

Whether philosophy is needed in the higher institution or again about wisdom

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(NKSU named after M.Kozybayev)

Today, the issue is being risen more often about whether philosophy needed in our society and is not that high time to abolish teaching of it in the higher institution? There not many scientists, specially, of the technical direction who express doubts about the usefulness of philosophy.

Textbooks and tutorials edited during last years in the countries of the near-abroad countries indicate that the core of the modern state of the subject of philosophy become such notions as pluralism, problematycity and openness.

In the epoch of developed systems of communication, computerization, spread of world web of Internet, in the epoch of technocracy, the counterintuitive situation when the development of technique leads to that the role of a human in the society often relegates to the role of a usual functionary, operator on the service of a car, is mainly formed.

The question is involuntarily risen – who is here “more important” – a man or car? Postmodern time provoked the spread of mass culture, educates in the young generation the consumptive attitude to life, detrimental for soul. And if today a dog – the best friend for a person (it will not betray!), in the future, probably, their best friend would become a robot, with it there are less troubles.

As a result of the extremely developed trade-economic relations, the man is neutralized as a *personality*, that is the thing which makes *a person the human* is eliminated.

From the lexicon of many young people the notions of a *shame, honor, friendship, consciousness, love* are washed off. A person from the master of their fate, as it was delegated

since the time of the Renaissance, or, at least, was declared, from the architect of their own happiness even more turns into the slave of the created by them cars, the term – *technosophy* – *wisdom of technique* appeared!

Let's assume that philosophy in the type which is presented today is not necessary, but one should not lose sight of the fact that by abolishing the teaching of philosophy (and culturology) inevitably the issue about the usefulness for a person and young people, in particular, of such subjects as literature, history, sociology, politology, pedagogics, psychology and a number of other disciplines of the humanitarian direction.

The problem is indicated clearly: is philosophy needed at all in the higher institution? In A.L.Nikiforov's opinion: "The abolishment of philosophy from the higher institutions would mean one more important step to the spiritual enslavement of a man". [2.54].

The position of V.M.Mezhuyev was brilliantly stated: "Philosophy is the language and thought of a free man... If a person does not need freedom, philosophy is not necessary for them as we".

But, as V.N.Porus notes philosophy must create the "necessity in freedom", that one can not do if it is not free by itself. [2.56].

The first historian of philosophy Diogen Laertius wrote, "For the first time Pifagor began to name philosophy as philosophy (love of wisdom), and himself as a philosopher (philosophaster) when he was arguing in Sikion with Leont, tyrant...; a sage can be only the God, not a person, he said. Because it could be prematurely to call philosophy the wisdom, and the trainee in it – "a sage", as if he led his spirit to the limit, and philosopher is just that person who feel drawn to wisdom".

Philosophy, along with other humanitarian disciplines is called upon the return to a person the human, confirm the dissipated values of spirit, is called upon to make a person a person.

Not often the words of Pico della Mirandola who claimed in XV century that **the great miracle is a human!**

Philosophy along with other disciplines of the humanitarian cycle is called upon to continue the formation of the high patriotic spirit of youth, it is necessary to introduce more examples, praising the beauty and power of thought capable to educate in a young person the pride for his ancestors, pride for the belonging to the kind homo sapiens, cause admiration for possibility to touch upon the genius of human spirit. And the best decoration of a human is not a cool mobile phone or up-to-date style or modern automobile but as in all times **the thought and love for wisdom.**

Wisdom is the rich practical and life experience, combined with the knowledge of a person and understanding of one's own place in the world.

The English naturalist and moralist John Leubrock, author of "Prehistorical epoch", in his book "Beginning of civilization" describes the native who being curious asked, "Who touched stars with their own hands? I also asked myself: waters are never tired, they have no other business as to flow from morning to night and from night to morning. And the clouds come and go and pour out with water to the land... I can not see the wind, but what is it? I do not know how the bread grows" Yesterday I had no blade of grass in the field, today I came there and found several ones. Who could give to the land wisdom and strength to produce all that?" [5.6].

The time passed, the first man stopped to look around and suddenly understood that he is here not to always run and run, but to make great deeds – and how many one can make! In the language of a great Russian writer, "Nature is the workshop and the person is a worker in it" [I.S.Turgenev]. The clay became the raw material till when it is burned- this is what make a human the human! – he is both the clay, and master.

An intelligent person is not simply with a lot of knowledge, also Geraklit noticed, that the abundance of knowledge does not teach him the intelligence. Intelligence is the ability, and thinking is the process, the person is clever and wise when one can understand and find solution

to the complicated, tangly, dark situation (in the word “umeet” (can), the root is probably the word “um” (“Intelligence”).

Democrite wrote, “One must try not only know much, but develop one’s mind fully“, “There are some clever young men and silly old men. Because what learns thinking is not time but education and nature”, “From wisdom there are following three [fruits]: [gift] to think well, speak well and do well”. [4. 9-10].

Aristotle, by wishing to underline the difference between wisdom and intelligence, wrote that wisdom is the knowledge and intuition of the most valuable by nature things. Wisdom is impossible without knowledge, but knowledge is not equal to wisdom: not everyone knowing much is a wise man. The meaning of wisdom, its aim – in the comprehension of the truth, good. [5. 404-405].

