summoned before the elders of the Synagogue on the charge of heresy. Was it true, they asked him, that he had said to his friends that God might have a body – the world of matter; that angels might be hallucinations; that the soul might be merely life; and that the Old Testament said nothing of immortality? We do not know what he answered. We only know that on July 27, 1656 he was excommunicated with all the somber formalities of Hebrew ritual.

Spinoza took the excommunication with quiet courage. But he found himself bitterly alone. Nothing is as terrible as solitude. He joined no other sect. His father sent him away. His sister tried to cheat him of a small inheritance. His former friends shunned him. No wonder there is little humor in Spinoza!

He went to live in a quiet attic room in some place outside of Amsterdam. It was now probably that he changed his name from Baruch to Benedict. His host and hostess were Christians and could understand a heretic. They liked him, his sadly kind face. He made his living at first by teaching children at school, and then by polishing lenses.

Five years later he moved with his hostesses to Rhynsburg. The house still stands, and the road bears the philosopher's name. These were years of plain living and high thinking. He was happy in his modest way. We have a description of Spinoza of that time made by his follower Colerus: "He was of middle size. He had good features in his face, his skin somewhat black, the hair dark and curly, the eyebrows long and black, so that one might easily know by his looks that he was descended from Portuguese Jews. As for his clothes, he was very careless of them, and they were not better than those of the meanest citizen".

* * *

It was during these five years that Spinoza wrote a lot of his treatises. They were in Latin, as the universal language of European philosophy and science in the 17-th century. "A Short Treatise on God and Man" was discovered only in 1852. The only books published by Spinoza in his lifetime were "The Principles of the Cartesian Philosophy" (1663) and "A Treatise on Religion and the State" which appeared anonymously in 1670. Only after his death did the "Ethics" appear (1677), along with an unfinished treatise on politics and the "Treatise on the Rainbow". "If Napoleon had been as intelligent as Spinoza", said a great sage, "he would have lived in a garret and written four books."

Spinoza's life, as we can see, was not as impoverished and secluded as it has been traditionally pictured. He had some degree of economic security, he had some influential friends, he took an interest in the political issues of his time. In 1673 an offer from the chair of philosophy at the University of Heidelberg came to Spinoza. That fact shows that he made his way into the respect of his contemporaries, though he had to refuse it.

The closing chapter came in 1677. Spinoza was only 44, but he had not many years left for him. More and more he suffered from difficulty in breathing, year by year his sensitive lungs decayed.

On Sunday, February 20, the family with whom Spinoza lived went to church, when they returned they found the philosopher lying dead in the arms of his friend. Many mourned him, for the simple folk loved him as much for his gentleness, as the learned honored him for his wisdom.

1. Comprehension check:

1. What interested Spinoza in his youth?
2. What philosophers did he prefer reading?
3. Who influenced Spinoza? How?
4. Why was Spinoza excommunicated?
5. How did he spend his later years?

2. Organize the words into pairs of opposites. Make sentences with them:

objective	matter	stop	idealistic	internal	quiet
realistic	subjective	mind	disturbed	pass on	external

3. Read the following adjectives in the order of their Russian equivalents:

- a) immortal, immaterial, immoral, immense, immodest, improbable, immobile
- b) безнравственный, неподвижный, бессмертный, невещественный, неприличный, безмерный, невероятный

4. Give definitions to the words: the Bible, The Talmud, the Old Testament.

5. Comment on the following expression. Use it in the situation of your own.

- Lack of knowledge is no excuse/ Ignorance is no argument (Spinoza)

6. Work in pairs. Suppose you are young Spinoza. Your partners, the elders of the Synagogue, are accusing you of heresy. Make up a probable conversation.

7. Write an essay “Spinoza’s view on ...”

VOLTAIRE AND THE FRENCH ENLIGHTENMENT

(1694 – 1778)

Unprepossessing, ugly, vain, flippant, obscene, unscrupulous, even at times dishonest – Voltaire was a man with the faults of his time and place. And yet Voltaire turns out to be kind, considerate, lavish of his energy and his purse, as sedulous in helping friends as in crushing enemies, able to kill with a stroke of his pen and yet disarmed by the first advance of conciliation, - so contradictory is man.

