

UDC 1(091)+141.132+141.42
DOI <https://doi.org/10.24195/spj2310-2896.2019.4.5>

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SOCIAL AND PHILOSOPHICAL PROBLEMS OF THE EUROPEAN ENLIGHTENMENT

The article examines the socio-philosophical problems of the European Enlightenment. The role of scientific knowledge in the center of which is the mind is analyzed. The essence of deism in the XVIII century is defined, which consists in recognizing God as the first cause, the first Creator, but deism declares that God does not interfere in the activities of either the world or nature. The value of the principle of mechanics, which introduces Newton, is considered. The principle of mechanismism is understood as a universal principle of nature's existence, possessing infinity and boundlessness, so that it acquires the status of the Universe. The author traces the meaning of sensualism, which recognizes sensuality as a human property, as the only reliable source of knowledge. It defines the leading role of rationalism in the XVIII century, focusing on the mind as the main and fundamental value of human existence. The article considers the thinking of French thinkers of that time, who paid great attention to substantiating the existence of objective laws of nature, understanding them, first of all, as laws of mechanics and extending these laws to humans. Man, they believed, was a part of nature, only feeling and thinking. It confirms the significant role in the development of philosophical thinking in the world of the English Enlightenment, which, unlike France, where the Enlightenment preceded the political revolution, first conducts revolutionary changes, and only then develops the ideas of the Enlightenment. The English Enlightenment is represented by such personalities and schools as the spectrum of ideas of John Locke, deism, spiritualism of J. Berkeley, skepticism of D. Hume, and philosophy of the Scottish school.

Key words: *Enlightenment, rationalism, reason, deism, sensualism, mechanism, ethics, social contract.*

Introduction. The age of European Enlightenment is characterized primarily by a belief in the unlimited possibilities of reason and in common sense, and in the broadest sense: in the sphere of nature, individual and social life of man. Reason and rationality are the Manifesto of the time. According to scientists of the XVIII century, “the light of reason” is available to all aspects of life. We are talking about the improvement of human nature with the help of smart upbringing and education (as it is important for modern man and society!), and if you add to this a rational reconstruction of society, then humanity will open up huge prospects. It should be emphasized that the enlighteners cultivated not just a mind, but a scientific mind. It is the development of science, in their opinion, that stimulates the solution of economic, political and social problems. Hence the desire to popularize distributes philosophical and scientific achievements. This determines my interest in the above-mentioned problems.

The purpose of the research is to trace the socio-philosophical problems of the European Enlightenment. The stated purpose of the work stipulated the following objectives: to highlight the General features of the socio-philosophical perspective of the European Enlightenment; to review the essential characteristics of the philosophy of the French Enlightenment; to define the main features of the philosophy of English Education; to consider the characteristics of sensationalism; to reveal the problem of cognition and consciousness in the philosophy of the European Enlightenment and to determine its influence on the development of society of the XVIII century.

Results. The eighteenth century entered the context of human history under the name “the age of Enlightenment”. It was during the enlightenment of the XVIII century that the fundamental principles

of the civilized development of mankind were put forward, which at the beginning of the XXI century are being tested and tested for their universal significance. The very term “Enlightenment”, introduced into scientific use by the French thinker Francois Voltaire in 1784, means the dissemination of truly scientific knowledge, the source of which is the human mind. It should be noted that philosophers understand enlightenment as “a current in the field of cultural and spiritual life that aims to replace views based on religious or political authority with those that follow from the requirements of the human mind and can withstand criticism from each individual individually” [1, p. 369]. Hence the modern belief in the unlimited possibilities of the human mind in knowing the essence of being of the world, natural and human, and the confidence in the ability of the human mind to resolve any contradictions faced by the human community. Therefore, it is in the age of Enlightenment that the fundamental idea that science is a natural form of development of the human mind is affirmed.

We can say that influenced the development of scientific knowledge and, first of all, the Newtonian theory of the structure and laws of existence of the Universe, and also under the influence of the philosophical debates of the Enlightenment fundamentally changed the Outlook of the whole world as a holistic system of assessment of the universe, nature, man and methods of its activities. It was the philosophical disputes about the essence of nature, the nature and essence of reason, knowledge and consciousness that increased the sharpened attention and interest in science in General and natural science knowledge in particular.

