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ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ**

**(АНТРОПОЛОГИЧЕСКИЕ ИЗМЕРЕНИЯ
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UDC 141.319.8I. SUKHOMLYN^{1*}^{1*}Dnipropetrovsk National University of Railway Transport named after Academician V. Lazaryan (Dnipropetrovsk), e-mail inga-s@meta.ua, ORCID 0000-0002-6142-4339**THE 5TH INTERNATIONAL CONFERENCE “ANTHROPOLOGICAL MEASUREMENTS OF PHILOSOPHICAL RESEARCH”**

In April 2016, Department of Philosophy and Sociology (Dnipropetrovsk National University of Railway Transport named after academician Lazaryan) hosted the 5th international conference. Representatives from leading university departments of Humanities and other sciences in Ukraine attended the conference.

The main topic for discussion was a new way of understanding the human condition, as a result of technological, social and cultural challenges of the new Millennium.

The reports presented covered a vast range of issues related to different aspects of the human condition and examined the contradictory nature of the anthropic principle while assessing gnosiological, technological, economic and sociopolitical processes.

This conference focused on several areas, including the study of some basic anthropological aspects of science and technology development.

In their works, philosophers from past centuries made a lot of meaningful predictions concerning the growing role of science in society. However, they could not imagine such significant and unpredictable, even dramatic impacts of scientific and technological achievements on our daily life that should be conceived today. Philosophy and science, in this regard, are the elements of the same chain of human intellect movement aimed at learning the basics of the human condition.

N.V Kachak devoted his report to "The anthropological dimensions of technological innovation." He noted that the techniques and the variety of technologies had become a necessary condition for the existence and development of a globalized world. Since its inception, the techniques have become an essential part of the mankind history, it is naturally put into the social existence context, but at the same time acquired the features of a social threat, as a result of a rapid technical progress and informatization, which entails dehumanization of

human nature. Thus, the author believes that modern technology is deemed to be accomplished and controlled, though it is impossible to predict exactly the consequences of its influence on existential dimensions of the human condition.

A few participants considered the debating points of science and technology development, which drew a certain interest of the others.

V. I. Mudrak continued technology subject in his report "Globalization and identity: the philosophical and technological context in perspective, the relation of "information-knowledge". He emphasized that the process of globalization influenced the distribution and perception of social information and exponential growth of secondary and higher education, where the transformation of information into knowledge has become fundamental. The problem is in relevance of information to modern development trends of science, technology and social processes. The compliance, in its turn, is bilateral in nature: as the process of scientific knowledge differentiation and the process of its generalization, which leads to knowledge fundamentalization. Such interaction should be verified at all levels of the content and organization of higher education. Advanced information technology plays an important role.

E. V. Beloshitsky drew the attention to this research aspect in his report "The problem of knowledge rationality" through the analysis of rationality relationship and spirituality in Hegel, Cassirer, Bakhtin, Shlyk, Maritain writings. During the discussion of rationality problem, more attention was paid to relationship between knowledge and faith. The scientist, dealing with new thematic study, believes that through it he will discover some objective laws that will allow managing unknown things, found through evidence, and he could check the validity of the relevant new hypotheses. Everything referred to as "irrational" is nothing more than a peculiar form of narrative and

an attempt to explore unknown aspects of external and internal reality, including self-awareness as an integral part of cognition.

It is also interesting that the responsibility is on the scientist's viewpoint, it depends on research results and even the further development of science. Therefore, the problem of free choice and freedom of action remains the main in terms of social life humanization. Such a perspective was revealed in E.V. Gorobets's report "Scientific research freedom and social responsibility of the scientist". He analysed the role of knowledge and the process of getting it from ancient times to the present. The contributor drew attention to the fact that from the late middle ages to our time, we run into a contradiction between the result of scientific progress and our habits, traditions, faith and accepted social norms, which makes the problem of correlation between morality and science quite relevant. Breakthrough in information technology and genetic engineering poses new challenges to scientists and society, making social responsibility a necessary component of any professional activity.

A speech of D.G. Loboda about the "Problems of the information revolution" finished the discussion on science and technology aspects. The author stated that information and knowledge have become "activators" of human life development. The nature and development degree of computing technology influence the ways of society adaptation to scientific and technological revolution outcomes. The attention was also drawn to the negative aspects of this rapid development, namely the problem of correlation between "quality and quantity", as a result of rapid information explosion. This situation is primarily due to the fact of the Internet globalization, universal access to it and a possibility of placing unverified low quality information. Another outbalancing issue of information technology is the focus of computer industry on the entertainment sphere of a human life. Social networks have incredibly changed the leisure and lifestyle of a person over the last decade, thereafter created a dangerous social, cultural and psychological strain.

One more group of conference participants focused on philosophical problems of a language. O.S. Kuropyatnik in the report "Language games" reviewed the main approaches in research of the language nature and its forms, meanings and interpretations of the "language games" in the representatives works of logical and analytical positivism and linguistic philosophy. According to the

author, understanding of the supposition of the content and process by some statement or word is an important aspect not only for the areas of language, philosophical trends, but also for information technologies, translating system, plagiarism, artificial intelligence in particular. etc.