But all these qualities, good and bad, were secondary. The basic thing in him was the inexhaustible fertility and brilliance of his mind. His works fill ninety-nine volumes, of which every page is sparkling and fruitful, though they range from subject to subject as in an encyclopedia.

Certainly he worked harder than any other man of his epoch. “All people are good except those who are idle”, he said. Contemporary with one of the greatest centuries, Voltaire was the soul of it. Italy had a Renaissance, and Germany had a Reformation, but France had Voltaire. He was for his country both Renaissance and Reformation, and half the Revolution. He helped to make the powder with which Marat, Danton and Robespierre blew up the Old Regime.

* * *

“Voltaire”, that is to say, Francois Marie Arouet, was born in Paris in 1694, the son of a successful notary and a somewhat aristocratic mother. He made verses almost as soon as he could write his name. His early education came from books and from an abbey who taught him skepticism along with his prayers. His later educators, the Jesuits, taught him dialectic – the art of proving anything. Francois became an adept at argument: while the boys played games in the field, he, aged 12, stayed behind to discuss theology with the doctors. When the time came for him to earn his living he went in for literature. His father considered his profession to be useless to society and relatives and sent him to his relative at Caen with instructions to keep the youth in confinement.

In 1715 he returned to Paris just in time to be in at the death of Louis XIV. The succeeding Louis being too young to govern France, the power fell into the hands of a regent. Francois soon achieved a reputation as a brilliant and reckless lad. It was his ill luck that two poems accusing the Regent of desiring to usurp the throne got into the Regent's hands. The Regent promised young Arouet to show the inside of Bastille. Arouet saw it on April 16, 1717.

While in the Bastille he adopted, for some unknown reason, the pen-name of Voltaire and became a poet in earnest and at length. There he wrote a long and not an unworthy epic the "Henriade" about Henry of Navarre, which made him famous.

When the Regent released him and gave him a pension Voltaire passed from the prison to the stage. His tragedy "Aide", 1718, broke all the records of Paris by running for forty-five nights. He was received and felted everywhere. For eight years he basked in the sunshine of the salons, and then fortune turned away. Some of the aristocracy could not forgive him that he had no other title to place and honor than that of genius. Once he had a quarrel with an honorable Lord, after which he had to go to England for three years not to be imprisoned.

* * *

He set at once to master the new language. Soon he could read English well, and within a year he knew the best English literature of the age. He was introduced to the literati. What surprised him was the freedom with which Swift, Pope, Addison and other English writers wrote whatever they pleased. It was an England that throbbed with an intellectual activity: Bacon, Hobbes, Locke, and Newton. And there was no Bastille there.

Voltaire absorbed almost all that England had to teach him – its literature, its science, its philosophy. He recorded his impressions in "Letters on the English", which contrasted English political liberty and intellectual independence with French tyranny. Without quite intending it, these letters were the first cock's crow of the Revolution.

* * *

In 1729 Voltaire was permitted to return to France. There he met a remarkable woman, the Marquise du Chatelet, who was interested in mathematics and became his lover. But they did not spend their time billing and cooing. All days long were taken up with study and research. It was now that

Voltaire began to write his delightful romances – Zadig, Candide, etc. He wrote a long series of dramas, some of them failures, most of them successes.

Meanwhile tragedy and comedy entered his own life. His mathematician fell in love with a young handsome man and Voltaire found himself to be alone. He spent some years in Germany on an invitation of Frederick, the King of Prussia, who occurred to be as wit as Voltaire.

In 1754 Voltaire bought an old estate called Les Delices in the neighborhood of Geneva, which became his temporary home for four years. Now he entered upon the period of his noblest and greatest work. He worked like a miner to find the grains of truth about the real history of mankind. He studied a lot of material, pored over hundreds of volumes of memoirs. What he sought was a unifying principle by which the whole history of civilization in Europe could be built. He was convinced that his history should deal not with kings but with movements, forces and masses. This rejection of kings from history was part of that democratic uprising which at last rejected Bourbons from government.