The speculations of the Rome philosopher-emperor Mark Aurelius in his book “Alone with oneself” do not stop agitate the wits even today, because they can be with confidence called eternal and wise. “Time of human life – an instant, its essence – eternal flow; feeling is vague; the building of the whole body - perishable, soul is not stable; fate is mysterious; fame is not unreliable. In short, everything related to the body is similar to the flow, related to the soul – dream and fume. Life is the struggle and wandering in the foreign land, posthumous fame - oblivion. But what can bring to the way? Nothing except for philosophy.

One should look at everything human as the short-term: what was yesterday in the fetus, tomorrow is already mummy and remains. Thus, spend this moment of time in harmony with nature, giving birth to it, and with gratitude to the tree which produced it.

...Use all the efforts to stay the one philosophy wished to make you. Esteem the God and care for the good of people. It is time not only to comply one’s breath with the surrounding air, but also thoughts with the universal mind. Because the reasonable power is also spread everywhere

for those who is able to absorb it into oneself as the force of air for the able to breathe” [6.136-137].

L.N.Tolstoy noted that our present intellectual wealth are the results of the thoughts of greatest thinkers, advanced in the continuation of millennia from the billions of people, and these results of thinking of them were sifted through everything moderate and sieve of time; all the secondary was rejected, only original, deep, necessary is left.

To study philosophy is the same as to enter the temple of wisdom. It seems that the French writer and educator Anatole France appealed to us when said: “Do not consider yourselves the uncalled guests at the feast of wise men. Take the prepared for you place. And then, face to face with wonderful works of poets, scientists, historians of all the times and people, you will correctly evaluate your abilities and to your eyes the new, wide, unknown horizons would open.”

Wisdom is associated also with the attentive, thoughtful, calm reasoning, by paraphrasing the poet, one could say fully: “Wisdom does not endure the hustle”. Kant considered that wisdom is “...generally in the way of deeds, than in the knowledge...” [3. 241].

Philosophy is not the interrogation, exactly in this interrogation the human presents before us as he is. Philosopher, as the teacher does not only teach but also learns because the learning is not the result, but also the process “Live and learn”. The teaching is not the displacement of knowledge from one head to another, in due time, explaining to us, that such learning, such teachers said that the student is not vessel which it is important to fill with knowledge, but the torch which it is necessary to lighten because it is impossible to understand for another. It is impossible to learn a man, if he himself does not want to study, he is impossible to be taught, because he must understand the most important thing, but to understand always means to recall.

By the way, ask today a serious person or even scientist of what philosophy is and he would answer that philosophers are the masters to speak about everything and nothing, that they are the masters to build phrases, putting from the empty to unfilled, at last, that they are simply talkers.

The lot of philosopher is not gaudy, it to put directly! The most important is that the philosopher does not obviously possess the decent subject of research, that he does not produce anything and in general, it is unknown, what he is engaged with and what for he is paid money. Such common opinion about philosophy carrying the great name of the social one, and if in the Medieval times philosophy was announced to be the servant of theology, in the New time, and especially since XIX century, beginning with O. Kant, philosophy can be easily called the servant of science. Indeed, philosophy lost its role and authority in the sphere of science and stopped being science (as it is directly declared even in the sphere of scientists).

Here is also the chink of philosophy, because the man can be characterized not only as the reasonable creature, but also as the creature striving for and being able to extract the practical benefit from everything. It is the very vulnerable place of philosophy in general, because any person may say, "What can and does a builder, plasterer, pilot, doctor, engineer, constructor and others, and what can a philosopher?"

Unfortunately, philosophy as the mother of all the sciences for the previous centuries and millenia lost its role and authority as the aged parent, and can not today pretend wisdom for the world teacher.

When Thales was rebuked in the uselessness of dealing with philosophy, foreseeing the good yeast he bought many vine-yards and gained a huge income by proving that he could be very rich if he wanted that.

And anyway, due to objectivity, one should approve that the engagement in philosophy itself more often was purely personal business and did not serve the means for existence. Spinoza made a living with the polish of windows, perhaps, even A.P. Chekhov could not become a wonderful writer if he was not a doctor. Thus, engagement in philosophy according to nature as the wisdom loving, for instance, M. Montaigne, could exceptionally only people rather wealthy and having a wish for that. When philosophy started to be taught in the educational institutions, certainly, the need in specialties being taught such an unusual discipline appeared.

Additionally, philosophy, in our opinion, had not to be regarded in isolation from many other disciplines, on the contrary, the development of philosophy does not only depend on the development of other natural sciences, but tries to play role of a consolidated factor, who takes scientific achievements under its wing.

Philosophy, on the note of Bertrand Russel, is something intermediate between theology and science. But between theology and science there is Tom Tiddler's ground, open to the attacks from both sides, - this Tom Tiddler's ground is philosophy. "To understand the epoch or nation, we have to a certain extent to be philosophers. Here, the mutual dependence is evident: the circumstances of the life of people to a large extent define their philosophy, but vice versa, their philosophy defines these circumstances" [1.9-10].

Great truths, discovery and by philosophy are as if simple. And the most "simple" from them is that the life of a person is inherently valued. Nature is the bosom from which the human culture and human history came out, but the human world is not natural, but self-created by him over natural world and more correct, in our opinion, would be to put the question not about whether the philosophy in the higher institution, but about which Philosophy we need.

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