

The Role of Philosophy in the Life of Society

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ABSTRACT: This article discusses the role of philosophy in society, its importance in the development of the individual. In the article, the teacher discusses the views of scientists who have contributed to the development of philosophy.

KEYWORDS: *Philosophy, worldview, society, personality, religion, science.*

INTRODUCTION

Many problems that are considered in philosophy have been posed for a long time and solved in their own way within the framework of mythology. These are the problems of the world, its origin and essence, the place and role of man in the world and social reality, the possibilities of man in cognizing and transforming the world. But the answers to these questions for a long time were given only on the basis of figurative thinking, which was dominant at that time. Gradually, the development of abstract thinking and the formation of the human mind went on. The first attempts to answer questions about the essence of the world, society, man and human knowledge with the help of reason and were expressed in the emergence of the first philosophical systems. The very appearance of philosophy testified to the fact that mankind had passed to a new stage of its development - to the formation and development of Homo sapiens. Therefore, Homo sapiens begins precisely with the emergence of philosophy. And the rationality of each person is determined by the measure of mastering the philosophical culture.

During the existence of philosophy (more than 3.5 thousand years), people strive for it and study it. How it was studied and developed in ancient Greece, how it was studied in schools and universities of the Middle Ages, the Renaissance, modern times and modern times. It is already clear from this that for a long time many generations of people considered philosophy to be something very important for an educated person. And the definition of the meaning of philosophy is possible only on the way of considering philosophy itself and determining the role that it plays in human life.

Pythagoras called his teaching wisdom, not wisdom. Reproaching the seven wise men (as they were called before him), he said that no one is wise, because a person, due to the weakness of his nature, is often unable to achieve everything, and the one who strives for the disposition and way of life of a wise creature can be appropriately called any wise (a philosopher).

The development of civilization at the end of the 20th century demonstrates an increase in the dynamics of life, which is manifested in deep and extremely contradictory changes in all areas of

politics, economics, and culture. In this situation, the problems of a person's worldview orientation, his awareness of his place and role in society, responsibility

for their actions become priority.

In the formation of a person's worldview culture, philosophy has always played a special role associated with its experience of critical reflection on the most important values and life orientations. She assumed the function of clarifying the problems of a person's existence, each time raising the question of what a person is and what is his place in the world, how one should live, what to be guided by.

MAIN PART

The role of philosophy in society can hardly be overestimated. Philosophy is the foundation of culture, penetrating and at the same time synthesizing various branches of knowledge and practice. Philosophy draws all problems from life itself, all of them are a reflection of real life. The solution of these problems helps a person to comprehend the world around him, to realize his own self. To understand his life purpose and to carry out full-fledged self-realization at all stages of his life path.

Philosophy is such a system of understanding and explaining the world and the place of man in it, which relies on science, is concretized and develops along with science, and itself has an active influence on the development of science.

Disputes still continue around the problem of the scientific nature of philosophy. The following points of view have become widespread:

Philosophy is the science of the universal laws of nature, society, knowledge, or: philosophy is the science of methods and forms of knowledge, that is, the methodology of science;

Philosophy is not a science, it is a worldview (a certain type of worldview, different, for example, from religious and mythological);

Philosophy is both a science and a worldview, that is, philosophy performs in culture, in the spiritual life of society, the functions of science and the functions of a worldview.

It is possible to solve the problem of the correlation between philosophy and science, to determine the role of philosophy in the spiritual culture of society only in a broad socio-historical context. That is, not from the point of view of any particular philosophical school, but from the point of view of the entire history of culture and philosophy, through the prism of the entire totality of philosophical knowledge, the role of philosophy, its influence on the development of science and knowledge.

Philosophy strives for scientific knowledge of the world, but at the same time it tries to maximally express the interests of the subject (classes). Philosophy as a system of ideas about the world (as a whole) is involved in class society in ideology and politics. The consequence of this, according to scientists, is the intensification of confrontation between certain philosophical trends. Since philosophy turns out to be associated with ideology, so far in its content there is an ideological side, and philosophy can be considered related (in this aspect) to ideology.

