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## IRRATIONALISM OF THE PHILOSOPHY OF FRIEDRICH WILHELM NIETZSCHE

The name of Friedrich Wilhelm Nietzsche, his philosophical ideas and views cause ambiguous thoughts of not one generation. He was considered to be the cousin of fascism and the «last amoralist,» then a preacher of free spirits and a better fighter for the future. The creative heritage of Nietzsche was studied by G. Gerber, M. Heidgger, F. Junger, K. Jaspers.

It should be noted that the philosophy of this thinker was presented in a distorted form by O. S. Bogomolov, S.F. Oduyev, V.S. Solovyov. Nietzsche's sharp critique of individualism and selfishness sounded from the mouth of Yu. M. Davydov, S.P. Znamensky, A.G. Kutlunin, A. M. Mochkin, G. Turkha.

Mits. Ya. Abramovich, M. Avksentiev, MA Berdyaev, A. Danto, T. Mann, A. Fulier studied Nietzsche's views on superman, morals, science and history. A comprehensive description of the philosopher's biography is presented by D. Halevi. An analysis of moral attitudes Nietzsche was engaged by E. Klyus.

The problem of goodness in the philosophy of F. Nietzsche was studied by Leo Shestov. Worthy of note is the study by V. Veresaev of the Apollonian-Dionysian principle in the philosophy of F. Nietzsche. The thesis is based on the study of VB Kuchevsky, in which the author gives a description of the philosophy of nihilism of Nietzsche. This problem was studied by Yu. M. Davydov, V. Kraus, S. L. Frank.

The work of F. Nietzsche is the subject of study of domestic philosophers. The place and role of the philosophy of life in the formation of spiritual and academic philosophy was investigated by N. G. Mozhgova. The influence of Nietzscheanism on Russian religious philosophy was investigated by T. D. Sukhodub, the problem of a superman is reflected in the works of N. N. Yemelyanov, G. A. O. Kambal, A. Lavrov, I. P. Yaroslavtsev; Problem of nihilism was studied by T. V. Lyutj, I. V. Siluyanov; with respect to ethics Nietzsche wrote his research S. I. Shapoval.

The purpose of the study is a systematic analysis of the essence of the meaning of life as a problem in the philosophy of F. Nietzsche.

The history of the XVIII - XIX centuries is full of prominent personalities. Outstanding in their works, views, life. The «philosophy of life» representatives such as Schopenhauer, Nietzsche, Bergson, Dilthey, Spengler occupy an important place here, who tried to open a man's thought, reveal her desire, understand the world, finally find her place. To come to high dreams one needs to understand the lower instincts and the most primitive desires of a person. The unsurpassed master of such research was Nietzsche. This philosopher has lived a complicated life, his works cause controversial assessments and today are ambiguously perceived by critics and researchers of his work. The creative heritage of the philosopher is a valuable asset of mankind and a material for analyzing the development of contemporary scientific thought. Only on the basis of the analysis of the past, modern scholars will be able to move in line with the progress of society and prosperity.

Since the middle of the XIX century. in philosophical studies there were significant innovations that gave grounds, contrary to the classical philosophy, to introduce the concept of non-classical philosophy, in which as a primary reality began to represent life as a holistic organic process (the «philosophy of life»). At the forefront were irrational concepts that pointed to the leading role in human actions and human behavior of inefficient (or irrational) factors. The emergence of non-classical philosophy, the peculiarities of which were definitively determined in the XX century, was primarily due to the fact that from the middle of the XIX century, the positive decision of philosophical problems on the basis of the inherent to this society of the fundamental principles of philosophizing was not possible. Worldview philosophical orientations that arose in the public consciousness, did not fit into the framework of traditional representations. The process of a rather radical change in the way of philosophizing has begun. With the requirement to change the traditional method of philosophizing were the representatives of the school of «philosophy of life» - A. Schopenhauer, E. von Hartmann, F. Nietzsche, V. Dilthey, G. Zimmel, O. Spengler, A. Burkson, which, in contrast to the classical tradition, considered the reality as rigidly determined by a certain ordering principle (a set of mechanical laws, the mind, God, etc.) system, assessing the world as a «chaotic flow of life», an irreducibly active life universe. In this regard, the concept of «life», as the central concept of this philosophical flow, is intended to replace the concept of «being.»

