

**THE GREAT PHILOSOPHER OF THE GREAT EMPIRE - OSWALD SPENGLER.
"MORPHOLOGY OF WORLD HISTORY"**

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Annotation: *In this article we are talking about Oswald Spengler, a philosopher, historiosophist, writer of the twentieth century. The article also reveals the life and beginning of the philosophical work of Oswald Spengler.*

Key words: *philosopher, historiosophist, German Empire.*

Oswald Arnold Gottfried Spengler (German: Oswald Arnold Gottfried Spengler; May 29, 1880, Blankenburg, German Empire - May 8, 1936, Munich, Third Reich) - German historiosophist, representative of the philosophy of life, publicist of the conservative-nationalist direction, author of the book "Sunset Europe". Born in the small provincial town of Blankenburg at the foot of the mountains in the family of a postal official, he was the eldest of four children and the only boy. In 1891 the family moved to Halle, where Oswald studied Latin at Francke's institutions. At the University of Halle, the Universities of Munich and Berlin, he studies mathematics, natural sciences and philosophy. He defended his thesis on the topic "Metaphysical Foundations of the Philosophy of Heraclitus" at the University of Halle and received his doctorate in philosophy in 1904. Then he worked as a teacher in Hamburg. In 1911 he moved to Munich, where he lived until his death. He began his academic career at the University of Munich as a teacher of mathematics. He was a freelance writer, lived poor and lonely, and worked on essays at night, hanging a sign on the door with the words "Away" so as not to be bothered by calls. Engaged in journalism.

I personally met with Hitler, but was disappointed.

After the Nazis came to power in 1933, he began to be attacked in the press; Spengler's book *Years of Decision: Germany in World Historical Development* was confiscated, and it was forbidden to mention his name in the press. Shortly before his death, which occurred due to a heart attack on May 8, 1936, in his letter addressed to Hans Frank, he predicted that Nazi Germany could cease to exist in the next 10 years. He believed that the world war is the beginning of the agony of European civilization.

The subject of Spengler's philosophical and cultural studies was the "morphology of world history": the originality of world cultures or "spiritual

epochs", considered as unique organic forms, understood with the help of analogies. Resolutely rejecting the generally accepted conditional periodization of history into "Ancient World - Middle Ages - Modern Times" since it has no meaning for non-European societies, Spengler offers a different view of world history - as a series of cultures independent of each other, living like living organisms, periods of birth, formation and death. Spengler proposes to replace the leveling unity of the idea of the world-historical process with a different picture - a cyclic history of the emergence, flourishing and death of numerous original and unique cultures. Among the "great cultures" that have fully realized their potential, Spengler refers to the Chinese, Babylonian, Egyptian, Indian, ancient, Byzantine-Arabic, Western, Maya culture, as well as the "awakening" Russian-Siberian. The uniqueness of each culture is ensured by the originality of its "soul": the basis of ancient culture is the "Apollo" soul, the Arabic one is "magical", the Western one is "Faustian", etc.

The dying of any culture, be it Egyptian or "Faustian" (that is, Western culture of the 12th-18th centuries), is characterized by the transition from culture to civilization. Hence the key opposition in his concept to "becoming" (culture) and "becoming" (civilization). Thus, the culture of Ancient Greece finds its completion in the civilization of Ancient Rome. Western European culture, as a unique and time-limited phenomenon, originates in the 9th century and flourishes in the 15th-18th centuries. and from the 19th century, with the onset of the period of civilization, it begins to "roll"; the end of Western civilization since 2000, according to Spengler, who did a tremendous job of collecting factual material about various world cultures, is comparable or "simultaneous" with the I-II centuries. in ancient Rome or XI-XIII centuries. in China.

The thesis consistently pursued by Spengler about the uniqueness of cultures, their changeability and continuity led to the recognition of their value equivalence: they are all equal in their historical significance and must be compared without any evaluative categories.

Comparative analysis of cultures, according to Spengler, reveals the unity of their fate: each culture goes through the same sequence of phases of development, and the main features of each phase are identical in all cultures; all cultures are similar in terms of the duration of existence of about 1000 years and the pace of their development; historical events belonging to one culture have homology correspondences in all others. Each culture, exhausting its internal creative possibilities, dies and passes into the phase of civilization "civilization", according to Spengler, there is a crisis outcome, the completion of any culture, which is characterized by atheism and materialism, aggressive

outward expansion, radical revolutionism, scientism and technism, as well as urbanization ("the world city has no people, has a mass).

