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PHILOSOPHY

Textbook on the general educational discipline "Philosophy"

for students of all specialties

E-learning material

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The electronic textbook contains the materials of the lecture course. The practical section presents a plan of seminars and methodological recommendations for controlled independent work of students. The knowledge control section offers questions for the exam and test tasks. The auxiliary section presents the curriculum of the discipline, a list of basic and additional literature.

The textbook can be used to organize and control the controlled independent work of students.

INTRODUCTION

The electronic educational and methodological complex was developed on the basis of a standard program in philosophy, approved by the Ministry of Education of the Republic of Belarus in 2022. The complex includes four sections. It contains lecture material, plans for seminars, curriculum, topics of essays, a list of educational literature for self-training of students.

Philosophy plays an important role in shaping the competencies of the professional activities of specialists in various industries. These competencies include the ethics of business relations and the ethics of professional subordination. Since in any work team there are internal contradictions due to the peculiarities of the nature and temperament of workers, philosophy forms the skills of resolving conflict situations on the basis of dialogue and dialectics. Uncertainty and risks in professional activity are minimized by knowledge of such a section of modern philosophy. Such a section of philosophy as logic plays an important role in making decisions, building arguments, writing a business plan. Logic is used in artificial intelligence technologies. It is relevant for students of the Faculty of Information Technology. For students of this faculty, as well as for students of the Faculty of Architecture and design specialties, technical aesthetics is relevant.

In professional activities, a philosophy of safety is in demand. This is due to the transition of professional activity to the technologies of digital corporate and consumer platforms. Even more important for developers are the questions of the evolution of professional activity in the conditions of the fourth industrial revolution. No matter what professional tasks the activity of a specialist is limited to, it is connected with the subject of political philosophy.

The list of categories of this philosophy includes the concepts of global turbulence, sovereignty, and national security. Such a branch of philosophy as futurology plays an important role in the formation of professional skills of strategic management in the face of a growing number of risks and uncertainty. The terms diver-

sification and import substitution have become popular. From them follow the features of the application of logic to the tasks of complex logistics. Philosophy plays an important role in the formation of professional skills in scientific and innovative activities. The methodology that forms the skills of search activity is focused on this task.

An important role in the professional activity of a specialist is played by the philosophy of resolving conflict situations. It is especially relevant for heads of organizations, companies and institutions.

THEORETICAL SECTION: MATERIALS OF LECTURE COURSE

Section 1. Formation and development of philosophy

Topic 1.1. Philosophy and worldview

1.1.1. The subject of philosophy

The subject of philosophy is wider than the subject of study of any particular science. Philosophy generalizes, integrates other sciences, but does not absorb them, does not include all scientific knowledge, does not stand above it. Philosophy is a special form of social consciousness and is characterized by the following most important features:

− the starting point and goal of philosophy is man, his place in the world and his relation to this world;

− philosophy studies the most general foundations of socio-natural being, the universal patterns of the development of the world as a whole;

− the main means of knowledge is the human mind - the Logos;

− the empirical basis of knowledge is the totality of particular sciences and socio-historical practice;

Philosophy combines in the process of studying reality the epistemological approach with a value approach (where and how the acquired knowledge finds its practical implementation, and what is the value, significance of this knowledge for a person and humanity).

Philosophy is a form of social consciousness associated with the comprehension of the essence of social and natural being, the world as a whole, the place of a person in this world, the relationship of a person to the world and the meaning of human life. The general structure of philosophical knowledge consists of four main sections: ontology (the doctrine of being); epistemology (the doctrine of knowledge); anthropology philosophy and philosophy of society.

Within the framework of these four main sections of philosophy, it is possible to single out many particular issues studied by it:

- the essence of being;
- the origin of being;
- matter (substance), its forms;
- consciousness, its origin and nature;
- relationship between matter and consciousness;
- unconscious;
- man, his essence and existence;
- the spiritual world of man;
- society;
- society and man;
- nature;
- nature and society;
- the spiritual sphere of society;
- material and economic sphere of society;
- social sphere of society;
- socio-economic formations, civilizations;
- perspectives of a person, society;
- ecology, problems of survival;
- features of knowledge;
- the influence of the cognizing subject on the process of cognition and its results;
- limited and unlimited knowledge;
- movement;
- philosophical categories;
- dialectics and its laws.

The main methods of philosophy (ways, means by which philosophical research is carried out) are: dialectics, metaphysics, dogmatism, eclecticism, sophistry, hermeneutics, materialism, idealism.

Dialectics is a method of philosophical research in which things, phenomena are considered flexibly, critically, consistently, taking into account their internal contradictions, changes, development, causes and effects, unity and struggle of opposites. Metaphysics is a method opposite to dialectics, in which objects are considered:

−   separately, by themselves, and not from the point of view of their interconnectedness;

−   static (the fact of constant changes, self-movement, development is ignored);

−   unambiguously (there is a search for absolute truth, no attention is paid to contradictions, their unity is not realized).

Dogmatism is the perception of the surrounding world through the prism of dogmas – once and for all accepted beliefs, unprovable, "given from above" and of an absolute nature. This method was inherent in medieval theological philosophy.

Eclecticism is a method based on an arbitrary combination of disparate facts, concepts, concepts that do not have a single creative beginning, as a result of which superficial, but outwardly plausible, seemingly reliable conclusions are reached. Often, eclecticism was used to justify any views, ideas that are attractive to the mass consciousness, but have no real ontological or epistemological value and reliability (in the Middle Ages – in religion, now – in advertising).

Sophistics is a method based on the deduction from false, but skillfully and incorrectly presented as true, premises (judgments). Either a new premise, logically true, but false in meaning, or any other advantageous for the person who accepts this method. Sophistry was common in Ancient Greece, had the goal not of obtaining the truth, but of winning the dispute, proving "anything to anyone" and was used as a technique of oratory.

Hermeneutics is a method of correctly reading and interpreting the meaning of texts. Widespread in Western philosophy. At the same time, both directions in

philosophy and philosophical methods are: In the materialistic method, reality is perceived as really existing, matter as the primary substance, and consciousness – its mode – is a manifestation of matter. The essence of the idealistic philosophical method is the recognition of the idea as the origin and determining force, and matter as a derivative of the idea, its embodiment.

1.1.2. Philosophy and worldview

Worldview is a system of generalized views on the world, on a place in him of a person and his attitude to this world, as well as based on these beliefs, feelings and ideals that determine the life position person, the principles of his behavior and value orientations. The worldview is always an "alloy" of various components. And as in an alloy, various combinations of components, their proportions give a different metal, so something similar happens with the worldview.

The structure of the worldview includes and plays an important role in it and generalized knowledge. They consist of:

a) everyday, or life-practical;

b) professional;

c) scientific.

The more solid the stock of knowledge in this or that era, in this or that people or individual person, the more serious the foundation receives the corresponding worldview. Secondly, the whole system of values (ideas of good and evil, what is good and what is bad, what gets approval or condemnation). Thirdly, forms and norms of behavior.

The significance of the last component – behavior – is due to the fact that without practical component, the worldview would be extremely abstract, abstract character. It is through human behavior, his worldview finds its implementation. After all, it is no coincidence that a person is judged not by what he speaks, but by what he does. In the structure of the worldview from the depth of reflection of reality distinguish the following levels:

1) worldview - only external manifestations of being are fixed;

2) worldview - here an integral picture of the world is already created, but feelings and reason still prevail over reason;

3) understanding of the world is the deepest level of reflection associated with abstract thinking and theoretical knowledge.

The historical types of worldview are:

1) mythology;

2) religion;

3) philosophy.

Mythology (from Greek mifos – legend, legend and logos – word, teaching) – a set of myths, legends about deities and heroes, about the origin of any people, etc., that is, a peculiar understanding of the world, characteristic of early stages of social development, which is characterized by a holistic idea of the phenomena of nature and social life, the foundations of which elevated to the supernatural.

Thus the myth firstly, combined in itself the rudiments of knowledge, religious beliefs, political views, etc., secondly, the myth acted as a single, undifferentiated universal form consciousness.

In the mythological consciousness, man, society and nature represent a single and inseparable whole (syncretism), connected by a thousand invisible threads of interaction and understanding.

Myth served a variety of functions. With his help:

a) the past is connected with the present and the future;

b) ensured the spiritual connection of generations;

c) the system of values accepted in the given society was consolidated;

d) certain forms of behavior are supported and encouraged;

e) the collective ideas of one or another people about the world around and man's place in it.

In the process of development of primitive forms of social life, myth, as the basis of the worldview, outlived itself and left the historical stage. However, the search for answers to a special kind, begun by mythology, did not stop. In search of answers to worldview questions, religion and philosophy chose different paths.

Religion (from Latin religio – piety, piety, shrine) – specific a mindset in which: firstly, the understanding of the world occurs through its doubling on this world, i.e. earthly, perceived by the senses, and otherworldly – "heavenly" secondly, in the basis of the worldview, attitude and behavior of people – belief in the existence of God or gods, other supernatural forces that dominate the forces of nature, people and have a decisive influence on them.

Being a peculiar, fantastic reflection of reality, religious worldview, in addition to ideas about "heavenly" forces, generalizing centuries-old experience of mankind, includes universal norms of community life and moral principles, ideas of goodness and justice, which have retained their influence on the morality of modern society.

Thus, the religious worldview: firstly, it developed from the depths of mythology; secondly, just like mythology, first of all, it appeals to feelings and human emotions, to the deep structures of human consciousness; thirdly, unlike myth, religion does not mix earthly and otherworldly, but in the deepest way separates them into two opposite poles; fourthly, it puts at the center the search for higher values, the true path life and affirms "eternal" life after life.

Supersensible reality has been accompanying people's lives for more than 30,000 years. Recognition of its existence did not require proof. Its existence was ascertained by the public consciousness. The problem was to establish a dialogue with supersensible reality. The search for people capable of this communication began. As a result, a social institution of shamans, sorcerers, and priests arose. These people became carriers of special methods and practices of contact with supersensible reality. These practices proved to be persuasive for people. As a result, the performers of these practices began to have a high social status and authority. Communication with supersensible reality included special sacrificial ceremonies.

At the historical stage of traditional civilizations, supersensible reality was differentiated in the form of a set of specific natural forces, and these forms began to be identified with specific gods. Polytheism emerged. He had two modifications.

Ancient Greek culture brought the gods as close as possible to the way of life of people. The male gods and the female gods had families. They had children. Their life was spent on Olympus. Hybrid genetic products of intimate communication of some of the gods with a human woman were not excluded. As a result, titans were born.

The second modification of polytheism, using the example of the Eastern Slavs, assigned specific names to natural forces. But the anthropologization of natural forces did not expand further than names. Anthropologization of other subjects of supersensible reality was also allowed. It was carried out by means of folklore. Devils, mermaids, werewolves, dragons, snakes became active characters in folk tales. Characters (Kashchey the Immortal), who have special life functions and a connection with supersensible reality (Baba Yaga, a witch), were singled out as a special category. People distanced themselves from these characters, but considered the presence of such a social institution.

A well-known representative of the New Latin Belarusian poetry of the Renaissance, Nikolai Gusovsky, in his poem "The Song of the Bison" describes the difficult status of a witch in society. People suspected her of being the cause of their troubles associated with crop failure and famine. Therefore, they constantly tested the witch in order to dispel their suspicions. The testing consisted in the fact that they dragged her to the ice hole. If she went like a stone to the bottom of a river or lake, she was considered not guilty. If she stubbornly kept afloat, she was considered guilty, and she had no chance of salvation.

Due to the fact that polytheism was more focused on dialogue with supersensible reality and less focused on the inner individual experiences of a person, it lost its relevance. It was replaced by monotheism. As a result, the dialogue of man with supersensible reality narrowed down to God. There was a rationalization of the theme of the dialogue of man with supersensible reality. Objective idealism played a great role in this. Among its representatives are Pythagoras, Plato, Aristotle, Plotinus, Tertullian, Augustine the Blessed, Boethius. And also, representatives of the Byzantine school (Psellos, I. Chrysostom, I. Damaskin).

Indian and Chinese cultural traditions do not operate with the concept of God. They interpret supersensible reality as a normative essence, as a standard. Each of the spiritual traditions offers the individual a specific way to achieve the standard. In Buddhism, this is nirvana. In Jainism, this is samsara, karma and a special way of life close to the criteria of modern ecology. In yoga, these are spiritual practices of knowing the mental balance and physical capabilities of one's own organism and body. In Confucianism, the guarantors of the peace of mind of the individual and the stability of society are tradition and ethics. Legists emphasized the normative role of the law. The school of yin and yang proceeds from the identity of opposites and the harmony born from this identity.

The orthodox period of domination in the Western hemisphere of the institutions of the monotheistic religions of Christianity and Islam was supplemented in the era of the European Renaissance by the transformation of the perception of supersensible reality by the public consciousness. The beginning was laid by the Protestants. They shifted the focus to the need to create conditions for the believer to personally confirm the specific business qualities and lifestyle of faith in God. The result was a Protestant work ethic. It concretizes the concept of a righteous way of life through following the values of business qualities and family. It was the Protestant work ethic that became the basis for the formation of a market economy (capitalism).

Simultaneously with Protestantism, an intellectual European culture of interpreting supersensible reality as a social world open to discussion was formed.

This situation was clearly manifested on the territory of Belarus during the Renaissance, when S. Budny, who adhered to the positions of Protestantism, initiated theological discussions with representatives of the Catholic Church. The outcome of these discussions actually meant the further dominance of one of the modifications of Christianity in the culture of Belarus.

The Jesuits understood this well. They made every effort to ensure that their side was represented by intellectuals well prepared for dialogue. The victory in the discussions opened up to the Catholic Church the prospect of returning members of

the Protestant communities to its space. The return was guaranteed by legislation in the form of the principle of tolerance and religious tolerance. This made it possible, unlike France, to avoid religious wars.

Having won the discussions, the Jesuits began to pay increased attention to the institutions of education. Collegiums were opened in almost all cities of Belarus. In Vilna and Polotsk, educational institutions functioned in the status of a university. Such a level made it possible to combine theology with the development of scientific schools on the platforms of pantheism and deism.

A similar situation was characteristic of Europe and Russia in the times of Peter the Great. For scientists, there were risks posed by the institution of the Inquisition. Suffice it to recall the tragic fates of J. Bruno, Servet and K. Lyshchinsky. France was forced to leave R. Descartes. With the Enlightenment came the era of atheism and nihilism. She could not cancel supersensible reality. It became obvious that the problem lies in the culture.

Under the paradigm of culture we mean the ontological semantics of reality, determined in the public mind by the interaction of man with the environment. As a result of the implementation of feedback by human consciousness, the need for adaptation to external conditions is formed. This adaptation is based on a dialogue with the external environment, in which the phenomenon of supersensible reality plays a key role. The paradigm of culture cannot be identified with the paradigm in science, because the paradigm of culture is not a consensus of the community of scientists. It has an intentional basis of an integral property.

This means that regardless of the local and historical characteristics of cultures, its semantic core is represented by universal concepts of ontological reality, which human senses cannot directly contemplate. M. Eliade was one of the first to single out the basic category of the supersensible reality paradigm. This category includes the sacred in the form of hierophany. The description of hierophany means the description of manifestations of sacred realities.

Ontologization in the public mind of the intention to dialogue with supersensible reality has developed the need for special cultural practices of communication

with this reality. In mythology, the semantics of anthropologizing the invisible components of supersensible reality and the strict action of taboo coexist. Feedback factors dominate. The product of this feedback was the influence of the natural cycles of agricultural activity on mythology. As a result, the semantics of the myth of the eternal return was formed.

The institutions of shamanism, meditation, dreams, mysteries, divination, sorcery and ecstasy have become everyday cultural practices of searching for answers from spiritual actors of supersensible reality to actual questions of people.

Western culture has too clearly violated the boundaries of the anthropologization of supersensible reality. This can be seen from ancient mythology, in which the gods were reduced to the form of human bodies and the family and marriage relations inherent in these bodies. One of the first to understand this shortcoming was Plato, who restored supersensible reality to its invisible form. Philosophical idealism contributed to this. This tradition was continued by Aristotle.

As a result, by the time of the emergence of Christianity, the conviction had formed that one of the levels of understanding of supersensible reality was philosophy. The argument was so compelling that Plato and Aristotle became some of the most revered thinkers in the Christian tradition. This tradition of synthesizing Christian dogmatics with rational justifications was continued by Boethius, St. Augustine, Tertullian and Thomas Aquinas.

As part of the realization of the intention for the Christian doctrine of Jesus Christ in the Mediterranean region, an infrastructure of supersensible reality began to be created in the form of sacred geography and sacred topology. Believers within the limits of the Earth received the opportunity to pass into the space of supersensible reality. The main carriers of this space were churches, churches, monasteries and holy places. M. Eliade well felt this feature of the presence of supersensible reality in architecture. At the same time, he noted that grounding supersensible reality and bringing it closer to believers did not guarantee Christianity the status of a social institution beyond criticism.

This was shown by his systematic study of the history of faith and religious ideas up to the era of the Reformation. Moreover, the phenomenon of the Reformation coincided with the transition of the traditional society of Western Europe to the status of a industrial civilization.

In the course of adapting the worldview of Europeans to industrial culture, the role of the negative factors of the traditional way of life, created by the efforts of the Catholic Church, grew. As a result, the priority of European culture began to be dominated not by the value of supersensible reality, but by the purely earthly negative activity of the institution of the Catholic Church, which did not meet the intentions of Western Europeans for enterprise and initiative in a market economy. As a result, spiritual nihilism began to dominate in the public consciousness of Europeans, which undermined not only the status of the religious institutions of society, but also the morality of society. The biological approaches of social Darwinism began to play a role in it.

Against this background, the situation in the East looked different. She attracted the attention of M. Eliade, who got the opportunity to go to India and study the phenomenon of supersensible reality there through the eyes of local culture. Yoga was my first interest. The alchemy of Asia did not go unnoticed. But M. Eliade was never able to rise in the semantics of his individual consciousness to the level of scientific comparative studies. In the study of the phenomenon of supersensible reality, the phenomenon of the second scholasticism plays an important role. In the space of this phenomenon, historically, there was the territory of modern Belarus.

The project of the second scholasticism was initiated by the Vatican with the aim of the evolution of the Catholic Church into the space of industrial culture. The strategy of preserving the paradigm of supersensible reality was substantiated by the orthodoxies of Spain and Portugal. She received the approval of the Vatican, who hoped with her help to win over the educated European society. The practical implementation of the strategy was carried out by the Jesuits. They created an education system that was not inferior in quality to the education system created by the

Protestants. The youth of Belarus had the opportunity to receive education in the higher Jesuit collegiums of Vilna and Polotsk.

The strategy of adapting the paradigm of supersensible reality to the peculiarities of industrial culture turned out to be productive. This is evidenced by the school of logic created by M. Smigletsky. His textbook on logic was considered one of the best in Europe. In a competitive environment, Catholic educational institutions were interested in high quality education.

They combined scholasticism with an analysis of the ideas of F. Bacon, R. Descartes, P. Gassendi, J. Locke, H. Wolf, G. Leibniz, I. Kant. So, A. Dovgird combined the theology and sensationalism of J. Locke, E. Condillac, the Scottish school (D. Hume, A. Smith). Gradually, a unique intellectual genre of eclecticism was formed, which allowed the conjugation of theology with natural science.

A similar position is typical for B. Dobshevich, A. Snyadetsky, M. Pochobut-Odlyanytsky, K. Narbut. The philosophical basis of the second scholasticism was deism, which allows scientific research, since it involves the task of studying nature as God's creation. This study does not contradict theology, but is part of it. This interpretation allowed Thomism to begin the path of transformation into neo-Thomism and personalism.

On the platform of deism, the formation of modern European science took place. So, M. Pochobut-Odlyanytsky, being the rector of the Main Vilna School, combined research on astronomy with theology. For the results obtained in science, he was elected a corresponding member of the Paris Academy of Sciences, the Royal Society of London. A follower of M. Pochobut-Odlyanytsky, Yu. Mitskevich, taught physics based on the mechanics of I. Newton at the Main Vilna School. Contributed to the teaching of mechanics in secondary schools in Belarus. Created a system of educational institutions of crafts and industry. A.T. Narushevich, being a Roman Catholic bishop, lectured on history at the Vilna Academy of the Jesuit Society.

Students listened to the lectures of E. Abicht, professor of philosophy at Erlangen University, supporter of I. Kant and A. Forster, J. Gilibert, Italian I. Angio-

lini at the Polotsk Jesuit Academy at the Vilna Academy of the Jesuit Society. This indicates that the second scholasticism was open to general Christian and secular themes of philosophical anthropology and cultural studies. Through this unique mechanism of cross-cultural communication, students developed an interest not only in European, but also in Eastern culture, in which the paradigm of supersensible reality continued to play a key role. As a result, many graduates of the University of Vilna became researchers of the unique religious traditions of the East.

An important role was played by the lectures of Gottfried Ernst Groddeck, which he read at the University of Vilna. In lectures, he advised students to study oriental culture. Comparative linguistics G.E. Groddeka formed an interest in oriental culture among a native of Belarus O.I. Senkovsky.

He was educated at the Minsk Jesuit Collegium and at the University of Vilna. After moving to St. Petersburg, he became the first professor of Arabic studies in the Russian Empire. In lectures, he used the results of trips to the Middle East. O. Kovalevsky, Yu. Kopats, A. Mukhlinsky, A. Rafalovich, A. Golynsky, B. Grambchevsky, I. Chersky, M. Vronchenko, E. Pekarsky, I. Tetersky were influenced by the lectures of the professor.

Among the students of the university in Vilna was also O.M. Kovalevsky, exiled to Kazan and assigned to a local university to study oriental languages. He mastered the Turkic, Mongolian, Manchu, Chinese, Tibetan languages. He explored Tibet, Mongolia, China. He is the founder of the school of Mongolian studies. As a result of his stay in Tibet, he brought to Kazan a large collection of manuscripts. Wrote original scientific papers on Buddhist cosmology. The culture of the Far East was studied by I.A. Goshkevich. The spiritual culture of Iran became the subject of study by A. Khodko-Boreiko.

The project of adapting the paradigm of supersensible reality to industrial culture was proposed by Russian religious philosophy. However, a political factor appeared on the way of its implementation, which led to the migration of representatives of this philosophy outside of Russia. Among the philosophers were N. Lossky, N. Berdyaev, S. Bulgakov. A tragic fate befell P. Florensky. However, the

contribution of this tradition has become the subject of subsequent reflection. This can be seen from the works of E. Gurko. Based on the modal methodology of D. Zilberman, she examined the onomatology of imyaslaviya in the works of P. Florensky, S. Bulgakov, A. Losev, the onomatology of symbolism in the works of V. Ivanov and E. Cassirer.

The return to the spiritual tradition in post-Soviet Russia in the process of teaching religious studies motivated D.V. Pivovarov to the fundamental study of the ontology of religion. A monograph by this researcher entitled "The Visual Essence of Religion" and "The Idea of God in Philosophy and Religion", as well as "Culture and Religion: Sacredization of Basic Ideals" followed. The article "Two Concepts of Faith" became important.

Thus, the paradigm of supersensible reality began to be systematically studied under the influence of the works of M. Eliade. The research revealed the constructive potential of the paradigm in traditional and industrial culture. The prerequisites for such a systematic study were created by Orientalism, philosophical anthropology, psychoanalytic philosophy of K.G. Jung, the source of which M. Eliade himself refers to, and phenomenology.

Topic 1.2. Genesis of philosophical knowledge. The main directions of philosophy

1.2.1. Philosophy of the Ancient East

The ancient East is geographically divided into the Near, Middle, and Far East. The reference point for the proximity category is Europe and the Mediterranean region. In the period of antiquity and the Middle Ages, the Near and Middle East were territorially included in the zones of state influence of the empire of Alexander the Great and the Roman Empire, the eastern part of which, under the name of the Roman (Byzantine) Empire, existed until 1453.

The philosophy of Aristotle had a special influence on the regions of the Near and Middle East. Under its influence was the Arabic-speaking philosophy,

which was part of Islam. The ideas of Aristotle were used by Al-Farabi, Al-Kindi, Al-Biruni, O. Khayyam, Avicenna (Ibn-Sino).

Arabic-speaking philosophy was developed by people from Azerbaijan, Iran, southern Spain (Cordoba Caliphate). Also, Kazakhstan, Syria, Tajikistan, Uzbekistan. The distribution of philosophy was facilitated by the logistics of the Great Silk Road, in which Arab merchants played the main role. Thanks to China's trade with the Roman Empire, such cities as Alexandria, Baghdad, Bukhara, Damascus, Constantinople, Samarkand, Urgench, and Khiva reached architectural and cultural flourishing. Marco Polo, who spent many years in China (Far East) and knew the logistics of the Great Silk Road, told the Europeans about the peculiarities of Rome's trade with China.

On the territory of Europe there were three trade logistics hubs of the Great Silk Road with a corresponding branching in the northern direction. One hub was located on the territory of the Byzantine Empire in Constantinople. He regulated trade and cultural contacts through Ancient Rus' with Scandinavia (the path from the Varangians to the Greeks). The second hub was in Italy (Venice, Genoa, Florence). He formed trade routes in Central Europe.

The third hub was located in the southern part of the Iberian Peninsula. He formed trade routes to Western Europe. The routes of the Silk Road have become routes for the dissemination of the achievements of ancient culture, science and philosophy in Asia, Europe and North Africa.

At the end of the 20th century, the PRC initiated an economic program to revive the logistics of the Silk Road in the new historical conditions of globalization. In the oases of Fergana, Bukhara, Samarkand, Khiva, Al-Farabi, Al-Biruni, Ulugbek, Ibn-Sina, O. Khayyam were formed. They carried out the synthesis of the ancient philosophy of Aristotle with rational Islam. In this system of intellectual convergence, cultural oases on the territory of Kazakhstan played an important role. These are the cities of Otrar, Taraz, Syganak, Turkestan, Merkez.

Al-Farabi considered the concept of reason, substantiated the need for the art of chemistry, outlined the classification of sciences, which included the science of

language, logic and its subsections, mathematics (arithmetic, geometry, optics, astronomy, music, the science of gravity and skillful techniques), physics and metaphysics, civil sciences, jurisprudence and dogmatic theology.

In creating conditions for access to the ancient heritage of the inhabitants of the Caliphate, an important role was played by translations into Arabic of texts from Greek, Syriac, Farsi, and Hindi. Among the translators were Hunayn ibn Ishaq, Ishaq ibn Hunayn, Khubaish Sabit ibn Kura, Yahya ibn Adi, Ishaq ad-Dimishki, Noubakht, ibn Mukaffa, ibn Manka, ibn Vakhshia.

1.2.2. Philosophical tradition of the India

Indian Philosophy (or, in Sanskrit, Darshanas), refers to any of several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy. It is considered by Indian thinkers to be a practical discipline, and its goal should always be to improve human life. The main Hindu orthodox (astika) schools of Indian philosophy are those codified during the medieval period of Brahmanic-Sanskritic scholasticism, and they take the ancient Vedas (the oldest sacred texts of Hinduism) as their source and scriptural authority.

Samkhya is the oldest of the orthodox philosophical systems, and it postulates that everything in reality stems from purusha (self or soul or mind) and prakriti (matter, creative agency and energy). It is a dualist philosophy, although between the self and matter rather than between mind and body as in the Western dualist tradition, and liberation occurs with the realization that the soul and the dispositions of matter (steadiness, activity and dullness) are different.

The Yoga school, as expounded by Patanjali in his 2nd Century B.C. Yoga Sutras, accepts the Samkhya psychology and metaphysics, but is more theistic, with the addition of a divine entity to Samkhya's twenty-five elements of reality. The relatively brief Yoga Sutras are divided into eight ashtanga (limbs), reminiscent of Buddhism's Noble Eightfold Path, the goal being to quiet one's mind and achieve kaivalya (solitariness or detachment).

The Nyaya is based on the Nyaya Sutras, written by Aksapada Gautama in the 2nd Century B.C. Its methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools, in much the same way as Aristotelian logic has influenced Western philosophy. Its followers believe that obtaining valid knowledge (the four sources of which are perception, inference, comparison and testimony) is the only way to gain release from suffering. Nyaya developed several criteria by which the knowledge thus obtained was to be considered valid or invalid (equivalent in some ways to Western analytic philosophy).

The Vedanta, or Uttara Mimamsa, school concentrates on the philosophical teachings of the Upanishads (mystic or spiritual contemplations within the Vedas), rather than the Brahmanas (instructions for ritual and sacrifice). Due to the rather cryptic and poetic nature of the Vedanta sutras, the school separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries: Advaita (the best-known, which holds that the soul and Brahman are one and the same), Visishtadvaita (which teaches that the Supreme Being has a definite form, name – Vishnu – and attributes), Dvaita (which espouses a belief in three separate realities: Vishnu, and eternal soul and matter), Dvaitadvaita(which holds that Brahman exists independently, while soul and matter are dependent), Shuddhadvaita (which believes that Krishna is the absolute form of Brahman) and Acintya Bheda Abheda (which combines monism and dualism by stating that the soul is both distinct and non-distinct from Krishna, or God).

The main heterodox (nastika) schools, which do not accept the authority of the Vedas, include: Also known as Lokayata, Carvaka is a materialistic, sceptical and atheistic school of thought. Its founder was Carvaka, author of the Barhaspatya Sutras in the final centuries B.C., although the original texts have been lost and our understanding of them is based largely on criticism of the ideas by other schools.

As early as the 5th Century, Saddanitiand Buddhaghosa connected the Lokayatas with the Vitandas (or Sophists), and the term Carvaka was first recorded in the 7th Century by the philosopher Purandara, and in the 8th Century by Kama-

lasila and Haribhadra. As a vital philosophical school, Carvara appears to have died out some time in the 15th Century.

Buddhism is a religion, a practical philosophy and arguably a psychology, focusing on the teachings of Buddha (Siddhartha Gautama), who lived in India from the mid-6th to the early 5th Century B.C. It was introduced to China from India, probably during the 1st Century B.C. Chinese tradition focuses on ethics rather than metaphysics, and it developed several schools distinct from the originating Indian schools, and in the process integrated the ideas of Confucianism, Taoism and other indigenous philosophical systems into itself. The most prominent Chinese Buddhist schools are Sanlun, Tiantai, Huayan and Chán (known as Zen in Japan). Buddismis a non-theistic system of beliefs based on the teachings of Siddhartha Gautama, an Indian prince later known as the Buddha, in the 5th Century B.C.

The question of God is largely irrelevant in Buddhism, and it is mainly founded on the rejection of certain orthodox Hindu philosophical concepts (althought it does share some philosophical views with Hinduism, such as belief in karma). Buddhism advocates a Noble Eightfold Path to end suffering, and its philosophical principles are known as the Four Noble Truths (the Nature of Suffering, the Origin of Suffering, the Cessation of Suffering, and the Path Leading to the Cessation of Suffering). Buddhist philosophy deals extensively with problems in metaphysics, phenomenology, ethics and epistemology.

The central tenets of Jain philosophy were established by Mahavira in the 6th Century B.C., although Jainism as a religion is much older. A basic principle is anekantavada, the idea that reality is perceived differently from different points of view, and that no single point of view is completely true (similar to the Western philosophical doctrine of Subjectivism). According to Jainism, only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. It stresses spiritual independence and the equality of all life, with particular emphasis on non-violence, and posits self-control as vital for attaining the realization of the soul's true nature.

The Arthashastra, attributed to the Mauryan minister Chanakya in the 4th Century B.C., is one of the earliest Indian texts devoted to political philosophy, and it discusses ideas of statecraft and economic policy. During the Indian struggle for independence in the early 20th Century, Mahatma Gandhi popularized the philosophies of ahimsa (non-violence) and satyagraha (non-violent resistance), which were influenced by the teachings of the Hindu Bhagavad Gita, as well as Jesus, Tolstoy, Thoreau and Ruskin.

1.2.3. Philosophical tradition of the China

Chinese Philosophy refers to any of several schools of philosophical thought in the Chinese tradition, including Confucianism, Taoism, Legalism, Buddhism and Mohism. It has a long history of several thousand years. In about 500 B.C., the classic period of Chinese philosophy (known as the Contention of a Hundred Schools of Thought) flourished, and the four most influential schools (Confucianism, Daoism, Mohism and Legalism) were established. During the Qin Dynasty (also know as the Imperial Era), after the unification of China in 221 B.C., Legalism became ascendant at the expense of the Mohist and Confucianist schools, although the Han Dynasty (206 B.C. – A.D. 220) adopted Taoism and later Confucianism as official doctrine. Along with the gradual parallel introduction of Buddhism, these two schools have remained the determining forces of Chinese thought up until the 20th Century.

Neo-Confucianism (a variant of Confucianism, incorporating elements of Buddhism, Taoism and Legalism) was introduced during the Song Dynasty (A.D. 960 – 1279) and popularized during the Ming Dynasty (1368 – 1644). During the Industrial and Modern Ages, Chinese philosophy also began to integrate concepts of Western philosophy. Sun Yat-Sen (1866 – 1925) attempted to incorporate elements of democracy, republicanism and industrialism at the beginning of the 20th century, while Mao Zedong (1893 – 1976) later added Marxism and other.

Daoism. Sometimes also written Daoism, Taoism is a philosophy which later also developed into a religion. Tao literally means "path" or "way", although it

more often used as a meta-physical term that describes the flow of the universe, or the force behind the natural order. The Three Jewels of the Tao are compassion, moderation, and humility. Taoist thought focuses on wu wei ("non-action"), spontaneity, humanism, relativism, emptiness and the strength of softness (or flexibility). Nature and ancestor spirits are common in popular Taoism, although typically there is also a pantheon of gods, often headed by the Jade Emperor.