The problems of nature, cognition and consciousness, the interaction of the cognizing subject and the objective world, methods of cognition and ways to achieve true knowledge were at the epicenter of philosophy and philosophical disputes. It is characteristic that the most important problem in the philosophy of the XVIII century was the problem of the source of knowledge, on the solution of which depended the solution of all other philosophical problems.

For the philosophy of the XVII century, the basis of the worldview was pantheism, the fundamental principle of which was the statement: “God in everything”. And for the philosophy of the XVIII century, such a theoretical attitude was *deism* (from lat. *Deus* – God), the essence of which consists in recognizing God as the first cause, the creators, but does not interfere in the activities of either the world or nature. If we give a broader definition, then deism is understood by scientists as “a religious and philosophical view that became widespread in the Enlightenment, according to which God, having created the world, does not take any part in it and does not interfere in the natural course of its events” [2, p. 140]. That is, deism allegedly allows for the objective, independent existence of nature, which is already developing according to its own, natural laws, material in nature, that is, in nature there are physical forces, and not the power of the spirit.

In fact, Newton’s law of universal gravitation was based on the idea of the ability of material forces of mechanical motion as a movement in space and time. Therefore, mechanismism is understood as a universal principle of nature’s existence, possessing infinity and boundlessness, so that it acquires the status of the Universe. After all, Newton’s theory assumes, on the one hand, the eternity of the existence of nature, and on the other, its immutability, it is always the same, that is, always identical with itself. At the same time, the theory of Isaac Newton allows for the existence of God as a “the first impulse” of nature, the so-called “mechanical clock”, which of course must be wound up, but it goes according to its own laws. Natural science of that period already had a mathematical, experimental and empirical basis for proving the objectivity of the existence of matter, which was understood as nature, and the objectivity of its laws.

But the recognition of the objective existence of matter does not contradict either science or mind. Therefore, the philosophical understanding of the essence of matter and nature became a Central problem in the Enlightenment.

And since science and scientific knowledge were recognized as the natural form of being of consciousness, the question of the nature of consciousness, its ability to know, and the nature of human cognitive abilities was the second fundamental problem in the philosophy of Enlightenment, from the solution of which a meaningful understanding of the essence of human existence, and more broadly, of the essence of society’s existence, also depended. In other words, the problem of the relationship between matter, nature and consciousness has become of fundamental importance, since it affects

the most important question in human cognitive activity – what is the basis and source of knowledge that a person possesses, what are the ways and means of achieving it?

Rene Descartes believed that only on the basis of innate ideas does a person comprehend the essence of things through thinking (it becomes obvious to the mind) [See 3]. But the question of the original source of knowledge remains open. In the philosophy of Enlightenment, in fact, all trends proceed from the recognition that the source of knowledge and evidence of the objective existence of matter and nature are sensations and perceptions, on the basis of which ideas are put forward about the objects themselves outside the subject of the existing world. Thus, in the philosophy of the XVIII century, *sensualism* is formed (from lat. *Sensus* – perception, feeling, sensation, french. – *sensulisme*), as a direction in philosophy that recognizes sensuality as a property of man, the only reliable source of knowledge. Or, in a more in-depth philosophical version, sensualism is understood as “a theoretical-cognitive and psychological direction that deduces all knowledge from sensory perceptions, depicting all phenomena of spiritual life as more or less connected complexes of sensations, the cause of which is internal or external stimuli” [1, p. 410]. Indeed, in our direct sense experience, the world appears not as an assumed world, but as a real, actual world. And our feelings and sensations are the result of the influence of the external world on the human sense organs.

But since the cognitive activity of man is not reduced to the activity of feelings and sensations, and it is still a manifestation of reason, reason, “thinking in concepts”, the ideas of *rationalism* continue and develop (from latin – *rationalis* – reasonable), whose supporters believe that only rational thinking gives us rational knowledge about something. Moreover, the idea that only rationality can be a form of existence of scientific knowledge and the development of science is asserted. Rationalism focuses on reason as the main and fundamental value of human existence, so philosophers see in rationalism a certain line of philosophical development, going back to Plato, “with its characteristic attitudes to the reasonableness and natural order of the world, the presence of internal logic and harmony in it, as well as the belief in the ability of the mind to comprehend this world and arrange it on a reasonable basis” [4, p. 852].

In the philosophy of education, despite the General range of ideas and problems, we can distinguish two types of Enlightenment philosophy – the philosophy of the English enlightenment and the philosophy of the French Enlightenment, between which there is a significant difference. Common to them is the attraction to scientific proof and the justification for solving philosophical problems.

