КОНЦЕПТУАЛЬНІ, МЕТОДОЛОГІЧНІ ТА ПРАКТИЧНІ ПРОБЛЕМИ СОЦІАЛЬНОЇ ФІЛОСОФІЇ, ФІЛОСОФІЇ ОСВІТИ ТА ОСВІТНЬОЇ ПОЛІТИКИ



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«КОНЦЕПТУАЛЬНІ, МЕТОДОЛОГІЧНІ ТА ПРАКТИЧНІ ПРОБЛЕМИ СОЦІАЛЬНОЇ ФІЛОСОФІЇ, ФІЛОСОФІЇ ОСВІТИ ТА ОСВІТНЬОЇ ПОЛІТИКИ»

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Abstract*. The problem of free will in social philosophy occupies a prominent place. Considering it as the most basic feature of civil society, we can emphasize the relevance and importance of the problem. The problem of freedom of the will in society involved many philosophers. Among of them we can name Zh.-Ж. Russo, who combines freedom with the people's sovereignty, G. Spencer, T. Hobbes, I. Kant, J. Habermas and others.*

Key words: *freedom of will, civil society, social being, person, citizen, responsibility, choice.*

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THE THINKING IN THE METAPHYSICAL CATEGORIES

The problem of legitimity of metaphysical knowledge is examined in the article on connection with the antimetaphysical fervor of philosophy of postmodern, tendencies of "escape from ontology", deep crisis of humanities. The conceptual analysis of fundamental grounds of traditional metaphysics is conducted as a method of localization and orientation in space. Proved, that the metaphysical systems of separate historical epoches are based on certain spatial metaphors: circle, cross, system of co-ordinates, surface. As an alternative practices a deconstruction author offers to fundamental ontology of Martin Heidegger, which is focused on time as organizing principle of the universe. During research an author puts a task to proof a necessity and productivity of metaphysics as sciences and as a method of cognition.

Keywords: *metaphysics, ontology, human being, space, time, existential analytic , teleology, Dasein.*

The mankind exist rather recently in the scale of the Universe. However, it is quite thoroughly approved in the opinion of the selectness of its existence.

Really, the set of flatter and pathetic epithets was thought up for the determination of specifics of human existence. What is the basis of irreducible, from which can be defined if not the essence of human, then, at least, the way of its explication, or a way of being in the world. The majority of the western thinkers consider that the most obvious unique quality of the person is ability to think abstractly.

Gnosiological chasm between public and private can only be truly filled in a supernatural way. Such a magic bridge binding the concrete and the abstract, is the metaphysics. Metaphysics is the greatest form of rationality. The basis of philosophy as such, even if the concept aims to criticism or rejection of metaphysics. Aristotle defines metaphysics as "the knowledge of the first beginnings". Therefore in a situation when for the solution of a certain problem field it is required to specify the explaining principle or the phenomenon basis, it is needed to apply metaphysical approach.

It should be noted that the history of philosophy contains the set of examples of “crusades" against metaphysics.

The most large-scale, certainly, is the postmodernism. The Postmodern both as a sociocultural situation and the philosophy of the corresponding era is natural and necessary phenomenon. However, the depth and the strength of practice of deconstruction, that postmodernism is famous for, substantially shows the suicidal nature. Not in vain, subjecting negation is the next construct of metaphysical thinking, following immanent logic of a reasoning, the author postmodernist comes to the statement and diagnosing of the next lethal outcome: author, hero, reader, subject, or just a human. The conclusion arises: destroying metaphysics, we destroy human in man?

However, naming the postmodernism an intellectual genocide first of all is groundless, and secondly, means showing a fair short-sightedness that the philosopher is prohibited by definition. What "ruined" the classical metaphysics? After all as it were, it isn't possible to recover from post-modernist blows of philosophy to this day. Let's try to formulate a certain vision of this problem.

The classical metaphysics from the moment of its origin and throughout the long, meaningful and productive existence is a kind of orientation in space. It is no coincidence that quite often the term "metaphysics" and "ontology" appear as synonyms. The metaphysics is a way of knowledge of naturally structured life which substantive basis is the eternity. Constancy in changes – here the content of metaphysical knowledge. Proceeding from this principle, the world outlook picture peculiar to this or that era, is based on a certain spatial metaphor. Time in the classic metaphysical system does not play a substantial role. So, there is a set of the scientific works approving tightness of ancient art. All ancient art is penetrated by intuition of a circle. Aristotle names circular motion the most perfect, therefore space is a movement in a circle.

The Middle Ages as the Christian theological paradigm of thinking sets other coordinates. The ontology gets the vertical hierarchy striving for the Absolute, and teleology as in psychological, and a historical foreshortening, forms the basis for "time arrows" concept formation , that is, a horizontal axis of coordinates. The localization procedure finds more accurate possibilities of realization. This vertical and horizontal axis of coordination is nothing like a spatial metaphor, namely the cross – a sacral symbol of Christianity. However, the intuition of a circle implicitly is present at the Christian paradigm: axes have ontologically natural and firm borders, i.e. genesis and a formation limit.