The most influential Taoist text is the "Tao Te Ching" (or "Daodejing") written around the 6th Century B.C. by Lao Tzu (or Laozi), and a secondary text is the 4th Century B.C. "Zhuangzi", named after its author. The Yin and Yang symbol is important in Taoist symbology (as in Confucianism), as are the Eight Trigrams, and a zigzag with seven stars which represents the Big Dipper star constellation.

Legalism is a pragmatic political philosophy, whose main motto is "set clear strict laws, or deliver harsh punishment", and its essential principle is one of jurisprudence. According to Legalism, a ruler should govern his subjects accordoing to Fa (law or principle), Shu (method, tactic, art, or statecraft) and Shi (legitimacy, power, or charisma). Under Li Si in the 3rd century B.C., a form of Legalism essentially became a totalitarian ideology in China, which in part led to its subsequent decline.

Mohism was founded by Mozi (c. 470 – 390 B.C.) It promotes universal love with the aim of mutual benefit such that everyone must love each other equally and impartially to avoid conflict and war. Mozi was strongly against Confucian ritual, instead emphasizing pragmatic survival through farming, fortification and statecraft. In some ways, his philosophy parallels Western utilitarianism. Although popular during the latter part of the Zhou Dynasty, many Mohist texts were destroyed during the succeeding Qin Dynasty, and it was finally supplanted completely by Confucianism during the Han Dynasty.

1.2.4. Ancient philosophy

The first period can be called cosmological, ethical-political and ethical-religious-philosophical according to the interests prevailing in it. Absolutely all

scientists-philosophers note that this period of development of ancient philosophy was the period of natural philosophy.

A peculiar feature of ancient philosophy was the connection of its teachings with the teachings about nature, from which independent sciences later developed: astronomy, physics, biology. In the VI and V centuries. BC. philosophy did not yet exist separately from the knowledge of nature, and knowledge about nature did not exist separately from philosophy. Cosmological speculation of the 7th and 6th centuries BC raises the question of the ultimate foundation of things.

Thus, the concept of world unity appears, which opposes a multitude of phenomena and through which they try to explain the connection between this multitude and diversity, as well as the regularity that manifests itself primarily in the most general cosmic processes, in the change of day and night, in the movement of stars. The simplest form is the concept of a single universal substance, from which things originate in perpetual motion and into which they again turn.

The second period of Greek philosophy (V-VI centuries BC) begins with the formulation of anthropological problems. Naturphilosophical thinking reached limits beyond which it could not go at that time. This period is represented by the Sophists, Socrates and Socrates. In his philosophical activity, Socrates was guided by two principles formulated by the oracles: "the need for everyone to know himself and the fact that no person knows anything for sure and only a true sage knows that he knows nothing." Socrates ends the natural philosophical period in the history of ancient Greek philosophy and begins a new stage associated with the activities of Plato and Aristotle.

Plato goes far beyond the boundaries of the Socratic spirit. Plato is a conscious and consistent objective idealist. He was the first among philosophers to pose the fundamental question of philosophy, the question of the relationship between spirit and matter. Strictly speaking, it is possible to speak about philosophy in ancient Greece with a significant degree of certainty only starting from Plato.

The third period of ancient philosophy is the age of Hellenism. These include the Stoics, the Epicureans, the Skeptics. It includes the period of early Hel-

lenism (III-I centuries BC) and the period of late Hellenism (I-V centuries AD). The culture of early Hellenism was characterized primarily by individualism, due to the liberation of the human personality from political, economic and moral dependence on the policy. The subjective world of the individual becomes the main subject of philosophical research.

During the period of late Hellenism, the main trends in the development of ancient philosophical thought were brought to their logical conclusion. There was a kind of return to the ideas of the classics, to its philosophical teachings about being (neopythagoreanism, neoplatonism), but a return enriched with knowledge of the subjective world of the individual. Interaction with Eastern cultures within the framework of a single Roman Empire led philosophical thought to a partial departure from rationalism and an appeal to mysticism. The philosophy of late Hellenism, freeing itself from the free-thinking of early Hellenism, took the path of sacred, that is, religious comprehension of the world.

Schools of ancient philosophy.

According to the estimates of Roman historians, in ancient Greece there were 288 philosophical teachings, of which, in addition to the great philosophical schools, the teachings of the Cynics and Cyrenian philosophers stand out. There were four great schools in Athens: Plato's Academy, Aristotle's Lyceum, Portico (Stoic school) and Garden (Epicurean school).

The Ionian (or Milesian, according to the place of origin) school is the oldest school of natural philosophy. According to A.N. Chanyshev, "Ionian philosophy is proto-philosophy. It is also characterized by the absence of polarization into materialism and idealism ..., the presence of many images of mythology, significant elements of anthropomorphism, pantheism, the absence of proper philosophical terminology, and the presentation of physical processes in the context of moral problems"[3]. But Ionian philosophy is already philosophy in the basic sense of the word, because already its first creators – Thales, Anaximander, Anaximenes – sought to understand this or that principle as a substance (water, air, fire, etc.).

Their origin is always the same (in this sense, the Ionian philosophers are monists), it is material, but also reasonable, even divine. Each of the philosophers defined one of the elements as this beginning. Thales is the founder of the Milesian or Ionian school, the first philosophical school. He was one of the founders of philosophy and mathematics, he was the first to formulate geometric theorems, he studied astronomy and geometry from the Egyptian priests. Thales became the founder of natural philosophy and formulated its two main problems: the beginning and the universal. He believed that the beginning was water, in which the earth rests, and he considered the world filled with gods, animated. Thales also divided the year into 365 days. Heraclitus said that everything is born from fire by rarefaction and condensation, and burns out after certain periods. Fire symbolizes the struggle of opposites in space and its constant movement.

Heraclitus also introduced the concept of the Logos (Word) – the principle of reasonable unity, which orders the world from opposite principles. The Logos governs the world, and the world can only be known through it. Anaximander (610 – c. 540 BC) considered the beginning of everything to be infinite nature – something in between the four elements. He said that the emergence and destruction of worlds is an eternal cyclical process. Anaximenes (d. 525 BC), a student of Anaximander, considered air to be the beginning. Rarefied, the air becomes fire, thickening – wind, water and earth. Anaxagoras, a student of Anaximenes, introduced the concept of Nus (Mind), organizing the cosmos from a mixture of disorderly elements. The origin of the foundations of astronomy, mathematics, geography, physics, biology, and other sciences is associated with the Ionian school.

Independently of these ancient Ionians of Asia Minor, thinkers imbued with the same idea of world unity come forward in the Lower Italic colonies of the Greeks. These include, first of all, Pythagoras and his students, who explored the world whole. They noticed first of all the regularity in the movement of celestial bodies and from them tried to transfer this regularity to earthly phenomena, the phenomena of the physical and moral worlds.

The Pythagorean school was founded by Pythagoras in Croton (Southern Italy) and lasted until the beginning of the 4th century. BC, although the persecution of her began almost immediately after the death of Pythagoras in 500 BC. In fact, it was a religious and philosophical aristocratic brotherhood, it had a great influence on the Greek policies of southern Italy and Sicily. The union was distinguished by strict customs and high morality. However, both appearance and behavior were only a consequence of the views of philosophers on the human soul and its immortality, which implied a certain upbringing in this, earthly life.

The Pythagorean school laid the foundation for the mathematical sciences. Numbers were understood as the essence of everything that exists, they were given a mystical meaning. The basis of Pythagorean mathematics is the doctrine of the decade: 1+2+3+4=10. These four numbers describe all the processes taking place in the world. The world order was presented to them in the form of domination of numbers; and in this sense they transfer to the world, "as a whole, the concept of cosmos, which originally meant order, decoration."

If you ask yourself the question of "the philosophical orientation of Pythagoras, then it seems that we can say with full confidence that it was, first of all, the philosophy of number, in this it sharply differed from the Ionian natural philosophy, which sought to reduce everything that exists to one or another material element, emphasizing its qualitative originality. (water, air, fire, earth).

The Pythagoreans own the doctrine of the music of the spheres and the musical scale, reflecting the harmony of the solar system, where each planet corresponds to a certain note, and together they create intervals of the musical scale. They also laid the foundation for musical psychology: music was used as a means of education and healing of the soul and body.

Astronomy and medicine began to develop in the Pythagorean school. She created many allegorical commentaries on Homer, as well as a grammar of the Greek language. Thus, the Pythagoreans can be considered the founders of the humanities, natural, exact and systematic sciences.

The Eleatic school is an ancient Greek philosophical school whose teachings developed from the end of the 6th century BC. until the beginning of the second half of the 5th c. BC. with the crown of major philosophers – Parmenides, Zeno and Melissus. The first two – Parmenides and Zeno – lived in the small Italian city of Elea, and the third – Melissus – was a native of Samos, far from Elea. But since the main teachings of the school were developed by Parmenides and Zeno, citizens from the city of Elea, the school as a whole was called Elea. And if the Pythagoreans considered the world order exclusively from its quantitative side, then in the 6th century they are opposed by directions that, like the ancient Ionian thinkers, understand the idea of world unity qualitatively, however, they see the world unity not in a single world substance, but in a single ruling world principle, in a single concept that dominates the change of all phenomena. For the Eleatics, such a concept is being, which remains constant with every change in things.

The emergence of the school of sophists was a response to the need of democracy in education and sciences. Wandering teachers for money could teach anyone the art of speech. Their main goal was to prepare young people for an active political life. The activity of the sophists, relativizing any truth, marked the beginning of the search for new forms of the reliability of knowledge – those that could stand before the court of critical reflection. This search was continued by the great Athenian philosopher Socrates (c. 470 – 399 BC), first a student of the sophists, and then their critic. The difference between Socrates and the sophists is that the criterion for evaluating actions for him is the consideration of what motives determine the decision, what is useful and what is harmful.

Socrates' thoughts served as the basis for the development of most of the subsequent philosophical schools that his students founded, including Plato's Academy. He explained the essence of his own philosophy with one phrase: "I know only one thing, that I know nothing." In his conversations, Socrates does not answer questions, he poses them, artfully prompting the interlocutor to an independent search for truth. And when he, it would seem, is close to her, he finds new arguments and arguments to show the futility of these attempts. The main philo-

sophical interest of Socrates focuses on the question of what is a person, what is human consciousness. "Know thyself" is Socrates' favorite saying.

Plato combined in his teaching the values of his two great predecessors: Pythagoras and Socrates. From the Pythagoreans, he took the art of mathematics and the idea of creating a philosophical school, which he embodied in his Academy in Athens. Plato's students were mostly "sleek young gentlemen" from aristocratic families (one can recall at least his most famous student, Aristotle). For classes, the Academy was built in a picturesque corner on the northwestern outskirts of the city. The famous philosophical school lasted until the very end of antiquity, until 529, when the Byzantine emperor Justinian closed it.

Although Plato, like Socrates, believed that charging for wisdom was no better than charging for love, and, like him, called the sophists "prostitutes from philosophy" for demanding money from students, this did not prevent Plato to accept rich gifts and all kinds of help from the powers that be. From Socrates, Plato learned doubt, irony, and the art of conversation. Plato's dialogues arouse interest and teach reflection on the very serious problems of life, which have not changed much in two and a half thousand years.

The most significant in Plato's philosophy are ideas about Ideas, Justice and the State. He tried to combine the philosophical and the political. He prepared in his school philosopher-rulers capable of ruling justly, based on the principles of the common good. In 335 BC Aristotle, a student of Plato, founded his own school – the Lyceum, or Peripate, which was distinguished exclusively by a philosophical orientation. However, the harmonious system of Aristotle is difficult to synthesize from his works, which are often collections of lectures and courses. One of the most important results of Aristotle's activity in politics was the education of Alexander the Great. Hellenistic states and new philosophers arose on the ruins of the Great Empire.

If the former ethical teachings saw the main means of moral improvement of the individual in his inclusion in the social whole, now, on the contrary, philosophers consider the liberation of a person from the power of the outside world, and

above all from the political and social sphere, as a condition for a virtuous and happy life. This is largely the attitude of the Stoic school.

This school, founded by Zeno at the end of the 4th century. BC, existed during the time of the Roman Empire. Philosophy for the Stoics is not just a science, but above all a life path, life wisdom. Only philosophy can teach a person to maintain self-control and dignity in the difficult situation that developed in the Hellenistic era, especially in the late Roman Empire, where the decay of morals in the first centuries of the new era reached its highest point.

The Stoics consider freedom from the power of the outside world over a person to be the main virtue of a sage; its strength lies in the fact that it is not a slave of its own passions. A real sage, according to the Stoics, is not even afraid of death; It is from the Stoics that the understanding of philosophy as the science of dying comes. The main idea of Stoicism is obedience to fate and the fatality of all things. Zeno said this about the Stoic: "To live consistently, that is, in accordance with a single and harmonious rule of life, for those who live inconsistently are unhappy." Nature for a Stoic is fate or fate: make peace with fate, do not resist it – this is one of the commandments of Seneca.

A complete rejection of social activism in ethics is found in the famous materialist Epicurus (341-270 BC). The most famous of the Roman Epicureans was Lucretius Carus (c. 99 – 55 AD). The individual, and not the social whole, is the starting point of Epicurean ethics. Thus, Epicurus revises the definition of man given by Aristotle. The individual is primary; all social ties, all human relations depend on individuals, on their subjective desires and rational considerations of utility and pleasure. Social union, according to Epicurus, is not the highest goal, but only a means for the personal well-being of individuals; on this point Epicurus is close to the sophists. In 306 BC in Athens he founded a school. In contrast to the Stoic, Epicurean ethics is hedonistic: Epicurus considered the goal of human life to be happiness, understood as pleasure. However, Epicurus saw true pleasure not at all in indulging in gross sensual pleasures without any measure.

1.2.5. Philosophy of the Middle age

The philosophy of the Middle Ages is, first of all, Christian philosophy. This means that during this period (5th – 15th centuries AD) only those scientists who had theocentric views could come forward. Integrity and a clear focus distinguish this period of philosophy from its previous and even subsequent stages.

The complex historical situation – the uprising of the slaves, the aggravated class relations, the fall of the old system, the inability to resolve social conflicts – all this required some new, maybe in some way miraculous remedy. It turned out to be Christianity – a new religion that was available to every person, even a slave, and allowed to know God to anyone who wanted it.

Along with Christianity, a philosophy based on it arose. Intertwined with ancient philosophy, gradually falling into disuse, but, despite this, which influenced the new teaching. Its first results were peculiar currents – patristics and scholasticism, thanks to which philosophical science was significantly enriched. A similar process took place in the East, where the Koran and the science of Ancient Greece and Ancient Rome became the foundation of philosophy, although the results were completely different, but no less impressive.

The spread of Christianity contributed to the emergence of medieval philosophy with the beginning of the New Age. Its main geographical focus should be called the Mediterranean. During this period, a very important historical event took place – the Roman Empire collapsed, the slave system practically came to an end. Such major events could not but have an impact on the cultural and scientific spheres of people's lives. Instead of the old slave-owning state, a new type of human community began to take shape – feudal Europe. The new state structure was dominated by a new worldview, the basis of which was Christianity. The influence of the Roman Catholic Church grew sharply and rapidly, penetrating all the most important areas of public life. Its organization was distinguished by orderliness and centralization, which helped to counter the chaos of feudalism. The Pope is at the head of the Church.

The laws of European states were created in accordance with the Bible and its spiritual values. All the rules of life were regulated by the Book of books. This applied to all spheres of life - social, cultural, personal, family. Thus, Christian philosophy, theology, came to the fore among all sciences. In accordance with this, the goals of medieval philosophy, its tasks, functions and concepts were determined. The main goal of Christian philosophy can be called the strengthening of theological knowledge, religious worldview. Medieval philosophers saw their main tasks in the interpretation of Holy Scripture, in proof that God exists and the whole world, and all people are his creations.

Patristics (II-VII centuries), like scholasticism, is one of the main directions of medieval philosophy. Representatives of patristics drew all their ideas from the Bible. The same applied to the evidence with which they confirmed their ideas. To do this, it was necessary to know the Holy Scripture well, therefore the primary task of the philosopher was to thoroughly study the biblical texts in order to create his own compositions in the future.

Patristics stems from the legacy that the apostles left behind. Their epistles became the first examples of Christian philosophy. Like the apostles, medieval scholars stopped at some point in the New Testament and explained it. However, one cannot fail to say that patristics was also fed by the traditions of ancient philosophy. Without a doubt, it contained many valuable ideas close to Christianity, and Christian philosophers, being highly educated people, could not but take advantage of this knowledge.

Both patristics and scholasticism (and these two trends were related to each other). Their closeness is manifested at least in the fact that they are based on the same principles. The first of these is the principle of theocentrism, which consists in the fact that God is the source of everything in the universe, as well as the fact that he is omnipresent. The principle of providentialism asserted that everything in the world is controlled by God. The principle of creationism proclaimed everything created in the world as an act of God. The principle of personalism was built on the idea that a person is a person created by God, a person whose image is similar to

the divine image. The principle of revolutionism contained the idea of the need to know Christianity, the meaning of the New Testament.

Patristics is famous for the names of prominent philosophers. First of all, it is such a value as Tertullian. In addition, the greatest minds of that time made a huge contribution to the development of this trend: Gregory the Theologian, Gregory of Nyssa, Athanasius the Great, Cyprian of Carthage, Augustine the Blessed and others. Patristics contributed to the designation and consolidation of the main dogmas of the new religion, at the same time refuting pagan ideas about the world, because people have not yet fully absorbed Christian values and rules into their minds and souls. Scholasticism was built on even richer traditions, because. the discoveries of patristics were added to the achievements of ancient philosophy.

In addition, the scholastics were attracted to the ideas of such scientists as Aristotle, Plato, Proclus and others, who showed themselves to be pagan philosophers. Like the patristics, they wondered how to combine knowledge and faith, spirituality. In their opinion, it is possible to realize this experience in practice, it is only necessary to connect them together, since God can be comprehended not only by the soul, but also by the mind. In scholasticism, these two concepts do not contradict each other.

Like patristics, scholasticism gave the world a number of remarkable scientists: Thomas Aquinas, Anselm of Canterbury, John Eriugena, Bonaventure. Each of them left a significant legacy. The works of Thomas Aquinas are of interest today. He is the leader of scholastic science. His theory is based on the unification of opposing concepts. In his teaching, he is based on the philosophical thought developed by previous eras, and the Bible. Despite active speeches against the pagans, he highly appreciated Aristotle and interpreted some of his ideas in his own way, giving them a Christian context.

The activity of Thomas Aquinas was original and innovative, although he did not set himself such a goal. But his very method − to combine and melt different, often opposite ideas, just made his teaching progressive. Like other Christian philosophers, Thomas Aquinas saw the purpose of philosophy in using it to con-

firm religious dogma, faith. He gave special preference to theology, in which he saw the most optimal expression of philosophical reflection.

Thomas Aquinas argued that the main property of theology is revelation and its truths, and philosophy is reason with its truths. Both sciences converge at one point, and this point is God. The philosopher taught that God is the most perfect spiritual being. He is eternal, perfect and pure. It is God who is the source of everything that appears in the world.

One of the works of Thomas Aquinas is "The Sum of Theology", in which the author sets out five proofs of the existence of God. In the first proof, he says that God sets everything in motion around him, He is the engine, Himself remaining motionless. The second proof is that God is the first cause of everything. The third proof is built around the idea of God as the primary source. The fourth proof affirms the infallibility and perfection of God, who creates everything perfect around him. The fifth proof is directed to the idea of the finiteness of any goal, which is the best argument for its existence.

Thomas Aquinas associated God with goodness, joy, and love. He acted in his teachings both as their category and as their source. People and animals, as God's creatures, are the owners of souls, but different in their essence. People have rational souls, therefore they have the ability and opportunity to know God; animals have sensual souls, which means that they are deprived of this.

Man can comprehend happiness in his highest incarnation, which consists in the knowledge of God. However, at the same time, a person also needs his own realization, because. God has given him many different abilities. We are talking only about intellectual and spiritual inquiries. A person needs to avoid wealth, live in poverty and modesty, because in this way the path to God becomes much easier. On his way, a person must observe the Christian commandments, agreeing with them in all situations.

In general, according to scholastic scientists, the comprehension of the world occurs primarily through the mind. But in order to achieve such an understanding of the surrounding reality, it is necessary to master a special method based on log-

ic; on making your thought move from the word to the analysis. It is important to know that there is not only a human but also a divine mind. It was thanks to him that the world, all being, was created. Thus, the comprehension of any concepts occurs through double perception: through the human mind and through the divine. The highest stage of spiritual and mental development is considered to be the comprehension of general ideas (in other words, universals).

Nominalism also belonged to scholasticism. Nominalist philosophers held the view that universals are only a figment of the imagination, and in reality they do not exist. The realists were the main opponents of the nominalists in the philosophical dispute. Nominalists tried to convince them that the world is a collection of specific objects and things, and their quality and properties are a product of the imagination. The doctrine of the nominalists contained an undoubted germ of materialism, therefore, at a certain moment, their philosophy, by the decision of the church court, was banned.

1.2.6. Renaissance Philosophy

Renaissance was a period in European history marking the transition from the Middle Ages to modernity and covering the 15th and 16th centuries. It occurred after the Crisis of the Late Middle Ages and was associated with great social change. In addition to the standard periodization, proponents of a long Renaissance put its beginning in the 14th century and its end in the 17 th century. The traditional view focuses more on the early modern aspects of the Renaissance and argues that it was a break from the past, but many historians today focus more on its medieval aspects and argue that it was an extension of the Middle Ages.

The intellectual basis of the Renaissance was its version of humanism, derived from the concept of Roman Humanitas and the rediscovery of classical Greek philosophy, such as that of Protagoras, who said that "Man is the measure of all things." This new thinking became manifest in art, architecture, politics, science and literature. Early examples were the development of perspective in oil painting and the recycled knowledge of how to make concrete. Although the invention of

metal movable type sped the dissemination of ideas from the later 15th century, the changes of the Renaissance were not uniformly experienced across Europe: the first traces appear in Italy as early as the late 13th century, in particular with the writings of Dante and the paintings of Giotto.

As a cultural movement, the Renaissance encompassed innovative flowering of Latin and vernacular literatures, beginning with the 14th-century resurgence of learning based on classical sources, which contemporaries credited to Petrarch; the development of linear perspective and other techniques of rendering a more natural reality in painting; and gradual but widespread educational reform. In politics, the Renaissance contributed to the development of the customs and conventions of diplomacy, and in science to an increased reliance on observation and inductive reasoning. Although the Renaissance saw revolutions in many intellectual pursuits, as well as social and political upheaval, it is perhaps best known for its artistic developments and the contributions of such polymaths as Leonardo da Vinci and Michelangelo, who inspired the term "Renaissance man".

Renaissance humanism was a revival in the study of classical antiquity, at first in Italy and then spreading across Western Europe n the 14th, 15th, and 16th centuries. Contemporary use of the term humanism is consistent with the historical use prominent in that period, while Renaissance humanism is a retronym used to distinguish it from later humanist developments.

During the Renaissance period most humanists were religious, so their concern was to "purify and renew Christianity" not to do away with it. Their vision was to return ad fonts ("to the sources") to the simplicity of the New Testament, bypassing the complexities of medieval theology. Today, by contrast, the term humanism has come to signify "a worldview which denies the existence or relevance of God, or which is committed to a purely secular outlook."

While generally the Aristotelian structure of the branches of philosophy stayed in place, interesting developments and tensions were taking place within them. In moral philosophy, for instance, a position consistently held by Thomas Aquinas and his numerous followers was that its three subfields (ethics, econom-

ics, politics) were related to progressively wider spheres (the individual, the family and the community). Politics, Thomas thought, is more important than ethics because it considers the good of the greater number.

This position came under increasing strain in the Renaissance, as various thinkers claimed that Thomas's classifications were inaccurate, and that ethics were the most important part of morality.

It is very hard to generalize about the ways in which discussions of philosophical topics shifted in the Renaissance, mainly because to do so requires a detailed map of the period, something we do not yet have. We know that debates about the freedom of the will continued to flare up (for instance, in the famous exchanges between Erasmus and Martin Luther), that Spanish thinkers were increasingly obsessed with the notion of nobility, that duelling was a practice that generated a large literature in the sixteenth century (was it permissible or not?).

1.2.7. Philosophy of Modern Times: empiricism, rationalism and sensual

The center and the starting point of modern philosophy is reflective subject. It is the destruction of the medieval system of spiritual values. The Industrial revolution begins in the 17th century. It is the transition from manual to machine handicrafts. It is the development of mathematics and mechanics. Main purpose of philosophy is justification ways of achieving knowledge. It is a problem of methodology of knowledge. Deism is the recognition of God as the root cause of the nature's development. God is an impersonal cause of the world (Galileo, Kepler and Newton).Mechanics in 17th century considered a universal science. All natural and social processes were reduced to mechanical forms of movement. Empiricism the main source of reliable scientific knowledge is experience.

Empiricism is focused on the natural sciences. Bacon is the main representative of empiricism. Bacon wrote a treatise "The new Organon". Bacon's motto is: «Knowledge is force». Knowledge encourages people to action. The purpose of scientific knowledge is good to the human race. Philosophy should be possible to

be associated with the results of practical human activity. The methods of empirical knowledge are the analysis, observation, experiment.

The basic method of science is induction. The human mind must be freed from the "idols" (preconceived ideas). The idols of the mind. Bacon discusses the causes of human error in the pursuit of knowledge. He invented the metaphor of "idol" to refer to such causes of human error. Bacon distinguishes four idols, or main varieties of proneness to error. The idols of the tribe are certain intellectual faults that are universal to mankind, or, at any rate, very common. One, for example, is a tendency toward oversimplification, that is, toward supposing, for the sake of tidiness, that there exists more order in a field of inquiry than there actually is.

Another is a propensity to be overly influenced by particularly sudden or exciting occurrences that are in fact unrepresentative. The idols of the cave are the intellectual peculiarities of individuals. One person may concentrate on the likenesses, another on the differences, between things. One may fasten on detail, another on the totality. The idols of the marketplace are the kinds of error for which language is responsible. It has always been a distinguishing feature of English philosophy to emphasize the unreliable nature of language, which is seen nominalist, as a human improvisation.

Rationalism means that sources of knowledge are the reason, logical reasoning and theoretical generalizations. Rationalism focuses on mathematics. Rene Descartes is the founder of rationalism. Descartes's books are "Discourse of Method" and "Principles of Philosophy". Descartes believed that the feelings are distorting reality. The main method of knowledge is deduction. It is the reliance on reliable axiom. Only argument, the idea may be true («I think, therefore I exist».) Doubt is a search of reliable knowledge. "Universal mathematics" is a single scientific method. The world is a machine as a set of aggregates.

According to sensual mental life mainly consists of representations and associations, all based upon sense data and internal sensations; language exteriorizes mental life, so meanings are mainly equated with successive representations. This view became prominent in the 18th century and, despite criticism (for example by

Humboldt), it continued during the whole 19th century. Condillac, Steinthal and Paul are well-known defenders. From the end of the 19th century onwards, this view was gradually abandoned in favor of a more active view of mental life. Meanings of words and sentences were no longer seen as purely representational.

1.2.8. German Classical Philosophy: Kant, Gegel, Feuerbach

Immanuel Kant (1724-1804). The keystone of Kant's philosophy, sometimes called critical philosophy, is contained in his «Critique of Pure Reason» (1781), in which he examined the bases of human knowledge and created an individual epistemology. Like earlier philosophers, Kant differentiated modes of thinking into analytic and synthetic propositions. An analytic proposition is one in which the predicate is contained in the subject, as in the statement "Black houses are houses."

The truth of this type of proposition is evident, because to state the reverse would be to make the proposition self-contradictory. Such propositions are called analytic because truth is discovered by the analysis of the concept itself. Synthetic propositions, on the other hand, are those that cannot be arrived at by pure analysis, as in the statement "The house is black." All the common propositions that result from experience of the world are synthetic.

Propositions, according to Kant, can also be divided into two other types: empirical and a priori. Empirical propositions depend entirely on sense perception, but a priori propositions have a fundamental validity and are not based on such perception. The difference between these two types of proposition may be illustrated by the empirical "The house is black" and the a priori "Two plus two makes four." Kant's thesis in the Critique is that it is possible to make synthetic a priori judgments. This philosophical position is usually known as transcendentalism.

In describing how this type of judgment is possible Kant regarded the objects of the material world as fundamentally unknowable; from the point of view of reason, they serve merely as the raw material from which sensations are formed. Objects of themselves have no existence, and space and time exist only as part of the mind, as "intuitions" by which perceptions are measured and judged.

In addition to these intuitions, Kant stated that a number of a priori concepts, which he called categories, also exist. He divided the categories into four groups: those concerning quantity, which are unity, plurality, and totality; those concerning quality, which are reality, negation, and limitation; those concerning relation, which are substance-and-accident, cause-and-effect, and reciprocity; and those concerning modality, which are possibility, existence, and necessity.

The intuitions and the categories can be applied to make judgments about experiences and perceptions, but cannot, according to Kant, be applied to abstract ideas such as freedom and existence without leading to inconsistencies in the form of pairs of contradictory propositions, or "antinomies," in which both members of each pair can be proved true.

In the Metaphysics of Ethics (1797) Kant described his ethical system, which is based on a belief that the reason is the final authority for morality. Actions of any sort, he believed, must be undertaken from a sense of duty dictated by reason, and no action performed for expediency or solely in obedience to law or custom can be regarded as moral.

Kant described two types of commands given by reason: the hypothetical imperative, which dictates a given course of action to reach a specific end; and the categorical imperative, which dictates a course of action that must be followed because of its rightness and necessity. The categorical imperative is the basis of morality and was stated by Kant in these words: "Act as if the maxim of your action were to become through your will a general natural law."

Kant's ethical ideas are a logical outcome of his belief in the fundamental freedom of the individual as stated in his «Critique of Practical» (1788).

This freedom he did not regard as the lawless freedom of anarchy, but rather as the freedom of self-government, the freedom to obey consciously the laws of the universe as revealed by reason. He believed that the welfare of each individual should properly be regarded as an end in itself and that the world was progressing toward an ideal society in which reason would "bind every law giver to make his laws in such a way that they could have sprung from the united will of an entire

people, and to regard every subject, in so far as he wishes to be a citizen, on the basis of whether he has conformed to that will." In his treatise «Perpetual Peace» (1795) Kant advocated the establishment of a world federation of republican states.

Kant had a greater influence than any other philosopher of modern times. Kantian philosophy, particularly as developed by the German philosopher Georg Wilhelm Friedrich Hegel, was the basis on which the structure of Marxism was built; Hegel's dialectical method, which was used by Karl Marx, was an outgrowth of the method of reasoning by "antinomies" that Kant used.

The German philosopher Johann Fichte, Kant's pupil, rejected his teacher's division of the world into objective and subjective parts and developed an idealistic philosophy that also had great influence on 19th-century socialists. One of Kant's successors at the University of Königsberg, J. F. Herbart, incorporated some of Kant's ideas in his system of pedagogy.

Empiricists, such as Locke, Berkeley, and Hume, argued that human knowledge originates in our sensations. Locke, for instance, was a representative realist about the external world and placed great confidence in the ability of the senses to inform us of the properties that empirical objects really have in themselves. Locke had also argued that the mind is a blank slate, or a tabula rasa, that becomes populated with ideas by its interactions with the world.

Experience teaches us everything, including concepts of relationship, identity, causation, and so on. Kant argues that the blank slate model of the mind is insufficient to explain the beliefs about objects that we have; some components of our beliefs must be brought by the mind to experience.

Berkeley's strict phenomenal in contrast to Locke, raised questions about the inference from the character of our sensations to conclusions about the real properties of mind-independent objects. Since the human mind is strictly limited to the senses for its input, Berkeley argued, it has no independent means by which to verify the accuracy of the match between sensations and the properties that objects possess in themselves. In fact, Berkeley rejected the very idea of mind-independent

objects on the grounds that a mind is, by its nature, incapable of possessing an idea of such a thing. Hence, in Kant's terms, Berkeley was a material idealist.

To the material idealist, knowledge of material objects is ideal or unachievable, not real. For Berkeley, mind-independent material objects are impossible and unknowable. In our sense experience we only have access to our mental representations, not to objects themselves. Berkeley argues that our judgments about objects are really judgments about these mental representations alone, not the substance that gives rise to them. In the Refutation of Material Idealism, Kant argues that material idealism is actually incompatible with a position that Berkeley held, namely that we are capable of making judgments about our experience.

David Hume pursued Berkeley's empirical line of inquiry even further, calling into question even more of our common sense beliefs about the source and support of our sense perceptions. Hume maintains that we cannot provide a priori or a posteriori justifications for a number of our beliefs like, "Objects and subjects persist identically over time," or "Every event must have a cause." In Hume's hands, it becomes clear that empiricism cannot give us an epistemological justification for the claims about objects, subjects, and causes that we took to be most obvious and certain about the world.

Kant expresses deep dissatisfaction with the idealistic and seemingly skeptical results of the empirical lines of inquiry. In each case, Kant gives a number of arguments to show that Locke's, Berkeley's, and Hume's empiricist positions are untenable because they necessarily presupposes the very claims they set out to disprove. In fact, any coherent account of how we perform even the most rudimentary mental acts of self-awareness and making judgments about objects must presuppose these claims, Kant argues. Hence, while Kant is sympathetic with many parts of empiricism, ultimately it cannot be a satisfactory account of our experience of the world.