The most prominent exponents of the Enlightenment idea, along with English philosophers, were French thinkers, ideologists of the bourgeois revolution of 1789: D. Diderot, P. Holbach, Where Alembert, Lametri, Helvetius. All of them were representatives of the materialistic tradition in the history of philosophical thought. The starting point of their views on nature is the concept of matter. Matter is something outside of us that affects our sense organs. The most important thing for matter, in their opinion, is movement. However, the movement is understood by them as a simple mechanical movement, as an eternal cycle [See 5]. Matter itself is uncreated and indestructible, and motion is an eternal property of its existence. The metaphysicality of their philosophy is reflected not only in the understanding of matter itself, but also in the fact that they tried to give it clear physical characteristics by identifying it with atoms (Holbach) or molecules (Diderot). The original properties of matter were considered to be extension, heaviness, shape, and impenetrability.

Summing up the above, the main directions of the philosophy of the French Enlightenment, we can distinguish:

1. Deism (Voltaire, Montesquieu, Rousseau, Condillac) – criticized pantheism (identification of God and nature), rejected the possibility of intervention God in the processes of nature and the Affairs of people-God only creates the world and no longer participates in its life.

2. Atheistic-materialistic (Mella, La Mettrie, Diderot, Helvetius, Holbach) – rejected the idea of the existence of God in any form, explained the origin of the world and man from materialistic positions, in matters of knowledge gave preference to empiricism.

3. Utopian-socialist (communist) (Mabli, Morelli, Babeuf, Owen, Saint-Simon) – engaged in the problem of developing and building an ideal society based on equality and social justice.

In their struggle against idealism, French thinkers paid great attention to substantiating the existence of objective laws of nature, understanding them above all as laws of mechanics and extending these laws to man. Man, they believed, was a part of nature, only feeling and thinking. In this respect, even the identification of man with the machine was going on. Most clearly this idea was expressed in the work of Julien Ophrah de La Mettrie “Man a machine” [6]. Hence the conclusion was made about the complete lack of freedom of man, about the fatalistic necessity that reigns both in nature and in society.

In the doctrine of knowledge, materialism has been consistently developed. All scientists of that time proceeded from sensualism, recognizing that the source of knowledge is the external world, the data of which is produced by the senses. However, by metaphysically separating the logical level of knowledge from the sensory level, they fell into the error of revealing the role of the mind in knowledge [see 7]. The mind only perceives the result of sensory experience and preserves it through memory. Therefore, their (scientists – Ye. B.) theory of knowledge was actually reduced to passive contemplation. The Enlightenment scientists did not see the activity of human consciousness, and this was their main mistake in epistemology.

Apart from the French materialists of the XVIII century, there is the figure of Jean-Jacques Rousseau (1712–1778).

If the representatives of the French Enlightenment listed above represented the upper and middle strata of society and were the ideologists of the revolution the bourgeoisie, then Rousseau represented the lowest strata of society. The main theme of his philosophical reflections is the fate of the common man of the people. Rousseau's importance for the history of thought in the ideas he expressed as a scientist who devoted himself to the study of society, as a political thinker, moralist and educator. Rousseau is by nature a radical Democrat with a warm and sincere sympathy for the people. Rousseau believes that a simple transition to a bourgeois society will not eliminate inequality between rich and poor. Legal equality, which was advocated by the adepts of the bourgeoisie going to power, will not bring real equality between people. Moreover, Rousseau predicts that the time will come when the poor will rise up against the rich. However, he sees the contradictions of contemporary social life in the contradiction between “nature” and “culture”, between the natural, harmonious life of feeling and the artificiality, one-sidedness of rational thinking. The success of science and art was not, says Rousseau, the success of morality. On the contrary, customs have deteriorated and fallen wherever there has been a resurgence of artistic and scientific knowledge. Specialization in the field of labor, can give rise to the flourishing of crafts and arts, at the same time increases the dependence of a person on the work of professions, turns an integral person into a part of a large whole, generates extreme one-sidedness.

Exploring the question of the nature of human inequality, Jean-Jacques Rousseau puts forward a hypothesis about the original “natural state” of humanity, from which civilization arose. The starting point of this state in Rousseau is different from Hobbes. Man (the savage) in the natural state was neither evil nor good, had neither vices nor virtues. He wasn't evil because he didn't know what it meant to be good. It is not the development of knowledge, nor the restraint of the law, but the calmness of the passions and the ignorance of vice that prevent people in their natural state from doing evil. Hobbes did not see the capacity for compassion in man. In the natural state, man blindly gives himself to the natural impulse of humanity. On the contrary, a mind developed out of its natural state gives birth to self-love. In the natural state, there could be no oppression. Hence Rousseau's famous appeal: “Back to nature”, where everyone was equal, and there was no oppression of man by man.

