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. F. Znamensky, A. G. Khulmin, M. M. Moskvin, G. Turkina.

Mits. Ya. Abramovich, M. A. Ksentiev, 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. Havel. 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 Shelistov. Worthy of note is the study by V. Veresov of the Apollonian-Dionysian principle in the philosophy of F. Nietzsche. The thesis is based on the study by V. B. 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. Mozgova. 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. The problem of nihilism was studied by T. V. Lyut, I. V. Stiyanova, 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 unsupervised 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 much closer to life than a theoretical and rational discourse. 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 of 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 proclaims the need for a reassessment of values and return to a person, 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.

For Nietzsche, the will to power 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 enable 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 wants to give a new name to the free nature, 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 thing 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 a such connection). The concept of cause, sequence, relativity, law, number, basis, purpose, etc., are subjective ficctions, 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. «Superman's knowledge is an attempt to be known by them in the sense 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 an irrational world perception. The realities of the founding of our personal attitude there were no 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 preserve 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.

References
problems and that acts for the benefit of nature. In addition, ecological culture fosters ecological active society with skills and practice in solving ecological issues.

- To create and spread among pupils television programmes, videogames, web-sites about nature and tutorials about natural resources. This will avoid waste of natural resources, depletion of natural resources and leading to natural disasters.
- 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.
- 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 create organizations that provides students and pupils with necessary ecological information: environmental problems, their reasons and ways to avoid them.

**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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Nietzsche argues that because of modern science the world has become more and more indifferent. Traditional beliefs are obsolete because they are naturalised humanity. But who could live according to nature’s limitless indifference? Irrationalism is also expressed in the historicism and relativism of Wilhelm Dilthey, who saw all knowledge as conditioned by one’s private historical perspective and who thus urged the importance of the Geisteswissenschaften (the humanities). Johann Georg Hamann, spurning speculation, sought truth in feeling, faith, and experience, making personal convictions its ultimate criterion. In its aspect as a vitalism, Bergson’s philosophy as well as that of Friedrich Nietzsche was irrationalistic in holding that instinctive, or Dionysian, drive lies at the heart of existence. Nietzsche viewed moral codes as myths, lies, and frauds created to mask forces operating beneath the surface to influence thought and behaviour. Friedrich Nietzsche. First published Fri Mar 17, 2017. Nietzsche also used his psychological analyses to support original theories about the nature of the self and provocative proposals suggesting new values that he thought would promote cultural renewal and improve social and psychological life by comparison to life under the traditional values he criticised. His teacher Friedrich Wilhelm Ritschl wrote in his letter of reference that Nietzsche was so promising that he will simply be able to do anything he wants to do (Kaufmann 1954: 6). Most of Nietzsche’s university work and his early publications were in philology, but he was already interested in philosophy, particularly the work of Arthur Schopenhauer and Friedrich Albert Lange. Nietzsche, Friedrich Wilhelm, 1844-1900. Publisher. Boston : Luce and Co. Collection. americana. Digitizing sponsor. Brigham Young University. A revision of the work first published in 1908. Includes index. Source: Gift of Marcella duPont, Mar. 17, 1986. 1. Addeddate. 2009-06-17 22:03:14. Call number. ABU6173.