The Rationalists, principally Descartes, Spinoza, and Leibniz, approached the problems of human knowledge from another angle. They hoped to escape the epistemological confines of the mind by constructing knowledge of the external

world, the self, the soul, God, ethics, and science out of the simplest, indubitable ideas possessed innately by the mind.

Leibniz in particular, thought that the world was knowable a priori, through an analysis of ideas and derivations done through logic. Supersensible knowledge, the Rationalists argued, can be achieved by means of reason. Descartes believed that certain truths, that "if I am thinking, I exist," for example, are invulnerable to the most pernicious skepticism. Armed with the knowledge of his own existence, Descartes hoped to build a foundation for all knowledge.

Kant's Refutation of Material Idealism works against Descartes' project as well as Berkeley's. Descartes believed that he could infer the existence of objects in space outside of him based on his awareness of his own existence coupled with an argument that God exists and is not deceiving him about the evidence of his senses. Kant argues in the Refutation chapter that knowledge of external objects cannot be inferential. Rather, the capacity to be aware of one's own existence in Descartes' famous cogito argument already presupposes that existence of objects in space and time outside of me.

Kant had also come to doubt the claims of the Rationalists because of what he called Antinomies, or contradictory, but validly proven pairs of claims that reason is compelled toward. From the basic principles that the Rationalists held, it is possible, Kant argues, to prove conflicting claims like, "The world has a beginning in time and is limited as regards space," and "The world has no beginning, and no limits in space." (A 426/B 454) Kant claims that antinomies like this one reveal fundamental methodological and metaphysical mistakes in the rationalist project. The contradictory claims could both be proven because they both shared the mistaken metaphysical assumption that we can have knowledge of things as they are in themselves, independent of the conditions of our experience of them.

The Antinomies can be resolved, Kant argues, if we understand the proper function and domain of the various faculties that contribute to produce knowledge. We must recognize that we cannot know things as they are in themselves and that our knowledge is subject to the conditions of our experience. The Rationalist pro-

ject was doomed to failure because it did not take note of the contribution that our faculty of reason makes to our experience of objects. Their a priori analysis of our ideas could inform us about the content of our ideas, but it could not give a coherent demonstration of metaphysical truths about the external world, the self, the soul, God, and so on.

Hegel (1770-1831) main books: «Phenomenology of spirit»,«Science logic», «Encyclopedia of Philosophy».There are three parts of philosophical system: logic, philosophy of nature and philosophy of spirit. The logic is the domain of "pure thought" (before subject and object). Main idea of Hegel's ontology – thinking is equivalent to being, reason is the substance, the basis of the world is an idealistic start "absolute idea", which is in the process of development and formation. The development of ideas is a dialectical process.

Principles and categories of dialectics Principles: the principle of transition of quantitative change to qualitative change, the principle of unity and struggle of opposites, denial principle. Categories: essence, contents, common, principle, phenomenon, form, single, random.

Three stages of the World Spirit's is development. Synthesis it's being of "Absolute spirit world". Antithesis it's being of nature. In which the idea turns. Thesis it is before nature being of "pure idea" into logical categories and concepts. At the third stage the World Spirit begins to manifest itself in human society. 3 Being of Absolute Spirit. It is the infinite freedom, expressed in art, religion and philosophy. Absolute Spirit is the ultimate manifestation of the spirit. It is always effective truth. 2 Being of Objective Spirit. It is common human reason expressed in various forms of social life: family, the state, politics, etc. 1. Subjective Spirit is the logic of the individual. Subjective Spirit is the individual mind.

Through the human conscious activity it is able to understand the principles of the spirit. And it is able to give higher meaning for natural and social progress. Art – (thesis).It is an individual project of the Absolute idea. Religion – (antithesis for art).Absolute idea disclosed to human by God in the form of revelation. Philosophy – (synthesis of art and religion).It is the knowledge of God-given and under-

standable for people. Philosophy is a full disclosure of all truth. It is higher knowledge. Humanity and World Spirit will understand themselves and achieved complete freedom.

Ludwig Feuerbach (1804-1872) was a German materialist philosopher. According to Feuerbach, philosophy is the science of reality in its authenticity and integrity, but the embodiment of reality is nature. "Nature has created not only a workshop for the stomach it has also erected a temple for the brain." The main question of philosophy is the question of the relationship between the body and the soul of a person. Matter precedes spirit. At the center of Feuerbach's philosophy is man, but as a generic concept, i.e. abstract man. "Man is the only universal and highest subject of philosophy." He is a material object and at the same time a think subject a psychophysical being. Human nature is not social, but purely biological. Man is a natural being. People are connected with each other only by natural, natural relationships.

The riddle of man is the riddle of all world problems. Therefore, philosophy must study man it must become anthropology (the science of man).

In his work – The Essence of Christianity (1841) – Feuerbach developed ideas about the earthly origin of religion. The real basis or cause of religion is rooted in the nature of man, in the conditions of his life. Religion is an expression of man's sensual dependence on earthly reality. Religion and idealism have the same basis – the endowment with an independent essence of one of the attributes of the human race - thinking, which only in fantasy can be torn off from a person and opposed to him. Religion is the unconscious self-consciousness of man.

Rejecting the religious cult of man, Feuerbach contrasted it with the cult of man, clothed by him in a religious shell of "deification" of man. Feuerbach's worldview ends with the doctrine of morality, proceeding from the unity and interconnection of "I" and "You". The pursuit of happiness is the driving force of the human will; it entails the consciousness of moral duty, because "I" cannot be happy and even exist without "You". The desire for one's own happiness outgrows the framework of selfishness, it is not achievable without human unity.

The ideas of German classical philosophy are of great importance not only for modern philosophy, but also for modern science and education. These are, first of all, the ideas of constructivism, dialectics and the categorical imperative of I. Kant, the system of dialectics of G.V.F. Hegel, his doctrine of the universal connection and development of all phenomena of reality, materialistic, anthropological and communicative ideas of L. Feuerbach.

1.2.9. Philosophy of the Marxism: Dialectical and historical materialism

Dialectical and historical materialism is the philosophy of Marxism. It is method for understanding nature, history and society. Marxism began as a philosophy, and the philosophical method of Marxism is of fundamental importance in understanding the ideas of Marx and Engels.

Marxism is a social, political, and economic philosophy named after the 19th-century German philosopher and economist Karl Marx. His work examines the historical effects of capitalism on labor, productivity, and economic development, and argues that a worker revolution is needed to replace capitalism with a communist system.

Karl Marx (1818–1883) is often treated as a revolutionary, an activist rather than a philosopher, whose works inspired the foundation of many communist regimes in the twentieth century. It is certainly hard to find many thinkers who can be said to have had comparable influence in the creation of the modern world. However, Marx was trained as a philosopher, and although often portrayed as moving away from philosophy in his mid-twenties – perhaps towards history and the social sciences – there are many points of contact with modern philosophical debates throughout his writings.

In 1845, Karl Marx declared "philosophers have only interpreted the world in various ways; the point is to change it".

Marxism is first and foremost a world outlook, or philosophy if you prefer. It has a vast scope. It is a theory of history and of economics, and also a guide to revolutionary action. Marx himself explained that there were three main sources to his

ideas: there was English classical bourgeois economics (Adam Smith and David Ricardo), then there were the bold pioneers of utopian socialism: the Frenchmen Saint-Simon and Fourier. t the first and most important element in the formative stages of the ideas of Marx and Engels was without doubt German classical philosophy, particularly Hegel. And this, in turn, was the product of a lengthy period of the development of many different schools of philosophical thought.

All the writings of Marx and Engels are based on a definite philosophical method and cannot be understood without it, the method of dialectical materialism. The same is true of the works of Lenin and Trotsky, the most outstanding representatives of Marxist thought in the twentieth century. Dialectics was already known to the ancient Greeks and was later developed by Hegel. The basic ideas of dialectical materialism are not so difficult to grasp. Like all great ideas, they are essentially simple, and they are beautiful in their simplicity.

Marxists view dialectics as a framework for development in which contradiction plays the central role as the source of development. This is perhaps best exemplified in Marx's Capital, which outlines two of his central theories: that of the theory of surplus value and the materialist conception of history.

In Capital, Marx had the following to say about his dialectical methodology: "In its rational form it is a scandal and abomination to bourgeois and its doctrinaire professors, because it includes in its comprehension an affirmative recognition of the existing state of things, at the same time also, the recognition of the negation of that state, of its inevitable breaking up; because it regards every historically developed social form as in fluid movement, and therefore takes into account its transient nature not less than its momentary existence; because it lets nothing impose upon it, and is in its essence critical." To do philosophy properly, Marx thought, we have to form theories that capture the concrete details of real people's lives – to make theory fully grounded in practice.

Marx argued social change is driven by the tension created within an existing social order through technological and organizational innovations in production. Technology-driven changes in production make new social forms possible,

such that old social forms and classes become outmoded and displaced by new ones. Once, the dominant class were the land owning lords. But the new industrial system produced a new dominant class: the capitalists.

Marxism posits that the struggle between social classes specifically between the bourgeoisie, or capitalists, and the proletariat, or workers defines economic relations in a capitalist economy and will lead inevitably to a communist revolution.

Dialectical materialism distinguishes itself from classic materialism by insisting on dialectic process, as opposed to mechanism, in the development of things. Matter is subject to laws that are causal and determinist but not mechanist. It evolves toward the better and more complex, and it does so in a series of revolutionary jumps, in which accumulations of quantitative difference produce sudden qualitative changes after a period of tension and conflict. Matter is the unique reality. Chance does not exist, and there is no breach in this absolute monism.

Mind is an epiphenomenon producing, in consciousness, reflections of matter. Matter does not determine mind directly, as the medical materialists said, but indirectly, by way of society. Society, too, develops dialectically, in revolutionary jumps that resolve its recurrent self-contradictions or internal conflicts. Human liberty consists in awareness of the necessity of social process.

1.2.10. Non-classical philosophy and its main directions

The term "non-classical philosophy" is quite controversial and is mainly inherent in the Russian-language philosophical discourse, dating back to MMK (Moscow Methodological Circle) and proposed by the brilliant thinker Merab Mamardashvili in relation to the types of rationality. The classical type of rationality and the philosophical tradition based on it (beginning with Hellenic philosophy and up to German critical philosophy) have always been distinguished by the cult of reason and knowledge both about the root causes of the world and about the ways and forms of its comprehension.

Reason was conceived as a generic essence of a person and was interpreted differently depending on the era and its main value-semantic dominants (from Soc-

rates' "Know thyself", which communed the Reason of the Middle Ages, creating in the Renaissance culture and to the Hegelian "universal reasonableness"). In German and English-speaking philosophy, as a rule, the concepts "classical", "modern" and "postmodern" are used to refer to different types, styles and problem fields of philosophy, aesthetics and art up to the 21st century.

Traditionally, the term "non-classical" philosophy is associated with a fundamentally new philosophical problem field, in which the search for answers to the most significant questions takes place in a new type of rationality, paradoxical in its essence and becoming at the turn of modern and contemporary history. Such a boundary is the 19th century, which is rightfully considered "golden". This is the time of great discoveries and inventions, the time of the establishment of the capitalist industry and, accordingly, a new type of economic relations, and the time of dramatic upheavals.

In the field of philosophy, fundamental changes are obvious: the dilemma of rationalism and empiricism is being replaced by the dilemma of rationalism and irrationalism. So, it was at this time that the formation of a non-classical type of rationality and non-classical philosophy took place, which radically changed the spiritual appearance of the entire subsequent development of world culture. The establishment of a new problematic field, a new language and ways of expressing spiritual searches takes place already in the 20th century.

Initially, non-classical philosophy arises and develops as a negative reaction to the classical tradition with its attitudes towards objectivism in understanding both the world and man, universalism, adherence to strict rationalism in a given problem field, scientism, with the value of only that knowledge that corresponds to the ideals of science. In general, non-classical philosophy develops as a kind of philosophical and worldview version of anti-scientism within the existential type of thinking. The first persons who can rightfully be considered the founders of the new tradition were F. Schleiermacher, the founder of philosophical hermeneutics, and S. Kierkegaard, the founder of existentialism.

The grounds for such shifts in philosophy are profound changes in the whole culture, without which the fundamental purposeful distance of new philosophical discourses from the previous classical ways of understanding the world and ways of human self-identification would be impossible.

The tragic shifts and upheavals of the culture of the 19th-20th centuries, wars, crises, disappointments in the traditional system of values, in classical humanism, the crisis of religious consciousness, and much more ultimately led to a change in the problematic field of philosophy.

Philosophy begins to see the world and man in it in a new way. Obviously, the desire of many authors from Kierkegaard to Camus to see and embody in philosophy the projection of human interests, desires, fears and hopes. Rehabilitating everyday life, everyday life, the new philosophy is an attempt to bridge the gap between what a person feels, says, does. All this is possible only if philosophy grasps and expresses the deep foundations of human existence, its non-rational forms (will, intuition, the sphere of the unconscious), creating a new ontology of man. There is a priority of non-rational forms, such as will, intuition and even instinct, over rational ones.

The goal of philosophy is the desire to reveal the secret of subjectivity, human uniqueness in its entirety, to express the inexpressible, therefore, to help a person "survive" life. Self-knowledge is thought impossible without consideration and understanding of strange and complex emotional and psychological states (pain, fear, loneliness, despair, love). A new problematic field necessarily sets a new language – the philosophical search is now articulated not in strict categories and concepts. He lives in images, metaphors, associations and allusions.

Philosophical texts that can be embodied in an aphoristic form (Nietzsche), in the form of a work of art (Kierkegaard, Dostoevsky, Sartre and Camus) express new worldview principles that are not known to the classics – pluralism, dialogism, polyphony. Non-classical philosophy, which rehabilitated everyday life, pain and problems of an ordinary person, is nothing more than a special reflexive reaction to the main setting of classical philosophy on the cult of reason and the maximum ra-

tionalizations of all spheres of modern culture associated with it (the logical and geometric rigor of the architecture of classicism, the Hegelian principle of identity being and thinking).

Its ethical-irrationalist directions maximally expressed the most significant shifts in culture. Its main areas traditionally include existentialism, hermeneutics, intuitionism, and philosophy of life. However, it is existentialism that is the most authoritative and largest trend in non-classical philosophy of the 20th century, which has had the greatest influence on philosophy, science, and art.

Such a selection of the main directions of overcoming classical philosophy and, above all, Hegelian idealism is rather arbitrary and denotes not individual narrow schools, but a certain type of thinking based on a non-classical type of rationality. Consequently, non-classical philosophy arises as an "antithesis" of classical philosophy, which finds expression in such features as:

- pluralism and heterogeneity;

- philosophical irrationalism and anti-scientism;

- shifting the center of philosophical problems from the Universe and its ultimate foundations to man and various phenomena of his being (absurdity, freedom, pain, fear, loneliness, pleasure, play, etc.);

- rejection of the classical interpretation of being as an abstract-impersonal independent entity that sets the main meaning of human existence – rationality, and the goal – knowledge;

- the dominant of non-classical ontology is not the existence of the world, but the individual existence of a person in the stream of life, contradictory and constantly becoming.

From the very first attempts to express a new type of philosophical worldview, we see a desire to oppose reason with its ideal of scientific character and the cult of true knowledge with the elements of life itself in its complexity and fluidity. The formation of a new philosophical tradition at first did not have a systematic design, and the main content did not go beyond classical rationality. This is evidenced by the teachings of Rousseau with his idea of a return to nature and nat-

uralness, Goethe and his idea of beauty and the element of feelings, since they set the task of harmonizing various elements of the process of human cognition – reason, will, emotions, fantasies, and not fundamentally change philosophical problems. All this, however, can be seen as the forerunner of a new philosophy.

However, already in the German classics, the rejection of the abstract nature of Hegelian idealism can be traced already in the late Schelling as a turn from the general to the individual, as an appeal to the facticity of the world. Consequently, non-classical philosophy begins with the expansion and then complete replacement of the subject of philosophical reflection, rethinking its essence and goals, changing its language. An attempt is being made to see in philosophy a projection of human interests, aspirations, an attempt to express the truth of subjectivity.

Classical philosophy, since Antiquity, has been characterized by anonymity in its approach to the individual. Both man and the world in it were considered from the point of view of the eternal and universal as impersonal (i.e., interest in the generic, general in philosophy and science, and typical in art). Non-classical philosophy seeks to overcome this limitation of classical rationalism, to return to the existence of a person a concrete-life fullness with all the richness of his experiences-states, the uniqueness of his everyday experience.

Such shifts undoubtedly lead to the fact that anti-scientism, irrationalism as a rejection of the idea of reason as the fundamental and sometimes the only setting, become the hallmark of philosophical searches. Such a philosophical experience, which develops as an existential type of thinking, not only influenced the problematic field of philosophy itself, but also largely set new vectors for the development of world culture, including science and art. It was the type of thinking that united the main directions of the first stage of no-classics, which lasted until the middle of the twentieth century: hermeneutics, intuitionism, phenomenology, philosophy of life, psychoanalysis, existentialism.

Fundamental changes in the problem field and the corresponding language are connected with the fact that philosophy is now building both a new ontology and a new epistemology, etc. The center of all philosophical searches and dis-

courses is the Man, or rather human subjectivity, which is impossible and meaningless to reduce either to the various results of human activity, or to the forms and methods of a person's detection of his presence in the world, or to the phenomena and processes of the world itself. The emphasis on human subjectivity gives the new philosophy a new character: it loses its speculativeness and tends to become a "practical" philosophy. The developing and attention-grabbing directions of the new philosophical tradition, with all their diversity and differences, are united by a number of features:

−   a sharp dissociation from the classical philosophy of reflexive analysis, a conscious break with it;

−   changing the field of philosophical problems due to the inclusion in it of the everyday experience of a real person in its unique concreteness and completeness;

−   attitude to reason and rationality not as the only source of knowledge about the world and, above all, about oneself, but as secondary and rooted in some original ontological integrity;

−   affirmation of the specifics of human existence through experience, freedom, responsibility, choice, creativity.

The central problems of existentialism are considered to be the problem of human existence, the problem of choice, the problem of freedom. S. Kierkegaard (1813-1855) for the first time in the history of European intellectualism rethinks the meaning of philosophy, its goal, accusing all previous philosophy after Socrates of "falling into sin", the rejection of man: not an appeal to the essence of the world, but to the essence of human existence, not the truth of being, but the truth of man, his subjectivity, arguing that the truth is not what you know, but what you are.

Such shifts in the problem field entail a change in the language. The mystery of subjectivity does not lend itself to rational discourse, but is given in the form of a poetic essay, an artistic image, an allegory, a parable. In his works "Either-Or", "Fear and Trembling", the author claims that truth can only be existential, inseparable from human existence. Thanks to this thesis alone, Kierkegaard refutes He-

gel's "identity of being and thinking" and rejects objective scientific thinking, which, in his opinion, is "thinking in which there is no thinker."

Kierkegaard calls for turning to the inner world of the individual in order to try to express the truth of subjectivity. To do this, it is necessary to realize the truth as an attitude, behavior in practice. In this regard, religious life and artistic creativity are of particular interest, since they most fully embody the uniqueness of existence, its individual experience.

Man's striving to be himself, according to Kierkegaard, begins with an aesthetic stage oriented toward the external, toward enjoyment. Authentic existence is accompanied by choice, despair and rebellion. Choice as the exercise of freedom means an absolute choice of the stage of existence, into the sphere of due, above which is only the religious stage, at which the lost meaning of life is acquired.

Dialogic and historicity are brought to the fore as the basic principles of both existence and understanding of human subjectivity. In addition, thanks to hermeneutic philosophy, artistic creativity as a whole acquires special significance, since it is precisely it that maximally grasps and expresses the secret of subjectivity, articulates what is sometimes hidden for the person himself. The main directions of philosophical non-classics:

Psychoanalytic philosophy (Freudianism – neo-Freudianism, a new look at a person, his psyche, the inclusion of the unconscious in it).

Existentialism (beginning with Kierkegaard and his movement from despair to the absurd, from the absurd to faith in God and man; Sartre with his movement from existence to essence; Camus and his idea of absurdity and rebellion; German existentialism Jaspers, Heidegger).

Philosophy of life (Schopenhauer, Nietzsche: from being to the will and elements of life).

Hermeneutics or "understanding" philosophy (Schleiermacher, Dilthey, Heidegger, Gadamer: from Self to Other).

Phenomenology (Husserl and his project of a new philosophy: "back to things"; intentionality of consciousness).

The origins of postmodernism as a special type of philosophizing, opposing itself to classical and non-classical philosophical traditions, emerging in the second half of the twentieth century, are non-classical philosophy and, above all, new artistic practices. Just like non-classics, postmodernism creates a new problem field and a language corresponding to it. If the philosophy of the first half of the 20th century shifts the center of the search from Being to Man, then the second half of the 20th century demonstrates the rejection of centering and fundamental pluralism. Philosophical postmodern can be described as an intellectual and artistic-aesthetic game with both classical and non-classical concepts and values.

This is a new type of thinking that is distinguished by mosaicism, collage, rejection of dialectics as a way of obtaining knowledge, determinism, dichotomy and differentiation, logocentrism and the search for the unity of the essence and genesis of the entire universe, the ontologization of chaos and chance. Postmodernism, like modernism, arises at the turn of epochs, which is always accompanied by a crisis of worldview and, as a result, new searches for the meaning of human existence. These searches are taking place against the backdrop of a global transformation of the value system and basic cultural codes.

For the first time the term "postmodern" ("postmodernism") was used by the German philosopher Rudolf Panwitz in the work "The Crisis of European Culture", which was published in 1917. The term was used among aesthetic intellectuals to denote the crisis of all avant-garde art. But only two decades later, it acquired a philosophical status and scale, denoting a special philosophical and aesthetic paradigm of the late twentieth century.

This is how the famous architect C. Jencks interprets postmodern in his work The Language of Postmodern Architecture (1977). Prominent representatives of postmodern aesthetics are J.-F. Lyotard, J. Derrida, C. Jencks, J. Baudrillard, W. Eco, R. Bart, M. Pavic and many others. The philosophical program of postmodernism is fundamentally heterogeneous. It is (according to J. Habermass, J. Derrida, W. Eco) a kind of response to the crisis of the modernist worldview of the 20th century. In Russian-language literature, postmodernism develops as a reaction to

the destruction of utopian consciousness, a special ideology that exists in the era of totalitarianism.

Postmodern fundamentally renounces any intellectual canons and even traditions. It rethinks the main problems, goals and boundaries of philosophy. Philosophy finally renounces any centrist attitudes - logocentrism, anthropocentrism.

Ontological issues as such are ignored, making an exception only for a kind of ontology of the word, which dictates new rules: polyphony, polylogue, collage, deconstruction, ultimately reduced to a game. In contrast to non-classical philosophy with its pathos "Death of God!", Postmodern proclaims "Death of the Author!", which opens up unlimited interpretation of any text and even symbol.

The text expands indefinitely, and its interpretation becomes infinite (Derrida). The world itself is conceived as a constant fluidity, consisting of certain fractals, each of which is both the center of a certain integrity and its periphery. Irony is articulated as "nostalgia" for culture.

The world-text becomes the most important concept of postmodernity. It is connected with the realization of thought-creativity as a desire to recreate the chaos of life through the artificially generated chaos of the work. The techniques and forms of this recreation include fragmentation, quotation and eclecticism.

If you try to define postmodernity, it will be as follows: postmodernity is a special intellectual and aesthetic game, both with classical and non-classical meanings, ideas and values. тPostmodern is a form of radical criticism of the mind, the overthrow of the idea of the sacral and spiritual dignity of man. Clearly outlined in the culture of the avant-garde, it is in the space of postmodernity that these trends have reached their apogee.

Postmodern tried to create, with the help of new means of expression, a completely new Value-semantic Universe, in which questions about the place of a person in the existence of culture, about the possibilities of philosophy and art and their purpose, about the specifics of visual or cognitive means, their "rules" and boundaries are fundamentally different. applicability. The postmodern declares it-

self, first of all, by a radical rejection of the problematic and linguistic field of the entire previous culture.

Now the topics, problems and categories that define a new picture of the world can be conditionally reduced to the following:

Everyday life, environment, happening, performance, flash mob are categories that organize the space of cultural existence;

Labyrinth, thing, simulacrum, hyper reality, corporality – categories that determine the way and form of culture's existence;

Game, eclecticism, deconstruction, collage, absurdity, text are categories that set the goal and mechanism of any creativity, including philosophical.

"Labyrinth" is a traditional image of culture, the symbolism of which has been historically modified, but it has always been present in culture.

However, only in postmodernity is this image interpreted as a basic one, rising to the level of a category. According to representatives of post culture, the significance of this category is due to its fundamental polysemy.

The world, in the interpretation of post culture, is a kind of complex, chaotic, unstructured variety that cannot be described from the standpoint of rationality. The labyrinth is precisely the image of the multidimensionality and variability of both the world itself and the existence of a person in the world. The symbolism of the labyrinth ("hidden") is saturated with the prose of L. Borges ("In the circle of ruins") and U. Eco ("The Name of the Rose"), it is actively used in the architecture of Hundertwasser in the cinema of P. Greenway.

Simulacrum (from French Simulacre - similarity, appearance) is one of the central categories of postclassics, developed by J. Baudrillard. This category is multifaceted, its meaning can change depending on the context, and most often it is intuitively comprehended. But if one tries to give its most general and, consequently, depleted meaning, then it can be clarified with the help of the terms "illusion", "empty shell", "substitute", "false form".

The theory of the simulacrum was developed by Baudrillard in line with his general concept of the crisis state of modern culture. Modern values are becoming

more and more material in nature, consumer goods are beginning to prevail over the person himself. (It is no coincidence that "thing" is also one of the postmodern categories). The thing from an ordinary companion of human life has turned into its leading principle, into an essential category of consciousness. The life of modern man passes more under the sign of imitation of life than of life itself.

Man increasingly surrounds himself with simulacrum signs, which have replaced the natural world of nature and human emotionality with their artificial similarities. Virtual technologies, advertising, hallucinogens, artificial materials are the most obvious and simple examples of simulacra. The modern world consists of simulacra, which have acquired the character of self-sufficiency, ceasing to be only signs of another, true reality. Simulation, passing off absence as presence, leads to a mixture of the real and the imaginary, to a kind of "hyperreality", in which modern man is doomed to exist.

A striking example of how simple things can be interpreted as art objects and give rise to a special reality with its own spatio-temporal continuum and audio-visual range is the excellent documentary by P. Fichli and D. Weiss "The Way of Things" ("Der Lauf der Dinge"). The performance, in unity with chemical and physical reactions, is the embodiment of the famous Goldberg machine, which, according to the domino principle. With the help of this category, various forms of art practices are described, based on the fundamental alogism of what is happening and interpreted not from the point of view of reason, but through some non-verbal intuitive forms of comprehending what is happening (the principle of "feeling", hypnotic influence, "dissolution").

"Hypertext" is postmodern categories that set the principle of the internal construction of an artistic, primarily literary, work. The idea of inter- and hypertext is based on the principles of the labyrinth and the game as fundamentally variant ways of constructing a work of art. The philosophical basis of inter- and hypertexts was hermeneutics, which considers "text" as a universal category of culture. The text can be embodied not only in written forms, but also in any other cultural symbols (architecture, music, folk customs, rituals). "Intertext" is a way of treating

quotes, references, references to certain cultural symbols, names or situations that exist inside the author's text, as an independent work, which, in principle, can be "torn out" of context and "live" an independent life.

The use of intertext presupposes a very high level of education both of the author himself and of the readership, the ability to recognize and decipher hidden paraphrases, traces of the presence of other cultural symbols in the text. Therefore, the introduction of intertext into the structure of a work is, to a large extent, characteristic of the elite trend of postmodern aesthetics. Examples of the active introduction of intertext are the novels of U. Eco, M. Pavic.

If the intertext is mainly turned "inside" the work, creating a multi-stage and complex "text in the text", "symbol in the symbol", then the hypertext is turned "outside", it brings the author's work into the cultural and semantic space of culture. Culture is always the simultaneous existence of the most diverse cultural traditions, styles and trends, it is polyphonic, "speaks" in different voices and therefore, in fact, any author's work is not absolutely innovative and valuable in itself.

The author is always "loaded" with cultural symbols and semantics that he inherited. Recently, the concept of hypertext is most actively used in the context of virtual space. The Internet is practically limitless from an informational point of view and allows any user to actively penetrate into its space, create their own worlds and actively transform cyberspace.

"Every text is an intertext; other texts are present in it at various levels in more or less recognizable forms: texts of the previous culture and texts of the surrounding culture. Each text is a new fabric woven from old quotes. Fragments of cultural codes, formulas, rhythmic structures, fragments of social idioms - all of them are absorbed by the text and mixed in it, since there is always a language before the tex and around it "R. Barth.

"Deconstruction" was introduced into the space of postmodern culture by the French philosopher Jacques Derrida, who himself explained the meaning of this concept using the example of a simple analogy of disassembling into parts, and then reassembling a certain mechanical unit. The result of such an assembly may

be something completely different from its prototype. Deconstruction as a post-modern principle is the requirement to change the basic values of civilization, first of all, the rejection of rationalism and science-centrism. Deconstruction realizes itself as a kind of total intellectual and ironic game with meanings.

Derrida believes that absolutely everything can be deconstructed. Due to this, the world itself, the relation of a person to the Other lose stability and certainty, become "multilayered" and interactive. The only eternal is deconstruction itself, therefore human life is eternal "being-in-deconstruction".

"Eclecticism" is not only a category of postmodern aesthetics that describes the process of creativity, the way of creating various art objects, but also mental practice in general. Eclecticism is a consciously used method of combining the incompatible, demonstrating the absence of a well-thought-out concept of creativity, emphasizing randomness, intuition and spontaneity as the main creative strategies.

"Corporeality" is one of the central categories of postmodernity, in which its non-classical character is most clearly seen. If the entire previous culture was focused on spirituality as an attributive characteristic of a person, then modern forms of philosophy and art practices depart from the idea of a person being rooted in some transcendent structures of Being and consider a person, mainly somatically, as a sensually organized body.

The modern concept of "corporality" acts as a kind of philosophical and aesthetic antithesis to the concept of "spirituality". Antique culture, for which the concept of corporality was also significant, did not know such a contrast. This, firstly, was due to the fact that the very discovery of spirituality is a historically later phenomenon, directly related to Christianity.

Secondly, ancient corporeality manifested itself as a form of harmonious and highly artistic merging with the cosmic Universe, was directly connected with the ideas of catharsis and kalocagathia. The postmodern emphasis on corporality pursues a completely different task: to present a person mainly in the mode of his sexuality, the forerunners of which were the Freudian-Nietzschean ideas, as well as the texts of de Sade and Sacher-Masoch. Sexuality in modern culture represents

itself in various forms: from body art and aestheticized physicality in the films of P. Greenway to frankly outrageous forms, often associated with rough naturalism and cruelty in the sex industry.

In many ways, postmodern experience is a response to the deepest needs of modern man, who in the third millennium, with his attempts to create strong AI, powerful technological development, feels lonely, lost in a strange world that is morally, politically and environmentally polluted.

1.2.11. Analytical philosophy

Analytic philosophy is the dominant line of philosophical thought in the English-speaking intellectual tradition in the 20th and 21st centuries, which brings together various philosophical schools that use the methods of logical and linguistic analysis of language to solve philosophical problems and focus on the ideals of logical rigor, clarity and precision. Analytic philosophy is the combines various philosophical directions (logical positivism, the philosophy of linguistic analysis, the theory of speech acts, and others) that use the methods of logical and linguistic analysis of language for solving philosophical problems and focusing on the ideals of logical rigor, clarity and accuracy.

At present, analytical philosophy is considered one of the most influential areas of modern Western philosophy, while covering rather heterogeneous currents, groups and individual philosophers, who are united not so much by the topics of philosophical concepts as by common tasks: the study of language in order to identify the structure of thought, a clear correlation of verbal and a real, clear distinction between meaningful and empty, meaningful and meaningless expressions, and so on. The analytical point of view proceeds from the fact that language determines all spheres of diverse activity (see Activity) of a person and is of interest not only as a means of conveying some content, but also as an independent object of study, a necessary component of any rational discourse.

In a broad sense, analytical philosophy can be interpreted as a certain style of philosophical thinking, which is characterized by such qualities as accentuated

rigor, the accuracy of the terminology used, and a restrained attitude towards broad philosophical generalizations, abstractions and speculative reasoning. For analytic philosophers, the process of argumentation itself is no less important than the result achieved with its help.

The language in which philosophical ideas are formulated is considered within the framework of analytical philosophy not only as an important means of research, but also as an independent object of research. The development of procedures for the analysis of natural language sentences has been the focus of attention of all its schools for more than a century of history of analytical philosophy, and the most important moment of this analysis has been the comparison of the logical and grammatical form of sentences.

Particular attention was paid to identifying the logical form of those linguistic means (for example, denoting phrases), the use of which leads to all sorts of misconceptions and paradoxes of philosophical significance. It was assumed that such an analysis should replace the fuzzy expressions of certain problems in natural language with such formulations that would demonstrate the real essence of the problems under study. In this case, the corresponding problem, acting as a philosophical one, may turn out to be either a pseudo-problem, or be of a logical-linguistic nature, or suggest a specific meaningful study.