According to the concept of Nietzsche, the basis of life is the will. Life is a manifestation of freedom, but not an abstract world will, as in Schopenhauer, but a specific definite will - the will to power. Life for me, emphasizes Nietzsche, identical instinct of growth, power, accumulation of forces, strengthening of existence; if there is no will to power, the creature degrades [15, p. 81].

Trying to reduce the various qualitative states of the psyche to a single basis, Nietzsche introduces the concept of «will to power.» From the psychological interpretation of this concept, he subsequently passes to the ontological interpretation of it, and also strives on this basis to philosophically justify the cult of a superman. In his writings, Nietzsche emphasizes the fact that the ordinary («weak») person enjoys intelligence and fantasies as means of survival in the world. In the course of the evolution of such «means of culture» as language and thinking («logic»), distortion of reality occurs as a result of the search for «identities» in it (while in reality reality appears as a «field of difference»). The consequence of such «evolution» is the substitution of life - this true (specifically-sensual) reality «being». But along with rationally-general knowledge, there is also such a cognitive form of knowledge as art that is much closer to life than a theoretical and rational discourse. These two discourses, for Nietzsche, were presented in ancient Greece as the so-called Dionysian and Apollonian principles as equal discourses. In our time, it is a pity for Nietzsche, this harmony is markedly disturbed in favor of Apollonism. Scientific knowledge seeks to continually streamline the world, regulate it [1, p.251].

But the world itself is a permanent formation that has no purpose. Therefore, the subject side of the world is full of contradictions - things are only a moment of steady in the chaos of becoming. At the heart of the world - the will, acting in Nietzsche as the driving force of becoming, «existing» in his «dynamism», and in man, it is manifested expressively as the «will to power», the will to expand its «I,» to expand itself into the world. Directly the will to power in man is manifested as the will to live. Thus,

following Schopenhauer, Nietzsche treats more freedom than reason. But, unlike the pessimism of his predecessor, who saw the source of suffering in the will, Nietzsche's worldview is permeated with optimism. For him, life is a unity of joy and pain, something like an «optimistic tragedy,» he proclaims «yes!» To life in all his manifestations [10, p. 173].

The philosophy of life is the direction in the non-classical philosophy of the late nineteenth and early twentieth centuries, whose representatives proclaimed life (in biological, psychological forms) the main subject of philosophy. However, the «philosophy of life» truly becomes known and popular teaching precisely because of the work of Friedrich Nietzsche, because in his person she proclaimed the need for a reassessment of values and return to man, or rather: the discovery of a mythological man, a person who, in endless cycles of eternal return, is a constant state of harmony with its own essence.

The assertion of Nietzsche as a philosopher occurred under the influence of Schopenhauer. Having absorbed the main ideas of the latter, he enriched them with his own understanding of nature and peace, and added to them a healthy lot of voluntarism. Subsequently, Nietzsche increasingly emerges his own philosophical doctrine, changing the political concept of world perception. His philosophy loses contact with Schopenhauer and begins to be built on irrational voluntarism - two threaded stones of Nietzscheanism.

Deeply influenced by Friedrich Nietzsche's music was Richard Wagner. The philosopher was simply fascinated by her and, accordingly, by Wagner himself. However, this does not prevent him from subsequently writing a book «Untimely Things,» where he criticizes the latter. Also devastating criticism was Hegel. He was almost the main enemy of Nietzsche in questions of philosophy. Two thinkers at one time propagated completely polar vision of the world, which under no circumstances were combined. Thus, under the influence of certain philosophers, as well as in contrast to Nietzsche, he built his own conception of world perception. In general, the degree of development is divided into three periods.