To be secured from the French power Voltaire found a place at Ferney, Swiss. Now it became the intellectual capital of the world. Here he wrote his famous “Philosophic Dictionary”, where he took subject after subject as the alphabet...

To the end of his life for almost the first time he became a thoroughly serious man. The tyrannous injustice lifted him up. He ceased to be a man of letters and became a man of action. He began to pour forth intellectual fire, broke the power of the priesthood in France and helped to overthrow a throne.

1. Comprehension check:

1. What trait of character did Voltaire value most of all?
2. What role did he play in history?
3. Where did Voltaire get his education?
4. England impressed Voltaire very much, didn't it?
5. Why does the author call Voltaire “half the Revolution”?

2. Divide the words describing Voltaire's character into vices and virtues.

Give synonyms to them. Use them in the sentences of your own:

Hardworking, unprepossessing, kind, vain, flippant, obscene, unscrupulous, dishonest, considerate, sedulous, lavish, ugly, inexhaustibly fertile, wit.

3. Make up the list of words from the text which are essential for discussing Voltaire's work.

4. Complete the sentences using the words from the text:

1. Voltaire had a great deal of ... of his time and place. 2. He tried hard to find ... about human history. 3. He looked for ... which could help to build history. 4. Voltaire ... the Regent of usurping the throne. 5. Some of his dramas were ..., but most of them ... 6. The main thing in Voltaire was ... 7. The philosopher went to Swiss to ... 8. He arranged all his works from subject to subject as in ...

5. Explain the meanings of Voltaire's sayings:

- If God did not exist, it would be necessary to invent him.
- The way to be a bore is to say everything.
- The better is the enemy of the good.
- We must cultivate our garden.

6. Write an essay "Dialectic is the art of proving anything".

IMMANUEL KANT AND GERMAN IDEALISM

(1724 –1804)

Never has a system of thought so dominated an epoch as the philosophy of Immanuel Kant dominated the thought of 19-th century. After almost three-score years of quiet and secluded development, the uncanny Scot of Koenigsberg roused the world from its "dogmatic slumber" with his famous "Critique of Pure Reason". From that year the "critical philosophy" has ruled the speculative roost of Europe. The strong and steady current of the Kantian movement flowed on, always wider and deeper, until today its essential theorems are the axioms of all mature philosophy.

He was born at Koenigsberg, Prussia, in 1724 in a poor family which had left Scotland some hundreds years before. Except for a short period of tutoring in a nearby village, this quiet philosopher never left his native city. He was a simple little man, hardly five feet tall, modest, shrinking, and yet containing in his mind the most far-reaching revolution in modern philosophy. Kant's life passed like

the most regular of regular verbs: “Rising, coffee-drinking, writing, lecturing, dining, walking – each had its set time”. He was so frail in physique that he had to regimen himself. He thought everything carefully before acting. Twice he thought of offering his hand to a lady; but he reflected so long that in one case the lady married a bolder man, and in the other the lady left Koenigsberg before the philosopher could make up his mind. Perhaps he felt, like Nietzsche, that marriage would hamper him in the honest pursuit of truth.

In 1755 Kant began his work as a private lecturer at University. For fifteen years he was left in this lowly post. At last he was made a professor of logic and metaphysics. After many years of experience as a teacher he wrote a text-book of pedagogy. He was perhaps a better teacher than writer, and two generations of students loved him. One of his practical principles was to attend most to those pupils who were of middle ability; the dunces, he said, were beyond all help, and the geniuses would help themselves.

During these quiet years his interests were rather physical than metaphysical. He wrote on planets, earthquakes, fire, winds, geography and a hundred other things of that sort, not usually confounded with metaphysics. Kant did not expect himself to startle the world with a new metaphysical system. Nevertheless he did.

He persevered, through poverty and obscurity, sketching and writing and rewriting his *magnum opus* – his famous “Critique of Pure Reason” - for almost fifteen years, finishing it only in 1781, when he was fifty-seven. Never did a man mature so slowly; and never did a book so startle and upset the philosophical world.