Projects were created to develop a syntactically and semantically accurate "perfect", "ideal" language, devoid of "speculative constructions" and "literary arbitrariness", which could contribute to the progress of scientific knowledge. The field of research of analytical philosophy (logic, epistemology) gradually expanded, covering the whole variety of forms of human experience (ethics, aesthetics, law, and others). In a certain period (20-40s of the 20th century), it was characterized by claims for the role of the methodology of all scientific knowledge (including the social sciences), contributing to its unification.

Within analytical philosophy, two main directions can be distinguished:

1) the philosophy of logical analysis, which used the apparatus of modern mathematical logic as a means of analysis;

2) the philosophy of linguistic analysis, or linguistic philosophy, which rejected logical formalization as the main method of analysis and studied the types of expressions in natural language, including when it is used in the formulation of philosophical concepts.

Analytic philosophy represents one of the two main branches of Western philosophy. This direction is connected with the region of the British Commonwealth of Nations, the USA and Scandinavia. It became widespread in the middle of the 20th century. Analytical philosophy was formed on the basis of the British neorealism of J. Moore and B. Russell, Austrian neopositivism and pragmatism.

Analytical philosophy is characterized by criticism of pseudo-problems, scientism (connection with science) and empiricism (reliance only on facts), pragmatism (emphasis on the practical benefits of knowledge). The ideals of clarity, precision and logical are cultivated.

The origins of analytical philosophy in: the logical developments of the Stoics, Aristotle's "Analytics", the semantic ideas of the sophists, the British scholasticism of Duns Scotus and Ockham. In modern times, attention to linguistic and epistemological themes has become a hallmark of British philosophy. The continental philosophy of Europe also showed interest in the phenomenon of consciousness (R. Descartes, G. Leibniz, I. Kant).

The basis of the analytical tradition was formulated by the works of the logician Gottlob Frege, the logical-semantic analysis and philosophy of common sense by George Moore, the logical atomism of Bertrand Russell, the logical positivism of the Vienna Circle, the Lvov-Warsaw school, the philosophy of everyday language of the Oxford school, as well as the concepts of early and late L. Wittgenstein. The assassination of the head of the Vienna Circle by the Nazis in Vienna, the Anschluss of Austria and the occupation of Poland led to the emigration of representatives of analytical philosophy to English-speaking countries. Analytic philosophy has made the analysis of everyday language the subject of its research.

In XX analytic philosophy has been criticized by postmodernism. As a result, she focused on the problems of the philosophy of mind. The main representa-

tives of the second wave of analytic philosophy were John Searle, Daniel Dennett and David Chalmers. Based on intentionality, J. Searle in the book "Rediscovery of Consciousness" (1992) showed that philosophy found itself in the position of an incorrect dichotomy, on the one hand, the world consists only of objective particles, on the other hand, consciousness has subjective experience in the first person. Both positions are correct: consciousness is a real subjective experience associated with physical processes in the brain.

This position came to be called biological naturalism. D. Dennett for the philosophy of consciousness, which would have a basis in empirical research. In his dissertation Content and Consciousness, he divided the problem of explaining the mind into the need for a theory of content and a theory of consciousness. He published a collection of essays on the content of consciousness.

D. Chalmers put forward the thesis about the difficult problem of consciousness. He distinguished between the easy problems of consciousness and the difficult problem of consciousness, which can be expressed by the question: "why does perception of sensory information exist at all?". The subject of the study was the difference between the biological work of the brain and behavior, and mental experience, which is considered separately from behavior as qualia.

In his opinion, there is still no exhaustive explanation of the differences between the two systems. He criticized the materialistic explanation of mental experience. As evidence, he put forward the hypothesis of a philosophical zombie, which is a normal person, but does not have qualia and the ability to sense.

He argues that since the existence of zombies is possible, the concepts of qualia and the ability to sense have not yet been fully explained from the standpoint of physical properties. D. Chalmers admitted that consciousness originates in any information system and took the position of pre-animism. According to this position, any physical object has consciousness.

In analytical philosophy, much attention is paid to moral and ethical issues. This is due to the shift of attention from the analysis of language to the analysis of ordinary language, where there is a significant amount of value judgments. Two

approaches to the interpretation of moral and ethical statements have been identified. The cognitive approach involves the verification of statements and their reduction to material interests. The non-cognitive approach proceeds from the subjective-emotional attitude (emotivism) and obligation (prescriptivism).

The only constitutive feature of analytical ethics is the analytical style of thinking, the rejection of the metaphorical-suggestive mode of presentation. This involves a careful definition of key concepts, the identification of semantic shades of the natural language of morality, the desire for logical transparency of ethical reasoning. In Finland, the supporters of analytic philosophy were Georg Henrik von Wright and Jaakko Hintikka.

The philosophy of Australia is connected with analytical philosophy. She is represented by Arthur Prior, David Armstrong, J. J.C. Smart, Frank Jackson, John Passmore, Peter Singer, Genevieve Lloyd Lloyd), Futa Helu.

Analytical philosophy has the strongest positions in the USA. A special role in this was played by the pragmatism of Charles Sanders Pierce, William James and John Dewey, George Santayana. Analytical philosophy in the United States was formed under the influence of representatives of European neo-positivism who migrated to this country. This position was taken by Quine. He supported the thesis that philosophy and science together should strive for intellectual clarity and understanding of the world.

Quine's student at Harvard University was Saul Kripke, who became one of the most famous contemporary analytic philosophers. He was occupied with the fields of modal logic and semantics, philosophy of language, and set theory. Another student of Quine was David Lewis. He is considered one of the greatest philosophers of the 20th century as he developed the theory of modal realism.

Thomas Kuhn is known for his work in the history of science and the philosophy of science. After the rise of philosophy of mind in the analytic tradition, the work of Hilary Putnam, Donald Davidson, Daniel Dennett, Douglas Hofstadter, John Rogers Searle, Patricia, and Paul Churchland gained prominence.

Canada has become a center for research in the field of philosophy of mind and cognitive sciences, in particular, the Center for Cognitive Sciences of the University of Western Ontario. The studies were carried out by Patricia and Paul Churchland, Zenon Pilishin and Ausonio Marras. Bas Van Fraassen, William Roseboom and Alasdair Urquhart specialize in the semantics of logic.

Hans Herzberger and William Harper study the nature of preference. John Woods explored concepts related to relevance and paradox. Charles Morgan focuses on modal logic and probabilistic semantics. Anil Gupta develops the semantics of truth and paradoxes. Paul R. Thagard of the University of Waterloo is studying the potential for cognition and coherence. Zenon Pylyshyn, a psychologist and computer scientist at the University of Western Ontario from 1964 to 1994, has made significant contributions to cognitive science.

The problem of demarcation of scientific knowledge was resolved by developing criteria for the verifiability (experimental verifiability) of scientific judgments and their falsifiability (the readiness of science to abandon outdated theories refuted by newly discovered facts). Representatives of emotivism B. Russell (1872 – 1970), A. Ayer (1910 – 1989),

R. Carnap (1891 – 1970) found that ethical and normative judgments based on religious precepts are in fact not verifiable, since the existence of God as a source of morality is not empirically provable, it is the subject of irrational faith.

The negative attitude towards the scientific status of ethics was overcome by the school of linguistic analysis (S. Toulmin, R. Hear, P. Strawson). The direction turned to everyday word usage, the usual and generally accepted combination of individual words and sentences as a reflection of moral relations in society. An increased interest in the space of natural language has formed, which is characteristic of most philosophical trends of the 20th century.

In its modern form, the analytical philosophy of consciousness is closely connected with the cognitive sciences, in particular, with logic and the theory of artificial intelligence.

Topic 1.3. Philosophical thought in Belarus

The intellectual tradition of Belarus was formed by the logistics factors of the Great Silk Road in the framework of the dialogue between the West and the East. This logistics has created the practice of interaction between the intellectual elite of Belarus and the centers of ancient philosophy located on the territory of the Byzantine Empire. The eastern part of the Roman Empire existed until1453. Its ideology was formed by the Christianity of the eastern rite.

The meaningful evolution of the philosophical thought of Belarus is associated with the following stages:

The first stage is pre-philosophical: its origins are seen in the culture of Kievan Rus during the period of adoption of Christianity (10-12 centuries), which was of great importance for the Belarusian lands due to the activities of the Polotsk princess Rogneda, who founded the first monastery on these lands. Significant figures of this period are Kliment Smolyatich, Kirill Turovsky, Euphrosyne of Polotsk, because. they contributed to the spread of Christian ideas and principles, called for enlightenment and "book veneration" (K. Turovsky), which was supposed to provide a person with spiritual harmony and help achieve happiness.

The positive side of the adoption of Christianity is associated with the spread of education, the publication of handwritten books, the development of writing and literary creativity, the formation of a complex of philosophical, socio-political, ethical and aesthetic ideas, the appeal to ancient Greek texts for the purpose of a true and in-depth understanding of the Holy Scriptures. Along with the official Christian culture, a special merit is seen in folklore culture, which had a noticeable impact on the spiritual life of people.

The second stage is the humanistic and reform movement (XVI – the first half of the XVII centuries), which is characterized by the formation of the Belarusian nationality and language. This period is represented by F. Skorina, N. Gusovsky, S. Budny, A. Volan, M. Tishkevich, M. Chakhovits, V. Tyapinsky, L. Sapieha and others. During this period, under the influence of the European Renaissance and Reformation, Belarusian culture acquires features Renaissance humanism with

its idea of individual freedom. F. Skorina transforms it into the idea of the common good, which, in his opinion, is achievable in society with the help of law and law.

The reform movement, aimed at revising the basic tenets of Catholicism, was associated, in particular, with the concept of antitrinitarianism (rejection of the dogma of the three hypostases of God). One of its theorists was S. Budny, who criticized not only the doctrine of the trinity of God, but also the church's assertions about the divine origin of Christ, the existence of the afterlife, and so on. At the same time, he wrote that he takes the foundations or beginnings of knowledge not from philosophy, but from Holy Scripture, and dialectics as a method of knowledge is a gift of God, a thing given to man by nature, and not an invention of the philosophical mind.

The third stage − the dominance of scholastic philosophy (the end of the 17th − the first half of the 18th centuries) − is associated with the dominance of the Jesuit order in the spiritual life of the Commonwealth and, first of all, in the field of education (the Vilna Jesuit Academy, colleges in a number of cities of the Belarusian lands). The basis of scholastic philosophy was the works of Aristotle, adapted by Thomas Aquinas to theological problems. The problems traditional for European scholastic philosophy were analyzed in the works of such thinkers as M. Smotrytsky, V. Tylkovsky, L. Zalussky and others. Belarusian thinkers (S. Polotsky). The atheism of K. Lyshchinsky became a complete alternative to scholasticism.

The fourth stage is the dominance of the ideas of the Enlightenment in philosophical and socio-political thought (the second half of the 18th − the first half of the 19th centuries). Belarusian thought moves in line with the European Enlightenment, manifesting the ideas of rationalistic philosophy with its principle of the sovereignty of the mind, thanks to which one can not only cognize, but also transform the world (natural and social). Education and upbringing is the main mechanism for the formation of a free person and the establishment of a just society.

The Belarusian Enlightenment is associated with the functioning of secret student communities - physiocrats (supporters of various kinds of reforms), philomaths (lovers of knowledge), "promenists" (patriots of national culture) and

philoretes (friends of virtue), which actualized socio-philosophical issues (human rights and freedoms, dialectic individuals and society, ways of restoring statehood, etc.). These topics, significant for the Belarusian thought, were considered in the works of K. Narbut, I. Stroinovsky, J. Chechot, A. Narushevich, B. Dobshevich, A. Mickiewicz, T. Zan and others.

The fifth stage is the national-democratic ideas in Belarusian social thought (the second half of the 19th – early 20th centuries). A distinctive feature is the emphasis on the problem of national revival and liberation of the Belarusian people, the status of national culture and language. A feature of the stage is the development of these ideas by the leaders of the national liberation movement (K. Kalinovsky) and the creative intelligentsia (F. Bogushevich, M. Bogdanovich, A. Pashkevich, Ya. Kupala, Ya. Kolas, etc.). Philosophically significant is the theme of national self-consciousness and national identity in the work of I. Abdiralovich and in the philosophical essay of V. Samoila-Sulima.

The sixth stage - the dominance of the Marxist tradition

Representative communities of Greeks were in the capitals of the Belarusian principalities. There was no exception Turov. Here the formation of K. Turovsky took place. In Polotsk, the intellectual tradition was formed by E. Polotskaya. Their predecessor was K. Smolyatich. While in Kiev at the episco-pal service, he had direct contact with representatives of the large diaspora of the Greeks of Byzantine Christian rationalism (humanism).

This direction was formed on the basis of the activities of the Alexandrian and Antioch theological schools thanks to the works of Justin the Philosopher(Martyr), Athenagoras, Tatian and John Chrysostom. The Cappadocians (Basil the Great of Caesarea, Gregory of Nyssa) integrated the ancient intellectual tradition of education into Christian rationalism. Thanks to the efforts of Gregory Palamas, Christian rationalism was transformed into Christian Orthodox humanism. In this form, it was perceived in the middle Ages in Belarus.

The high level of literacy of the population of Belarus led to the choice in favor of a model of Christian rationalism. Textual resources were viewed in the

broad context of deep meanings that needed to be found through the Bible. For this reason, an important role was given to the interpretation of the texts of the Bible in the genres of allegory, parables, prayers, teachings. Such forms created an opportunity to expand the text space of the Bible. Most clearly K. Smolyatich coped with this task. He became one of the first creators of the theological culture.

K. Smolyatich was born in Eastern Belarus. He lived at the turn of the XI – XII centuries. He held the post of Metropolitan of Kiev. Several of his works have been preserved. They focus on the text of the Bible. Particular emphasis is placed on the discovery of underlying deep content that is not directly readable. The mystic land theological emphasis is connected with the consideration of the principle of predestination and its role in solving the problem of sinfulness and salvation.

Ethical topics are investigated. She focuses on condemning the abuse of material interests. Wealth should not dominate as the goal of life. Moreover, wealth should not be confused with fame. The believer has the right to it. This reasoning was focused on the educated part of society, which needed to under-stand there ship between social activity.

K. Smolyatich considers it possible, during Christian reflection, to ancient wisdom, since there one can find content acceptable for Christianity. This justification was promoted by the principle of divine predestination. K. Smolyatich developed the concept of biblical studies, according to which the advantage when working with scripture texts should be given to thefigurativeandsymbolicmethod. Thismethodallowstheuseofbiblicalstoriesin order to detect the meanings hidden in them. The text must not only be able to read, but also used to en our own spiritual world. In such circumstances, the mind gets an opportunity for intellectual work. Ethical aspects of human life are associated with faith, love, patience, mercy.

Mental abilities play a large role in strengthening faith. They need to the world created by God. Through the results of works, God himself is known. Feelings are related to faith. Their task is not cognitive. Thanks to the mind that cognizes the world, the essence of man masters the toponymy of being on Earth. The essence of life is hidden in this place name. It is visible to some, but they are not

able to ad-here to it. The problem lies in their ability not only to feel the presence of God, but also to use the freedom that God has given them.

Christ gave people the opportunity to choose Grace through understanding the life path on Earth. Theo-logical discourse is displayed in the space of anthropo-logical topics.

K. Turovsky (1130-1193) took place. He was born in Turov, which was the center of the principality. There was a developed economy, education, and a structure of monasteries. The city had an intense relationship with Byzantium. Cyril was born into a wealthy family. But he gave preference to spiritual activity. He held high spiritual positions. Numerous of his works have survived time. Their source is the Bible. The works are written in the genres of leg-ends, parables, messages, prayers, canons. The works are well preserved due tothe fact that they were included in their publications by well-known publishers.

K. Turovsky gives believers advice on what books to read in order to streng then their inner spiritual world. He uses the dialectics of the material and the spiritual, bodily and conscious. The body is given to man as a test. If he does not cope with this test, then he falls into the trap of pleasure. Prayers can help in this test, which create an atmosphere of dialogue with God. Parables give believers a picture of the world's smoke, which includes the life of the individual. They are instructive. So, "The Parable of the Human Soul and Body" shows that all the elements of the Universe have synergy according to God's plan.

The imperfection of human behavior does not mean a lack of hope for believers to attain divine grace. An important role is played by outreach. The sermons of K. Turovsky have the subject of the Easter cycle of Sundays and holidays. Each of them pursues an educational goal. In his opinion, it is impossible to mix every day and real Christianity, coming from patristics. At the same time, one must be tolerant of authentic Christianity. It synthesizes the folk tradition and the intellectual tradition of the ancient Greeks.

Educated people are required to educate those nearby. K. Turovsky assigned an important role to priests, their education, so that they corresponded to an edu-

cated society, because even the rulers, in his words, strive for knowledge. Education requires mastery of the word, accessible writing clear mind. The main thing is to get rid of the rudeness of the language, the uncertainty of the mind. Dialogue with people is facilitated by modesty and repentance, spiritual work and good deeds arising from a spiritual lifestyle.

The main thing is to convince believers to abandon sinful acts and indecent behavior in the form of drunkenness, overeating, adultery, envy, slander, usury. A right-eouslifestylerequiresrestraint,mercy,respectforpeople,fasting.Thecontentof sin includes slander, insults, condemnation, anger, quarrels, fights, jealousy, enmity, evil designs, binges, theft, robbery, robbery, murders, sorcerers, adultery.

Scholasticism was embodied in Belarus in the activities of E. Polotskaya.She was born in 1101 in Polotsk, came from a princely family. At the age she received monastic tonsure. E. Polotskaya used them as the basis of educational activity. She wanted believers to have a good heart.

Christian humanism was possible only on the basis of education. To this end, E. Polotskaya founded a convent for women and men. They created handwritten books. In church schools, children studied Greek. As subjects were rhetoric, medicine, history and poetics. E. Polotskaya contributed to the heyday of the Polotsk architectural school. With her participation, John built a temple, which became known in her honor.

Efforts have been made to integrate into the intellectual space of Western Europe. This should have been facilitated by the opening of a university in Krakow, in which a special dormitory for Belarusians and representatives of the Baltic tribes functioned. A phenomenon in the Europeanization of the Belarusian intellectual tradition was poetry in Latin. Its spokesman was N. Gusovsky. In the poem "Song of the European Bison", he presented to Europeans a system of Belarus through its nature, features of public administration, law, and the characterization of civil society. The Italians pushed him to write a poem. He told about the presence of buffalo in the forests of Belarus during his time on the local bull fight.

Of the natives of Belarus in London, Y. Litvin proved himself. He opened a printing house in 1480, in which he published not only religious texts, but alsothe works of Aristotle. Among the books published by him are "Reflections on the XII Books of Metaphysics of Aristotle".

The publisher was targeted at a significant Orthodox audience, primarily Orthodox stu-dents who were educated at the University of Krakow. It is possible that S. Fiolwas in close intellectual contact with the German humanist K. Celtis. He was in1489-1491 lived in Krakow. Polish researchers do not support such a hypothe-sis, but E. Nemirovsky does not exclude it.

In the XIV-XVI centuries, a model of university education of Belarusian youth was formed. Undergraduate graduated from the University of Cracow. An important source of information on the intellectual migration of the natives of Belarus within the civilization of the medieval West is typography. It has be comeameetingplaceforrepresentativesofEuropeancultures.Belarusiansopened printing houses in different cities of Europe.

Their publications have be-come the main documents of their identification. An analysis of the printing activities of the natives of Belarus showed that they published books in close con-tact with German, Czech, Italian, British masters. An example of such intercultural activity was given by F. Skorina. He was educated at the universities of Krakow and Padua. He worked in many cities in Europe, in particular in Prague.

In the XIV-XVI centuries, this issue acquired great importance. Based on the philosophy of natural law, L. Sapega implemented the methodology of a systematic approach in the field of law. Its practical expression was the Statute of the Grand Duchy of Lithuania in several editions. It was a convergence of the collective legal relations of the city and the countryside. This was especially important for privately owned cities, such as Nesvizh. The dominant of natural law turned out to be important for Belarus in the conditions of active contact in the space of its spiritual culture of various religious traditions.

The natives of Belarus F. Skorina, S. Budny, A. Volan, M. Smotrytsky, V. Tyapinsky, S. Sobol, P. Mstislavets followed this path in the 16th century. They translated the ideology of humanism into the Belarusian language. At the same time, they remained in the linguistic practices of multilingualism.

Since the end of the 18th century, Belarus has been a part of the Russian Empire. As a result of this, the natives of Belarus began to receive education at the universities of Kazan and St. Petersburg. In the direction of these universities, they had the opportunity to study at German universities. One of these students was L. I. Petrazhitsky. He is born in 1867 in the Vitebsk province. He studied at the gymnasium in Vitebsk. He continued his education at the Faculty of Law of Kiev Imperial University of St. Vladimir. Since 1890, he trained at the University of Heidelberg and at the Russian Institute of Roman law. In 1898, he was awarded the degree of Doctor of Roman Law.

At the end of the 19th century, Europe approached a new cultural quality in the form of Art Nouveau. The beginning of this era was formulated by F. Nietzsche under the name "revaluation of values." Art Nouveau adhered to a bourgeois life style. The intelligent part of Europe felt the atmosphere of the crisis of the old continent. She tried to explain this phenomenon by analyzing the features of ancient tradition and subsequent historical eras (E. Husserl, V. Dilthey, K. Jaspers and O. Spengler). It was a rational approach. The crisis of the old continent brought an era of technological progress.

Against the background of such a rational absurdity, the search for other principles of European consciousness intensified. As part of these searches, a project of intuitionism was implemented. In France, A. Bergson became its author. Of the natives of Belarus, N. Lossky developed intuitionism, after the 1917 revolution he migrated to the Czech Republic. Another native of Belarus, N. Minsky, developed an applied area of a new philosophy called meonism.

N. Lossky was born in Vitebsk province. He studied at the Vitebsk classical gymnasium. He was expelled in 1887 for promoting atheism and socialist teachings. He left for Switzerland, where he attended lectures at the Faculty of Philoso-

phy of the University of Bern (1888-1889). He was left at the university to prepare for a professor ship in the department of philosophy. In the years 1895-1899 was a teacher at the Prince Oldenburg Women's College. Since 1898 he taught at the gymnasium M.N. Stoyunina.

In 1903, he received a master's degree in philosophy for his dissertation "Basic doctrines of psychology in terms of voluntarism"; Doctor of Philosophy degree - in 1907 for the dissertation "Justification of Intuitionism".

The main philosophical treatise of N. Minsky is "In the light of conscience. Thoughts and dreams about the purpose of life" (1890) had a great socio-cultural resonance. He became one of the first ideological declarations of Russian symbolism. Speaking about the crisis of modern culture caused by the loss of a sense of meaningful existence, N. Minsky developed a new philosophy of meonism. It brought together the rational and irrational, mystical experience of the modern soul. His religious and philosophical poems "The Light of Truth" (1892) and "City of Death" (1894) continued with artistic means the ideas stated in the theoretical composition.

In the 1890s − early 1900s. N. Minsky was one of the main authors of the magazines "Northern Herald" and "New Way". In 1905, shocked by political events, N. Minsky again made a sharp turn in his convictions regarding the placeof literature in society. Dreaming of the union of the intelligentsia and the people, N. Minsky became a supporter of social democracy.

After the amnesty of 1913 (in honor of the 300th anniversary of the Romanov dynasty) N. Minsky returned to Russia, but did not stay there long and again went abroad. He was a war correspondent in France.

At the beginning of the twentieth century, Belarus was influenced by transformations in the visual arts and architecture. The main reason for the transformations in the visual arts was the search for new forms of self-preservation and self of artistic creativity against the background of the development of photography and visual technologies. There has been a tendency to move away from classical realism with its characteristic photographic reality.

In the triangle Belarus-St. Petersburg-Paris, the work of L. Bakst from Grodno, M. Chagall from Vitebsk was formed. Passing St. Petersburg, H. Sutin went from Minsk to Paris. Most attention in modern Belarus is the M. Chagall. In 1997, the memorial museum of Marc Chagall was opened in the house in which the artist spent his childhood and youth. Its exposition contains household items from the turn of the XIX-XX centuries, archival documents, the first artwork, personal belongings of the artist and his family. Ancient exhibits for the collection were selected using a series of drawings, which M. Chagall created from memory, capturing the interiors of the parental home.

On the left bank of the Western Dvina is the second museum building – the Art Center of Marc Chagall.

Section 2. Philosophical understanding of the problems of being

Topic 2.1. Ontology and philosophy of nature

2.1.1. Ontology and philosophy of nature

Science studies objective reality through the formulation of specific research tasks. At the fundamental level of research, an important role is played by interdisciplinary systemic ideas about objective reality as nature, culture, technogenic civilization. Of fundamental importance is the question of the dynamics of objective reality in the categories of the possible and the actual, cause and effect, necessity and chance, form and content, the transformation of potential being into actual being through human participation.

Actual being is in the coordinate system of space and time. It is fixed by the observer in the coordinate system of time as a duration with a certain dynamics and direction. Thus, the largest natural system, the Metagalaxy, has a time duration of evolution of 14 billion years.

Philosophers and astrophysicists consider this evolution taking into account the dynamic balance of the dynamic diversity of this natural system. They are trying to create an evolutionary model of the complete life cycle of the universe. For

this purpose, the mathematical apparatus of equations, existing scientific theories in physics, as well as observational data in astronomy are used. Against this background, philosophy is interested in the mechanism of transformation of the potential possibilities of the dynamic diversity of being with the participation of designers, as well as the problem of their dynamic balance (ecology) arising from the growing dynamic diversity of ecosystems with a general trend of convergence and co-evolution of their elements.

In classical philosophy, there was a dispute between idealism and materialism about the initial principles of being. Pythagoras proposed numbers, Plato – ideas, Aristotle – form. In contrast to them, Thales offered water, Heraclitus – fire, Democritus – atoms. In questions of the study of nature, science stands on the positions of materialism. It also operates with the concept of virtual (possible) being. In physics, the term "virtual particles" is used.

Theology (religious philosophy) assigns the constructs of spiritual being, in particular God, a creative role in relation to the actual material being. The ontology was developed by the Eleatics (Parmenides, Zeno of Elea). They placed the category of being at the center of philosophical research. Subjects close to this category were dealt with by Plato and Aristotle. In German classical philosophy, this topic became the subject of Hegel's consideration. It passed into the works of K. Marx and F. Engels and began to be formulated as the main question of philosophy.

In the categories of scientific philosophy, objective reality has an essence determined by the mechanisms of self-organization. The building material of objective reality is matter (energetically saturated substance). Matter has vacuum, gaseous, liquid and solid modifications. The architecture of matter is formed by four interactions - gravitational, electromagnetic and two nuclear interactions.

Interaction and communication create an information space. Information is the most important attribute of objective reality. The dynamic balance of this reality is created by opposites that pass into each other. The reflection of the internal dynamics of dynamic equilibrium is the law of conservation and transformation of

energy. It says that the quantitative indicators of the energy resources of matter are preserved through the transition of one type of energy to another type of energy.

Actual being in the coordinate system of space and time is studied by philosophy and physics from the standpoint of materialism. The key element of the study is matter (substance). For a long time, matter was separated from space (the material physical environment), which was wrong. The modern picture of the evolutionary dynamics of matter is concretized by philosophy through the physical transformations of the Universe.

The asymmetry of matter and antimatter is to blame for these transformations, which violates the dynamic balance of the material environment and creates the effect of baryon asymmetry. This means that annihilation does not neutralize the resource of the potential existence of matter or antimatter. As a result, the dynamic balance of physical reality is disturbed by the Big Bang. From this point on, the potential being of physical reality has no constraint to generate dynamic diversity in the form of vacuum and object type structures. As cosmological models show, vacuum-type structures in the form of dark energy and dark matter dominate in the space of the Universe.

The most topical issue for modern physical sciences is the generation of an object-type substance in the form of elementary particles by a vacuum medium. In this context, string structures (string theory) and quark-gluon plasma are considered to be the initial form of matter within the boundaries of the initial stages of the evolution of the Universe. This is a super dense form of matter that existed at an early stage in the evolution of the Universe before confinement.

For 2021, in the structure of the Universe, dark energy is represented by 68.3% of matter, dark matter by 26.8% of matter, and baryonic matter by 4.9% of matter. Since the volumes of dark energy matter not limited by asymmetry and annihilation grow in the Universe, this natural system maintains a high dynamics of expansion in the space of the Universe. When describing being, the categories of movement, change, development, and evolution play a fundamental role.

F. Engels identified such basic forms of movement of actual material existence as mechanical, physical, chemical, biological, social. Subsequently, the geological form of the movement of actual material existence was updated. In the space of the Earth, all these forms of movement of the material environment are interconnected by energy and information processes.

A special block of issues of modern philosophy is focused on a systematic understanding of nature, which is regarded as an objective reality that exists independently of humanity. Nature has a material basis in the form of four states of matter. Nature is a dynamic system with its characteristic forms of movement and relative peace. Nature has significant energy resources that create sources of light, heat, electromagnetic, gravitational, nuclear orientation. Energy sources of matter are at the same time sources of information.

The energy resources of nature are in a state of dynamic equilibrium (the law of conservation and transformation of energy). Nature is structured by the concepts of mega world, macro world, micro world. Mega world is a natural environment in which the object structures of the macrocosm and microcosm are located. In astrophysics, this medium is referred to as a vacuum medium with galaxies in it. In a systemic form, it is denoted by the terms "Universe", "Metagalaxy", "cosmos". Mankind has mastered space technologies, but its main life activity is carried out within the limits of the planet Earth.

The macro world is nature within the Earth with its characteristic features of the geographic environment, biosphere, noosphere, geopolitics. The micro world is the nature of elementary particles, gravitational waves invisible to the human eye. Elementary particles are part of the mega- and macrocosm. They are the building block of object-type object structures. The function of binding elementary particles is performed by strong nuclear interactions.

Nature is the subject of study of natural (experimental) philosophy that arose in the 17th century. This philosophy translated into an applied status the concepts of nature previously developed at the conceptual level. These are the concepts of atomism, mechanism, cosmism. In the twentieth century, the concepts of neurophi-

losophy, cybernetics, genetic engineering, nano philosophy, tribo-fatigue, and ecology were realized. The philosophy of atomism arose in ancient times and is associated with the work of Leucippus, Democritus, Epicurus.

The idea that nature consists of atoms and emptiness is introduced. I. Newton adhered to this idea. In the twentieth century, atomism was transformed on the basis of quantum mechanics into a branch of technical physics, which made it possible to design a nuclear reactor and find its application in energy and vehicles. The main merit in the development of the quantum theory of the atom belongs to N. Bohr and M. Planck.

2.1.2. Philosophy of space and time

The category of space reflects the features of the functioning of the three states of matter, which form the parameters of the material environment with specific properties of the gaseous, vacuum, liquid state. The space has metric, topological, physical, chemical, biological, social features.

The metric properties of space are the subject of study of Euclidean and non-Euclidean geometries. Euclid's geometry describes the metric of homogeneous space within the Earth. The geometries of Lobachevsky, Riemann describe the curved metric of space within the Universe, where gravitational factors play an important role. These geometries became the basis for the formation of cosmology.

The topological properties of space were discovered by R. Descartes. They are associated with the concepts of three-dimensionality, three-dimensionality, 3D. Object structures are denoted in the coordinate system, which makes it possible to find their topological parameters. Volume plays an important role in design, artistic creativity.

In classical philosophy, there was a discussion about the relationship between space (emptiness) and object structures. Two positions have emerged. One cultivated a substantial approach (Democritus, Newton). According to this approach, the properties of space do not depend on the presence of object structures in it. Space is only a container for object structures. As a result, the classical me-

chanics of I. Newton does not take into account the parameters of development and evolution of object structures.

The second position − relativistic (Leibniz, Einstein) proceeds from the fact that the properties of space and object structures are interconnected by the general dynamics of their evolution. On the basis of A. Einstein's general theory of relativity, relativistic mechanics has been developed, which is actively used in the space branch of engineering. It involves the rejection of the concept of space as emptiness and the replacement of this representation with the vacuum characteristics of outer space. Gravity, speed, mass, energy, time (duration and intensity of processes) play an important role in these vacuum characteristics.

Object structures are treated as spatial compositions (fractals). Their building material is the material cosmic gaseous medium. The shaping of objects (stars, planets and other cosmic bodies), as well as the dynamic balance of the diversity of object structures, is determined by the gravitational dynamics of the material space environment (string theory and superstring theory).

The concept of time (life cycle, duration, directionality, irreversibility) is applicable to object structures and their dynamic spatial characteristics.

The physical properties of space indicate its materiality, since they are part of natural processes. These properties include geomagnetic features. In relation to the Earth, they are formed by its glandular core and are represented by the magnetic field and magnetic poles. The Earth's magnetic field acts as a protective screen against solar radiation and radiation unacceptable to living organisms.

The chemical properties of space are formed by the properties of its building material in the form of hydrogen and a vacuum (rarefied) medium. On the basis of hydrogen, chemical elements were synthesized, the classification of which was developed by D. Mendeleev on the basis of the law of periodicity of chemical elements. Chemical components form the content of space and object structures in the form of chemical elements, chemical and physical reactions, such as thermonuclear, and chemical compounds. The atmosphere, hydrosphere and lithosphere of the Earth have a specific chemical composition and are characterized by specific

chemical metabolic reactions that reproduce the conditions of dynamic equilibrium of the biosphere.