The history proceeds, and the rationalism era comes to change in all its possible variations. The New time, as well as the German classics is philosophy of legitimation of freedom of the subject. The ontology is considered as a background, a context, a condition of existence of the subject, but not as a self-sufficing reality. The freedom and the germetizm obviously contradict each other. From here the Christian cross in a world outlook aspect is transformed into a Cartesian system of coordinates. Ontologically firm limit turns into a vector, the subject finds infinity, so freedom. However the ontology loses firmness. Without feeling border in out of, there is the vital need of detection of this border inside. And therefore a natural consequence of metaphysical reasonings is fundamental justification of system of ethics.

The nonclassical philosophy as ideological basis of the Modernist style continues the trend of an interiorization of space. The inner world of the subject and ways of its explication persistently demand attention of researchers, namely rationalization and structurization. The horizontal projection finds the increasing relevance, a vertical, by contrast , is compromised and very conditional. There comes a shift in the metaphysical plan: the consciousness of the subject forms other temporal principles. An acute sense of importance, value and power of a single moment, timepoint. Such transformation in Martin Heidegger's philosophy is most indicative If the classical metaphysics defined spatial indicators as a constant, and time accordingly understood as an attribute of formation, then there is a variability and fluidity, an accidental and an extremity. The modernist style produces rationality of other type. The space is not considered from now on as originally organized. Representation about initial, invariable and eternal, and, so a natural markedness of space as a result has the statement about need of existence of the Absolute, as formed the basis of idea of a transcendental vertical. In the present modes of temporal gain other value, and the main thing – get the characteristic of the a constitutive contents. Martin Heidegger, the founder of fundamental ontology, carries out analytics of the bases of philosophy, having as though a presentiment or predicting deep crisis the philosophy will be plunged into in the nearest future.

The ancient mythology, fertile field of origin of philosophy as special type of reflections, as one of fundamental plots contained idea of god of time and order Cronus. Cronus bridled primitive chaos, introduced a rhythm and a measure in continuous becoming. The chaos doesn’t mean complete absence. The chaos is an infinity of opportunities changing each other in theirs realization that excludes the continuity of becoming - the procedure of sense establishments. The continuity of becoming peculiar to available life, measured time spans turns indifferent extent into correlation of places, that is space. The place in metaphysical tradition is a point of an space-time continuum. It is also a reference point and the center of world view procedures. Thus, Heidegger revises the ancient antique tradition of "gathering" of space in time. Time is defined as the horizon in which the space has a designation opportunity, or establishment of sense. Quite clearly this thesis can be illustrated by means of the antique terms "ethos" and "topos": some habitable, signified, intimate place, or the point of

view, foreshortening, the basis of own position as a condition and possibility of knowledge through establishment of a dialectic contradiction with another. The establishments procedure in itself is a definition of the moment of "now" at the point "here". Existential analytics of M. Heidegger is another method of metaphysical knowledge. The author in fact succeeds to settle a fundamental antinomy about the coexistence of freedom as an attributive line of human essence and necessity as condition of life of the universe. The world as an outfixed given to the man is the world of pure. Human as an integrity is the special sort of pure also. However a human, as pure limited by Dasein, possesses a transcendental ability. A human is unreserved by available life, another mode of temporality is available to him, it is called the existential dimension of time. The fundamental existential of human method of existence is life-to-death. The inevitability of the limit, the knowledge that is available to the man, allows to localize existence in some integrity, and does possible the procedure of establishment of sense. The only pure, from the known to us, possessing the ability of dialog with the world as unit, and with life, is a human. Hence the conclusion, that humanity is hardly doomed to the prominent exploits and exceptional role in history of the universe. The Humanity and a human in particular have a choice: establishment of sense in through the subject-object opposition, and, as a result, self-admiration through absolutizing of power and/or freedoms; or to stop an imperious monologue in style of indicatory directive in relation to the universe, to let the world in the soul.

M. Heidegger's fundamental ontology is some kind of warning to maintenance and consequences of philosophy of postmodernism. If we continue the discursive line of reasoning in spatial metaphors, then postmodernism, as it generally known, is an attitude of a surface. The world in such interpretation becomes indistinguishable and indifferent continuous background. And humanity is embraced by apathy, in comparison with which the compensatory functions of abundance and hedonism are not ranked as a panacea, but a next curse.

The existence is a passing ahead life. The mechanism of this passing, or of going beyond the available life, is accepted to name transcendental in philosophy. The method of a reflection of transcendental also makes a basis and essence of metaphysical knowledge. The human thinking is carried out exceptionally and only in the co-ordinates of metaphysics.

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