“The Critique of Pure Reason”

What is meant by this title? Critique is not precisely a criticism, but a critical analysis. Kant says that “pure” reason is to mean knowledge that does not come through our senses, but is independent of all sense experience. It is knowledge belonging to us by the inherent nature and structure of mind. The truth of such knowledge is certain to us even before experience – *a priori*. Then absolute truth, and absolute science, would become possible. Is there such absolute knowledge? “My question is, what we can hope to achieve with reason, when all the material and assistance of experience are taken away.” The book becomes a detailed biology of thought, an analysis of the inherited structure of mind.

Experience is by no means the only field to which our understanding can be confined. It never gives us any really general truths; they must be independent of experience – clear and certain in themselves. That is to say, they must be true no matter what our later experience may be; true even *before* experience; true *a priori*. It is shown by the brilliant example of mathematics. Mathematical knowledge is necessary and certain. We cannot believe that two times two will ever make anything than four. Such truths are true before experience; they do not depend on past, present or future experience. Therefore they are absolute and necessary truths which derive from the inherent structure of mind. For the mind of man (and here is the great thesis of Kant) is not passive wax upon which experience and sensation write their absolute will; ...it is an active organ ... which transforms the chaotic multiplicity of experience into the ordered unity of thought.

1. Comprehension check:

1. What kind of man was Immanuel Kant?
2. Had he ever been married?
3. What pupils should be taught more carefully?
4. What did Kant study during his first period at University?
5. How do you understand the phrase – “Never did a man mature so slowly?”

2. What meanings do the following words have in the text?

reason – a) serving as a cause of smth, justification of smth;

- b) power of the mind to form opinions;
- c) common sense.

pure - a) unmixed with any other substance;

- b) without evil or sin;
- c) dealing with theory only (not applied).

3. Write out all the words from the text which can help to explain pure reason.

4. Translate the sentences paying attention to the word “mean”:

1. In some contexts “poor” means “bad”. 2. Does the end always justify the means? 3. This problem is by no means solved. 4. Kant proved that such truths are true a priori by means of simple mathematical examples. 5. At first Kant didn’t mean to deal with metaphysics. 6. What is the meaning of the word?

5. Work in pairs. Suppose you are one of Kant's students. You have just read his "Critique" and you have a wonderful possibility to ask him some questions. Go ahead!

SCHOPENHAUER

(1788 – 1860)

The first half of the nineteenth century was the age of the "Holy" Alliance. Waterloo had been fought; the Revolution was dead; and the "Son of the Revolution" was on an island in a distant sea. All Europe lay prostrate. The life seemed to have gone out of the soul of Europe. No wonder that all those events lifted up, as voices of the age, a group of pessimistic poets – Byron in England, Heine in Germany, Pushkin and Lermontov in Russia; a group of pessimistic composers – Schubert, Schumann, Chopin; and above all, a profoundly pessimistic philosopher – Arthur Schopenhauer.

He was born at Dantzig, Germany, in 1788. His father was a merchant and moved to Hamburg when Arthur was five. Young Schopenhauer grew up in the atmosphere of business and finance, which made him different from academic type of philosopher. His character or will was inherited from the father, the intellect from the mother. His mother had intellect – she became one of the most popular novelists of her day. She had been very unhappy with her prosaic husband; and when he died in 1805 she took to free love. Arthur reacted to this as Hamlet to his mother's re-marriage. So they arranged to live apart. They were as polite to each other as strangers when he used to come to her as one of the guests, instead of hating each other as relatives. Once Goethe who liked Mme. Schopenhauer told her that her son would become a famous man. She could not bear two geniuses in the same family and pushed her son and rival down the stairs. He never saw her again. Byron, also a child of 1788, seems to have similar luck with his mother. These two men were almost by this circumstance doomed to pessimism – the men who had not known the mothers' love, and worse, had known the mothers' hatred.

Meanwhile Schopenhauer had gone through "gymnasium" and university. He became gloomy, cynical, and suspicious. He was absolutely alone, with not a single friend. He gave all his time, and devoted all his power, to the work which was to be his masterpiece – "The World as Will and Idea". But the book

attracted hardly any attention for almost twenty years; the world was too poor and exhausted to read about its poverty and exhaustion. He put himself into this book so completely that his later works were but commentaries on it.