The biological properties of space are known to science at the moment only within the Earth. They are based on physical processes (biophysics) and chemical reactions (biochemistry, organic chemistry). The space of the biosphere within the Earth remains practically unchanged in volume. Before the creation of the noosphere by mankind, there were active processes of increasing the dynamic diversity of the biosphere in the conditions of its dynamic equilibrium.

The key role in this dynamics was played by adaptation, competitive environment (natural selection). The social properties of space at this stage of historical dynamics are formed by humanity within the Earth. The main areas of application of spatial solutions are architecture, design, logistics, communications, culture, engineering and technology, public administration, and economic activity.

Human participation in social activity brings subjective ideas in the form of architectural styles, shaping, and compositional solutions into the objective environment of the biosphere space. In its subjective ambitions, mankind has to reckon with geological factors in the spatial environment of the Earth. They are associated with the landscape features of the planet, coastline, seismicity. The concept of time is filled with important content for humanity. It is associated with the duration, direction, irreversibility of processes, defined by the system of historical coordinates in the form of the past (historical memory), present and future (futurology).

In the present historical period, humanity, based on the religious factor, uses different chronologies. Christians are counting the modern history of our time from the birth of Christ. This countdown at the time of publication of this electronic educational and methodological complex includes 2021. The remaining years of human history are classified as years that took place before our era.

Time is an economic category. Its criterion is used in various forms of remuneration, the banking sector, design and construction, in the categories of depreciation and modernization, and innovation.

Time reflects the main stages of the life cycle of an individual's body within the boundaries from birth to death. These are the periods of childhood, youth, youth, maturity, old age. They are accompanied by a rich range of relationships between children and parents, relatives, grandchildren, grandparents, great-grandchildren, great-grandparents.

The history of mankind from the moment of the key signs of tool activity is measured in two million years. The time of mankind in the parameters of the future is made dependent on ecology, the ability to maintain the dynamic balance of social processes and avoid the threat of a nuclear catastrophe by preserving the memory of the tragic events of the two world wars, including the tragic events of the Great Patriotic War. Historical memory is an important condition for preventing military conflicts and creating conditions for minimizing risks.

2.1.3. Biosphere and Noosphere

The development of civilization is impossible without rational interaction with nature, which develops and operates millions of years. The person receives from it all necessary for life: energy, food, materials, and, no less importantly, emotional and aesthetic enthusiasm. The focus of action on human nature determines not only positive impact but also leads to negative consequences. The man is so out of balance when natural the entire global ecosystem that it started to deteriorate, losing the ability to heal itself. This effect will increase with the increasing globalization of the world economy.

The environmental factor was actually limiting people's well-being: to know and this affects the health, increases the risk of genetic faults reduces life expectancy. According to the world health organization public health is 50% dependent on lifestyle and 25% of the state of the environment.The main components of natural environment: atmosphere, hydrosphere, lithosphere, biosphere. Each of them has its constituent elements, structure and features.

Three of them – the atmosphere, hydrosphere and lithosphere – educated lifeless substances and is aralon functioning of living matter-biota – the main com-

ponent of the fourth component of the environment – biosphere.Biosphere (BIOS – life, sphere of activity) – the outer shell of the Earth within which life exists. The basic element of the biosphere is. Man is the highest development of living organisms on Earth, the subject of socio-historical activity and culture.

The trend of evolution of the biosphere is: a gradual increase in total biomass and productivity; accumulation of the accumulated solar energy in the surface shells of the planet; increase the capacity of the biosphere, which manifests itself in increasing life-forms; strengthening of some of the biogeochemical functions of the living and of waste products and the emergence of new functions; the increasing role of living matter in geological, geochemical and physical geographical processes; the complexity of the structure of the biotic turnover.

The problem of man – biosphere has two main aspects. The feasibility associated with growing depletion of natural resources of the planet that poses a lot of problems scientists search for new energy sources and the like. Socio-ecological pollution of the environment and violation of the biological balance in the system man – biosphere. But if the socio-ecological process is directed, as all evolution, then in what direction? This question is answered by the law formulated by V. Vernadsky: the biosphere will inevitably turn into a noosphere, i.e. the sphere where the human mind will play a dominant role in the development of the system "man – nature". In other words, chaotic selfdevelopment based on the natural processes of self-regulation, will be replaced by a sound strategy based on forecasting and planning principles and regulation of the processes of natural development.

A distinctive feature of the modern world is a constant increase of technological and anthropogenic loads on the biosphere. This is the reason for increasing the size technosphere regions, which are home to most of the world's population. These regions are characterized by a high level of concentration of industrial objects and population density. Scientific evidence suggests that catastrophic changes in the biosphere has happened quite regularly before the advent of man. But they took place over a long enough periods.

It is known that significant changes in environmental conditions caused the disappearance of a number of types of organisms, but it saw the acceleration of evolutionary Adaptations. This happened on the principle of catastrophic jolt, according to which disaster always causes significant evolutionary change can be interpreted as a progressive phenomenon.

The acceleration phase is altered by the stage of evolution, that is, the principle of continuity and discontinuity of development of the biosphere. In our time, anthropogenic impact on the biosphere occur intensively and regularly, and expect a new acceleration of evolutionary mutations, the consequences of which we cannot even imagine. First of all there is a problem of awareness of mankind not only on the state of the biosphere, as well as its information-management network.

Awareness of the humanity of the crisis in the biosphere and response to the global environmental crisis, which has already begun, is characterized by excessive slowness. And it threatens humanity's physical destruction. According to some estimates, we're 40-100 years old.

Topic 2.2. Philosophical understanding of the problem of development. Dialectics and synergetics

2.2.1. Dialectics and Synergetics

Dialectics is directly related to the concepts of the interconnectedness of phenomena and the universal variability of the world. Already ancient philosophers noted that the reality surrounding a person is not static, but is constantly changing. Subsequently, these views were reflected in the dialectical method of cognition.

Dialectics in philosophy is understood as the theory of development and an independent method of cognition of the world. The first shoots of the doctrine of the universal movement and the connection between phenomena in nature and society were spontaneous. The ancient Greek philosopher Heraclitus became the exponent of such dialectical views. He believed that nature is a cycle of changing events, that there is nothing permanent in the world. Conflict is the way to achieve

harmony, the way of existing of everything. Movement, change and conflict don't stop even for a moment. The famous Heraclites' expressions are:

"You can't enter the same river twice" and

"Everything is flowing, everything is changing".

In Antics philosophy dialectics was understood as a way of discussion where the truth is achieved through the conflict of the opposite opinions. It is considered that the first who used the concept "dialectics" was Socrates. Aristotle considered that dialectics was the science about probable opinions; he called that part of his doctrine "the first philosophy" or "the wisdom".

The naive views of ancient philosophers were the result of the usual contemplation of the surrounding reality. Ancient scholars had no idea about the various forms of motion of matter, data on which became available only after centuries. The efforts of philosophers were primarily aimed at identifying the general laws that govern human thinking in its dialectical movement from ignorance to knowledge. In the Middle Ages, dialectics became a tool for discussion.

When discussing philosophical issues, scientists resorted to arguments that subsequently formed the basis of the dialectical method. However, in those days, dialectics continued to be strongly influenced by idealistic views on nature and society. The focus of consideration most often lay on the movement and development of thought, and not on different forms of matter.

At the crossroads of the second and the third millennia the humankind is going through great changes in the scientific concept of the nature, socium and structure of the conscience. Formation of the new worldview became possible due to an innovative direction of the scientific thought – synergetics. The new worldview allows a human being to begin and continue a dialogue with the nature, to create a whole picture of the world and preserve integrity of the nature (Prigogine I., Nikolis J. and Toffler O.). However, we believe, it is not sufficient.

Synergetic paradigm of the modern worldview makes it possible for a human being to restore his/her unity with the nature. In this unity "the absurd and un-

natural idea of some opposition between the spirit and the matter, the man and the nature, the soul and the body." (Engels F.)

Today synergetics is an interdisciplinary trend, exploring general patterns in various phenomena.Having emerged as a branch of physics, synergetics became a cross-disciplinary direction of science, exploring general patterns in various phenomena. Its arsenal includes such properties as integrity, nonlinearity, disequilibrium, instability, self-organization, temporality (high sensitivity to the passage of time), which have become universal tools in hands of a modern researcher in the spheres of social and humanitarian processes.

Proximate prerequisites for a synergetic interpretation of social processes come from the founders of the modern general theory of self-organization suggested by I. Prigozhin (Prigozhin: 1986, pp. 45-75) and G. Khaken (Khaken:1999, pp. 11-26). These researchers cautiously applied the ideas of nonequilibrium thermodynamics and synergetics to political science, economics and sociology, though originally these terms were developed within the framework of physics and chemistry. Modern cognition of the world – nature, socium and conscience – has been developing in the environment of upgraded fundamental principles, a thesaurus of new concepts and recomprehension of all scientific concepts extending boundaries of our conscience. The main result of evolution of scientific knowledge is a phenomenon of self-organization (Prigogine, 1984:432; Nikolis, 1986:486; Haken, 1983). Natural sciences (thermodynamics, biology etc.), cybernetics and system analysis, and recently the theory of management and catastrophe, contributed greatly to the analysis of self-organization.

A new triumph of natural sciences took place in 1967 with development of the theory of dissipative structures and the development of the essence of the evolution − the phenomena of self-organization – as "the order through fluctuations" which is observed in the least balanced area of the process. However, this modern trend has deep historical roots originating in ancient oriental and antique classical science.

Synergetics is a scientific trend, methodological approach, theory of self-organization of complex, i.e. non-equilibrium, non-linear and stable open systems through instability. In synergetics principles of evolutionism are of universal nature, therefore, they talk about evolutionary-synergetic principles. The theory of economic dynamics and social evolution, the theory and ethics of the market order, the evolutionary concept of economic progress and modelling of natural and artificial intellect are all based on these principles.

Synergetic approaches are widely used in researches of political, social and demographic systems, as well as during discussions of theoretical foundations of art, culturology etc. This indicates that synergetic methods undergoing formation lead to recomprehension of both natural and social sciences. Natural sciences are becoming more human-orientated while methods of natural sciences are used to analyse problems in humanities.

Rational natural scientific method is becoming widely used in humanities forming people's conscience. At the same time it becomes a universal language adequate for philosophy, psychology and art. Synergetics takes a new approach to self-organization of people's unity and to solution of problems of self-organisation of a human being as a being of triple nature – natural, social and conscious (spiritual). The central concept of synergetics is self-organization. In the history of science and in philosophy this category is close to the concept of "self-development", selfmovement and self-creating (creative as opposed to destructive) natural, humane or even "divine" power.

Synergetic develops a new image of the open system. The concept of a system is not always a specific spatial-time related structure the performance of which is determined by its exchange of energy, weight and information with the environment. The system is a certain multitude of coherent, dynamic and interactive processes, which has its own dynamics in time as global complex structure. Complexity of the system may be at the structural or functional level. If structural complexity is determined by increased number of interrelated subunits, by interlinks,

changes in density of probability of intensity of interrelations of subunits, then functional complexity is determined by the structure and the essence of the system.

The way to sustainability goes through development of the system of internal fluctuations of spatial-time related instabilities called dissipative structures. A paradoxical combination is observed: chaos of order and order of chaos. Transfer from one level of such hierarchical complexity to another is not spasmodic but evolutionary. It disseminates and conserves generated energy. Therefore, the principle of openness is not limited by comprehensive exchange.

Openness is establishment of communicative relations as an evolutionary element and existence of a creative element. Symmetry of the status during the process is violated unequivocally, and a threshold of instability will be established. One or more fluctuations begin "pulling" the system which became "active" as a result of conjugations and interrelations. Increasing power of this attraction is conditioned by the development of a strange attractor as the basis of localised fluctuations into some spatial-time related organisation (fractal). These sporadic roamings are particularly "viable".

Section 3. Philosophical Anthropology

Topic 3.1. The problem of man in philosophy and science

3.1.1. Philosophy of man

Philosophers of antiquity, especially natural philosophers, considered man as an image of the cosmos, as a "small world", a microcosm. This point of view, of course, on a new basis, is reproduced in our day. Man is indeed part of the cosmos. It is no coincidence that magnetic storms give us so much trouble. We are the people of the Sun, we feel bad without the Sun. But it shouldn't be too close to us. Scientists predict that the Sun in its development will reach the stage of a "red giant" and swallow the Earth. What will happen to the human race?

Beginning with Socrates, philosophers of antiquity considered man to be a dual being, consisting of a body and a soul. Plato correlated the soul with the idea,

Aristotle considered the soul a form. In medieval philosophy, the main division is not so much between the body and soul of a person, but between the "carnal man" and the "spiritual man." Human nature is understood as three-part: body − soul − spirit. The spirituality of a person consists in his conscience, conscience with God, is realized in high feelings of Faith, Hope and Love.

The position developed in medieval philosophy finds its continuation in the Orthodox, Catholic and Protestant concepts of man, i.e., within the framework of the main religions of Christianity. As you know, the dominant Christian Church split in 1054 into Eastern (Orthodox) and Western (Catholic). In the 17th century, the Protestant Church emerged from the Western Church. It is not our task to describe the numerous differences that are characteristic of various Christian anthropologies. We note only the most important.

The philosophical style of Orthodoxy goes back to Plato and Plotinus, it has a lot of intuitive and sensual, emphasizing the unity of truth, beauty and goodness, without establishing in this trinity, as well as in the trinity of God the Father, God the Son and God the Holy Spirit, any priorities.

The philosophical style of Catholicism goes back to Aristotle, Augustine and Thomas Aquinas. In comparison with Orthodoxy, there is more rational here, a person is understood as a subject of will.

The philosophical style of Protestantism is based primarily on modern philosophy with its emphasis on the personal principle. From the position of Orthodoxy, God exists because he exists, the position of Protestantism is different: God exists because without him it is bad for a person. "What you believe in is what you have," said M. Luther, the founder of Protestantism.

In modern times, the specificity of a person is seen in the mind, in thinking, rationality. The clear content of the soul is consciousness. This is the position of Descartes. Kant brings a lot of new things to this concept, but in the final analysis, he puts the cognitive abilities above the others, of which he has three − reason, the ability to judge, and reason.

In modern times, along with the just considered concept of "homo sapiens" (reasonable man), the concept of "homo faber" (active man) is gaining dominating heights. The main thing in a person is the realization of the ability to act. Either it is simply stated that the essence of each individual person consists in his actions, or this action, as in Marx, is understood in a social sense. The main thing in society is labor (activity), and the individual person is the "atom" of society, in which general social relations "intersect".

The latest invention of modern philosophy is Nietzsche's "superman". Now the mind is understood as a disease, a delusion that mortifies a person. At the forefront is passion, leadership, wine, smoking, a riot of fantasy and improvisation, a protest against obedience and, in general, any frailty.

Philosophy of the 20th century continues the search for the authenticity of man. Phenomenologist Husserl proclaims that the true nature of man is the experience of his consciousness - the formation of eidos, understanding in accordance with them the world of objects, life.

Hermeneutics believe that the truth of a person is realized in his existence in the world, understanding the world, overcoming the hiddenness of a thing, merging its boundaries with the boundaries of a person, which are his temporality, care, fear and the activity realized in this regard.

Philosophers-analysts see in man a being who actively realizes his linguistic abilities. In the realm of language, a person decides what, why and how to do.

According to postmodernists, man is a rebellious being in search of the sublime and deliverance from the suffocating embrace of the monotonous, one-dimensional, boring, collective, totalitarian. A person can understand the existing social norms only if he constantly moves away from them, in other words, deconstructs them.

We have brought to the attention of the reader ten interpretations of human nature. If the reader is dissatisfied with the brevity of the information given, then he simply needs to reread some pages from the first part of the book from an anthropological point of view. Of course, it is useful to refer to additional literature.

To the already considered interpretations of human nature, let's add one more, which has attracted attention throughout the 20th century.

Researches on digital and cybernetic anthropology have become topical. The concepts of a digital twin, an avatar, a cyborg, a robot are considered. The word "cyborgization" is an invention of Manfred Clines and Nathan Cline. These are researchers from the Dynamic Simulation Laboratory in New York, who dealt with the problems of information technologies that complement human behavior and are necessary for the human body in space flight conditions. Scientists wrote that space travel poses not only a technological challenge to humanity, but also a spiritual one, thereby pushing it to start its own biological evolution.

Technology has waited a long time to finally intervene in human evolution. Initially, she was a human reaction to the world around her, she taught to live and survive. Technique revealed what was hidden by nature. The man looked up at her. According to M. McLuhan, technology was an external extension of man, it continued him and increased his possibilities, while a clear boundary was observed between man and technology. This distance began to shrink and passed into the process of taming equipment and technology.

Once a man domesticated plants and animals, then the turn came to technology. The relationship between man and technology began to be described through domestication and domestication. Technologies entered the daily life of a person, created their own ecosystem and became its full-fledged part.

Technology becomes the same object of interaction, the same full-fledged unit of social relations, like a person. The new order of interaction between man and technology is described by the actor-network theory, which raises the question of the nature of the social.

In the interaction of humans and nohumans, otherwise natural and artificial, a person becomes one of the elements. The primacy of the social over the material is reduced to zero. Latour asks the following question. Are sociologists not mistaken in trying to make the social out of the social, patching it up with symbolism, not

noticing the presence of objects in those situations in which they are only looking for meaning?

The question is raised about the existence of "social" relations that unite and function as a society. Latour said that the social in a diluted form is everywhere, and in a pure form - nowhere. In this context, technologies as non-humans are no longer just symbolic elements, but full-fledged actors. Actors do not obey and do not correspond to what is given initially, the social world is ordered by them independently, without interference.

Technology is freed from definition through the social and the natural, and finds itself between them. Latour wrote that science and technology is what socializes non-humans so that they become meaningful for human relations. Technology becomes a privileged object because it allows us to describe the overlap of human and non-human, which better reflects the nature of our world than its artificial division into social and natural phenomena. Society and technology interact and become phases of one common action.

Becoming a full-fledged participant in the interaction, technology begins to encroach not only on the social manifestation of a person, but also on the natural. Technologies are being incorporated into the human body. This is the main goal of cyborgization - to change the physicality of a person, to become a part of it.

The introduction of technologies into the body changes the person's perception of his corporality, reality, spatiality, physical boundaries and their functions. Sigmund Freud associated the technological process with the growing god-likeness of man. He's writing, what it does not sound just like in a fairy tale, it is a direct fulfillment of all – no, most – fairy-tale wishes: man created all this through science and technology on earth, appearing on it at first as a weak animal.

God-likeness is a consequence and result of culture. Man from ancient times formed an ideal idea of omnipotence within his culture, which led to the creation of gods as cultural ideals. Man is now approaching the attainment of these ideals. A person becomes, so to speak, a god on prostheses, majestic when he uses all his auxiliary organs, but they have not grown together with him and sometimes still

give him a lot of trouble. However, he has the right to console himself with the fact that this development is not completed.

In place of man, a new form of life and meaning is being formed - a cyborg. He denies the duality and antagonism of the natural and cultural principles. Interpretations of what a cyborg is, abound in variety. For example, D. Haraway gave a whole bunch of definitions for every occasion of life:

The cyborg is a condensed depiction of imagination and material reality that creates the possibility of historical transformation.

A cyborg is a creature of the post-gender world, which is not characterized by the temptations of organic integrity through the final combination of all the forces of its elements into one higher unity.

A cyborg is a man in space, he has no beginning, as well as no attachments and dependence. The cyborg does not recognize the Garden of Eden, it is not created from dirt and does not dream of becoming dust again.

The main sign of the onset of a technological singularity will be the emergence of a "posthuman" − a creature that owns incredible technologies and possesses physical and mental abilities that are impossible for us. We can turn into posthumans, our descendants, who will master their biological nature, stuff their bodies with electronics and nanomachines, and become almost immortal. But in recent years, we have been overtaken by a strong competitor claiming the same role − artificial intelligence (AI), for which people can only become an annoying hindrance on the way to ultimate efficiency.

Topic 3.2. Human consciousness as a subject of philosophical analysis. The problem of artificial intelligence

3.2.1. Philosophy of consciousness

Consciousness appears as a universal ability of a person to acquire knowledge, transform, store and reproduce it, again provide regulation and value orientations of people, communicate and exchange experience and pass it on from one generation to another. Consciousness integrates the creative possibilities of a

person, realized in all types of his life activity (search for ways of existence and free development of personality, production of new knowledge, creation of works of art, forecasting the future, decision-making, etc.). The properties of a conscious, rational behavior of a person determine the difference between his way of life and the way of life of other living beings. Consciousness is a complex systemic formation, a set of very heterogeneous ideal processes – mental, sensual (sensations, perceptions, ideas), emotional, volitional and mnemonic (memory processes), as well as processes of imagination, intuition, recollection, is achieved through such qualities as its connectivity and consistency.

The variety of individual states of consciousness forms another group of its meanings. They manifest themselves in states of doubt, belief, faith (confidence), fear, depression, guilt, joy, excitement, desire, and many others. Such states of consciousness often reveal meanings generated by unconscious, unconscious or bodily factors. That is why the meanings of the orientation of consciousness are widespread – "consciousness on ... (on something, on someone)", "consciousness about ... (about something, about someone)". Signs of the orientation of consciousness indicate its objects, goals, content, means, forms, conditions, etc.

In other words, consciousness is always the awareness of being in any of its manifestations. At the same time, one should distinguish between the orientation of consciousness "outward" and "inward". Consciousness can be oriented both to the outer world of a person's being and to his inner world. In the latter case, the direction of consciousness is fixed in acts of introspection (self-observation): self-awareness, self-analysis, self-reflection, self-assessment, self-regulation, etc. In philosophy, there are different points of view on the question of the origin of consciousness. Three fundamental ones can be distinguished.

1. Consciousness has a cosmic (or divine) origin: consciousness exists on its own, regardless of its material carriers – living organisms, humans. Consciousness "comes" directly from the cosmos, and it is indivisible, one, whole in its essence. Particles of "world consciousness" are scattered in nature in the form of the con-

sciousness of living organisms and humans. There are close to the cosmic theory of the origin of consciousness:

− The theory of monads (Leibniz): in the world there is a huge number of indivisible and immortal primary spiritual units (monads), which contain the energy of the Universe and which are the basis of consciousness and the matter generated by it;

− Tolbet's theory: The Universe is a gigantic mind, consciousness is the result of the interaction of fields that form matter;

− Reiser's theory of the psychosphere: The galaxy is a huge intelligence that comes into contact with the human brain and "charges" it with intelligence.

2. Consciousness is a product of living nature and is inherent in all living organisms. Supporters of this point of view justify it by the fact that:

− the life of animals does not occur spontaneously, but is subordinated to their consciousness, it makes sense;

− instincts are not only innate, but also acquired;

− the animal accumulates and skillfully uses experience during its life;

− many actions performed by an animal are complex (hunting) and require a lot of work of consciousness;

− animals have their own "morality", rules of behavior, habits, qualities, struggle, leadership, suggestibility, etc.

3. Consciousness is a product of an exclusively human brain and is inherent only in humans, while animals do not have consciousness, but instincts.

However, the latest scientific research shows that animals are guided not only by instincts; higher animals (monkeys, dogs, cats, etc.) are characterized by complex mental operations, the presence of intelligence. Animals are trainable, see dreams (rotation of the pupils, emotions in a dream), have a tendency to a fairly high "social" organization, with a distribution of roles.

Physicalism is an extremely materialistic approach, according to which consciousness as an independent substance does not exist, it is a product of matter and can be explained from the point of view of physics and other natural sciences. This

point of view is based on many natural scientific facts. The human brain is the most complex "mechanism" of nature, the highest level of organization of matter. The consciousness of a particular person cannot exist without a brain, and the brain is a biological organ.

Humanity got the opportunity to create artificial intelligence, the carrier of which is a machine (computer) − a material object. Drug effects on the human body can affect consciousness (for example, the use of psychotropic substances). The images that exist in the human mind do not have material characteristics − mass, smell, clear dimensions, shape. Consciousness can "dominate" images − increase, decrease, cause them, "erase". No one from outside could "see" the consciousness of another person.

Objective idealism − recognizes the existence of both consciousness and matter, however, assigns the primary (creative) role to consciousness and considers it in isolation from the personality of the individual as part of the "world consciousness". Moderate materialism considers consciousness to be a special manifestation of matter, the ability of highly organized matter to reflect itself. Most modern researchers distinguish the following main components of consciousness.

1. Intelligence − mental abilities, knowledge and skills necessary for solving mental problems. Intellectual abilities include: properties of thinking (speed, consistency, flexibility); memory properties (memory capacity, speed of memorization and forgetting, readiness for reproduction); properties of attention (volume, distribution, concentration, stability, switchability); properties of perception (observation, selectivity, recognition ability).

The core, the main element of consciousness (intellect) is knowledge. The level of intelligence depends not only on erudition, competence, possession of methods and skills of mental work, but also on the result of the assimilation of culture, the development of spiritual values created by mankind.

2. Motivation − a set of motives that determines the purposefulness of human actions. The source of human activity is its needs. The focus is on target selection. Motivation can be strong, weak, stable, unstable.

3. Sensory-emotional sphere (emotions) – human experiences, expressing his subjective attitude to certain phenomena, situations, to other people and to himself. The emotional sphere includes: feelings, moods, affects, experiences, emotional stresses.

4. Will – the ability of a person to consciously regulate behavior. The will expresses the "energetic", effective-practical side of consciousness. Volitional control of behavior implies freedom and responsibility.

5. Self-consciousness is a reflection of one's own "I". The formation of self-consciousness begins in early childhood, with the simplest acts of self-perception, self-recognition. Self-consciousness is built on the basis of the "I"-concept, which includes several different images of the "I": the real "I", the dynamic "I", the ideal "I", the fantastic "I", the perceived "I". Thanks to self-consciousness, self-regulation, self-control and self-education of the individual are ensured.

Consciousness is the highest function of the brain, peculiar only to man and associated with speech, which consists in a purposeful, meaningful and generalized reflection of reality in the form of ideal images, in its creative transformation, in a reasonable regulation of human behavior and its relationship with nature and the social environment. Unconscious:

1. The totality of mental processes, acts and states caused by the phenomena of reality, existing outside of human consciousness and not controlled by human consciousness. The unconscious is everything that does not become the subject of special actions for awareness.

2. A form of reflection of the mental, in which the image of reality and the attitude of the subject to it do not act as a subject of special reflection and constitute an inseparable whole.

It differs from consciousness in that the reality it reflects merges with the experiences of the subject, with his attitude to the world, therefore, arbitrary control of actions and evaluation of their results are impossible in the unconscious. In the unconscious, reality is experienced through such forms of assimilation and identification of oneself with other people and phenomena:

1) direct emotional feeling;

2) identification;

3) emotional infection;

4) combining various phenomena into one series through participation, and not through the identification of logical contradictions and differences between objects according to some essential features. Often in the unconscious past, present and future coexist, uniting in one mental act (for example, in a dream).

3.2.2. Consciousness and artificial intelligence

Alan Turing, the founder of modern computers, expressing his first ideas about artificial intelligence in the article "Computers and Consciousness", published in the journal "Mind" in 1950, spoke about the test between a person and a computer, which is now called the Turing test.

In 1956, John McCarthy introduced the concept of "artificial intelligence" in the modern sense into scientific circulation. He characterized artificial intelligence as "the science and development of intelligent machines". In 1956, at the Duckmouth Spring Conference, Ray Solomonoff called the self-learning machine the "intuitive results machine." Intelligent robots have been created precisely using robotics, which is closely related to artificial intelligence.

Formation of the goals of the article (setting the task). The main purpose of the article is to study philosophical approaches to the relationship between artificial intelligence, cybernetics and consciousness.

Presentation of the main material of the study with a full justification of the obtained scientific results. The meaning and proportions of the concepts used in artificial intelligence and interactions are determined. From the point of view of the impersonal theory, the concept of consciousness is wider than the concept of intellect. Consciousness is a multidimensional mental space of virtual signals that arises in the process of evolution of nature as an immanent feature of the substantial cosmological continuum. During the reflection, generation and simulation of sig-

nals in this mental space, various virtual processes can occur. One of these processes is called intellectual thinking.

There is a symbolic problematic approach to the problem of artificial intelligence, an agent-based approach that appeared in the 1990s, or approaches that use intelligent agents to create this system.

In modern philosophy there is no universal definition of artificial and natural intelligence. To date, research in the field of artificial intelligence has been diverse and proceeded in many directions, including knowledge representation, judgment modeling, knowledge acquisition, machine learning and automatic hypotheses, data analysis and image information processing, decision support, process and systems control, dynamic intelligent systems, planning, etc. The most actively developed approaches and methods of artificial intelligence are as follows:

• Neural networks. Improving learning algorithms, real-time classification, creating natural languages, images, speech, signals, and intelligent interface models.

• Evolutionary calculations − covers the problems of self-configuration and self-regulation of systems. This also includes robotics and all related fields. The main directions of development are the development of standards, programs and methodologies for effective interaction between people.

• Fuzzy logic is designed for wider use of hybrid control systems.

• In order to develop image analysis methods, it is planned to pay attention to the development of search tools, indexing and analysis tools, and image recognition.

• In the field of expert systems, the focus is on real-time decision support, knowledge storage, accumulation and modeling, development of dynamic systems and tools.

• Increased interest in distributed computing has led to the expansion of computer networks, resource balancing, optimal processor load, discrepancies between network elements and much more, which is determined by the urgency of resolving such issues.

• The demand for real-time operating systems is growing, which requires the creation of autonomous robotic devices, the organization of the self-tuning process, the use of artificial intelligence for decision-making when planning operational services.

• OLAP (English online analytical processing, interactive analytical processing) − increased focus on the analysis and extraction of information, methods of visual representation of queries.

• Medical systems, manipulators that consult doctors in extreme situations and use them to perform precise movements in surgery, etc.

In modern philosophical literature, one can find three main types of thinking in the approach to artificial intelligence: perceptual, rational and irrational. Here thinking of the supra-rational or extra-rational type is especially different. The rationality of consciousness also has three main evolutionary levels of development: evaluative thinking, rational thinking and super-rational thinking. The first one is based on simple analytical operations and inductive logic. The second is based on complex operations of rational analysis and synthesis, as well as on the logic of both inductive and deductive types, and the third is based on purely physical sensory perception of impersonal and transpersonal information flows. In other words, rational thinking expands the use of information beyond the reach of the mere mind or intellect.

3.2.3. Public and individual consciousness

Public consciousness is a set of ideas, theories, views, ideas, feelings, beliefs, emotions of people, moods, which reflect nature, the material life of society and the entire system of social relations. Social consciousness is a part of social being that arose simultaneously and in unity with it, a necessary condition for its emergence. But at the same time, social being and social consciousness are different and relatively independent.

A feature of social consciousness is that in its influence on being, it can evaluate it, reveal its meaning, predict, transform it through the practical activities

of people. The social consciousness of the era, which reflects being and actively contributes to its transformation, is a historically necessary and really existing element of any social structure.

Reflecting social being, social consciousness is able to actively influence it through the transformative activity of people. The relative independence of social consciousness is manifested in the fact that it has continuity, but can be ahead of social being or lag behind it.

Public consciousness is a special social phenomenon, distinguished by its own characteristics, peculiar only to it, specific patterns of functioning and development. Public consciousness, reflecting all the complexity and inconsistency of social life, is also contradictory and has a complex structure.

Individual consciousness is a subjective image of the world, which is formed in an individual person under the influence of his living conditions and mental characteristics. It has an intrapersonal existence, often representing an unknown stream of consciousness. Public consciousness characterizes collective representations of emerging social communities and groups under the influence of transpersonal factors: the material conditions of society and its spiritual culture.

The difference between individual and social consciousness does not mean that only social consciousness is social. Individual consciousness is an integral part of the consciousness of society. The culture historically worked out by the society spiritually nourishes the personality, turning into an organic part of the individual consciousness. Each individual is a representative of his people, ethnic group, place of residence, and his consciousness is inextricably linked with society.

At the same time, social consciousness develops only in constant contact with the individual, through its involvement in the really functioning consciousness of the individual. The social feelings of an individual can differ sharply from her individual predilections. It is known that the behavior of an individual in a crowd is characterized by a consciousness of anonymity and a decrease in self-criticism and self-control, an increase in the emotionality of information perception, a suppression of a sense of individual responsibility for one's behavior, and an increase in

suggestibility. An individual included in the social whole shares group feelings and ideas as opposed to his own attitudes. This indicates the importance of social feelings, which can be formed by the media or rallies and cause riots, rampant violence, but can also serve to consolidate society.

Section 4 Social Philosophy

Topic 4.1. Society as an evolving system

4.1.1. Philosophy of society

Social philosophy is the study of questions about social behavior and interpretations of society and social institutions in terms of ethical values rather than empirical relations. Social philosophers place new emphasis on understanding the social contexts for political, legal, moral, and cultural questions, and to the development of novel theoretical frameworks, from social ontology to care ethics to cosmopolitan theories of democracy, human rights, gender equity and global justice.There is often a considerable overlap between the questions addressed by social philosophy and ethics or value theory.

Other forms of social philosophy include political philosophy and jurisprudence, which are largely concerned with the societies of state and government and their functioning. Social philosophy, ethics, and political philosophy all share intimate connections with other disciplines in the social sciences. In turn, the social sciences themselves are of focal interest to the philosophy of social science. The philosophy of language and social epistemology are subfields which overlap in significant ways with social philosophy.

A society is a group of individuals involved in persistent social interaction, or a large social group sharing the same spatial or social territory, typically subject to the same political authority and dominant cultural expectations. Societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent of members.

