

# **NEW TIME PHILOSOPHY**

## **17th century**

1. The problem of the method of knowledge in the philosophy of the XVII century: rationalism and empiricism  
2. The problem of substance in the philosophy of the XVII century (R. Descartes, B. Spinoza, G. Leibniz)  
3. Social ideas of the Enlightenment and their significance in the history of modern European society  
4. Philosophy of I. Kant: Gnoseology and Ethics  
5. The philosophical system and the method of Hegel

# 1. The problem of the method of knowledge in the philosophy of the XVII century: rationalism and empiricism

*Prerequisites for the formation of the philosophy of the New time:*

- *Secularization: “secularization”, “disenchantment” of the world; the liberation of society and culture from religion; the development of secular culture;*
- *The development of science: the active accumulation of experimental knowledge, the emergence of classical mechanics, the development of mathematics, astronomy, chemistry, geography, the emergence of scientific institutions;*
- *The formation of capitalist relations (bourgeois society - a society of free, active individuals).*

# Problem method: how to get genuine scientific knowledge?

## Two methodological directions

### Rationalism

Need to rely on pure reason (theoretical movement of thought)

The main method of knowledge - deduction - the movement from general to private (this guarantees the need and accuracy of knowledge)

Rene Descartes  
Benedict Spinoza  
Gottfried Leibniz



### Empiricism

Need to rely on experience (actual data)

The main method of cognition - induction - movement from private to general positions (this guarantees connection with practice and the effectiveness of knowledge)

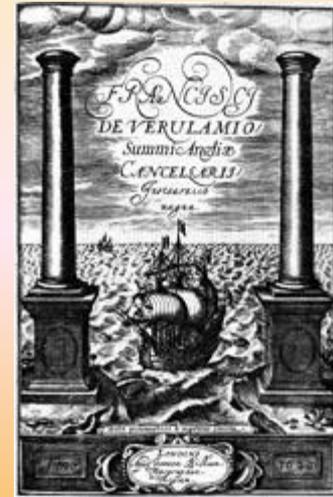
Francis Bacon  
Thomas Hobbes  
John Locke



# “To dominate nature can only be subject to its laws” F. Bacon



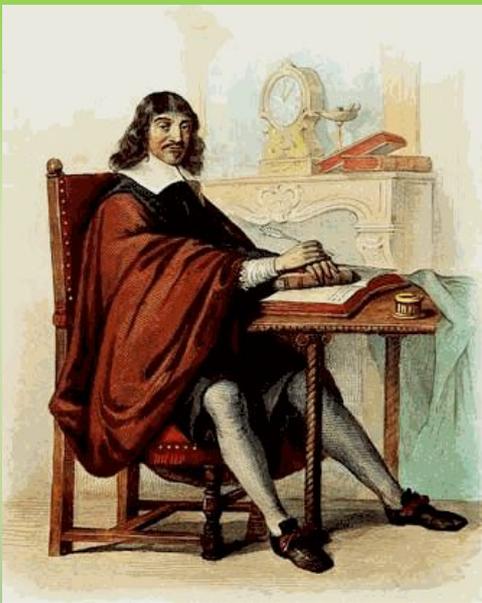
The laws of nature are learned from experience. Experiments are light-bearing and fruitful. The first carry new knowledge, the second - new inventions



"New Organon"

Scientists are like: Spiders - they "pull" the knowledge from their own mind, like a spider from a spider web; Ants - they collect a lot of facts, like ants anthill; Bees - they are able to transform the "nectar" of facts into the "honey" of new scientific knowledge

Idols (ghosts) interfere with the correct scientific knowledge, leading the mind to the wrong path: Ghosts of the family - the limited capacity of the human mind; Ghosts of the cave - individual limitations; Ghosts of the square - the misuse of words, trust in popular opinion; Ghosts of the theater - excessive trust in authority.



In his essay "Discourses on the Method" R. Descartes gives the rules of the scientific method.