At last, slowly, recognition came. Men of the middle classes – lawyers, physicians, merchants – found in him a philosopher who offered them an intelligible survey of the phenomena of actual life. Europe disillusioned with the previous ideals turned almost with acclamation to his philosophy. He died in 1860, famous and popular.

“The World as Will and Idea”

“The world is my idea”, the book begins. The external world is known to us only through our sensations and ideas. Then follows an exposition of idealism. The most vital part of the first section is the attack on materialism. How can we explain mind as matter, when we know matter only through mind? It is impossible to solve the metaphysical puzzle, to discover the secret of reality, by examining matter first, and then proceeding to examine thought: we must begin with that which we know directly and intimately – ourselves. “We can never arrive at the real nature of things from without. However much we may investigate, we can never reach anything but images and names”. Let us enter within. If we can understand nature of our own minds we shall perhaps have the key to the external world.

Almost without exception, philosophers placed the essence of the mind in thought and consciousness; man was the knowing animal, *the animal rationale*. But Schopenhauer considered this to be a radical error: “Consciousness is the mere surface of our minds, of which, as of the earth, we do not know the inside”. Under the conscious intellect is the conscious or unconscious *will*, a striving, persistent vital force, a spontaneous activity, a will of imperious desire. The intellect at times leads the will. Hence he calls man the “metaphysical animal”: other animals desire without metaphysics. To convince a man, you must appeal to his self-interest, his desires, his will. Hence the uselessness of logic: no one ever convinced anybody by logic. The intellect tires, the will never; the intellect needs sleep, but the will works even in sleep.

Will, then, is the essence of man. It is the essence of life in all its forms, and even of “inanimate” matter. Will is “thing-in-itself” - the ultimate inner reality and secret essence of all things.

1. Comprehension check:

1. What is “Holy Alliance”?
2. Why did Schopenhauer belong to pessimists?
3. How did the public admit his new-published book?
4. What do idealists and materialists examine?
5. What did Schopenhauer consider to be the essence of mind?

2. Match the words with their synonyms and use them in own sentences:

1. puzzle, examine, error, surface, essence, desire, will, intimately;
2. investigate, power, inside, secret, mistake, thoroughly, nature, wish.

3. Translate the sentences, paying attention to the different meanings of the words - *essence, essential, hard, hardly, consider*:

1. She found it hard to make up her mind.
2. He is a hard-hearted person.
3. She is working hard at her novel.
4. The book attracted hardly any attention of its readers.
5. You must remember the essential parts of his theory.
6. The essence of will is “thing-in-itself”.
7. It is essential for him to understand that happiness is not just a sum of pleasures.
8. You should know the essentials of every science.
9. The problem is being considered now.
10. Please, consider my suggestion.

4. Give the plural form to the following nouns if it is possible:

phenomenon, datum, life, knowledge, the Renaissance, family, pleasure, stimulus, crisis, thesis, criterion, formula, superman, love, hatred, activity.

6. Write an essay “Idealist and materialist perception of the world”.

HERBERT SPENCER

(1820 – 1903)

He was born at Derby, England, in 1820. The father and some other relatives were teachers of private schools. The father was inclined to science. In politics he was an individualist like his son and “would never take off his hat to anyone, no matter of what rank”. Yet the son, who was to be the most famous philosopher of his century, remained till forty an uneducated man. Herbert was

lazy, and the father was indulgent. Spencer spent three years studying under his uncle which was the only systematic schooling that he ever received. Reading was too boring for him. He picked facts for his books by direct observing rather than by reading. Even in his favorite fields he had no systematic instructions. He picked his science casually as he went along. He had an exceptionally logical mind. So Spencer became a designer of railway lines and bridges, and in general an engineer.

His character had the defects of its virtues. He paid for his resolute realism and practical sense by missing the spirit of poetry and art. His bachelor life left him lacking in the warmly human qualities and humor. He had an affair with that great Englishwoman, George Eliot, but she had too much intellect to please him. His secretary says, "The passionless thin lips told of a total lack of sensuality, and the light eyes betrayed a lack of emotional depth".