The French enlighteners were not united in the question of the sources of society's inherent contradictions and cataclysms. If Rousseau saw this source in the emergence of private property, then Voltaire, Helvetius, Golbach, on the contrary, believed that it was not private property, and the natural inequality of forces and abilities of people, the actions of tyrants and unjust rulers lead to uneven distribution of social wealth.

Offering to transform society on the principles of reason and justice, the French enlighteners defended the ways of peaceful reform of society, coming from above from “enlightened rulers”.

The revolutionary way of transforming society was recognized by them as an extreme case for the overthrow of such a power that refuses to form a government and is illegitimate as a robber (unfair taxes – as it is familiar to modern Ukrainian society!), and this makes society unhappy.

Thus, the philosophy of the French Enlightenment prepared the spiritual foundations of the French bourgeois revolution of 1789–1794. It put forward and justified such principles of civil society as freedom, equality, fraternity, social justice and humanism.

All Enlightenment philosophers are characterized by the idea of reconstructing life on a rational basis. They hoped to spread positive knowledge among educated people, especially among the rulers, who should implement reasonable principles in the daily life of their countries.

According to the enlighteners, man is a part of nature, an entirely corporeal material being. They either identified the mind with the senses (Helvetius), or regarded it as a General feeling (Diderot). To live in harmony with nature and reason is to live without suffering and to enjoy as much as possible.

Man is not evil by nature. This is what society does: imperfect social relations and incorrect upbringing. One conclusion: we need to change society and the system of education! Properly educated, i.e. enlightened, a person will take the position of reasonable egoism, the principle of which is “live yourself and let others live”. The system corresponding to this principle should ensure legal equality of all citizens, regardless of status, national or religious differences between them.

At the same time, the age of Enlightenment in England was characterized by the development and spread of natural Sciences, the predominance of materialistic tendencies in philosophy, and moderate criticism of religion and the Church. In contrast to France, where the enlightenment preceded the political revolution, here it was the opposite: first there was a revolution, and then came the age of Enlightenment. It is represented by such personalities and schools as the spectrum of ideas of John Locke, deism, spiritualism of J. Berkeley, skepticism of D. Hume, and philosophy of the Scottish school.

Regarding John Locke (1624–1704), who lived at the turn of the century, in my opinion, in the context of the ideas of Enlightenment philosophy, it is necessary to emphasize his understanding of sensualism, which was extended or challenged by other philosophers who lived in the XVIII century.

In fact, Locke is the author of the sensualistic theory of knowledge, the essence of which is that human feelings are declared to be the source of true knowledge. Human memory is compared by Locke to a blank slate on which the writings of knowledge are written throughout life. There are no innate ideas. The experience from which we draw knowledge is external and internal. The object of external experience is the external world, and the object of internal experience is the activity of the soul itself.

Locke divides the ideas resulting from knowledge into simple and complex ones. Simple ideas are obtained with the help of a single sense and are characterized by simplicity and clarity. These include, for example, the idea of heat, light, black, and so on. simple ideas are obtained by a passive activity called contemplation. Complex ideas are obtained by comparing, observing, and combining simple ideas. Locke distinguishes three classes of complex things: modes; substances; relations.

As a man of faith, John Locke tried to reconcile faith in revelation and the demands of reason.

English Deists called for a natural philosophical religion as opposed to a belief in revelation. Chief representatives: J. Toland, I. Newton, A. Shaftesbury.

John Toland (1670–1722). Continued the line of Locke in philosophy and represented deism from a materialistic position. He gave a definition of matter close to dialectical materialism. Matter, existing objectively, has the attributes of motion, space, and time. Toland’s deism manifested itself in the question of whether the world was created by God or exists forever. He admits the creation of matter, but in the book “Christianity without secrets” criticizes religion for mysticism and irrationalism [8].

Isaac Newton (1643–1727) is better known as a mathematician and physicist, the Creator of classical mechanics. Main work “Mathematical principles of natural philosophy”. It formulates the concepts and laws of mechanics from the standpoint of materialism, and provides a theoretical basis for experimental data [9]. Newton’s mechanics is a model of a theory obtained by deductive inference.

