

## **Lecture 2. The problem of existence in philosophy**

PLAN:

1. The concept of "Being" and its dialectics.
2. Forms of being.

1. The subject of existence occupies a central place in philosophy. This is explained by the following reasons: First of all, the study of the existence of the world as a whole and the existence of man is the main subject of philosophy. Second, the doctrine of existence (**ontology**) is the most important component of philosophy. Finally, every philosophical current is based on the concept of existence when explaining its views. Philosophical quests around existence are not limited by their nature to the interests of a particular person or social group. It is an issue that worries and concerns society as a whole. M. Heidegger, the great philosopher of our century, figuratively evaluates these searches as a person's search for his home, ending homelessness and orphanhood. Not only the material activity of a person, but also his spiritual life (engagement with science, artistic creativity and art) is closely related to his ideas about existence. In addition, the understanding of existence is the source of efforts that lead people to be happy, to be honest, to understand their duty. **Existence is a philosophical category, it exists regardless of consciousness, it is objective reality of space, nature and man.** A person's life activity is usually based on some simple and understandable preconditions. Among them, the first and universal one is the belief of a person that there is a world, it exists in a certain space and time, regardless of what changes happen in it, it is always preserved. Some philosophers state that the world is omnipresent and eternal. Others claim that the world is finite in terms of space and time, it has a beginning and an end.

**The concept of existence is used in a broad and narrow sense. In the first case, everything that exists in the world (inanimate nature, organic world, society. The Earth, the Galaxy as a whole) is included in existence. Being in the limited (narrow) sense of the word means an objective reality that exists outside and independent of people's consciousness.** In this case, the difference between **the two main types of existence - objective reality and subjective reality** - is emphasized. The category of existence reflects a certain contradiction and difference in itself. It should be borne in mind that the existence of the world taken as a whole is inseparable from the temporal existence of concrete objects existing here. In other words, they differ significantly from each other, but the sign of existence common to all of them creates the unity of the world taken as a single whole.

When explaining the concept of existence, it is necessary to pay attention to the concepts of **reality, which are very close to it. Reality means the totality of all objects,**

**events and processes that existed in the past, are ongoing now and will be in the future.** Events and processes in nature, numerous relationships in society, as well as ideas, thoughts and feelings of people are included in this concept. **The concept of reality emphasizes the objective and subjective aspects of existence. This means that the part of existence that exists outside and independent of man is objective reality.** Natural and social phenomena, starting from elementary particles to the metagalaxy, all existing material objects express this concept. **The other side of existence is subjective reality. This refers to the products of people's consciousness and thinking, ideas, opinions, views, feelings, etc., in short, their inner world.**

In order to clearly understand the modern content and essence of the concept of existence, it is necessary to consider its placement in the history of philosophical thought, even if only briefly. In the history of philosophy, starting from ancient times, some philosophers believed that the concept of existence reveals the true meaning of the world. According to others, existence is a meaningless concept, a product of linguistic misunderstandings. It allows us to see what intelligence reflects at its best. In ancient philosophy, views explaining it as natural phenomena (water, air, fire, etc.) that are the primary basis of the world were widespread. In addition, there was also a point of view that considered existence as a general universality, an abstract essence (apeiron, god). **In philosophy, the term existence was first used by one of the well-known philosophers of antiquity, a representative of the Elea school - Parmenides.** Parmenides called necessity the eternal, indestructible God, truth, destiny, Cosmos. Therefore, nothing in the world can change suddenly, accidentally. He showed that only existence exists and non-existence does not exist at all. He had a work on existence. It showed that "Being" does not move. According to Parmenides, existence is neither created nor destroyed, it exists forever. He is unchangeable, perfect. Parmenides treated existence not as a specific object or event, but as a general existence. According to him, existence is known to man only through intelligence. The sense organs cannot perceive it. According to **Heraclitus of Ephesus**, the world was not created by any God or man, it is a living fire that always exists. This fire is always in motion, burning and dying from time to time. The atomist teaching of **Democritus** believed that existence (the world) consists of indivisible small particles - atoms and space. In ancient philosophy, **Plato's** system explained existence in a unique way. According to this teaching, the world of eternal and unchanging ideas is the basis of existence. The concrete objects and objects that surround us are temporary and determined by eternal ideas. According to **Aristotle**, existence is a living substance (substance means the basis of any existence). It has the following principles; an entity is material and independent, has a certain structure (i.e. an active form), has an origin (cause) and serves a certain purpose. These aspects of existence are inseparable from each other. If any of them is absent, then the substance cannot fulfill the function of being the basis of existence.

The thinkers of the Middle Ages and the modern era, as a rule, imagined existence

either as an existence created by God or as a sign of the world building. According to the religious outlook that prevailed in the Middle Ages, existence is created by God. Earth and sky, plant and animal world, human society - everything was created by his desire and will. Religious philosophy considered the existence of God as "real existence", and the existence of the entities created by him as "unreal", "derivative" existence. Attempts to prove God's existence occupied a central place in medieval philosophy. Therefore, the main conversation was about the Absolute Being (God) rather than the general concept of existence.

However, the problem of existence became the real focus of thinkers in the 20th century. This is not accidental. In that period, according to the general demand of civilization, "thinking man" comes to the fore in public opinion. In this way, new aspects of existence (first of all, human existence) are analyzed. For the first time, objective existence means the existence of human "I". The important role of both of them in the context of common existence is revealed. Human existence is not stagnant and unchanging, it is constantly evolving. He always strives for humane qualities (kindness, honesty, honor, intelligence, etc.) in his existence. Outside of such attempts, there is almost no real human existence. As **F. Nietzsche** figuratively said, being human is like dancing on the edge of a cliff. He must constantly look not only at the surroundings, but also at his infinite inner world. In general, existence is not stable.

2. No matter how different things, events and processes in the world are, they also have certain similar characteristics. From here, they unite them in certain groups. Those groups are called forms of existence. **There are the following four forms of existence: 1) existence of things and processes; 2) human existence; 3) spiritual (ideal) being; 4) social existence.**

1. The first form is very widespread in the world. Its contents include - existence of individual objects, processes and situations in nature; the existence of nature taken as a whole; the presence of man-made objects and processes. The latter are also called the existence of "second nature". The existence of individual objects, processes and situations in nature is characterized by the fact that they arose before man and exist independently of him. Another characteristic of this type of existence is that the individual objects included in it are temporary, transitory in nature, that is, they arise, develop and disappear after a period of time.

2. Human existence is characterized by being extremely specific. So, he belongs to both worlds of existence (material and spiritual). On the one hand, the human body is subject to material, natural and biological laws. In this sense, it is almost no different from the natural phenomena in which the laws of mechanics operate. Similarly, the human body, as a biological organism, has common characteristics of plants and animals. On the other hand, human existence is unique. He has a consciousness, a mental world, and the ability to think. It is precisely because of his intelligence that man, unlike all other

creatures, is not content to exist passively. He thinks about the existence of the world, about his unique place in it, and makes judgments.

**3.** Another form of existence is spiritual existence. It is also internally complex, divided into two parts: subjective spiritual existence and objectified spiritual existence. The first includes the inner psychic world of a person. It includes the products and levels of consciousness of each individual. It also includes a person's knowledge and views, consciousness, unconscious phenomena, instincts and finally self-consciousness.

**4.** Finally, the last type of being is a social being. It covers many relationships between people in society. It includes identities, social associations, and various other relationships in society.