In 1848 he dropped engineering to edit "The Economist". At the age of thirty Spencer dared to write. He began with "Social Statics", then his essay "The Theory of Population". In 1855 his second book, "The Principles of Psychology", undertook to trace the evolution of mind. In short Spencer had grown with the spirit of his age, and was ready now to become the philosopher of universal evolution.

His famous work "Synthetic Philosophy" (1862) made Spencer almost at once the famous philosopher of his time. It was soon translated into most of the languages of Europe. It affected the realistic movement in literature and art. It was adopted as a text-book in Oxford.

His fame vanished as suddenly as it came. He had become unpopular with almost every class. He was incorrigibly sincere, and offended every group by speaking truthfully on every subject. Looking back over his arduous career at the end of his life, he thought himself foolish for having sought literary fame instead of the simpler pleasures of life and having done his work in vain.

We know, of course, that it was not so. The decay of his repute was part of the reaction against positivism and liberalism. He gave to philosophy a new contact with things and brought the realism to it.

"The Synthetic Philosophy"

It consists of some volumes and touches upon the main principles of evolution, biology, psychology, sociology and ethics. Here the sciences were

classified according to the decreasing simplicity and generality of their subject-matter: mathematics, astronomy, physics, chemistry, biology and sociology; each rested on the result of all the sciences before it. Therefore sociology was the apex of sciences. It was natural that the complex phenomena of social life should be the last to yield to scientific method.

In each field one could observe three stages: at first the subject was conceived in the theological fashion – all problems were explained by the will of some deity; later the same subject reached the metaphysical stage; finally the subject was reduced to positive science by precise observation, hypothesis, experiment, and its phenomena were explained by laws.

Spencer believed that the theory of evolution may be applied in every science as well as in biology; that it could explain not only species but planets, social and political history, moral and esthetic conceptions.

1. Comprehension check:

1. Spencer was keen on reading, wasn't he?
2. Explain the phrase "His character had the defects of its virtues".
3. How was "The Synthetic Philosophy" met by readers?
4. Comment on the title of Spencer's masterpiece.
5. What stages could be observed in studying things, according to Spencer?

2. Do you remember some details from the text? Complete the sentences:

1. The only Spencer's schooling was ...
2. He had an extraordinary ... mind.
3. The philosopher didn't possess ... and humor.
4. He brought ... to philosophy.
5. "The Synthetic Philosophy" deals with the main principles of ...
6. ... was an apex of sciences.
7. The theory of ... may be applied in every science.
8. Spencer offended every group by ...
9. He picked up facts for his books by ...
10. "The Synthetic Philosophy" brought its writer ...

3. Match words with their synonyms. Use them in sentences of your own:

1. apex, deity, arduous, trace, fame, complex, miss, decay, precise, yield;
2. lack, strict, hard, top, perish, complicated, god, repute, follow, give up.

4. Pick out from the text all sentences with *gerund* and *participle I* and define their functions. Translate the sentences.

5. Complete the sentences using *rather than*: e.g. study sociology – study psychology = I would rather study sociology than psychology.

do good – do harm; follow the rules – disobey them; spread knowledge – limit the spread of it; take everything for granted – doubt everything; work hard – be lazy; get education – be uneducated.

6. Discuss “The Synthetic Philosophy” with your group-mates.

FRIEDRICH NIETZSCHE

(1844 – 1900)

He was born at Röcken, Prussia, in 1844, on October 15, which happened to be the birthday of Frederick William IV. His father named the boy after the King. The early death of his father left him a victim to the holy women of the household, who petted him into delicacy and sensibility. He disliked boys who robbed birds’ nests, played soldier, and told lies.

At eighteen he lost his faith in the God of his fathers, and spent his life looking for a new deity; he thought he found one in the Superman. He became cynical; life seemed empty and meaningless.

It was about this time, in 1865, that he discovered Schopenhauer’s “World as Will and Idea” and read every word of it hungrily: “It seemed as if he were addressing me personally...”

At the age of twenty-three he was conscripted into military service. A fall from a horse so wrenched his breast-muscles that he never quite recovered from that hurt.