Nietzsche's philosophy as a philosophy of life has an anthropomorphic character, turning man into nature and at the same time humecting nature, giving it anthropomorphic features, and above all, the will to power. Principle of will to power is the basic dynamic principle of Nietzsche's philosophy, which manages the development of both man and the universe. Hence, life is an absolute reality, and it is understood from itself. And the human soul, human intelligence generated by life and included in it. But this is just one side of the Nietzschean philosophy of life. One can notice the other side, connected with the constant search for people of their connections with world creation. And the recognition of the naturalness of the soul in life, their merger with the universe looks quite logical in the context of such searches. Then the frenzy of Nietzsche's philosophy appears not irrational, but quite natural in attempts by the philosopher to reveal a decisive factor in the development of personality through the principle of will to power, governing the world and man, especially if this principle is interpreted as broadly as Nietzsche does.

Friedrich Nietzsche considered world freedom as the foundation of all things. But this is no longer the will to live, but the will to power. The works of Nietzsche are written in the form of aphorisms and mythical allegories, which led to their ambiguous understanding and free interpretation. Having proclaimed his philosophy as a reevaluation of values, he insisted on replacing the ideology and morality of Christianity with the philosophy of irrationalism and subjectivism. Reason Nietzsche opposed the will, as a concrete will to power, a lot of will. The will to power, he considered the decisive stimulus of activity and the main ability of man. Will is the law of the world, as a chaotic element of life, not subject to objective laws. The will to power as the decisive stimulus of human actions, as the main feature of its actions, Nietzsche directed to the whole «fabric of life.» Even the trees of the primitive forest, according to the thinker, struggle with each other for power. The main problem of his life and philosophy, Nietzsche sees in order to create such a culture, obeying which man could ennoble his inner world and educate herself. According to Nietzsche, a new type of person must appear - a superman who, according to his moral and intellectual qualities, will dominate modern people. Humankind Nietzsche is first of all a creator who has a strong, swift will, the creator of himself as an autonomous and free person. He was neither a racist nor a German nationalist, Nietzsche, and his superman more often appears as an artist who overcomes his own suffering than the ruler of a human herd [10, p. 175]. Therefore, for Nietzsche, a superman is a person of the future, a spark, a lightning, a representative of a qualitatively new biological species; as a cult of a strong personality.

Nietzsche calls for the creation of an atmosphere of struggle for survival in a society in which only new kinds can arise; To this end, all appeals to equality and social peace should be rejected. It is necessary to make sure that in the life struggle, the strongest and most noble ones, as in sports, won. There is no place for bargains and arrangements. Yesterday's champion can become an outsider, if not effort! Nietzsche proclaims: «Let every morning again and again prove his right above. Let each one be noble in the struggle. « «The greatness of man is that it is a bridge, not a goal; and love is worthy only in that it is a transition and destruction. I love someone who can not live differently, except in the name of his own death, because he goes through the bridge. « He argues that «man is a rope stretched between an animal and a superman, it's a rope over the abyss.»

Nietzsche argues that over time there should be a more advanced kind of life that will be just as far from a person as a man from a monkey. Evolution should not stop at the person. The purpose of life is life, its elevation to a new height. A man will perish, and a superman will come to his place. «I want to reveal to people the meaning of their being. This meaning is a superman, a lightning from the dark cloud of mankind, and the name of this lightning is a superhuman. Man has a goal within himself: his purpose is life. This is the idea of the absolute value of human life «- as Nietzsche argued. Life - one of the basic concepts in Nietzsche's philosophy, it is the world itself in the aspect of giving it (the world) to man. Life is the true and only reality, which should be subject to the spiritual principle of man.

Man is primarily a biological organism whose body is a hierarchical structure, where the higher layer is the intellect necessary to «preserve» life instincts. Intelligence thus does not know, but schematis the world to the extent that it is necessary for human needs. Thinking is through «metaphorical», and its figurativeness connects a person with reality (as to scientific concepts, then they are devoid of such a connection). The concept of cause, sequence, relativity, law, number, basis, purpose, etc., are subjective fictions, and the only real result of their attribution to the world is mythology. Hence the direct demand of Nietzsche to replace science with a myth. The theory of knowledge is considered by them in terms of «perspective» - the existence of a variety of assessments of the same various subjects. Science in this regard sees Nietzsche as «a fairly accurate humanization of things,» and we are constantly learning to more accurately describe ourselves by describing things in their sequence [1, p. 252].