He contrasted natural-scientific knowledge with natural-philosophical theories and for this purpose proposed the structure of the scientific method: laws and concepts are established through empirical induction and serve as the Foundation of science. These laws and principles are then mathematically and symbolically expressed and unfolded into a scientific system through the disclosure of initial a priori assumptions by deduction. Hypothesis as probabilistic knowledge is allowed, but it is of secondary importance.

On the basis of Newton's mechanics, a new picture of the world was created, called the mechanistic one. The deism of Newton's position is that matter does not have an independent source of development, and, therefore, needs the first step that God gives. Space and time are separated from matter and declared independent entities.

Anthony Shaftesbury (1671–1713). His deism is not scientific, but ethical and aesthetic. The main work of "Characteristics of people, customs, thoughts and times". It postulates and explains the principle of the unity of good and beauty. The main signs of beauty are proportionality and proportionality. In man, egoistic and altruistic drives coexist, but only the latter play a leading role in moral life. The ability of a person to control egoistic natural drives indicates that he has a developed moral sense. A person's morality comes from his nature and is Autonomous from outside influence, but it is necessary to train the moral sense. Therefore, morality does not depend on God. But at the same time Shaftesbury argues that it is God who is the source of all beauty, as a great artist who created such a beautiful universe [10]. This is the deism of Shaftesbury's philosophy.

After the bourgeois revolution of 1688-89, the bourgeoisie became a recognized part of the ruling classes of England. This change in its position is reflected in philosophy. That is why the eighteenth century in England is characterized by a turn from materialism to idealism and religion. The greatest interests in this regard are the views of G. Berkeley and D. Hume.

The philosophy George Berkeley (1685–1753) is an idealistic reaction to the previous development of materialism and the direct preaching of religion.

In his work "a Treatise on the principles of human knowledge", George Berkeley openly opposed materialism as the philosophical basis of atheism and set himself the goal of using philosophical arguments to strengthen the position of religion. To do this, the English philosopher invents a new kind of idealism – subjective idealism.

Berkeley's concept is based on two principles: 1. *The world is the totality of my feelings.* 2. *To exist means to be perceived.* According to this, he claims that only those can be considered existing things that are given to us in the sphere of consciousness. The qualities of things, their magnitude, and other properties are the totality of visual, tangential, and other sensations.

The next step in the realization of his goal was Berkeley's statement that since matter as such is never perceived by the senses, it is impossible to talk about its existence. Since subjective idealism logically necessarily leads to agnosticism and solipsism, that is, to the absurd conclusion that there is only "I" and the world will die with me, then "there is no room for God in this concept, because God must exist objectively, independently of the individual's consciousness. And then Berkeley is forced to move to the position of objective idealism. The world will remain after my death, it says that there is a certain subject of all subjects that perceives the world forever. This is God [11]. This contradiction of George Berkeley's philosophy in a certain sense devalued his conclusions, and was overcome by the most consistent subjective idealist, David Hume.

David Hume (1711–1776) was an English philosopher, economist, and representative of the subjective-idealistic tradition in Enlightenment philosophy.

David Hume posed the problem of objectivity of cause-and-effect relationships. The psychological mechanism that causes people to believe in the objective nature of causation is based, according to Hume, on the fact that the event "B", adjacent in space to the event "A", regularly appears in time after the event "A". These facts are taken as proof that "B" is an effect produced by the cause of "A". This develops into an Association of belief, and then into the belief that the appearance of A "leads to the inevitable appearance of "B". Thus, the mechanism of causality is based not on objective aspects of the relationship of reality, but on faith as a psychological factor.

Hume, like Berkeley, opposed the materialistic understanding of substance. He rejected the real existence of material and spiritual substance, but believed that there is an “idea” of substance, under which is summed up the “Association of perceptions” of man, inherent in ordinary, and not scientific knowledge. D. Hume considered direct impressions to be primary perceptions external experience (sensations), and secondary – impressions of internal experience (affects, desires) and sensory images of memory (“ideas”).

In principle, Hume first reduces all knowledge of the world to experimental knowledge, and then psychologizes it, doubting the objectivity of the content of sensory impressions. For him, the findings made on the basis of the facts do not have the reliability, self-sufficiency and obviousness. This scepticism of Hume extends to all judgments, including those of a religious nature. Hume rejects the rationalistic solution of the question of God, considering the source of religious beliefs fanaticism of people. Hume’s skepticism is natural; it rests on the denial of the significance of the results of inductive inference, the psychologization of causality. This is a kind of defeat of the empirical methodology based on the subjectivization of “primary” and “secondary” qualities and substance.