In the introduction to *The Decline of Europe*, O. Spengler writes: "For a true connoisseur of people, there are no absolutely correct or false points of view." There he states: "There are no eternal truths. Each philosophy is an expression of its own, and only its own, time. And in another place of this work, he states: "There is no universal morality ... There are as many morals as there are cultures ...". The concept of the "meaning of numbers" acted as the foundation of Spengler's historical method, further distancing nature and history from each other. According to Spengler, the spiritual life of a person endowed with "waking consciousness" unfolds in time and in a certain direction. As a result, in the mind of the individual, a personal picture of the world, inherent only to him, is constituted: either figurative-symbolic or rational-conceptual. By means of the type of mathematical number or word, a figurative worldview is fixed that has already become, realized - "nature", according to Spengler, is "countable". History, on the other hand, as a dynamic realization of a possible culture, is associated with chronological values and is alien to unambiguous calculations.

At the same time, according to Spengler, the self-development of culture is possible only in the context of awareness by its subjects of the significance of the procedures for measuring, counting, forming and fixing images of the outside world, etc. Thus, in the context of the concept of "sense of numbers", ancient culture, based, according to Spengler, on finiteness, the corporeality of the numerical series, is opposite to the civilization of the modern West, founded by the numerical idea of infinity. According to Spengler's scheme, all modes of knowledge are "morphologies"; the morphology of nature is an impersonal systematics; the morphology of the organic—of life and history—is "physiognomy" or the emphatically individualized art of the "portrait of culture" transferred to the spiritual realm. The comprehension of cultural forms, according to Spengler, is fundamentally opposed to abstract scientific knowledge and is based on a direct "sense of life." Manifestations of a particular culture are united not only by a common chronological and geographical reference, but, above all, by the identity of style, which is found in art, politics, economic life, scientific vision of the world, etc.

Cultures, according to Spengler, arise "with sublime aimlessness, like flowers in a field," and just as aimlessly leave the stage, leaving nothing behind. The morphology of Spengler's culture informed the Western world that it was irresistibly declining: according to Spengler, a rationalistic civilization means the degradation of the highest spiritual values of a culture doomed to death. The

great cultures of the past, according to Spengler, seem to demonstrate to the West its own destiny, its immediate historical future.

Spengler had a positive attitude towards socialist ideas "Socialism - contrary to external illusions - ... a system of will to power. ... Its goal is completely imperialistic: prosperity in an expansive sense, but not of sick people, but of active people, who are trying to give freedom of action, despite the resistance of property, birth and tradition. However, in his work "Prussianism and Socialism", Spengler highlights a special socialism, peculiar only to the Germans. It lies in the Prussian statist spirit, German collectivism and the desire to expand the borders.

Each culture in its development goes through a number of main stages:

1) mytho-symbolic - the stage of an emerging culture, when its main forms are just emerging;

2) the stage of early culture, when its forms are just emerging;

3) the stage of metaphysical-religious (high) culture, at which it reaches its peak;

4) the stage of aging and death of culture - the stage of civilization.

Spengler vividly portrays the "souls" of cultures:

- Babylonian
- Arab-Byzantine - pra-symbol "cave" (based on the "magical" soul with a strict opposition of soul and body)
- Egyptian - pra-symbol "way"
- Indian
- Chinese - the ancient symbol of "Tao"
- Mayan (Mexican)
- Greco-Roman (Antique) - the primordial symbol of "corporeal, sculptural body" (has an "Apollo" soul in its base)
- Western European - pra-symbol "infinity" ("Faustian" soul, embodied in the symbol of pure infinite space and time process)
- Russian-Siberian (nascent culture)

In his book *Years of Decisions*, O. Spengler openly advocates the National Socialist coup in Germany:

Hardly anyone waited as passionately as I did for this year's national coup d'état.

- O. Spengler "Years of decisions"

However, *Years of Decisions* was later banned for criticizing National Socialism. So, for example, Spengler did not agree with their biological ideology and anti-Semitism. O. Spengler saw this event as part of the global "white revolution". The second chapter of the book entitled "The White World Revolution" is devoted to the disclosure of this concept. The two main

opponents of this revolution, Spengler considers the class struggle and the "colored" population of the world.

It combines the "horizontal" struggle between states and nations with the vertical struggle between the leading strata of the white peoples and other strata, while in the background the more dangerous second part of the revolution has already begun, namely the attack on the whites as a whole by the entire mass of the colored population of the Earth, slowly realizing their commonality. But this cannot and should not be. Perhaps the hare will be able to deceive the fox. But not a human being. A colored man sees through a white man when he speaks of "humanity" and eternal peace. He senses an inability and lack of will to defend himself. Colored people are not pacifists. They do not cling to a life whose only value is its duration. They'll pick up the sword if we drop it. Once they were afraid of the white man, now they despise him. This opinion can be read in their eyes if white men and women behave before them as they do at home or in the colored countries themselves. Once our power terrified them, like the first Roman legions - the Germans. Today, when they themselves have become a force, their mysterious soul, which we will never understand, straightens up and looks down on the whites, as if they were something of yesterday.

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