Thus, the «philosophy of life» in the person of Friedrich Nietzsche proclaimed the need for a reassessment of values and a return to a person, or rather: the discovery of a mythological man, a man who, in endless cycles of eternal return, is in a state of harmony with his own essence. Anthropological concept of Nietzsche has fixed that not only God died, rationality died as a desire for abstract and impersonal world perception. The realities of everyday life, personal attitude towards other people and being in general shape the concept of the newest salvation, which becomes an active salvation of the individual. Nietzsche proclaimed the need to save the personality as a philosophical credo. Thus, denying the logic of reason in the realization of reality, the philosopher argued that only a man, with his will and strong soul, could penetrate the mysteries of the universe.

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### **ECOLOGICAL CULTURE AS A SYSTEMICALLY IMPORTANT FACTOR OF ENVIRONMENTAL SAFETY**

**Relevance of research topic.** The importance of studying ecological culture is due to changes in modern society: the deterioration in conflicts between people and nature relations, transformation to post-industrial phase of society, globalization [1, p.3].

With rapid technical progress comes similar waste of natural resources. Human activity is depleting natural resources and leading to natural disasters.

**Aim and tasks of the study.**

The purpose of the study is in researching of the culture of ecological conscious society.

**Tasks**

According to aim there are few tasks in the study: the disclosure of ecological culture; the perspective of formation of ecological society [1, p.5].

**Object of study**

Formation of ecological culture in modern ecological consciences society

**Subject of investigation**

Development mechanism of ecological culture as a condition of formation of ecological society [1, p.5].

Ecology in Greek is «oikos» which means the home or the habitat. In that home, human beings are born and life. Therefore, people should remember that we are only inhabitants in this huge nature «home».

Modern progressive situation in industry gives an overview about nearest future. If humanity don't change wasteful attitude to nature, consequences will be critical to us. As Ralph Waldo Emerson says about nature, «She [nature] pardons no mistakes. Her yea is yea, and her nay, nay. «

Formation in modern society of ecological culture will change the situation extremely.

Ecological culture is a sub-field of anthropology and is defined as the study of cultural adaptations to environments. The sub-field is also defined as the study of relationships between a population of humans and their biophysical environment [2].

Cultural ecology is based on the best humanistic and cultural traditions. It creates ecohumane, benevolent, and that is respect for all life forms and conditions that it provides. Ecological culture is aimed, on the one hand, at the liberation of man from natural rigid determination, and the other - to harmonize the relationship between society and the surrounding natural environment. The main idea of ecological culture is relations between society and nature. It takes into account the practical needs of society and the «desire» of nature to maintain the stability of its own normality and thus preserve the conditions for the existence and development of humankind [3, p.16]. Ecological culture brings up in human the desire to protect environment, respect for all life and how to value natural resources. In addition, ecological culture fosters ecological active society with skills and practice in solving ecological problems and that acts for the benefit of nature

Ways of increasing ecological culture in society and effectiveness of ecological education are

To create organizations that provides students and pupils with necessary ecological information: environmental problems, their reasons and ways to avoid them.

To create practical institution to provides among human love to nature. Such institution would help realize mankind as a part of nature: nooks of nature, tactile zoo

To content development of continuous ecological education for all age groups younger generation, spread ecological issues within the framework of certain objects, and by establishing intra and inter-subject relationship [3, p.19].

To create and spread among pupils television programmes, videogames, web-sites about nature and tutorials about natural issues.

**Conclusion**

In the conclusion, ecological behavior and culture knowledge should be spread among all segments of humankind to avoid devastating effects. Ecological behavior is impossible without ecological culture. Unfortunately, even having some knowledge, ideas, does not guarantee appropriate behavior.

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