V. V. Khmel considered the symbiosis of philosophy and language in his report "Anthropological foundations of the philosophy of language". He addressed to the analysis of a French version of "linguistic turn", which was aimed at the transition of the language phenomenological understanding to its semiologic analysis in philosophical context in order to break the frame of Western European rationalism in terms of the dominance of subject-object relations that have become the defects in the way of philosophical thinking and cognitive activity. The scientist argued that philosophical hermeneutics inherited the phenomenological programme to assign meanings. However, it has become an alternative to the reduction of Wittgenstein, who dispelled the illusion of understanding where there may not be any understanding at all.

Historical and philosophical focus area of the conference was reflected in the report of A. V. Ilyin - "Deconstruction as a historical-philosophical project", denoting hard times of philosophical thought of the second half of the 20th century. Transformations in the philosophical thinking system reach such priority problems which concern the legitimacy of philosophy. Consequently, the reflections leading to the reformation of ideas and concepts of history are required: M. Foucault, Zh. Deleuze, M. Blanchot. G. Rorty suggested some methodological reflection and classification of historical and philosophical research. The approach that Zh. Derid offers is a radical transformation of the foundations of philosophical discourse and according to a discourse about philosophy, which eventually appears in deconstruction interpretation as a holistic tradition of Western-European thinking. Other conference participants presentations were dedicated to postmodernism. So, M.B. Turchin presented "the Ethical and environmental dimension of postmodernism". He argued that the scope of postmodernism was not determined by the field of specific problematics. Today, the philosophy of postmodernism covers almost all spheres of culture. The strong point of postmodernism appeals to overcome such negative characteristics of the society of the previous era as "totalitarization" and "limitation" of a person by different means of "rational" or "true". The dis-

course issue about the environmental situation tested by postnonclassical science and deployed in terms of post-modernism is becoming significant.

The speaker pointed up to the fact that ecological knowledge does not have only economic, moral and ethical dimension, as a person begins to understand his existential frustration to change personal needs in accordance with the requirements set by nature.

O. Shmorgun, continuing the theme with his report "Postmodernism as a rejection of modernism", considered the origins of postmodern philosophy. In her opinion, there is rather a contradiction between modernism and postmodernism than heredity. As long as postmodernism became known for the total deconstruction of creative, personal, original, modernism has become a triumph of creative individuality.

Before concluding the theme A. M. Korkh in the report "Principles of intercultural dialogue" mentioned that globalization and migration collapse in Western Europe, as never before, bring the problem of the dialogue of cultures up to date. To be more exact, the problem of finding the principles on which this dialogue should take place. The scientist has analyzed two different approaches to its implementation. An attempt to find some unitary principles for the dialogue between different cultures was made by the advocates of communicative philosophy such as Y. Habermas and K. Apel. They stand up for the creation of rules and norms, which should help in solving problems that inevitably arise due to the coexistence of different cultures. Their opponents - postmodernists (R. Rorty) oppose against ethical universalism, in other words, against any universally valid principles of communicative dialogue. The author emphasized that glorification of perfect and humiliation of the whole in post-modern obscures the dialectical relationship between them, in particular the fact that the unity of mind can be achieved through dialogue, through intersubjective discourse. The contributor had considered several points of view on this issue, and came to the conclusion that to solve global contradictions, dialogue and understanding of different cultures is essential to recognize the liberalism values.

D. J. Snitko in the report "Philosophy as a useful science" attempted actualize practical orientation of philosophy in American pragmatism, whose members developed a certain technique of determining the truth of any theory on the basis of its usefulness to humans: in a situation with two op-

posing views, it is necessary to listen to each one, pointing to their possible practical consequences. The true one will be the viewpoint that is more conducive to the solution of practical problems. The American philosopher D. Dewey argues that philosophy should serve the solution of person life problems and contribute to the achievement of rewards, and not to look for abstract truths and source, claiming the status of inherently valued science. The contributor has considered several points of view, coming to the conclusion that philosophy gave people wisdom, but its direct benefit is in positive improvements.

A.M. Malivskyi turned his attention to the modern understanding of Descartes's philosophical inheritance and the place of the anthropological project in the interpretation of Hegel in it, which cannot be left without analysis. Continuing the theme of rethinking the heritage of the great philosophers, the report "Hegel's marginalization of anthropological project of Descartes" was presented. The fact that a person is in the forefront in the philosophy of Cartesius was not left unnoticed by Hegel. We are talking about subjectivity as individually-personal beginning in a person (ingenium), which is the starting point of philosophizing. There is an obvious number of factors for modern philosophy historians, which determine the failure of Hegel's thinking from an anthropological perspective of Cartesius heritage. The significance of Cartesius' anthropological quest for unfinished work was not neglected by Hegel, but he did not see the opportunity to enter the anthropological basis of the rationalism founder in his panrationalism system neither in history and philosophy nor in the system and theoretical aspects.