From military life Nietzsche passed to academic life – he became a Ph. D. At the age of twenty-five he was appointed to the chair of classical philology at the University of Basle. But he wished to be either a doctor or a pianist. He even composed some sonatas: “Without music life would be a mistake”. Under the influence of such giant of music as Richard Wagner, who he was acquainted with, Nietzsche began to write his first book.

Early in 1872 he published his only complete book “The Birth of Tragedy out of the Spirit of Music”. Never had a philologist spoken so lyrically. He told of the two gods from Greek art: at first Dionysus (or Bacchus), the god of wine,

of ascending life, of joy in action, of ecstatic emotion and inspiration, of instinct and adventure and dauntless suffering, the god of song and music and dance and drama; and then, later, Apollo, the god of peace and leisure and repose, of esthetic emotion and intellectual contemplation, of logical order and philosophic calm, the god of painting and sculpture and epic poetry. The noblest Greek art was a union of the two ideals – the restless masculine power of Dionysus and the quiet feminine beauty of Apollo. Nietzsche himself was more “Apollonian”: a lover of the subtle and delicate and refined, not of wild Dionysian vigor.

Later from art Nietzsche took refuge in science and philosophy. He passed to the heights of the Alps to find solitude and there came the inspiration of his greatest book. So he wrote “Thus Spake Zarathustra” (1883). It was his masterpiece, and he knew it.

He was more than ever alone now. He lived irregularly in place and time. He tried Switzerland and Venice and Genoa and Nice and Turin. He liked to write among the doves that flock about the lions of St. Mark. Because of his failing eyes he wrote henceforth no books, but only aphorisms.

He gathered some of these fragments together under the titles “Beyond Good and Evil” (1886) and “The Genealogy of Morals” (1887) where he hoped to destroy the old morality and prepare the way for the morality of the superman.

Nietzsche’s intensity of thought consumed him. His battle against his time unbalanced his mind. Towards the end his work grew in bitterness. He attacked persons as well as ideas – Wagner, Christ, etc. The last blow came at Turin in January, 1889, in the form of a stroke of apoplexy. Nature had had mercy on him when she made him mad. Nietzsche died in 1900. Seldom has a man paid so great price for genius.

The Superman

Just as morality lies not in kindness but in strength, so the goal of human effort should be not the elevation of all but the development of finer and stronger individuals. “Not mankind but superman is the goal”.

Nietzsche’s superman is the superior individual rising out of mass due to deliberate breeding and careful nurture. First of all, the best should marry only the best: it is absurd to let higher individuals marry for love – heroes with servant girls. Without good birth nobility is impossible. The next factor in the formula of the superman is a severe school, where there will be few comforts

and many responsibilities, where the body will be taught to suffer in silence, and the will may learn to obey and to command.

A man so born and bred would be beyond good and evil. “What is good? To be brave is good...What is bad? All that comes from weakness”.

Energy, intellect, pride – these make the superman. But they must be harmonized by some great purpose, which moulds chaos of desires into the power of a personality. To have a purpose, for which one will do almost anything *except betray a friend*, - that is the last formula of the superman.

1. Comprehension check:

1. What kind of education did Nietzsche get?
2. Who influenced him greatly?
3. Was Nietzsche more inclined to Apollo or Dionysus?
4. Who can be called the superman, according to Nietzsche?
5. How did the philosopher end his life?

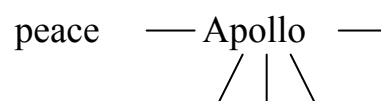
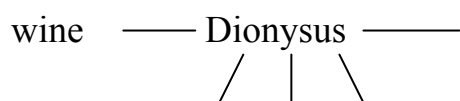
2. Add the appropriate adjectives and nouns to the table below:

adverb: individually hungrily personally lyrically logically

adjective: individual

noun: person

3. Complete these charts with the words associated with the two gods:



4. Do you know these Nietzsche’s expressions? Try to use them in situations of your own:

Blonde beast; transvaluation of value; beyond good and evil.

5. Work in pairs. Discuss Nietzsche’s conception of the superman.

6. Write an essay “My idea of the Superman”.

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