- Rule one: "Never take anything as true, that I would not have known with obviousness, in other words, carefully avoid rashness and prejudice ...". Any science, according to Descartes, is clear and obvious knowledge.



- Rule two: "Divide each of the difficulties I have studied into as many parts as possible and necessary to better overcome them." We are talking about the analytical division of the complex into simple parts.
- Rule three: "To adhere to a certain order of thinking, starting with the objects of the simplest and most easily knowable and going up gradually to the knowledge of the most complex, suggesting an order even where the objects of thinking are not at all given in their natural connection." to difficult.
- Rule Four: "To always make lists so complete and reviews so general that there is confidence in the absence of omissions."

## 2. The problem of substance in the philosophy of the XVII century (R. Descartes, B. Spinoza, G. Leibniz)

The search for a world origin continues - a substance.

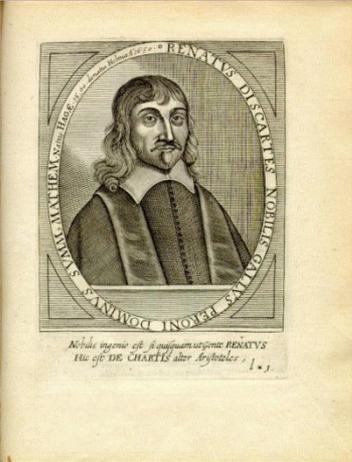
**Substance is:**

- "That at the bottom", the world basis;
- what is its own cause;
- that which moves by itself, and is not set in motion from without.

**The main properties of the substance: it is not based on anything, but everything is based on it; it is autonomous (independent, does not depend on anything); has an internal source of movement.**

**A strictly logically authentic substance is only God. He is the basis of all things, does not depend on anything, the first cause of everything and the prime mover.**

# What is the global basis? Are there several substances?

DUALISM	MONISM	PLURALISM
2 substances	1 substance	many substances
Mental (spirit) Extended (matter)	God = nature Her attributes are thinking and stretching.	Monads are mental units with perceptions: unconscious monads, souls and spirits (intelligent monads), God
 <p>An engraving of René Descartes, a French philosopher, mathematician, and scientist. He is depicted from the chest up, wearing a dark, high-collared garment. The engraving is framed by a circular border with Latin text. Below the portrait, there is a small caption: "Nihil in se est si quaeratur quod PENANS Hic est DE CARTESIO alter Aristoteles 1641".</p>	 <p>A portrait of Gottfried Wilhelm Leibniz, a German philosopher, mathematician, and scientist. He is shown from the chest up, wearing a dark coat with a white collar. He has long, dark, wavy hair and a slight smile.</p>	 <p>A portrait of Gottfried Wilhelm Leibniz, a German philosopher, mathematician, and scientist. He is shown from the chest up, wearing a dark coat with a white collar. He has long, dark, wavy hair and a slight smile.</p>



### 3. Social ideas of the Enlightenment and their significance in the history of modern European society

EDUCATION is a necessary movement from ignorance to knowledge, since ignorance is the source of unhappiness, knowledge is the source of good.

- This is a cultural movement of the XVII century. in Europe (especially in France), suggesting a number of ideological features, such as: Rationalism - confidence in the mind as the main tool of knowledge and organization of life;
- Epistemological optimism - the belief that the world is knowable, and knowledge is always positive (the more we know, the better);
- Materialism and naturalism - the laws of nature - these are the basic laws, and you need to know them; Scientism - trust in scientific knowledge as the only true and effective (science is good)

**Progressism** - the cultivation of the value of everything new, the belief in the endless improvement of knowledge, man and society;

**Social optimism** - the belief in the real possibility of creating the desired society;

**Democracy** - the conviction that knowledge should be widespread, people need to be enlightened;

**Criticism** is a criticism of the feudal system and the church.

**Denis Diderot**

**Jean-Jacques**

**Rousseau**

**Francois Voltaire**

**Paul Holbach**

**Jean d'Alembert**

**Claude Helvetius**

**Jean-Antoine**

**Condorcet("Encyclope  
dists")**