The theme of Cartesius heritage was continued with the following report "Concept of "point self" by Descartes" by O.V. Popov. It showed that the interest for the writings of French philosopher has not decreased among modern scientists up to the present. The author believed that it was necessary to try some new ways to evaluate the potential of Cartesians in understanding of a human "self". Western Self or, according to the contemporary Canadian researcher H. Taylor, "point-ness" is, first of all, the idea of an autonomous, unique individual, who is endowed with the ability to understand himself and be responsible for the actions, owes a lot to Descartes concept of identity. This concept is based on the unique synthesis of Christian doctrine and antique philosophy, interpreted in a certain way in the mentality of the Renaissance

and European Baroque. Descartes justified the idea of autonomy, independence of conscious person and adopted the idea of human subjectivity as a special sphere of independent and free domestic activities. At the same time, Descartes didn't have sensory image of the world and of a human. It is this rationalistic understanding of reality contributed to the materialisation of science, in which the world began to be seen only as the object of the transformative influence of "pure" reason.

V. Yu. Shaposhnik made a speech "the Philosophical vision of history", where she analyzed the basic concepts of the philosophy of history (linear, polylinear, phasic) and came to the conclusion about the necessity of their combination to bring the general philosophical and historical point to the realities of history. In the process of constructive understanding, new opportunities to get closer to discover the world history panorama are becoming evident.

Social and political problems of modern philosophy were devoted to a series of reports. Aytov S. Sh. presented the report "Concept of philosophy of history and geopolitical studies", where the opinion on the relationship between philosophy of history and geopolitics from the perspective of their subject and multidisciplinary was expressed. However, significant cognitive parallels and elements of intellectual interaction of theoretical approaches of the philosophy of history and geopolitics are quite obvious. The next report "Patriotism as a social and political phenomenon" was made by V. S. Parashchevina, who considered this concept in different aspects: social and political, moral, cultural, and also as a tool of socialization. Therefore, to explore patriotism with different aspects of historical development, the author referred to the analysis of several researchers of European modernism epoch, as well as representatives of Ukrainian culture. Patriotism is more than never necessary for Ukraine today, however, not destructive and radical, but a consolidating one for the sake of Homeland.

Special attention to a human was given in the report of O.P. Varshavskiy - "The Casus of Adam in philosophical anthropology", in which the author analysed the complexity of scientific definition of a human as a research subject. Efficiency of descriptive approach, seeking to avoid a "hoax" deliberately did not enter into the essential depth and is limited by negative human nature. Another more recent approach is projective. It considers a person as a time perspective, still unfulfilled-

Genesis, Genesis-between (interesse) that was mentioned in the works of many philosophers from Augustine to Heidegger. This is a basis of popular concepts in previous century where a person is a project that sets himself, or as a creature that surpasses itself, helping without the help of divinity. But, Adam's case, in the author's opinion, is the key in the issue concerning a person - the humanity of a man, even as a "design" that opens up opportunities, was supposed to appear. Without Adam, the mankind would have no purpose, no meaning, Homo would have no sapiens.

The report "Non-linear thinking as a way of understanding the world by a modern person" by V. P. Kulichenko was devoted to understanding of a modern person. The attention was turned to non-linear thinking as a contemporary method of world creation. A new mindset of a modern man is creative thinking. The formation of a person with creative thinking type entails the mastery of fundamentally new culture of thinking, the essence of which is the development of human intelligence with non-traditional learning technologies. It causes the necessity of society intellectualization as modernity is characterized by dynamic opposite multicircuit and multidirectional processes. Thus, the modern anthropological research of a new type of a person represent him as an individual with non-linear thinking, who is constantly interpreting and decoding encrypted underlying meanings.

In addition to the anthropology of science and technology, the topic nature of the language was represented in the report by O.V. Gromova "The Language of analytical discourse and the construction of personal narratives". G. P. Lukash presented the report "Tchaikovsky, Dostoevsky, Nosovsky and others: about quasionims in modern speech" and showed quite interesting combination features of modern speech of representatives from various activity spheres, as well as in the report of the "Linguistic approach E. Benveniste" by Yu. P. Sereda.

One more interesting report "Problems of philosophy in the creative inheritance of Aurelius Augustinus" was presented by A.S. Smirnov, E.G. Fysun and focused on the problems of religious philosophy and its ethical content, that is quite relevant today. The specified theme was continued in the report "Philosophical-anthropological context". I. A. Yakovenko revealed the topic of religion and theology in more detail in the report "Catholicity as Orthodox-theological creative approach". The reports by A. I. Abdula, T. G. Marchenko, Yu. A.

Azarova, O. V. Danilkova about the "Anthropological aspects and the problem of free will" were meaningful enough. V. P. Kulichenko represented the problem of "Non-linear thinking as the world creation of modern man", V. A. Samarska reported on "Nature as subject of individual's responsibility".

Summarizing this conference, it is worth saying

that the science is developing rapidly. Despite a large number of participants, topics were not repeated but complemented each other. Taking into account the timeliness of the papers presented, we can conclude that the conference confirmed the relationship between philosophy and other sciences and revealed all the essential facets of human existence in modern conditions.

Prof. Dr. Phil. V. V. Khmil, (Ukraine) recommended this article to be published

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