In the social sciences, a larger society often exhibits stratification or dominance patterns in subgroups. Societies construct patterns of behavior by deeming certain actions or speech as acceptable or unacceptable. These patterns of behavior within a given society are known as societal norms. Societies, and their norms, undergo gradual and perpetual changes.

In so far as it is collaborative, a society can enable its members to benefit in ways that would otherwise be difficult on an individual basis; both individual and social (common) benefits can thus be distinguished, or in many cases found to overlap. A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology.

More broadly, and especially within structuralist thought, a society may be illustrated as an economic, social, industrial or cultural infrastructure, made up of, yet distinct from, a varied collection of individuals. In this regard society can mean the objective relationships people have with the material world and with other people, rather than "other people" beyond the individual and their familiar social environment. Social stratificationSocial stratification is a term used in the social sciences to describe the relative social position of persons in a given social group, category, geographical region or other social unit.

It derives from the Latin stratum (plural; parallel, horizontal layers) referring to a given society's categorization of its people into rankings of socioeconomic tiers based on factors like wealth, income, socia status, occupation and power. In modern Western societies, stratification is often broadly classified into three major divisions of social class: upper class, middle class, and lower class. Each of these classes can be further subdivided into smaller classes (e.g. "upper middle"). Social may also be delineated on the basis of kinship ties or caste relations.

4.1.2 Economic philosophy

The philosophy of economics concerns itself with conceptual, methodological, and ethical issues that arise within the scientific discipline of economics. The

primary focus is on issues of methodology and epistemology – the methods, concepts, and theories through which economists attempt to arrive at knowledge about economic processes. Philosophy of economics is also concerned with the ways in which ethical values are involved in economic reasoning – the values of human welfare, social justice, and the tradeoffs among priorities that economic choices require.Economic reasoning has implications for justice and human welfare; more importantly, economic reasoning often makes inexplicit but significant ethical assumptions that philosophers of economics have found it worthwhile to scrutinize. Finally, the philosophy of economics is concerned with the concrete social assumptions that are made by economists.

Philosophers have given attention to the institutions and structures through which economic activity and change take place. What is a market? Are there alternative institutions through which modern economic activity can proceed? What are some of the institutional variants that exist within the general framework of a market economy? What are some of the roles that the state can play within economic development so as to promote efficiency, equity, human well-being, productivity, or growth? The dimension of the philosophy of economics that falls within the philosophy of science has to do with the status of economic analysis as a body of empirical knowledge.

Primary questions include: What is economic knowledge about? What kind of knowledge is provided by the discipline of economics? How does it relate to other social sciences and the bodies of knowledge contained in those disciplines? How is economic knowledge justified or evaluated? Does economic theory purport to offer abstract theories of real social processes – their mechanisms, dynamics, and institutions? What is the nature of economic explanation? What is the relationship between abstract mathematical models and theorems, on the one hand, and the empirical reality of economic behavior and institutions, on the other? What is the nature of the concepts and theories in terms of which economic beliefs are formulated? Are there lawlike regularities among economic phenomena? What is the status of predictions in economics?

Philosophers are not empirical researchers, and on the whole they are not formal theory-builders. So what constructive role does philosophy have to play in economics? There are several. First, philosophers are well prepared to examine the logical and rational features of an empirical discipline.

How do theoretical claims in the discipline relate to empirical evidence? How do pragmatic features of theories such as simplicity, ease of computation, and the like, play a role in the rational appraisal of a theory? How do presuppositions and traditions of research serve to structure the forward development of the theories and hypotheses of the discipline? Second, philosophers are well equipped to consider topics having to do with the concepts and theories that economists employ – for example, economic rationality, Nash equilibrium, perfect competition, transaction costs, or asymmetric information. Philosophers can offer useful analysis of the strengths and weaknesses of such concepts and theories – thereby helping practicing economists to further refine the theoretical foundations of their discipline. In this role the philosopher serves as a conceptual clarifier for the discipline, working in partnership with the practitioners to bring about more successful economic theories and explanations.

So far we have described the position of the philosopher as the underlaborer of the economist. But in fact, the line between criticism and theory formation is not a sharp one. Economists such as Amartya Sen and philosophers such as Daniel Hausman have demonstrated that there is a very constructive crossing of the frontier that is possible between philosophy and economics; and that philosophical expertise can result in significant substantive progress with regard to important theoretical or empirical problems within the discipline of economics. The cumulative contents of the journal Economics and Philosophy provide clear evidence of the productive engagements that are possible when philosophy meets economics.

In order to accomplish these goals, the philosopher of economics has a responsibility parallel to that of the philosopher of biology or philosopher of physics: he or she must attain a professional and rigorous understanding of the discipline as it currently exists. The most valuable work in the philosophy of any science pro-

ceeds from the basis of significant expertise on the part of the philosopher about the best practice, contemporary debates, and future challenges of the discipline. Only through such acquaintance will the philosopher succeed in raising topics that genuinely engage with important issues in the profession.

4.1.3. Culture and civilization

The term 'culture' is a Latin origin of the world 'cultus', which refers to cultivating or refining something, in such a way that it provides admiration and respect. In finer terms, culture is the way people live, reflected in the language they spoke, food they eat, clothes they wear and the Diety they follow or worship.

It expresses the manner in which one thinks and do things.In other words, culture is the set of knowledge, experiences and behaviors which is commonly shared by a group of people. It is something that a person gains through learning.Culture includes art, knowledge, belief, customs, traditions, morals, festivals, values, attitudes, habits and so on which are inherited by a person as a member of society. It is everything; an individual achieves as a member of a social group.

It can be seen in the literature, music, dance forms, religious practices, dressing style, food habits, ways of greeting others, recreation and enjoyment. Different cultures can be found in different places, as it varies from region to region.

Civilization is described as a process of civilizing or say developing the state of human society, to the extent that the culture, industry, technology, government, etc. reaches the maximum level. The term 'civilization' is derived from a Latin term 'civis' which indicates 'someone who resides in a town'. The term 'civilization' is not confined to town; rather it talks about adopting better ways of living, and making best possible use of nature's resources, so as to satisfy the needs of the group of people. Further, it stresses on systematising society into various groups that work collectively and constantly to improve the quality of life, regarding food, education, dress, communication, transportation, and the like. Key differences between culture and civilization. The following points are noteworthy, so far as the difference between culture and civilization is concerned:

1. The term 'culture' refers to the embodiment of the manner in which we think, behave and act. On the contrary, the improved stage of human society, where members have the considerable amount of social and political organisation and development, is called Civilization.

2. Our culture describes what we are, but our civilization explains what we have or what we make use of.

3. Culture is an end; it has no measurement standards. As against this, civilization has precise measurement standards, because it is a means.

4. The culture of a particular region can be reflected in religion, art, dance, literature, customs, morals, music, philosophy, etc. On the other hand, the civilization is exhibited in the law, administration, infrastructure, architecture, social arrangement, etc. of that area.

5. Culture denote the greatest level of inner refinement, and so it is internal. Unlike, civilization which is external, i.e. it is the expression of state of the art technology, product, devices, infrastructure and so forth.

6. Change in culture is observed with time, as in the old thoughts and traditions lost with the passage of time and new ones are added to it which are then transmitted from one generation to another. On the flip side, civilization is continuously advancing, i.e. the various elements of civilization like means of transportation, communication, etc. are developing day by day.

7. Culture can evolve and flourish, even if the civilization does not exist. In contrast, civilization cannot grow and exist without culture.

Therefore, one should not confuse culture for civilization. However, both are created by human beings and expresses, the way we led our lives. These two gives us the ideas, ideals, values and ways to live a decent and lavish life.

4.1.4. Philosophy of law, aesthetics, ethics

The subject of study of the philosophy of law is the legal consciousness, the legal creativity of people, the institutional environment of law and the application of legal norms. The harbinger of law was the institution of taboo. He introduced

the practice of prohibitions on certain actions. Legal norms did not have a written reflection before the rise of civilizations.

They were part of the customs of the peoples. The status of legal powers was possessed by some democratic institutions of traditional society, for example, the meeting of citizens of the ancient policy, the people's council.

With the formation of world religions (Christianity, Islam), the formation of canon law took place. For Christians, the basic legal norms are set out in the Bible, for Muslims – in the Koran. The main institution of legal application on behalf of God in the Catholic Europe of traditional society was the institution of the Inquisition. It included capital punishment in the form of burning at the stake. Such punishments were cultivated until the end of the 17th century. A native of Belarus, Kazimir Lyshchinsky from Brest, went through quartering and burning at the stake. He was executed in Warsaw. The reason for the punishment was the slander of a neighbor. He did not want to return the money debt.

During the Renaissance, natural written law became widespread. It had a systemic character and included all types of law (civil, criminal, economic, state). This right was developed by lawyers who received higher legal education at universities in Europe. The achievement of the legal culture of Belarus was the Statutes of the Grand Duchy of Lithuania, Russia and Zhemoytsky. Lev Sapega was the coordinator of this project.

State law has become the subject of reflection within the framework of the social contract theory. One of the developers of this theory was T. Hobbes. He was convinced that people naturally came to the need to create a state and delegate a number of powers to officials. But with this transfer of functions, there were risks of corruption. It is possible that individual officials may use their administrative position for selfish purposes. Therefore, anti-corruption legislation has become relevant. There is also anti-corruption legislation in the Republic of Belarus.

The activity of destructive forces, which is associated with terrorism and poses a direct threat to the lives of citizens, has also become a subject of law. Destructive forces are under the influence of inhumane ideologies. One of these ideo-

logies is neo-Nazism. This is a modern modification of the ideology of fascism. In the middle of the twentieth century, the ideology of fascism was characteristic of a number of European states, in particular, it became the state ideology in Germany.

The German invaders not only carried out the genocide of the Belarusian people, but also contributed to the transition of the nationalist organizations of Eastern Europe to the ideological platform of fascism. Members of these organizations participated in the punitive operations of the German occupying army against the Belarusian population in 1941-1944. In the Republic of Belarus, with the participation of the Prosecutor General's Office, a systematic investigation of the crimes of the German occupiers and their accomplices against the civilian population is being carried out. The collected documents, as well as the discovered places of mass executions by the German invaders of the Belarusian population in 1941-1944, give grounds to define the actions of the German invaders as genocide of the Belarusian people.

In the conditions of the fourth industrial revolution, a number of questions arose before the philosophy of law. They concern the legal regulation of the Internet and the digital economy. With the transition to the space of the digital economy of the main segments of activity, cyber risks and threats have grown, which require a legal assessment, as well as legal measures to reduce cyber crime in the forms of drug trafficking, phishing and hacker attacks. A system of legal laws has been developed that regulates the functioning of the institutions of the digital economy, as well as legal responsibility in social networks.

Aesthetics has been transformed into a design philosophy. It regulates the design and construction activities in order to give them requirements associated with the increased aesthetic demands of consumers and users of technical devices. An important role is played by architectural and landscape design. In the digital economy, the role of computer design is growing, which determines the attractiveness of information sites and advertising. The green economy has driven the development of biodegradable packaging design. In this context, aesthetics and design are based on research in the field of bionics.

The main categories of aesthetics include the beautiful and the ugly, the sublime and the base, the tragic and the comic. An important role is given to the concepts of style, composition, aesthetic taste.

The emergence of the term "ethics" as a special philosophical discipline is associated with the name of Aristotle (384-322 BC). By the word "ethos" he understood the totality of habits, customs and mores. The Greek word "ethos" was translated by the Roman philosopher Cicero into the Latin word "mores", meaning morality. Thus, following the etymology, the terms "ethics", "morality", "morality" in everyday speech are used as synonyms.

Ethics is a philosophical doctrine, the subject of which is morality, and the central problem is Good and Evil. Ethics gives an answer to the question of how one should live correctly. Ethics is:

- science normative;
- the doctrine of morality;
- a system of rules that control and correct people's behavior;
- a way of evaluating human actions, their approval or condemnation;
- "social regulator" of behavior and relations between people.

Ethics studies the genesis, essence, specifics of morality; reveals its place and role in the life of society; reveals the mechanisms of moral regulation of human life, the criteria of moral progress. Examines the structure of the moral consciousness of society and the individual, analyzes the content and meaning of such categories as good, good, evil, duty and conscience, honor and dignity, happiness and the meaning of life.... Thus. ethics acts not only as a theory of morality, studying the essence, specifics of morality, but also a person as a moral subject. According to Aristotle, the goal of ethics is not knowledge in general, but the evaluation of actions and their content. Aristotle was the first to put forward ethics as an independent science independent of philosophy.

According to Aristotle, the main task of ethics is the study of human relations in their most perfect form. External expression of ethics, its practical embodiment is etiquette.

The very concept of "etiquette" is so old that it is very difficult to find and establish the time of its appearance. But, according to historical facts, the word "etiquette" first appeared in everyday life at the court of Louis XIV - the very one to whom the legend ascribes the saying: "The state is me." At royal receptions, guests were given cards (labels) with rules of conduct, and the word "etiquette" came from the name of the card.

The oldest information about etiquette is about five thousand years old. Cheerful Greeks, who extolled love for the Motherland, readiness to give their lives for it, worshiped reason, strength and beauty. Restraint on weekdays, emancipation on holidays and fury in battle are the most valued forms of Greek behavior. Ancient Rome, although it adopted Greek culture as a basis, due to its socio-social conditions, was blatantly disharmonious in needs, moral and aesthetic standards. Naturally, this was also reflected in etiquette: intemperance in behavior, the manifestation of feelings, the desire to conquer luxury in dresses and festivities.

In the Middle Ages, the magnificent and canonical etiquette of Byzantium, which absorbed the culture of the West and East, stands out especially. Even without knowing the word "etiquette", the court ceremonial was created in the East. Europeans still struggle to comprehend the Japanese code of courtesy. Japanese etiquette is due to centuries-old traditions, the most complex hierarchy of class stratifications. Japanese etiquette requires extreme delicacy and is based on care not to embarrass the interlocutor. But the East is not only Japan. The inhabitants of ancient China also knew how to behave in society. Ancient Chinese etiquette has more than thirty thousand ceremonies.

But how did etiquette develop overseas? The first president of the United States, George Washington, became famous for the fact that at the age of fourteen, using the English translation of a French monk's book published in 1640, he compiled one hundred and ten Rules of Decent Conduct. Here are just a few of them: "Don't scratch yourself at the table, don't pick your teeth with a fork, don't crush fleas in front of people..." Later American rulebooks are largely oriented towards the practicality of the writings of the prominent writer and politician B. Franklin.

In our time in America there is the Emilia Post Institute of Etiquette. She is the most popular author of books on the culture of behavior, perhaps not only in the United States. As for Russia, until the 18th century, wealthy citizens lived on the basis of Domostroy. The book was a set of rules written by the priest Sylvester in the era of Ivan IV. The sole power in the family belonged to the father: he decided the family court, and punished the evil wife, and crushed the ribs of his son for disobedience. Peter I became an active conductor of European manners in Russia. To educate the offspring of the nobility, the tsar ordered that the popular book in Europe "An honest mirror of youth, or indications for everyday behavior, collected from different authors" be republished three times. Many of the rules have not lost their relevance to this day.

Modern etiquette has inherited the customs and traditions of almost all nations from hoary antiquity to the present day. The peoples of each country make their own amendments to etiquette, due to the social system of the country, the specifics of its historical development. The culture of virtual communication is a plastic soft skill necessary for a successful career. With technology and circumstances, additional norms are constantly emerging, and the old ones are being transformed. We have collected the most useful insights from our observations of the world of new digital ethics to help you turn instant messengers and video calls into a comfortable environment for business communication.

Do not force others to call you before 10:00 simply because "if it were not for remote work, we would be driving to work at this time." The chance to get enough sleep or to take care of personal matters saves many from burnout.

Treat other people's time with respect – try to resolve issues in correspondence whenever possible. Before making an appointment, check with everyone if they will be comfortable. Do not forget to outline the agenda in the description of the meeting so that everyone can understand why they are needed there and what needs to be prepared. The weak point of video calls is eye contact. If you focus on the faces of colleagues, it will seem to them that you are looking down. Try to stop looking at the camera and you yourself will not see anyone. The way out is to peri-

odically move your eyes from one point to another in order to create the feeling of a live meeting.

Do not engage in parallel tasks during online meetings − it is better not to connect at all. You should not hold your attention for a long time on extraneous things: a smartphone, tablet or a second monitor. If you suddenly get a message, just let them know that you are busy and when you will be available. Turn on the microphone only when you speak, and better respond to the words of the interlocutors with nods and thumbs up. Extraneous sounds are distracting and unnerving.

In the office, you can always see which of your colleagues is busy and who you can contact with a question. From a distance, this is completely incomprehensible. So don't text or tag the person in group chats until you've checked the status and calendar. If a colleague has an important meeting, day off or vacation, it is better not to disturb him.

Before contacting people after hours, ask yourself, "Is this an urgent matter or do I just want to get even with it quickly?" If you can't bear to remove a task from yourself and stop thinking about it, use the delayed messages feature.

Try to send all your thoughts in one message - do not give your colleagues a shot from notifications. The same goes for editing online documents. Write corrections and comments, but do not publish them until you have finished the work.

Use hyperlinks and don't forget to turn off the preview mode. So no one will be distracted by huge banners in the middle of a conversation. Reply to messages right away or turn off delivery and read notifications so that people don't feel like you're ignoring them.

Do not write ambiguously and remember that in a digital environment it is difficult to convey non-verbal things. For example, the line between humor and insult can be quite thin. To be understood correctly, add emoji or make a reservation that you were joking.

Do not send voice messages and do not use stickers (especially ambiguous ones!), if this is an unusual communication format for you and a particular interlocutor.

Follow the evolution of the language. A period at the end of a sentence can now be perceived as rudeness or emotional coldness, and an ellipsis as irony. A parenthesis usually means benevolence, but when there are many of them, the text takes on a passive-aggressive tone.

Topic 4.2. Prospects and risks of modern civilization

4.2.1. Philosophy of history

Philosophy of history is the application of philosophical conceptions and analysis to history in both senses, the study of the past and the past itself. The term was coined by Voltaire

There are different ways the word 'history' might be defined, so we had better start out by defining our terms. For example, you could define history as the sum total of past events. But that's not how historians or even philosophers of history would define it. The problem with that definition is that it encompasses every single event that has so far happened in the Universe – from the big bang to the emergence of humankind and everything in between. We do sometimes talk about history in this broad and inclusive sense.

Here are some some deep questions about the past itself: Does history have a direction? Are historical events governed by fixed, unchanging laws? Or does the fact that history is driven by human actions mean that historical events could always have gone a different way, if the main players had made different choices? And these questions about the past itself, bear directly on the study and representation of the past.

Like most branches of philosophy, its intellectual origins are cloudy, but they lie in a refinement of 'sacred' histories, especially those of Judaism and Christianity. The story of the Fall of Man from the Garden of Eden, as recounted and elaborated in Judaism and Christianity, preserves traces of a moral cycle. This would give the basis for theodicies which attempt to reconcile the existence of evil in the world with the existence of a God, providing a global explanation of history with belief in a coming Messianic Age.

Some theodicies claimed that history had a progressive direction leading to an eschatological end, such as the Apocalypse, organized by a superior power. Augustine of Hippo (354-430), Thomas Aquinas (1225-1274) and Bossuet (in his Discourse On Universal History of 1679) formulated such theodicies, but Leibniz (1646-1716), who coined the term Théodicée, developed the most famous philosophical theodicy.

Leibniz based his explanation on the principle of sufficient reason, which states that anything that happens, does happen for a specific reason. Thus, while man might see certain events as evil (such as wars, epidemics and natural disasters), such a judgement in fact only reflected human perception; if one adopted God's view, "evil" events in fact only took place in the larger divine plan. In this way theodicies explained the necessity of evil as a relative element that forms part of a larger plan of history. Leibniz's principle of sufficient reason was not, however, a gesture of fatalism. Confronted with the antique problem of future contingents, Leibniz invented the theory of "compossible worlds", distinguishing two types of necessity, to cope with the problem of determinism.

The first major philosopher to outline a scheme of world history was Immanuel Kant. His work "The Idea of a Universal History from a Cosmopolitan Point of View" (1784) is devoted to the analysis of history. German Idealism also produced Hegel's Lectures on the Philosophy of World History (1837), a much longer and more ambitious attempt to make philosophical sense of the history of the world as a whole. Hegel believed history is rational, the working out, in fact, of philosophical understanding itself.

The accelerating success of natural science in the nineteenth century gave rise to a powerful combination of empiricism and logical positivism, which produced a philosophical climate highly unfavourable to Hegelian philosophy of history. The belief became widespread among philosophers that Hegel, and Marx after him, had developed a priori theories that ignored historical contingency in favour of historical necessity, and which were empirically unfalsifiable.

Popper's philosophy of science was especially influential in converting philosophy of history to a new concern with the methods of historical study rather than with the shape of the past. Two rival conceptions of historical method existed. One tried to model explanation in history on what they took to be the form of explanation in science, and argued for the existence of 'covering laws' by which historians connect the events they seek to explain. The other argued for a distinctive form of explanation in history, whose object was the meaning of human action and whose structure was narrative rather than deductive.

Cyclical and Linear History. Many ancient cultures held mythical concepts of history and of time that were notlinear. Such societies saw history as cyclical, with alternating Dark and Golden Ages. Plato taught the concept of the Great Year, and other Greeks spoke of aeons (eons). Similar examples include the ancient doctrine of eternal return, which existed in Ancient Egypt, in the Indian religions, among the Ancient Greece Pythagoreans' and in the Stoics' conceptions.

In his Works and Days, Hesiod described five Ages of Man: the Golden Age, the Silver Age, the Bronze Age, the Heroic Age, and the Iron Age, which began with the Dorian invasion. Some scholars identify just four ages, corresponding to the four metals, with the Heroic age as a description of the Bronze Age. A four-age count would match the Vedic or Hindu ages known as the Kali, Dwapara, Treta and Satya yugas. According to Jainism, this world has no beginning or end but goes through cycles of upturns (utsarpini) and downturns (avasarpini) constantly. Many Greeks believed that just as mankind went through four stages of character during each rise and fall of history so did government. They considered democracy and monarchy as the healthy régimes of the higher ages.

In the East, cyclical theories of history developed in China (as a theory of dynastic cycle) and in the Islamic world in the work of Ibn Khaldun (1332-1406).

During the Renaissance, cyclical conceptions of history would become common, with proponents illustrating decay and rebirth by pointing to the decline of the Roman Empire. Machiavelli's Discourses on Livy (1513–1517) provide an example. The notion of Empire contained in itself ascendance and decadence, as in

Edward Gibbon's The History of the Decline and Fall of the Roman Empire (1776) (which the Roman Catholic Church placed on the Index Librorum Prohibitorum).

Cyclical conceptions continued in the nineteenth and twentieth centuries in the works of authors such as Oswald Spengler (1880–1936), Nikolay Danilevsky (1822–1885), and Paul Kennedy (1945–), who conceived the human past as a series of repetitive rises and falls. Spengler, like Butterfield, when writing in reaction to the carnage of the First World War of 1914–1918, believed that a civilization enters upon an era of Caesarismafter its soul dies. Spengler thought that the soul of the West was dead and that Caesarism was about to begin.

During the Enlightenment, history began to be seen as both linear and irreversible. Condorcet's interpretations of the various "stages of humanity" or Auguste Comte's positivism were one of the most important formulations of such conceptions of history, which trusted social progress. As in Jean-Jacques Rousseau's Emile (1762) treatise on education (or the "art of training men"), the Enlightenment conceived the human species as perfectible: human nature could be infinitely developed through a well-thought pedagogy. In What is Enlightenment? (1784), Immanuel Kant defined the Enlightenment as the capacity to think by oneself, without referring to an exterior authority, be it a prince or tradition:

In a paradoxical way, Kant supported in the same time enlightened despotism as a way of leading humanity towards its autonomy. He had conceived the process of history in his short treaty Idea for a Universal History with a Cosmopolitan Purpose (1784). On one hand, enlightened despotism was to lead nations toward their liberation, and progress was thus inscribed in the scheme of history; on the other hand, liberation could only be acquired by a singular gesture. Thus, autonomy ultimately relied on the individual's "determination and courage to think without the direction of another."

The question of progress opened up a new inquiry about Europe's singularity. It led Enlightenment thinkers and their nineteenth-century heirs to create a new chronology for European history. This chronology was deeply affected by the history of ideas: Rome's grandeur and decline were considered in terms of ideas, reli-

gious and political, affecting its fate (Montesquieu, Ferguson, Gibbon). The newly minted 'middle ages' were temporarily cast aside as an intellectually 'dark' era. And, in the hands of Jacob Burckhardt, the Italian Renaissance became a focal point for an account of Europe's intellectual and cultural renewal, its leap to a great future from the springboard of a rediscovered past.

In Marx's view of history, 'feudal society' with its typical 'feudal relations of property' and its 'feudal mode of production' constituted a 'progressive economic form of society that produced a new class, the bourgeoisie, which broke down the 'feudal barriers to production. Interpreting history from a Eurocentric perspective, Marx equates classical antiquity with a slave-holding society, the Middle Ages with feudalism, and the present times with capitalism.

This classification of history reflects Enlightenment philosophy's belief in progress and combines it with the view of history held by postrevolutionary historians and social scientists. In their view, 'féodalité' is a term to describe both an epoch and a society: in the linear, evolutionary course of world history, 'féodalité' or more exactly the 'systèmethéologique et féodal was a link between the society of ancient slaveholders and the 'systèmeindustriel et scientifique that produced the French Revolution.

Since Plato's Republic, civic education and instruction has had a central role in politics and the constitution of a common identity. History has thus sometimes become the target of propaganda, for example in historical revisionist attempts. Plato's insistence on the importance of education was relayed by Rousseau's Emile: Or, On Education (1762), a necessary counterpart of The Social Contract (also 1762). Public education has been seen by republican regimes and the Enlightenment as a prerequisite of the masses' progressive emancipation, as conceived by Kant in Was IstAufklärung? (What Is Enlightenment? 1784).

The creation of modern education systems, instrumental in the construction of nation-states, also passed by the elaboration of a common, national history. History textbooks are one of the many ways through which this common history was transmitted.

The role of individual personalities in history. The question of the role of individual personalities in the process of states formation and their evolution is extremely interesting and important, it perfectly illustrates the importance of developing a theory of the role of individuals. At the same time, it is worth noting that at the origin of the formation of almost any early state or large political entity such as an analogue of an early state there is always one or another prominent person.

The role of prominent people in the process of the formation of states, the creation of religions and civilizations is well known in culture, science, inventions, etc. In this connection, it is worth pointing out the theory of the creative minority by A. J. Toynbee. It can also be said that some interesting ideas about the role of individuals in the process of formation of chiefdoms and states sometimes appear in the works of some neo-evolutionists, (Claessen; Carneiro; Miller).

There is no doubt that: a) there are many factors and reasons that determine the degree of influence of historical figures on the society; b) this influence can vary greatly depending on the circumstances.

The fewer alternatives and real opportunities the society has to choose or replace an individual (less real competition for a leader's place) and the more responsible the position of a given individual in the public hierarchy, the more important the role and the more this society depends on its personal data under the critical circumstances.

The ambiguity and diversity of the problem of the role of the individual in history requires an adequate, multilateral approach to its solution, taking into account the greatest possible number of the reasons that determine the place and role of the individual in a particular moment of historical development. The combination of these reasons is called the factor of the situation, the analysis of which allows not only to unite different points of view, localizing them and cutting their claims, but also facilitates methodically the study of a specific case, without predetermining the result of the study.

The historical person is able to speed up or postpone the solution of the urgent problems, give the solution special features, use the possibilities provided

talently or foolishly. If a certain person managed to do something, it means that there were already potential opportunities for this in the depths of the society.

No individuals are able to create the great epochs if there is no accumulated conditions in the society. Moreover, the presence of a social task that is more or less relevant to the individual is something predetermined, rather random, although quite probable.

In conclusion, it can be said that, in any form of government, this or that person is promoted to the level of the head of the state, who is called upon to play an extremely responsible role in the life and development of a given society. A lot depends on the head of the state, but, of course, not everything.

Much depends on the society thart elected him, as well as on what forces carried him out to the level of the head of the state. The people are not a homogeneous and equally educated force, and the fate of the country may depend on what groups of the population turned out to be in the majority in the elections, with what measure of understanding they exercised their civic duty. One can only say: what is the people; such is the person that they have chosen.

4.2.2. Prospects and risks of modern civilization

The results of philosophical studies of the civilizational process are represented by formational, Weberian, civilizational, techno-deterministic, passionate, communicative concepts. The formational concept (K. Marx, F. Engels and V.I. Lenin) considers the scientific and technological process, civilizational dynamics in close connection with the criteria of social justice. For these purposes, the initial idea of the formation as the unity of the basis and adjustment is introduced.

The basis fixes the specifics of economic relations between social groups. It is primary in terms of its impact on the superstructure associated with socio-political, spiritual relations between social groups (classes). In the basis lies the main contradiction of techno development, associated with the discrepancy between production relations and the nature and level of development of the productive forces of mankind. This change can be carried out through a social revolution.

Weber's concept (M. Weber) considers scientific and technological progress in the context of the religious and cultural traditions of economic pragmatism (the Protestant work ethic as an example). As a result, religion is given an important role in the civilizational process.

The civilizational concept (N. Danilevsky, O. Spengler, A. Toynbee, N. Berdyaev) considers technogenic dynamics as a living system with signs of birth, maturation, death, and competition inherent in its elements. The aspect of competition dominates in the works of the late XX – early XXI centuries. Technogenic civilizations are characterized by industrial, post-industrial, information levels of development. Since civilizations have a life cycle, they become the object of archaeological research as a result of it.

Techno-deterministic concept (E. Kapp, T. Veblen, F. Dessauer,D. Bell) focuses on technology as a self-sufficient entity that has a decisive influence on all aspects of the civilizational process. Such a view is referred to as technocracy. However, this position is criticized, since technology is ambivalent (dual) and in relation to a person it contains both physical and organizational and managerial components. In this regard, A. Toffler analyzes the shock from the future, M. Mumford - the myth of the machine, the Club of Rome – the environmental threat posed by technocracy

Passionary concept (L. Gumilyov) enriches technogenic dynamics with synergetic processes of demographic explosions and demographic expansion, the influence of cosmic factors on the earth's world order. In the space of the Earth, superethnoi are being formed, which center the civilizational initiative on themselves and, through complementary practices, integrate ethnic groups into a single natural landscape. A similar function of a superethnos is performed by Arabs, Great Russians, Anglo-Saxons, Chinese, Indians, Spaniards.

The communicative concept (M. Buber, J. Habermas, M. Bakhtin, L. Wittgenstein) connects the essence of civilizational dynamics with dialogue, text, narrative, discourse. The technological basis of communication is formed by infor-

mation technologies in the form of social networks. This is a new modification of social reality with elements of globalization.

Smart civilization can significantly change the social reality. Social philosophy is called upon to predict the possible positive and negative consequences of a remarkable phenomenon of our time – the accelerated formation of the world information space, which is characterized by the process of deterritorialization (erasure of geographical, national-cultural and other boundaries in the framework of information communications). Under these conditions, such a social problem as strengthening the sustainability of mankind due to inexhaustible diversity at the national, regional, personal levels is actualized.

Topic 4.3. Belarus in the modern civilizational process

4.3.1. Belarus in the modern civilizational process

Under the modern civilizational process, we mean social dynamics, the content of which is formed by such concepts as global turbulence, industry 4.0, the fourth industrial revolution, the new normal, digital socialization and the digital economy. Global turbulence reflects a situation similar to the Cold War period, when geopolitical ambitions dominated the notion of multipolarity and diversity of states. Under these conditions, the concepts of state independence and sovereignty, as well as historical memory, are of particular value. The tragic events experienced by Belarusians in the past allow them to appreciate the peaceful present and resist the sanctions pressure of Western states.

Industry 4.0 has become a symbol of the general trend in the modernization of modern industrial complexes. The content of this modernization was formulated by the fourth industrial revolution. This content includes such concepts as additive technologies, big data, internet of things, cyber-physical systems, digital platforms. The industry of the Republic of Belarus also has a modernization strategy.

Its goal is the smart industry. The concept of a new normality has become entrenched in the public consciousness of modern society under the influence of the epidemiological factor of the pandemic. As a result, business processes have

been transformed and the forms of labor organization have changed. The role of remote forms of work has grown.

Digital socialization reflects the great role of information technology at the stages of preschool, school, university upbringing and education. Technical devices have become constant companions of different generations. They contribute to finding people in the information space, which means they create conditions for information impact on people. The digital economy is a strategy for the modernization of the agricultural and industrial and energy complexes and related logistics, marketing and management. The result of modernization will be a smart industry.

Globalization is increasingly taking the form of regional economic cooperation. The Republic of Belarus adheres to the strategy of regional integration. The Union State and the Eurasian Economic Union function with its participation. The Republic of Belarus also sees its place in the Shanghai Cooperation Organization (SCO). Regional cooperation is not limited only to the economic interests of the parties. Its basis is formed by the strategic partnership of states, as well as philosophy in the modification of Orientalism.

The natives of Belarus in different historical eras have made a fundamental start in the development of regional cooperation between the Republic of Belarus and the Eurasian states. A.I. contributed to relations with the PRC. Goshkevich (member of the spiritual Orthodox mission in Beijing) and N. Sudzilovsky-Russel. Natives of Belarus (soldiers and officers of the Soviet Army) participated in the liberation in 1945 of the territory of China from the Japanese invaders. The Chinese people suffered enormous human losses during the Japanese occupation.