At the heart of Hume’s ethics is the concept of the immutability of human nature. A person, being in constant captivity of associations, inevitably makes mistakes. Therefore, education cannot bring us knowledge, but only habits. In the moral sphere, people must follow the altruistic demands of the “common good” that he opposed to individualism. It is also opposed by a sense of universal “sympathy”.

When studying society, Hume was opposed to the idea of “power from God”, but did not share the theory of the social contract. He believed that society arose from the growth of families, and political power – on the basis of the institution of leaders. How legitimate this power is in society depends on the duration of the government and on the observance of the principle of private property [12].

The ideas of the *Scottish school of philosophy* are developed from the perspective of the English Enlightenment. The activities of the school’s representatives were called “common sense philosophy”. Chief representative – Thomas Reid (1710–1796). Proponents of this school believed that a healthy human mind refuted the teachings of Locke, Hume, and Berkeley. There are initial abilities with which ordinary human truths are confirmed. After all, people who from birth, those who do not have pathologies, communicate normally and get knowledge about the world, relying only on the abilities given to them by nature. And in the Sciences there are basic principles on which all other knowledge is based.

Conclusions. The philosophy of the Enlightenment associated its often exaggerated hopes with intelligence, science, and General education, which became the landmarks of the XXI century.

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СОЦІАЛЬНО-ФІЛОСОФСЬКА ПРОБЛЕМАТИКА ЄВРОПЕЙСЬКОГО ПРОСВІТНИЦТВА

У статті досліджуються соціально-філософські проблеми європейського Просвітництва. Термін «Просвітництво» був введений у науковий обіг французьким мислителем Франсуа Вольтером у 1784 році і означає поширення справді наукового знання, джерелом якого є людський розум. У європейському Просвітництві на першу роль виходить наукове пізнання, у центрі якого є розум.

Необхідно відзначити значне поширення деїзму у XVIII сторіччі, сутність якого полягає у визнанні Бога як першопричини, першотворця, але при цьому деїзм декларує, що Бог не втручається в діяльність ні світу, ні природи. Тому деїзм допускає більш об'єктивне, самостійне існування природи, яка вже розвивається за своїми власними, природними законами, матеріальними за своїм характером, тобто у природі діють фізичні сили, а не сила духу, тим самим зменшується роль релігії в житті чоловіка та суспільства.

Розглядається значення принципу механіцизму, що вводить І. Ньютон. Принцип механіцизму розуміється як універсальний принцип буття природи, що володіє нескінченністю і безмежністю, завдяки чому вона набуває статусу Всесвіту. Механіка Ньютона – це зразок теорії, отриманої шляхом дедуктивного висновку. Він протиставляв природничо-наукове знання

натурфілософським теоріям і в цих цілях запропонував структуру наукового методу: закони і поняття встановлюються через емпіричну індукцію і служать фундаментом науки.

Простежується значення сенсуалізму, що визнає чуттєвість, як властивість людини, єдиним достовірним джерелом пізнання. Особливо це є характерним для англійського Просвітництва, що відображено найбільш яскраво у творчості Джона Локка та його послідовників.

Визначається провідна роль раціоналізму у XVIII сторіччі, що орієнтується на розум як головну і основоположну цінність людського буття. Розглядається мислення французьких мислителів того часу, які велику увагу приділяли обґрунтуванню існування об'єктивних законів природи, розуміючи їх, перш за все, як закони механіки і поширюючи ці закони і на людину. Людина, вважали вони, – частина природи, тільки відчуває і мислить.

Підтверджується значна роль у розвитку філософського мислення світу англійського Просвітництва, яке, на відміну від Франції, де Просвітництво передувало політичній революції, спочатку проводить революційні зміни, а тільки потім розвиває ідеї Просвітництва. Епоха Просвітництва в Англії характеризується розвитком і поширенням природничих наук, переважанням матеріалістичних тенденцій у філософії, помірною критикою релігії і церкви. Просвітництво представлено такими персоналіями і школами, як спектр ідей Джона Локка, деїзм, спіритуалізм Дж. Берклі, скептицизм Д. Юма, філософія шотландської школи.

Ключові слова: Просвітництво, раціоналізм, розум, деїзм, сенсуалізм, механіцизм, етика, суспільний договір.