In the history of philosophy, scientific character and ideologism supplanted each other, but this circumstance in no way canceled either the orientation of philosophy towards the achievement of truth, or the possibility of full or partial coincidence of this orientation with the interests of a social subject. However, philosophy should not get carried away with an ideological role. "As an integrative center of all sciences and as the embodiment of a systematic approach to all of mankind, to the entire biosphere, philosophy should be universal and meet the interests of society," writes the academician of the International Academy of informatization R.F. Abdeev. General human positions of

philosophy do not exclude a negative attitude towards dictatorial leaders, social inequality, exploitation, oppression and political violence.

The scientific form of philosophy cannot be considered the best or the only correct one. In the case of reducing philosophy only to science, natural questions arise: “Was Leo Tolstoy a philosopher? Can Dostoevsky be considered a philosopher?” Both great writers raised and often for the first time raised the most important philosophical problems. The content of philosophical knowledge, and the process of philosophical cognition itself, includes components specific to fiction and art.

A very significant part of philosophical knowledge is made up of aesthetic ideas. The creation of a philosophical picture of the world presupposes that its creators have a sense of beauty, harmony, and participation in the world. The philosophical picture of the world also contains an aesthetic attitude to the world. The work of A. Camus, N. Roerich, M. Churlionis, R. Tagore, I.V. Goethe.

Philosophical issues are an essential part of various religious teachings. At the same time, one cannot equate philosophy and religion, since the latter is not limited to philosophical reflections.

Not all poets and writers in their works turned to philosophical problems, and there is not a single literary work entirely devoted to solving philosophical problems. Nevertheless, religion and fiction have played and still play a huge role in philosophy. The intertwining of literature, art, philosophy and religion has taken place throughout the history of philosophy up to the present day.

So, functioning in the system of culture of society, philosophy develops the theoretical foundations of the worldview, axiological problems, logical and methodological foundations of science. In the context of the growing differentiation of scientific knowledge, philosophy takes an active part in integration processes, in the synthesis of the achievements of individual sciences into a single picture of the world.

The social significance of philosophy as a living soul of culture, the quintessence of an era is expressed in its functions. The cognitive function of philosophy lies in the fact that it, orienting a person towards comprehending the nature and essence of the world, the nature and essence of man himself, the general structure of the world, connections and laws of its development, provides an increase in new knowledge about the world, man, connections and laws and influences for each area of human activity. This influence is manifested in the fact that philosophical knowledge acquires the meaning of a universal method of cognizing reality, as well as in the fact that cognition in any sphere ultimately represents various aspects of understanding the relationship “man - the world”.

The ideological function is that philosophy, giving people a holistic view of the world, allows them to determine their place and role in this world, makes each person a conscious participant in social progress, sets before him universal goals and tasks of a social plan. The German thinker Hegel rightly wrote that philosophy is an era captured in thoughts.

The cultural function of philosophy is that it identifies and forms the so-called. universals of culture - the most general ideas and ideas about the universe, moral, artistic, universal principles and values, as well as the most general concepts (categories) reflecting the most general connections, relationships of things. In the field of culture, philosophy also has an important critical function. She reveals mistakes and delusions, rejects outdated dogmas and stereotypes and serves as a generator of fundamentally new ideas.

The methodological function of philosophy is that it, revealing the universal laws, principles and foundations of the existence and development of the world, thereby creates and forms a general method of cognition of this world and, therefore, acts as a strategy for the process of cognition in each separate area of knowledge. ...

The integration function of philosophy is that it unites, integrates individual areas of knowledge into an integral system. This allows each narrow specialist to see his area of knowledge or creativity in the context of general world relations, world processes and, therefore, gives him the opportunity to know it more deeply.

The implementation of these functions determines the role of philosophy in the life of human society. Thus, philosophy not only provides a unified understanding of the phenomena occurring in the world, but also develops a general method of cognition, which is a set of interrelated principles or requirements formulated on the basis of universal laws discovered in reality and in cognition and which are a conclusion from the history of the development of social cognition.

The role of philosophy especially grows at the turning points of history during periods of revolutionary changes, when a person poses eternal questions about his essence, about the meaning of life, the prospects of social progress.

The solution to the global problems of our time requires extraordinary solutions, democracy and courage of thinking, the courage of analyzing the past, present, and future prospects. It is hardly possible to solve these problems constructively without a well-known philosophical culture. It is philosophical knowledge, which is inherent in constant search, doubt, criticism, that contributes to the formation of a thinking, creative, humanistic ally active person.

The study of philosophy is a necessary condition for the formation of a person as an active subject of social activity, the creator of the world, his own being, the creator of his happiness.

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