Senkovsky, Mukhlinsky, Khodko-Boreiko, Kovalevsky, Yanushkevich contributed to the development of relations with the peoples of the Middle East, Central Asia and Turkey. N. Sudzilovsky-Roussel knew the spiritual culture of India well. A similar assessment of his knowledge of Indian culture was given by the world famous Bengali poet R. Tagore. The contribution of the natives of Belarus to the creation of a common spiritual space of the Union State is great.

This contribution was created by K. Turovsky, E. Polotskaya, S. Polotsky, I. Kopievich, N. Minsky, M. Chagall, L. Vygotsky, O. Schmidt, A. Bogdanov, P. Sukhoi, Ya. Zeldovich. These are the spheres of Orthodoxy, fine arts, design activities and science, philosophy.

4.3.2. Philosophy of security

Ideally, security implies the complete absence of risks and threats. But in real social reality, risks and threats exist and are of a systemic nature. Therefore, each state seeks to formulate and adopt a concept of national security. The Republic of Belarus is no exception.

Risks have been studied most fundamentally in the economic sciences. On the basis of the mathematical apparatus of the theory of probability, a risk theory has been developed. It is used in management, marketing, logistics. Risks are insured. This type of activity is carried out by insurance companies. Insurance is one of the conditions for the technical and technological operation of devices, in particular, passenger liners, tankers, automotive equipment, as well as administrative and residential premises.

Risks are taken into account when developing business plans and projects. They are the subject of study by the analytical services of exchanges and banks. Economic risks prescribe individuals and legal entities, as well as national banks, to have a safety cushion in the form of gold and foreign exchange reserves. Of course, they are not comparable in volume.

Special emergency services monitor and minimize risks. They are also engaged in minimizing the consequences of accidents, disasters, as well as minimizing the consequences of earthquakes, floods, tornadoes, hurricanes and tsunamis. This means that risks are part of technological and natural processes.

The risks of crop failures have actualized food security. It assumes the availability of food reserves, which are determined by the methodology of the state order. The risks of sanctions actualized industrial safety. Its main content is the substitution of imported technologies and components by domestic developments. The

energy complex is in a similar situation of risk minimization. Against the backdrop of uncertainty, nuclear power plays an important role in the international energy market. At the level of the nation-state, demographic security plays an important role. Its relevance is due to the decline in the birth rate, the aging of the population and disproportions between generations.

As a result, problems arise in the implementation of social programs, as the proportion of the working-age population is declining. States where population de-population takes place raise the retirement age, attract people of working age through the mechanism of labor migration. Australia, Canada, New Zealand, the USA and Germany have experience in attracting the population. High demographic growth rates also pose risks to the internal stability of states, as an acute employment problem arises.

Threats reflect the presence of external and internal destructive factors that can destroy the social system. External threat factors include geopolitical ambitions, which are transformed into military conflicts. Because of this, states are forced to have a military-industrial complex and armed forces. If the state does not have its own military-industrial complex, then it spends huge financial resources on ensuring national security.

Internal threats are created by terrorism and the shadow economy, in the space of which there are criminal organizations and individuals who commit illegal acts. The sphere of their interests is drug trafficking, slave trade, sexual exploitation, trade in donor organs and contract killings. All these actions fall under a legal assessment that allows the death penalty in a number of states.

A special direction of external and internal threats was created by social networking technologies. The external format uses information and hybrid warfare technologies. In the internal format, criminal elements use cybernetic bullying and phishing. The main goal of social engineers is the financial resources of citizens, as well as threats against people whose professional activities are related to state structures of law and order.

Cybersecurity (sometimes referred to as computer security) is a set of techniques and practices for protecting computers, servers, mobile devices, electronic systems, networks, and data from malicious attacks. Cybersecurity finds application in a wide variety of areas, from business to mobile technology. In this direction, several main categories can be distinguished.

Network security − actions to protect computer networks from various threats, such as targeted attacks or malware.

Application Security − Protect devices from threats that criminals can hide in programs. An infected application can give an attacker access to the data it is supposed to protect. Application security is ensured at the development stage, long before it appears in open sources.

Information security − ensuring the integrity and privacy of data both during storage and during transmission.

Operational security – handling and protection of information assets. This category includes, for example, the management of network access permissions or rules that determine where and how data can be stored and transmitted.

Disaster Recovery and Business Continuity − Responding to a security incident (malicious activity) and any other event that could disrupt systems or result in data loss. Disaster recovery is a set of rules that describe how an organization will deal with the consequences of an attack and restore business processes. Business continuity is a plan of action in case an organization loses access to certain resources due to a malicious attack.

Awareness raising – user education. This direction helps to reduce the influence of the most unpredictable factor in the field of cybersecurity − human. Even the most secure system can be attacked due to someone's mistake or ignorance. Therefore, every organization should train employees and tell them about the main rules: for example, not to open suspicious email attachments or connect questionable USB devices.

Year after year, there are more and more threats in the world and there are more and more data leaks. The statistics are shocking: according to a RiskBased

Security report, there were 7.9 billion data breaches in the first nine months of 2019 alone. These figures exceed the figures for the same period in 2018 by more than two times (by 112%).

Most often, medical and government institutions or organizations from the retail trade are exposed to data leakage. In most cases, the cause is the actions of criminals. Some organizations attract attackers for a good reason – financial and medical data can be stolen from them. However, any company can become a target, because criminals can hunt for customer data, spy on or prepare an attack on one of the customers.

It is clear that the scale of cyber threats will expand, hence the global spending on cyber security solutions will increase. Gartner predicts global spending on cybersecurity will reach $188.3 billion in 2023 and exceed $260 billion by 2026. Governments around the world are fighting criminals by helping organizations implement effective cybersecurity practices.

Thus, the US National Institute of Standards and Technology (NIST) has developed the principles of a secure IT infrastructure. NIST recommends continuous real-time monitoring of all electronic resources to detect malicious code before it causes harm and prevent its spread.

The UK government's National Cyber Security Center has released the 10 steps to cyber security guide. It talks about the importance of monitoring systems performance. In Australia, the Australian Cyber Security Center (ACSC) regularly publishes recommendations for dealing with the latest cyber threats.

Cybercrime − actions organized by one or more attackers with the aim of attacking a system in order to disrupt its operation or obtain financial gain.

Cyberattack − actions aimed at collecting information, mainly of a political nature.

Cyberterrorism − actions aimed at destabilizing electronic systems in order to cause fear or panic.

How do attackers manage to gain control over computer systems? They use a variety of tools and techniques − below are the most common.

The name speaks for itself. Malicious software is the most common tool used by cybercriminals.

4.3.3. Philosophy of technology

Scientific and technological progress and scientific and technological revolutions have created the phenomenon of technological determinism and led to the formation of the philosophy of technology. The term "philosophy of technology" was introduced by E. Kapp. Until the twentieth century, philosophy was dominated by the thesis of the neutrality of technology in relation to social processes. This thesis was formulated by Aristotle. But already in the process of introducing the achievements of the first industrial revolution into production, workers began to consider machines as a direct competitor in the labor market. Workers began to break production equipment (Luddite movement).

The negative attitude to technology was formed by the First World War. It became obvious that technology not only deprives workers of employment, but is also created and used to kill each other. The duality of technology in the context of its benefits and the risks and threats it creates has created two directions in philosophy. One – technical optimists – is focused on substantiating the importance of scientific and technological progress and its objectivity in the form of technological determinism. This direction has become in demand in production management.

T. Veblen substantiated the thesis about the leading role of technical specialists in society. This is how the theory of technocracy appeared. Technocrats include managers with a higher technical education who, in the management system, ensure the functioning of the main vital systems for society, regardless of party and ideological preferences. Positivism in the person of O. Comte substantiated the importance of science for the development of technology.

When the developers of engineering and technology reached the goal of creating artificial analogues of a person in their ambitions, they found themselves in demand in cognitive sciences, philosophy of information, neurophilosophy and

philosophy of consciousness. They found themselves in a single interdisciplinary space with the theory of artificial intelligence.

There are philosophers who regard scientific and technological progress as an inevitability and see the main task to investigate how an individual feels in the social environment created by technology and technology and what are the features of this social environment.

With the emergence of the topic of artificial intelligence, philosophers have become interested in the concepts of digital anthropology, visual anthropology, digital socialization, and digital generations. The subject of study was virtual reality and augmented reality, immersive space. A wide range of social topics has emerged in the space of the Internet. It is associated with the use of information technologies by certain groups of people for geopolitical, terrorist and criminal purposes. Issues of cyber security have become topical.

They provide legal support. An important role is given to the ethics of software engineering. The topics of digital ecosystems and metauniverses are being actively discussed. The subject of discussion was the concept of technological singularity. It indicates a point of no return in the design activity. Artificial intelligence is out of control. Supporters of the theory of strong artificial intelligence have a strategy of coupled human evolution and neural networks. For this purpose, invasive and non-invasive interfaces are being developed.

As part of the Industry 4.0 strategy, the practice of interfacing industrial devices and technologies with numerical software is being implemented. As a result, the Internet of Things has become relevant. It integrates various technical physical devices into a single process coordination network to solve production problems. Pairing provides intelligent peripherals of sensors, sensors and cameras. Digital twins of production are used. As a result, concepts such as a smart home, a drone, a taxi without a driver, a smart city, a virtual enterprise have become widespread. Technique is found to be indispensable component of complex multi-level social systems. Technique and technologies can only exist as social practices, otherwise in the case of a network of multi-vector connections, they are not formed, and in-

novations remain in rearguard of history. The network approach reduces all network elements to their activity segment that can be carried out offline. In such a functional light, living and non-living elements of the network become equal and equivalent actors delegating to each other certain actions (B. Latour, B. Barnes).

Technical objects and technologies act as part of the social reality, "associations" − local sets of actants and possible programs of interaction between them (J. Lo). closely intertwined with social contexts, technology itself is an objective result interaction of various social groups (R. Klein, T. Pinch and V. Baker).

It can only exist as a system of dynamic relations between public institutions and carriers of individual interests.

The latter through various transformational structures organize the environment in a certain way, becoming intermediaries between man and the world. Technique affects how we see world, understand it and interact with it and other people. It forms a special "technological background" (D. Aidi), which is created thanks to two primary relationships: the machine as self-expansion (bodily experience, obtained with the help of technology) and the machine as a quasi-other (the experience gained while working on the machine).

The principle of transduction (J. Simondon) reveals the nature of technology as embodied in the subject of individuation and external environmental conditions environment. The individuating principle is always a person, a part of the self which become technical artifacts. Technical objects become not only mediators between animate and inanimate nature, but also carry with a cultural dimension, as they are able to perform the necessary actions outside, increasing information about the world (P-P. Vaibik, H. Ahtokhesh). Due to the existence of a cultural dimension, technology is capable of creating unique forms of interpretation and organization of the world, the experience of people, as well as the diversity human sensory perception.

Technique is understood as an open multi-level system, interacting with various internal and external factors.

Technical objects become an environment for the realization of private interests, state and civil society, which should be subjected to point impact in order to minimize the negative consequences of their impact (Yu. Murata). The concept of "technical code" (E. Finberg) reveals the plurality of elements of the system that find their equilibrium in direct engineering solution. This allows you to develop selection criteria for optimal projects, the need to obtain which initiates the creation of a site and the involvement of experts to detect hidden interests, their study and analysis.

Delegation of monotonous, routine or heavy work to the technique frees a person from many difficulties associated with daily execution. The Device Paradigm (A. Borgman) reflects consumer orientation of modern technology, offering goods to man in any of its manifestations. Criticism of technology as a "paradigm device" imposes a special responsibility on its creators and focuses on the value component of engineering activities. Until the moment of material embodiment in each technical object or technology is based on a certain set of values, which they personify. Thus, technology is recognized as the subject of ethical relations in order to improve it within the framework of delegated programs action, as well as extrapolation of humanistic ideas at the stage of creation technical objects. Ethical values embedded in technical artifacts that have a beneficial effect on all areas of life society, as well as practically implement the existing historical stage of the idea of the good and the good.

4.3.4. Futurology and philosophy

Futures studies (philosophy of the future), or futures research, is the systematic study of possible, probable and preferable futures. The field has broadened into an exploration of alternative futures and deepened to investigate the worldviews and mythologies that underlie our collective prospects.

In 1943, a German social scientist named Ossip Flechteim coined the term 'futurology.' Flechteim proposed a new science of probability, drawing on scientific scholarship to make informed predictions of the future. Futurology was meant

to be systematic and scientific in its workings, enabling educated forecasts in a range of possible directions. In his 1945 article 'Teaching the Future,' Flechteim recommended the study of the future as an academic discipline. This recommendation was not realised until 1966, when the first university course solely devoted to the future was founded by Alvin Toffler. 'Futurologist' was increasingly used with 'futurist' to mean any scientist, social scientist or technical expert qualified to predict aspects of the future.

A prominent theme in pronouncements on the future is technological progress, first in relation to industrial technology, later in the context of post-industrial or information technology. A turning-point in futurology discourse can be isolated around 1973, when ideas of technological progress begin to be challenged in the public sphere; from that date, environmental concern becomes increasingly significant in discussions of the future.

A new, discordant, voicing of the future appeared in 1970 with the publication of the book Future Shock by futurologist Alvin Toffler. This book documented the stress and disorientation occasioned by the 'information overload' of modern living (1970: 318). Technological innovation could provoke negative responses, according to Toffler, including fear of the future. Future shock arises from 'too much change in too short a period of time' (1970: 12), as citizens of a technologically advanced society struggle to deal with the heightened pace of life.

Toffler characterised contemporary Western societies as 'post-industrial,' drawing on the term coined in 1969 by sociologist Alan Touraine, and later popularised by Daniel Bell in his 1974 book The Coming of Post-Industrial Society. A post-industrial society has the majority of its urban workforce engaged in the service sector, dealing with information rather than industry or agriculture.

Toffler warned that future shock is the 'disease of change' in a post-industrial society, when individuals fail to adapt to the accelerating pace of this 'roaring current of change' (1970: 11). As a futurologist, Toffler wanted to increase the 'future-consciousness' of his readers and to 'humanise' the future (1970: 14) – but Future Shock highlighted the adverse social effects for those, especially

the elderly, 'overwhelmed by change' (1970: 11). The environment became more prominent in public life in 1970. In the USA, the Environmental Protection Agency was founded, instituting new regulations on the chemical industry: DDT was banned in the USA two years later.

Popular culture was beginning to reflect concerns for the ecology as a result of pollution and industrial damage to the environment: 'Look at Mother Nature on the run in the 1970s,' Neil Young sang in 'After the Goldrush,' released in 1970. The following year, Marvin Gaye's 'Mercy Mercy Me (The Ecology)' documented a range of environmental blights caused by industrial contaminants: pollution, oil spills, radiation, mercury-poisoning of fish and – echoing Rachel Carson's Silent Spring – 'animals and birds who live nearby are dying …'

There is a substantial cross-disciplinary scholarship on future studies, drawing on sociology, anthropology, media and cultural studies, literary studies, studies of technology and society, and other disciplines. Futurologists have made predictions in recent years based on economics, demographics, political theory and developments in information technology. The future studies scholarship in general adopts a critical sociological perspective, describing the socioeconomic and cultural determinants that shape visions of the future.

As the anthropologist Marc Augé writes in his book The Future: 'The future, even when it concerns the individual, always has a social dimension: it depends on others' (Augé 2014: 2). The anthropologist Arjun Appadurai has considered the theoretical approach to 'the future as cultural fact,' taking into account the human preoccupations 'imagination, anticipation, and aspiration' (2013: 286).

Augé's critical anthropology focuses on the political and economic forces shaping social development: 'change is fundamentally economic and driven by technological development' (2013: 47). Globalisation, growing social inequality and environmental damage resulting from 'the imperatives of development and growth' (2013: 51) are for Augé the factors determining the near future: 'we can already see the outlines of a transnational planetary oligarchy and an unequal planetary society' (2013: 52).

Other recent predictions of the future focus on the social impact of advanced information technology in the near future. In Homo Deus: A Brief History of Tomorrow (2017), Yuval Noah Harari concludes his history of Homo sapiens with a prediction of the species' displacement by one of its own inventions: 'dataism' or the 'data religion.' Harari defines dataism as the view that 'the universe consists of data flows,' with the corollary that 'the value of any phenomenon or entity is determined by its contribution to data processing' (Harari 2017: 430). Harari projects a future of data controlled by algorithms and artificial intelligence, finding the possibility that 'dataism threatens to do to Homo sapiens what Homo sapiens has done to all other animals' (2017: 460).

If digital disruption continues the imperative of technological progress, displaced into a post-industrial context, it is not nevertheless the dominant factor in current imaginings of the future. The most significant 'disruption' in the future will not emanate from networked computers, unless the electricity needed to power the servers and computers is taken into account. Climate change is a projection into the future publicised widely on an international basis, through the agency of the Intergovernmental Panel on Climate Change and other outlets.

Climate change is now incorporated into many models; insurance and risk management, professions whose business is managing the future, install global warming as a central factor in modelling the future. Environmentalists demand of government and industry a future based on renewable energy sources rather than on fossil fuels, in a desperate bid to contain carbon emissions and climate change. Melting permafrost and rising sea levels threaten islands and sea-level cities, with potential displacement of millions due to global warming.

In April 2017, the New York Times asserted that 'our climate future is actually our climate,' observing that the future 'we've been warned about is beginning to saturate the present' (Mooallen 2017: MM36). Record high temperatures and extreme weather events around the world in 2017 and 2018 provoked the growing fear that we are already living in the future. Visions of the future now project anxi-

ety for the state of the environment, and for all creatures – including humans – who depend on it.

Section 5. Theory of knowledge and philosophy of science

Topic 5.1. The variety of forms of knowledge and the problem of truth in philosophy

5.1.1. Theory of knowledge

Epistemology considers the process of cognition as the relation of the subject (the one who cognizes) to the object (to that which is cognized). Thus, the world is clearly divided into I and Not-I. I (subject) has consciousness and is able to perceive Not-I (object) sensually and rationally and correlate it with their ideas.

Therefore, one of the most important problems of epistemology is the question of truth. After all, it is important to know how much our idea of a thing coincides with this thing itself. In addition, for epistemology it is important how exactly the process of cognition takes place, that is, the question of method. It is also relevant how the activity of the subject affects knowledge about the object, etc.

Epistemology is concerned, it explores knowledge as such. We spoke above about epistemology, that it is based on the opposition "subject − object". In epistemology, however, there is no such opposition. Here, rather, there is another pair − "object − knowledge". That is, the starting point for considering problems here is not the one who carries out the knowledge, but this knowledge itself.

From this we can deduce the main questions of epistemology: what is knowledge, how it is arranged, what types it is divided into, how it changes, etc. These problems were already comprehended by ancient philosophers, therefore epistemology arose earlier than epistemology. One of the most paradoxical thinkers of antiquity was Zeno, the author of the famous aporias, who by these aporias (Achilles never catches up with the tortoise, the flying arrow rests, etc.) showed that absolutely opposite knowledge can be attributed to the same object.

Plato and Aristotle began a dispute about the beginnings of knowledge, and it continued into the Middle Ages, taking on the form of a heated discussion be-

tween "nominalists" and "realists". This is an epistemological dispute. With the growing role of science, experimental knowledge, the subject of knowledge began to acquire more and more importance, and the interest of philosophers in its study increased. The new knowledge urgently demanded clearer criteria, new philosophical reflection, and critical reflection. The existing epistemology ceased to meet these requirements, and an epistemological concept began to take shape.

In the 18th-19th centuries, it seemed that only epistemology remained in philosophy; it was precisely this that was identified with the philosophical theory of knowledge. However, in the twentieth century, interest in epistemology revived again, and now both versions of the theory of knowledge feel great side by side in the boundless field of philosophical search.

Cognition refers to "the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses"It encompasses many aspects of intellectual functions and processes such as: attention, the formation of knowledge, memory and working memory, judgment and evaluation, reasoning and "computation", problem solving and decision making, comprehension and production of anguage.

Cognitive processes use existing knowledge and generate new knowledge. Cognitive processes are analyzed from different perspectives within different contexts, notably in the fields of inguistics, nesthesia, euroscience, sychiatry, sychology, education, philosophy, anthropology, biology, systemics, logic, and computer science. These and other different approaches to the analysis of cognition are synthesised in the developing field of cognitive science, a progressively autonomous academic discipline.

Basic forms of sensory and rational cognition. Sensation is the physical process during which sensory systems respond to stimuli and provide data for perception. A sense is any of the systems involved in sensation. During sensation, sense organs engage in stimulus collection and transduction. Sensation is often differentiated from the related and dependent concept of perception, which processes and

integrates sensory information in order to give meaning to and understand detected stimuli, giving rise to subjective perceptual experience, or qualia.

Sensation and perception are central to and precede almost all aspects of cognition, behavior and thought. A mental representation (or cognitive representation), in philosophy of mind, cognitive psychology, neuroscience, and cognitive science, is a hypothetical internal cognitive symbol that represents external reality, or else a mental process that makes use of such a symbol: "a formal system for making explicit certain entities or types of information, together with a specification of how the system does this".

Mental representation is the mental imagery of things that are not actually present to the senses In contemporary philosophy, specifically in fields of metaphysics such as philosophy of mind and ontology, a mental representation is one of the prevailing ways of explaining and describing the nature of ideas and concepts.

Mental representations (or mental imagery) enable representing things that have never been experienced as well as things that do not exist. Think of yourself traveling to a place you have never visited before, or having a third arm. These things have either never happened or are impossible and do not exist, yet our brain and mental imagery allows us to imagine them.

Although visual imagery is more likely to be recalled, mental imagery may involve representations in any of the sensory modalities, such as hearing, smell, or taste. Mental representations also allow people to experience things right in front of them – though the process of how the brain interprets the representational content is debated.

5.1.2. Conception of the truth

Truth is the property of being in accord with fact or reality. In everyday language, truth is typically ascribed to things that aim to represent reality or otherwise correspond to it, such as beliefs, propositions, and declarative sentences. Truth is usually held to be the opposite of falsity. The concept of truth is discussed and debated in various contexts, including philosophy, art, theology, and science.

Most human activities depend upon the concept, where its nature as a concept is assumed rather than being a subject of discussion; these include most of the sciences, law, journalism, and everyday life. Some philosophers view the concept of truth as basic, and unable to be explained in any terms that are more easily understood than the concept of truth itself. Most commonly, truth is viewed as the correspondence of language or thought to a mind-independent world. This is called the correspondence theory of truth.

Various theories and views of truth continue to be debated among scholars, philosophers, and theologians. There are many different questions about the nature of truth which are still the subject of contemporary debates, such as: How do we define truth? Is it even possible to give an informative definition of truth? What things are truthbearers and are therefore capable of being true or false? Are truth and falsity bivalent, or are there other truth values? What are the criteria of truth that allow us to identify it and to distinguish it from falsity? What role does truth play in constituting knowledge? And is truth always absolute, or can it be relative to one's perspective?

Correspondence theories emphasize that true beliefs and true statements correspond to the actual state of affairs. This type of theory stresses a relationship between thoughts or statements on one hand, and things or objects on the other. It is a traditional model tracing its origins to ancient Greek philosophers such as Socrates, Plato, and Aristotle. This class of theories holds that the truth or the falsity of a representation is determined in principle entirely by how it relates to "things" by whether it accurately describes those "things". A classic example of correspondence theory is the statement by the thirteenth century philosopher and theologian Thomas Aquinas: "Veritas est adaequatio rei et intellectus" ("Truth is the adequation of things and intellect"), which Aquinas attributed to the ninth century Neoplatonist Isaac Israeli. Aquinas also restated the theory as: "A judgment is said to be true when it conforms to the external reality".

For coherence theories in general, truth requires a proper fit of elements within a whole system. Very often, though, coherence is taken to imply something

more than simple logical consistency; often there is a demand that the propositions in a coherent system lend mutual inferential support to each other. So, for example, the completeness and comprehensiveness of the underlying set of concepts is a critical factor in judging the validity and usefulness of a coherent system.

A pervasive tenet of coherence theories is the idea that truth is primarily a property of whole systems of propositions, and can be ascribed to individual propositions only according to their coherence with the whole. Among the assortment of perspectives commonly regarded as coherence theory, theorists differ on the question of whether coherence entails many possible true systems of thought or only a single absolute system.

The three most influential forms of the pragmatic theory of truth were introduced around the turn of the 20th century by Charles Sanders Peirce, William James, and John Dewey. Although there are wide differences in viewpoint among these and other proponents of pragmatic theory, they hold in common that truth is verified and confirmed by the results of putting one's concepts into practice.

Social engineering is a term used to describe a large amount of malicious manipulation of people's sensitive data. All social engineering activities are carried out by other people and involve not only technological, but also psychological methods, with the help of which personal information is obtained or cybersecurity errors are made, which were designed for subsequent attacks. Social engineering attacks occur in one or more stages. First, the attacker chooses a victim and collects the necessary background information about her. Then he rubs himself into trust and, using psychological techniques and communication, stimulates the victim to voluntarily share private data or give access to the attacker.

The biggest danger of social engineering is human error. No hacks, vulnerabilities and gaps in data protection can be compared in destructiveness with a leak due to the human factor. Such errors are more difficult to track down and eliminate, because they are unpredictable and it is impossible to prepare for them.

Social engineering attacks are applied literally everywhere where there is human communication. Below we list the most popular types of attacks.

Baiting. This type of attack is designed to "pick up" the user for greed or curiosity. The user cannot refuse his inner feeling to find out something supposedly secret and falls for the bait.

The most popular form of baiting is the transmission of malware via physical media. An attacker leaves a "byte" (usually a flash drive with a virus) in a crowded place − the lobby of a large company, public transport, an elevator, in a parking lot. To attract attention, the media can be branded in the style of a large well-known company. The victim, of course, is interested in seeing what is on the carrier, so the virus enters the computer and captures confidential data.

There is also online baiting, this is a banal pop-up ad with clickbait headings, to which suspicious users react vividly, click, follow the link, infecting their computer.

Fake Threats. As the name implies, the user is literally bombarded with messages like "your computer is infected, data will be deleted." Along with this, a malicious program or a link to a payload is sent, which supposedly will save the data from formatting. The user is eventually led to a ghostly chance of saving his system and, of course, infects the computer. A typical example of this attack is pop-up flashing windows informing about a threat, offers to buy a reliable protection system or install an application via a link. As a rule, users who are far from the concept of information security react to this, however, even experienced people can click on a pop-up window by accident.

Lies under the pretense. In this case, the fraudster obtains information through a series of well-thought-out deceptive moves. First, contact is established with the victim, perhaps friendly communication is established, the attacker is rubbed into trust. All correspondence is conducted from an official, for example, a policeman, colleague, bank employee, tax officer − in a word, a person who theoretically could have a "right to know". This person asks the victim to go through identification to notify or, conversely, to collect important information.

Thus, the user can give out the most important information such as card or bank account number, social security number, account password, address and phone number, telephone conversation records, etc.

Phishing is a type of Internet fraud that is gaining momentum in the actions of intruders more and more. How does phishing work? By sending spam messages via e-mail or SMS. Such messages are designed to interest the user or create a sense of urgency. An example would be an email sent to users of an online service that alerts them to a policy violation that requires immediate action on their part, such as a mandatory password change. It includes a link to a fake website that looks almost identical to the real one, prompting the unsuspecting user to enter their current credentials and a new password. After the form is submitted, the information is sent to the attacker.

Phishing emails are easy enough to recognize just by staying alert and vigilant, but again, they can be clicked on by accident while rushing between tabs. Therefore, we advise you to check your mail as thoughtfully as possible, do not open dubious letters, check postal addresses, and especially do not enter personal data on unverified platforms. Spear phishing is a more targeted version of a phishing scam where the attacker targets specific individuals or businesses. They then tailor their messages based on the characteristics, positions, and contacts of their victims to make their attacks less visible.

Topic 5.2. Science and its sociocultural status

5.2.1. Philosophy of science

Philosophy of science is a branch of philosophy concerned with the foundations, methods, and implications of science. The central questions of this study concern what qualifies as science, the reliability of scientific theories, and the ultimate purpose of science. This discipline overlaps with metaphysics, ontology, and epistemology, for example, when it explores the relationship between science and truth. Philosophy of science focuses on metaphysical, epistemic and semantic as-

pects of science. Ethical issues such as bioethics and scientific misconduct are often considered ethics or science studies rather than philosophy of science.

The topics of the philosophical problems of science were developed in most philosophical systems and is especially active in the philosophy of modern times (F. Bacon, R. Descartes, G.W. Leibniz, D. Diderot, I. Kant, G.W.F. Hegel, I.G. Fichte), which created the prerequisites for the design of the philosophy of science as a special areas of philosophical knowledge.

This development took place at a relatively late stage development of science and philosophy, in the middle of the XIX century. (works by W. Wavell, J.St. Mill, O. Comte, G. Spencer). During the same period, the term "philosophy of science". It was first proposed by the German philosopher E. Dühring, who set the task of developing a logic of knowledge based on to the achievements of science. And although Dühring failed to solve this problem, and his work has caused a lot of criticism (including from Marxists: F. Engels even wrote the book "Anti-Dühring"), but the term itself turned out to be productive. Subsequently, many philosophers of science used this term without associating it with Dühring's work.

In the XX century. the philosophy of science has become a specialized field research, requiring not only philosophical and logical knowledge, but also the ability to navigate in a special scientific material.

The philosophy of science is the field of philosophy that studies the general patterns and trends of scientific knowledge, considered in historically changing sociocultural environment. The subject of philosophy science are the general laws of the functioning of scientific knowledge the study of the birth, transmission of knowledge, its scientific criteria and verifiability. The object of the philosophy of science is the study of science as particular social reality.

In the philosophy of science, it is necessary to distinguish three main levels: 1. general philosophy of science as a whole; 2. philosophy of individual areas and types of scientific knowledge (natural science, mathematics, humanities, technical and technological knowledge); 3. philosophy of individual sciences and disciplines (mechanics, astronomy, history, sociology, etc., etc.).

The main sections of the philosophy of science are: the ontology of science epistemology of science, logic and methodology of science, axiology (value component) of science, general sociology of science, philosophical questions economic and legal regulation of scientific activity philosophical problems of science and technology policy and science management.

Functions of the philosophy of science:

1) development of the ontological foundations of science;

2) formation of the epistemological base of scientific activity;

3) development of logical and methodological foundations of science;

4) development and creation of a model of scientific rationality;

5) coverage of scientific problems creativity;

6) disclosure of the possibilities of using a systematic approach and synergetics in research work;

7) analysis of the language of science;

8) development of the strategic doctrine of science;

9) development of classification sciences;

10) clarifying the connection between science and society;

11) problem lighting efficiency of science;

12) clarifying the relationship between science and politics;

13) coverage of the connection between science and religion;

14) summing up under science axiological grounds;

15) disclosure of problems of the ethics of science;

16) analysis aesthetic problems of science;

17) assessment of the social purpose of science.

Observation is the active acquisition of information from a primary source. In living beings, observation employs the senses. In science, observation can also involve the perception and recording of data via the use of scientific instruments. The term may also refer to any data collected during the scientific activity. Observations can be qualitative, that is, only the absence or presence of a property is not-

ed, or quantitative if a numerical value is attached to the observed phenomenon by counting or measuring.

Measurement is the numerical quantitation of the attributes of an object or event, which can be used to compare with other objects or events. The scope and application of measurement are dependent on the context and discipline. In natural sciences and engineering, measurements do not apply to nominal properties of objects or events, which is consistent with the guidelines of the International vocabulary of metrology. However, in other fields such as statistics as well as the social and behavioural sciences, measurements can have multiple levels, which would include nominal, ordinal, interval and ratio scales.

5.2.2. Basic scientific research

Fundamental science is a field of knowledge that deals with theoretical and experimental scientific research on the fundamental phenomena of nature − phenomena that the human mind can only comprehend. Its goal is to search for patterns that are responsible for the form, structure, composition, structure and properties of natural phenomena, the course and development of the processes caused by them. Fundamental science affects the basic principles of the philosophical worldview and understanding of the world, which includes both humanitarian and natural science disciplines, and serves to expand theoretical, conceptual ideas about the world around us, about the universe as such in all its manifestations, including those covering the spheres of intellectual, spiritual and social.

The tasks of fundamental science do not include the rapid practical implementation of its achievements. It is engaged in promising research, the return on which does not come immediately, which is its fundamental difference from applied science. However, the results of fundamental research always find actual application, and constantly correct the development of any scientific and technical field and discipline, which is generally unthinkable without the development of fundamental sections - any discoveries and technologies are necessarily based on the provisions of fundamental science by definition.

In case of contradictions between new scientific discoveries and the currently accepted "classical" ideas, not only the modification of fundamental science is stimulated, but new in-depth studies are required to fully understand the processes and mechanisms underlying a particular phenomenon, to further improve the methods or principles of their study.

Traditionally, fundamental research is more related to natural science, at the same time, all forms of scientific knowledge are based on systems of generalizations that are their basis; thus, all the humanities have or strive to have an apparatus capable of grasping and formulating the general fundamental principles of research and methods of their interpretation.

UNESCO assigns the status of fundamental research to such works that contribute to the discovery of the laws of nature, understanding the mechanisms of interaction between phenomena and objects of reality.

The main functions of fundamental research include cognitive activity; the immediate task is to obtain concrete ideas about the laws of nature, which have a characteristic generality and stability.

The main features of fundamentality include:

a) conceptual universality;

b) spatio-temporal community.

However, this does not allow us to conclude that a distinctive feature of fundamentality is the lack of practical orientation and applicability, since in the process of solving fundamental problems, new perspectives, possibilities and methods for solving practical problems naturally open up.

A state that has sufficient scientific potential and strives for its development must certainly contribute to the support and development of fundamental research, despite the fact that they are often not immediately profitable.

The most striking example illustrating the characteristic features of fundamental science is the history of research related to the structure of matter, in particular, the structure of the atom. These studies found practical implementation only

hundreds of years after the birth of the initial ideas of atomism, and dozens after the formation of the theory of the structure of the atom.

A similar process is observed in every field of knowledge, when science comes to certain postulates from the primary empirical substrate, through hypothesis, experiment and its theoretical understanding, with their corresponding development, expansion and improvement of methodology.

These provisions contribute to the search and formation of new quantitatively expressed postulates, which are the theoretical basis for further research, which makes it possible to form the tasks of applied science.

Improvement of the instrumental base, both theoretical and experimental-practical, serves to improve the method. Any fundamental discipline and any applied direction are able to mutually participate in the development of understanding and solving independent and general problems: applied science expands the possibilities of research tools, both practical and theoretical, fundamental science, which, in turn, provides a theoretical tool with the results of its research and the basis for the development of applied on relevant topics.

They are designed for the long term up to fifty years. Fundamental science is represented by laws and theory, as well as theoretical models. The fundamental theory is constructed as a hypothesis by means of the hypothetical-deductive method. Its mathematical interpretations are concretized by models. All these forms of fundamental science involve the implementation of procedures for experimental proof of their provisions. Features of the classical and non-classical methodology for constructing a theory in physics were studied by V. S. Stepin in the monograph "The Formation of Scientific Theory".

Fundamental science involves the construction of large research centers. These are astronomical observatories and particle accelerators. These are expensive projects. Among the well-known representatives of fundamental science is Zh.I. Alferov, who was a student of the Belarusian Polytechnic Institute (currently it is the Belarusian National Technical University).

A fundamental role in modern science is played by mathematics and physics, on the basis of which technical sciences are based. In physics, the studies of I. Newton (classical mechanics), A. Einstein (relativistic mechanics, general theory of relativity), M. Planck (quantum mechanics and optics) played an important role. In mathematics, a fundamental role was played by R. Descartes, B. Pascal, G. Leibniz, P.S. Laplace, I. Newton, J. Buhl. D .I. played a fundamental role in chemistry. Mendeleev (theory of periodicity of chemical elements). In biology, the evolutionary theory developed by Charles Darwin plays a fundamental role. Cybernetics (N. Wiener) and the related feedback principle play a fundamental role in the development of information technologies. System research plays a fundamental role in economic sciences and management theory A. Smith, K. Marx, A. Bogdanov, G. Kondratiev, J. Keynes, F. Hayek.

5.2.3. Applied scientific research

Applied scientific research is part of R&D. They adapt the results of fundamental research to solving practical problems of technical sciences and development activities. This activity is based on heuristics and TRIZ (the theory of inventive problem solving), as well as on mathematical logic and the theory of artificial intelligence. An important role in applied science is given to scientific ethics, copyright and intellectual property and the fight against plagiarism.

The priority is scientific etiquette and the moral responsibility of a scientist for ongoing scientific research. Based on the disciplinary structure, interdisciplinary projects are formed. One of them was NBICS – the concept. It involves the use of nano-, bio-, information, cognitive and social technologies in design solutions. This is a trend of scientific and technological progress, the basis of which is formed by scientific, technical and industrial revolutions with subsequent stages of modernization of industrial production. At the beginning of the 21st century, applied science is integrated with the tasks of the fourth industrial revolution.

The technologies of Big Data, the Internet of things, cyber-physical systems are used. Additive technologies have been used. A significant part of scientific re-

search is automated. These are single complexes for collecting, storing and processing data. They are in demand in seismology, climatology, oceanology, construction, and energy. Search engines play an important role.

Applied science is actively represented in design bureaus, where developments are underway to expand and modernize the product line of industrial companies of the Republic of Belarus. In the structure of the National Academy of the Republic of Belarus there are scientific and technical centers in specific areas of engineering development for the agricultural complex and industry.

Applied research in the Republic of Belarus is financed by the State Committee for Science and Technology. Applied developments are integrated into the state program for the development of smart industry in the Republic of Belarus. Range of scientific research in all priority areas of development of the Republic of Belarus, adopted for 2021-2025:

Digital information and communication and interdisciplinary technologies based on them production.

Biological, medical, pharmaceutical and chemical technologies and production.

Energy, construction, ecology and rational use of natural resources.

Mechanical engineering, machine-building technologies, instrumentation and innovative materials.

Agro-industrial and food technologies.

Ensuring the security of man, society and the state.

The State Program of Scientific Research (SPNR) is being developed to gain new knowledge about the basic patterns of development of nature, man, society, artificially created objects, to study ways of practical application of previously discovered phenomena and processes, to solve specific scientific problems that have a direct application in the national economy.

Energy and Nuclear Processes and Technologies.

Chemical Processes, Reagents and Technologies, Bioregulators and Bioorg-chemistry.

Biotechnologies-2.

Translational Medicine.

Digital and space technologies, security of man, society and state.

Photonics and Electronics for Innovation.

Mechanics, metallurgy, diagnostics in mechanical engineering.

Materials science, new materials and technologies.

Agricultural technologies and food security.

Natural Resources and the Environment.

Convergence-2025.

Society and Humanitarian Security of the Belarusian State.

State scientific and technical programs (SSTP) are developed to solve the most significant economic, environmental, social and defense problems. This is:

Digital technologies and robotic complexes.

Scientific and technical support for the quality and accessibility of medical services.

Development of pharmaceutical substances, medicines and legal support of the pharmaceutical industry.

Perspective chemical and biological technologies.

Green technologies of resource use and environmental safety.

Intellectual Instrumentation.

Innovative mechanical engineering and machine-building technologies.

Industry of micro- and nanoelectronics.

Innovative materials and technologies.

National standards and high-tech research equipment.

Innovative agro-industrial and food technologies.

Cyber security.

Modern technologies for the prevention and elimination of emergency situations.

Defence of the State – New Technologies and Solutions.

5.2.4. Methodology of scientific research

The methodology contains conceptual and normative parts in its structure. The conceptual part is represented by the theory of the method. According to this theory, the method contains a program of actions to solve a specific research problem. Since there are many action programs and methods, there is a variety of methods. Some of them are used at the stage of collecting data and information. These are methods of scientific observation, measurement (theory of metrology), experiment. Data collection is carried out using automated systems for collecting, processing and monitoring the environment. These are electronic telescopes, electron microscopes, digital measuring systems, automated experimental setups.

Methods play an important role in the theory building process. These are axiomatic and hypothetical-deductive methods, as well as methods of ascent from the concrete to the abstract, idealization, modeling, formalization. Mathematical methods play an important role in constructing a theory.

A separate group is formed by search methods and techniques. They contribute to generating ideas and solving problem situations. Brainstorming is one of these methods. There is a large group of special methods. They have a specification for solving specific problems and are used within strictly defined disciplinary boundaries. In addition to the theory of method, scientific methodology includes a description of the main components and stages of the research process.

According to this description, scientific research involves the selection and approval of a topic, the justification of its relevance, the formulation of goals and objectives, as well as hypotheses and methods for solving the tasks that correspond to specific stages of the study.

Scientific research through the abstract part is introduced into the context of evaluating the results obtained by other researchers and determining the novelty of the claimed author's research. When considering novelty, the results of scientific research are tested using special anti-plagiarism computer programs in order to ensure the originality of the results obtained and the absence of copyright infringement. The results of scientific research are presented in the form of scientific arti-

cles, monographs, abstracts of reports at conferences on relevant topics. The applied part is presented at exhibitions of scientific and technological achievements.

The methodological base is a list of all scientific methods that are used to conduct a study. It can be both theoretical and practical. Theoretical and methodological base – these are the methods that are the basis of the theory, and also describe the methodology that is used to obtain results in practice.

Research papers require a description of all the activities that have been carried out to study the task at hand. You can't write briefly: we conducted a study, we have results. It is necessary to describe what was done step by step in a practical aspect: for example, the analysis of the object or the comparison of different components.

First of all, it is necessary to determine the goals, objectives, and draw up a plan. It will outline the general procedure that should be followed. Therefore, the research methodology helps not only in the study of scientific problems, but also in achieving the goals that were set in the introduction of the work.

As mentioned above, goals and objectives need to be defined. Knowing them, it will be easy for the student to state the general plan of action, as well as the order in which it should be carried out. When choosing a research method, it is important to understand what they are. All methods are divided into two groups: general scientific and special. General scientific methods are methods that can be applied in absolutely all scientific fields. For example: analysis, synthesis, generalization, deduction, induction and others.

Special or highly specialized are used only in a certain scientific field. Let's take a closer look at the above methods:

Analysis – analysis of a scientific problem into its constituent parts for a thorough study;

synthesis is the creation of a system of various elements for the study of processes on a scale;

generalization – the summation of various features and characteristics of the object.

induction – a theoretical study or reasoning from specific things to general conclusions.

deduction – a theoretical study or reasoning from general theses to specific conclusions.

These techniques are used in almost all research projects. However, in addition to the generally accepted methods, special methods should be specified. They belong to a particular science or discipline. For example, here are some techniques for economists:

Calculation is the calculation of data to clarify the relationships between economic phenomena.

Economic analysis is the decomposition of economic factors into parts in order to study in detail their influence on the distribution of financial resources.

Statistical method - the study of statistical data.

Here is an example of the methodological base of a lawyer:

Comparative method – the definition of common and different in nature of civil law institutions in different countries.

The historical method is the study of laws in countries at different times.

The method of sociology of law is the consideration of the legal situation, the assessment of legal facts using surveys and interviews with the local population.

The methodological base of the psychologist includes the following approaches:

An interview is the collection of information through dialogue on a specific topic.

A psychological experiment is the collection of information by observing participants who, without warning, are introduced into a certain state, observation.

Testing is the collection of information, obtaining answers when the subjects choose a certain option.

There are many special techniques. Therefore, it is important to know which ones are suitable for your scientific activity.

You can ask your supervisor for help or learn the methodology on your own. There is also a related classification of methodological frameworks, which divides general scientific methods into theoretical, empirical and experimental.

General scientific methods include theoretical methods. Example: analysis, synthesis, generalization, induction, deduction. All of them are intended for the theoretical study of the subject, that is, they have no practical application.

Hypothetical methodology - making arbitrary assumptions for deep practical research and confirmation.

Historical methodology is the study of a real historical fact in order to establish and reconstruct the linear development of the historical process. The logical method is the study of the fact of reality and reality in order to obtain logical conclusions. The experimental-theoretical level of the methodology includes two mandatory parts:

Subjective inference, and the second is practical evidence.

There is a third level of methodology, it is called empirical. It allows you to get information not through your own intellectual efforts, but through people.

The empirical base includes methods such as:

Observation is the study of an object with the help of natural senses.

A survey is the collection of data by engaging people or experienced people to answer a specific question.

How to develop an appropriate methodological framework for your research?

In order to correctly draw up a methodology, you need: define goals, objectives, then develop a specific action plan.

5.2.5. Science and innovation activity

In order to rationalize scientific and technical research, to give it a target character, a system of innovation activities has been formed, including: strategic marketing; R&D; organizational and technological component (technoparks); innovative production, turning into a continuously modernizing infrastructure and

communications. Strategic marketing is to study the dynamics of the market in the field of needs, rising prices, including energy, environmental requirements, safety requirements. The main tasks of R&D are: new knowledge and new areas of their application; theoretical and experimental verification of the possibility of material-ization of knowledge in the sphere of production; practical implementation of in-novations. R&D involves: fundamental research (theoretical and exploratory); ap-plied research; development work; experimental and experimental work.

The task of exploratory research is to discover new principles for creating products and technologies; previously unknown properties of materials and com-pounds. R&D is the final stage of R&D, associated with the transition from labora-tory conditions and experimental production to industrial production. Development refers to systematic work that is based on existing knowledge obtained as a result of R&D. Developments are translated into the form of innovative projects.

The term R&D stands for research and development work. This is a set of experiments, theoretical ideas, searches, production of standard samples, a set of measures aimed at producing a finished product according to specified standards. The scale of R&D reflects the competitiveness of companies, and the cost of such services is an indicator of the innovative activity of the manufacturer. Thus, it is possible to calculate the competitiveness of a particular product at the development stage. Often, scientific research is resorted to in the manufacture of state-order products. In this case, the activities are financed by the state, which implies strict adherence to the established plan, which consists of several stages.

R&D is associated with the involvement of specialists in a particular area and the presence of strict time frames. Researchers identify the following most common activities and types of services for effective R&D: Intellectual activity, experiments, theoretical research (R&D); Works aimed at the development of de-sign and technological documentation of a product sample (R&D); Other research activities, the task of which is to obtain new knowledge and skills in a particular field; Technological processes (TR). The difference between research and devel-

opment work from other types of activity in the industry is the widespread use of modern technologies and developments. Novelty is the hallmark of any R&D.

The output is a product that has no analogues (it can be a new type of technology, product or service). Factors of creating and conducting scientific developments The amount of investment in R&D is determined by the chosen strategy of the enterprise in scientific developments, as well as the scale of research activities. The process of carrying out and implementing modern developments affects the efficiency of work. There are five main factors that determine what the outcome of the entire process will be: R&D costs, and the distribution of costs over time. The R&D strategy is a long-term program of specific actions, on which the duration of work depends from theoretical searches to the final result.

The volume of the information base and its distribution during the entire investment period. Dynamics (rise and fall of investment in a scientific project) and the results of the implementation of scientific developments at certain stages. Building links between the participants of a scientific project, the so-called organizational and economic mechanism. Particular attention is paid to the system of relations between the enterprise-customer of R&D and implementing centers. Types of research activities To simplify the process of assessing the effectiveness and validity of the use of R&D, research activities are divided into several main groups depending on the final result.

According to most experts, the main criterion for separation is the effect that is achieved through ongoing research and experiments. Also, one of the aspects of the formation of a particular group may be the number of products, the type of enterprise, the service sector and other factors. The four main groups of R&D and their features: Group "A1", a distinctive feature of which is the commercial orientation of activities. These can be scientific developments within the framework of equipment improvement, as well as R&D management.

Group "A2" is scientific research aimed at eliminating urgent problems in various areas of the company's activities. This also includes solving management problems, planning and implementing developments in the work of the enterprise,

compiling documentation and technical processes. Group "A3" includes scientific developments to improve and implement existing financial mechanisms, control over the conduct of individual transactions in the stock market. Most often, scientific developments in this category are used to create debt restructuring programs for a company or its subsidiaries.

Group "A4" is a research activity aimed at obtaining an applied effect, that is, the result can be determined only with the direct use of developments. The scientific research of this group is used to expand the base of applied research in the field of modern technologies, science and technology.

Within the framework of scientific research, certain patterns and connections between various phenomena are formed, which in turn leads to the creation of more and more new technical ideas. It is also worth noting that R&D of the A4 group does not have an economic justification, that is, developments are not evaluated for financial benefits, but only establish the direction of research. Functions of scientific research The innovation process in the modern world is based on scientific developments, which, as a rule, have a commercial effect.

An innovative project is a set of technical, organizational, planning and settlement and financial documentation, which undergoes an appropriate examination.

Research parks are engaged in providing conditions for the effective conduct of scientific research. Technological parks contribute to the organization of small science-intensive industries focused on technology transfer, commercialization of the results of scientific and technical developments.

Industrial parks ensure the placement of small science-intensive industries in a certain closed area, the creation of industrial premises and jobs. Gründer parks, being a kind of industrial parks, support the creation of new small firms in the manufacturing industry. Incubators of small science-intensive firms, business incubators can be part of technology parks or be independent organizations.

The methodology of innovation activity solves the problem of reconstructing the mechanisms of development and functioning of the innovation economy, which is characterized, firstly, by high unit costs while reducing the time of the innova-

tion cycle (intensive option); secondly, low unit cost of resources, provided access to high technologies mastered in certain cluster zones.

Topic 5.3. Philosophy in the professional activity of a specialist

5.3.1. Philosophy in the professional activity of a specialist

Philosophy is the doctrine of the organization of the professional activities. Such a definition unambiguously determines the subject of the methodology – the organization of activities. At the same time, it should be noted that, probably, not every activity needs to be organized, to apply the methodology. As you know, human activity can be divided into reproductive and productive activities.

Reproductive activity is a cast, a copy from the activity of another person, or a copy of one's own activity, mastered in previous experience. Such activities as, for example, the monotonous activity of an op-turner in any machine shop, or the routine daily activities of a teacher – a "tutor" at the level of once and for all mastered technologies, in principle, are already organized (self-organized) and, obviously, do not need to apply the methodology.

Another thing is a productive activity aimed at obtaining an objectively new or subjectively new result. Any research activity, if it is carried out more or less competently, by definition, is always aimed at an objectively new result. The innovative activity of a practitioner can be aimed at both objectively new and subjectively new (for a given specialist or for a given enterprise, institution) result. Educational activity is always aimed at a subjectively new (for each specific student) result. Here, in the case of productive activity, there is a need for its organization, that is, there is a need to apply the methodology.

Since we consider methodology as a doctrine of the organization of activity, it is necessary to turn first of all to the basic concepts of activity.

Activity is defined as an active interaction of a person with the surrounding reality, during which a person acts as a subject, purposefully influencing an object and thus satisfying his needs.

At the same time, the subject is defined in philosophy as the carrier of subject-practical activity and cognition (an individual or a social group); source of activity directed at the object. From the point of view of dialectics, the subject is distinguished by its inherent self-consciousness, since it has mastered to a certain extent the world of culture created by mankind – the tools of subject-practical activity, forms of language, logical categories, norms of aesthetic, moral assessments, etc. The active activity of the subject is a condition due to which one or another fragment of objective reality acts as an object to which the activity of the subject is directed.

Let us consider the main structural components of activity.

Needs are defined as a need or lack of something necessary to maintain the life of an organism, human personality, social group, society as a whole. Biological needs, including those of humans, are determined by metabolism – a necessary prerequisite for the existence of any organism. The needs of social subjects, which in this case interests us - individuals, social groups and society as a whole depend on the level of development of this society, as well as on the specific social conditions of their activity.

Needs are concretized in the motives that are the stimuli of the activity of a person, social groups, for the sake of which it is performed. Motivation, that is, the process of inducing a person, a social group to a completely specific activity, certain actions, deeds, is a complex process that requires analysis and evaluation of alternatives, choice and decision-making.

Motives determine the definition of the goal as a subjective image of the desired result of the expected activity, action. The goal occupies a special place in the structure of activity. The main question is – who sets the goal? If goals are set to a person from outside: a student – a teacher, a specialist – a boss, etc., or a person performs monotonous, routine work every day, then the activity is of a reproductive (executive), non-creative nature and goal-setting problems, i.e. the process of defining the goal does not arise. In the case of productive activity – even relatively non-standard, and even more innovative, creative activity, which, in particular, is

the innovative activity of a teacher-practitioner or an independent educational activity of a student, the goal is determined by the subject himself, and the goal-setting process becomes a rather complex process that has its own own stages and stages, methods and means. In the categories of the design-technological type of organizational culture (see below), in the categories of system analysis, the goal-setting process is defined as design.

The process of goal fulfillment is also characterized in each case by its content and its forms, its specific methods and means.

The study of a specific social phenomenon by subsuming it under a general law is the application of the method of explanation in social and humanitarian knowledge. The established tradition of opposing understanding and explanation requires clarification of the relationship between them. Understanding in a broad sense is defined as a way of being a person in the world. A person, being involved in culture, understands its manifestations, feeling the openness of culture in relation to him and his openness in relation to culture. Understanding is evidence of a person's connection with a particular culture.

The establishment of this connection is based on the commonality of meanings in the world of culture; it does not imply reflection on these meanings, being an everyday understanding of one's presence in the world and understanding of those co-present in it. For such an understanding, knowledge of the laws of society is not necessary, it is enough to live in the same world of meanings as others. But understanding with others can be an illusion of understanding. Overcoming this illusion requires understanding through explanation, which involves moving from understanding with everyone to understanding why something is the way it is.

Understanding the causes, understanding what is what, and also understanding why something does not seem to be the way it is, requires knowledge of the laws. Therefore, there are two levels of understanding: understanding based on feelings, traditions accepted in society, and understanding based on reflection and explanation. Explanation does not mean losing touch with the world, it means a deeper understanding of the world.

Comprehension in the narrow sense is defined as the understanding of a text. Understanding at the primary level may involve an emotional response to the text, empathy. Understanding at the secondary level, which allows for a deeper understanding than the understanding of the author, should show the place of this text in culture, establish what links the text and the era of its creation. Such an understanding presupposes an explanation based on knowledge of the laws that establish the connection between the economic, political, and cultural characteristics of society. Understanding the text at the level of empathy, replacing penetration into factual connections by emotional impression, suggests as a necessary condition the possibility of an emotional relationship between the researcher and the author of the text. But, as Hempel notes, the possibility of such an emotional relationship may be absent, for example, the researcher may not be able to imagine himself in the place of a person with paranoia.

In addition, even if the researcher is able to imagine himself in the place of this person, this will not be enough to explain why the ideas put forward by the person in question were able to seize the masses, becoming an integral feature of the era. The solution of this problem involves the establishment of a causal relationship between the characteristics of society in a certain state and the ideas of a certain individual. However, studying a single case is not enough to confirm the existence of a causal relationship between, for example, the economic crisis, political instability, the growth of paranoid moods in society and the popularity of the corresponding ideas of a historical figure.

The latter is due to the fact that no matter how thorough the study of a single historical situation, but, in the absence of reference to general laws, it is not enough to assert the determinism of one historical event by another. In other words, if the connection under consideration has never been observed before, and the accumulation of empirical material did not serve as a basis for formulating a general hypothesis (law), then that gives grounds to assert that something is a cause, and something is a consequence. The impossibility of establishing relations of determination on the basis of a study of a single case means, according to Hempel, that the use of

the term of determination without reference to any general laws is the use of a metaphor that does not have cognitive content. Consequently, both in defining understanding in a broad sense and in defining understanding in a narrow sense, explanation does not oppose understanding, but is a means of understanding that determines the establishment of a deeper connection between a person and social being.

The above arguments make it possible to draw a conclusion about the combination in social and humanitarian knowledge of the individual and the general, understanding and explanation. This combination makes the opposition between the social and human sciences unjustified: the sciences of the social and humanitarian block differ not in their different focus on the study of the general or the individual through explanation or understanding, respectively, but in the study of different sections of social life. In other words, the difference between the sciences of the social and humanitarian block is due to the difference in their subjects, but these subjects are not general laws or human experiences, but certain qualitatively specific social relations. The latter, in turn, are subject to investigation both from the point of view of general laws and from the point of view of experiences.

PRACTICAL SECTION
Guidelines forManagedindependent work of students

Independent work of a student is a type of educational and cognitive activity, consisting in the individual, time-distributed performance of a set of tasks with the consulting and coordinating assistance of a teacher, focused on the self-organization of students. Independent work of students is planned in accordance with the Guidelines for the organization of independent work of students (cadets, listeners), approved by the Minister of Education of the Republic of Belarus on November 18, 2019.

Managed independent work of students is organized on the basis of an electronic educational and methodological complex. Lectures and seminars are a practical time for the activation of creative thinking among students, the formation of

their skills of independent work. The most effective forms and methods of organizing students' independent work are:

- performance of test tasks;
- solution of problem situations and tasks;
- performance of creative tasks;
- analysis of scientific articles;
- preparation of annotations, reviews, abstracts;
- writing an essay;
- development of projects.

Questions forthe exam

1. The subject of philosophy.

2. Philosophy and worldview.

3. Philosophy of the Ancient East.

4. Philosophical traditions of India.

5. Philosophical traditions of China.

6. Ancient philosophy.

7. Philosophy of the Middle Ages.

8. Philosophy of the Renaissance.

9. Philosophy of modern times: empiricism, rationalism, sensationalism.

10. German classical philosophy: Kant, Hegel, Feuerbach.

11. Philosophy of Marxism: dialectical materialistic understanding of nature and history.

12. Non-classical philosophy and its main directions.

13. Analytical philosophy.

14. Philosophical thought of Belarus.

15. Ontology and philosophy of nature.

16. Philosophy of space and time.

17. Dialectics and synergetics

18. Biosphere and noosphere.

19. Philosophy of man.

20. Philosophy of consciousness.

21. Consciousness and artificial intelligence.

22. Public and individual consciousness.

23. Theory of knowledge.

24. Theory of truth.

25. Philosophy of science.

26. The structure of science.

27. Applied scientific research.

28. Basic scientific research.

29. Research methodology.

30. Science and innovation.

31. Philosophy of society.

32. Economic philosophy.

33. Culture and civilization.

34. Ethics, aesthetics, philosophy of law.

35. Philosophy of history.

36. Safety philosophy

37. Prospects and risks of modern civilization.

38. Belarus in the modern civilizational process

39. Futurology and philosophy.

40. Philosophy in the professional activity of a specialist.

Tasks for self-checking

Test 1. Philosophy in the historical dynamics of culture

1. Philosophy is: a) love of wisdom; b) branch of psychology; c) branch of science.

2. Philosophical methods include: a) questioning; b) critical discussion; c) lectures; d) seminars.

3. Branch of the philosophy is: a) ontology; b) anthropology; c) mathematic; d) physics.
4. A world-view is: a) a system of generalised views of the surrounding world and man's place in it; b) branch of philosophy; c) branch of psychology; d) the mode of thinking about reality.
5. Historical types of worldview is: a) mythological type; b) religious type of worldview; c) mathematical type.
6. Specific character of philosophical worldview is: a) rational; b) critical; c) reflexivity; d) agnostic.
7. The place of berth of philosophy is: a) ancient Greek; b) ancient East; c) Europe.
8. Philosophical tradition of the India include: a) astika; b) nastika; c) the Sophists.
9. The main philosophical school of India: write the correct answer.
10. Nastika schools is: a) the main heterodox schools, which do not accept the authority of the Vedas; b) branch of the philosophy; c) a part of Lokayata;
11. Buddhism is based on the teachings of : a) Siddhartha Gautama; b) Plato; c) Aristotle; d) Mahavira.
12. What is the Four Noble Truths of Buddhism? (write the correct answer).
13. What is the main schools of Chinese philosophy?
14. What is the meaning of this symbol?
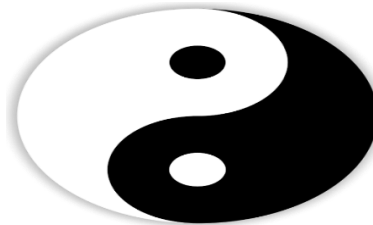
15. The most influential Taoist text is: a) Vedas; b) "Tao Te Ching"; c) "Sophist".

16. The major Confucian concepts include: a) xiao (filial piety), b) li (ritual); b) justice; c) good.
17. What is "ahimsa"?
18. What is the main idea of Legalism?
19. What means TAO in Daoism philosophy?
20. Mohism was founded by…..

Test 2. The main directions of filosophy

1. What is the main period of Ancient philosophy? a) pre-socratic period; b) classical period; c) mathematical.

2. Who were the sophists? (write the correct answer).

3. Who was the author of this statement "Know yourself"! a) Aristotle; b) Socrates; c) Plato; d) Pythagoras.

4. The world is really not material at all but made up of NUMBERS, this idea belong to: a) Empedocles; b) Plato; c) Socrates; c) Pythagoras.

5. The main problems of Medieval philosophy are: a) problem of mathematics; b) faith to reason; c) the existence and simplicity of God;

6. The periods of medieval philosophy are…..

7. The main Medieval period philosophers are: a) Saint Anselm of Canterbury; b) Bacon; c) Plato; d) Augustine.

8. The intellectual basis of the Renaissance was: a) its version of humanism; b) moral philosophy; c) crisis of the Late Middle Ages.

9. Main features of modern philosophy is: a) it is the development of mathematics and mechanics; b) justification ways of achieving knowledge; c) faith to reason.

10. Empiricism is….

11. Rationalism is….

12. The motto «Knowledge is force» belong to….

13. Main features of modern philosophy are…..

14. The motto «I think, therefore I exist» belong to…

15. What is the "idols of the mind" (Francis Bacon)? …..

16. German classical philosophers are: a) Plato; b) Kant; c) Hegel; Aristotle; d) Shelling.

17. Understanding of the special role of philosophy in the history of human being as "critical conscience of culture" belong to: a) Ancient philosophy; b) Renaissance; c) Medieval philosophy; d) German classical philosophy.

18. The main post-classical philosophical schools are: a) existentialism; b) psychoanalisis; c) empiricism; d) rationalism.

19. Main Hegel's books are: a) «Phenomenology of spirit»; b) «Critique of Pure Reason»; c) «The new Organon».

20. «Thus spoke Zarathustra» a book belong to…..

Test 3. Philosophical theory of being (ontology)

1. Material being include: a) physical, naturalworld of things; b) world of ideas; c) world of consciousness.

2. What is dualism?

3. What is monism?

4. What is forms of existence of matter?

5. Forms of movement are: a) in inorganic nature; b) in organic nature; c)

6. Forms of motion of matter in inorganic nature…..

7. Forms of motion of matter in organic nature….

8. What is philosophy of nature?

9. The main components of natural environment are….

10. Biosphere is…..

11. The doctrine of noosphere belong to: a) Hegel; b) Kant; c) V. Vernadsky; d) Schelling.

12. Noosphere is…..

13. What is the idea of co-evolution?

14. What is synergetics?

Test 4 (Consciounsness)

1. Does The Man can put distance between him and himself with his conscience?
    Yes
    No
    It depends……

2. Who is the theorist of the conscious and unconscious?
    Hegel
    Sartre
    Freud

3. The dualist philosophy opposes:
    Conscience and body
    Conscious and Unconscious
    Me and Others

4. What is the consciousness?
    A thought
    An internal light
    Another variant

5. Structure of consciousness:
    Sensual-emotion, emotion-volitional and abstract-logical components
    Memory, thinking and intuition
    Instinct, automatic actions and attention

6. Does the outside world can be a proof of my existence?
    Yes

No

It depends……

7. What is a cardinal characteristic of consciousness?

Reflection

Mental activity

Language

Another variant

8. Basic views on the problem of consciousness in philosophy

Idealism

Dualism

Materialism

Skepticism

Humanism

9. The basic functions of consciousness

Cognitive

Reflective

Creative

Communicative

10. Main concepts theory of consciousness

Conscience

Body

Will

Understanding

Time

Universe

11. Is the consciousness of modern man a product of world history?

Yes

No

12. Is the consciousness a product of the evolution of animal psyche?

Yes

No

Your option

TOPICS FOR ESSAYS

1. The subject, structure, specificity of philosophy. Area of philosophical research.

2. Worldview, its structure and functions.

3. Historical types of worldview. Worldview at the turn of the 20th and 21st centuries.

4. Philosophy of the Ancient East.

5. Philosophical traditions of India.

6. Philosophical traditions of China.

7. Ancient philosophy: from myth to logos.

8. Philosophy of the Middle Ages.

9. Philosophy of the Renaissance.

10. 1The philosophy of modern times: empiricism, rationalism, sensualism.

11. German classical philosophy: Kant, Hegel, Feuerbach.

12. Philosophy of Marxism: a dialectical-materialistic understanding of nature and history.

13. Nonclassical philosophy and its main directions. Post-Classical Philosophy.

14. Analytical philosophy.

15. The philosophy of communicative action.

16. Synergetics.

17. Philosophical thought of Belarus. Stages of formation.

18. Ontology as a doctrine of being.

19. Spatial-temporal structure of material existence.

20. Dialectics as a philosophical theory of the development of being.

21. Principles and laws of dialectics. Quality management.

22. Nature as an object of natural-science and philosophical knowledge.

23. Philosophical concepts of modern natural science.

24. The concept of the noosphere and the ecological values of modern civilization.

25. «Human» as an object of philosophical knowledge.

26. Nature and essence of man, the concept of anthroposociogenesis.

27. Personality, its spiritual foundation and society.

28. Philosophical problems of the analysis of consciousness.

29. Consciousness and artificial intelligence.

30. Virtual Reality and Artificial Intelligence.

31. Individual and public consciousness, their structure and functions.

32. Gnoseology and epistemology, their subject and tasks.

33. Sensuous and rational in cognition.

34. Cognition of the world and the historical and cultural diversity of forms of cognitive activity.

35. Concepts of truth. Truth and criteria of reliability of knowledge.

36. Philosophy of science, its structure and functions.

37. Structure of scientific and cognitive activity. Ethics of science.

38. Empirical level of cognition and related methods and forms of research activity.

39. Theoretical level of cognition and related methods and forms of research.

40. The concept of the method. Classification of methods of science.

41. Science and innovation in the Republic of Belarus.

42. Society as a subject of study of social philosophy.

43. Economic, political, spiritual relations in society.

44. Material production and production-technological relations. Economic philosophy.

45. Culture and civilization.

46. Ethics, aesthetics, religious studies as applied philosophical sciences.

47. Philosophical doctrine of values.

48. Philosophy of identity (archetypes, mentality, the character of the soul of the people).

49. Sociocultural dynamics, its direction and content.

50. East and West: a philosophical dialogue of cultures.

51. The concept of sustainable development of the Republic of Belarus

52. The relationship of natural, humanitarian and technical sciences.

53. Globalization of social processes.

54. The methodology of social forecasting.

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