

13th International Conference
Theoretical and Applied Ethics: Traditions and Prospects.
Ethics as Research and Profession.
 (November 18-20, 2021; Saint Petersburg University, Russia)
towards the 300th anniversary of St. Petersburg State University

ORGANIZING COMMITTEE: Saint-Petersburg, Mendeleevskaya line 5, Institute of Philosophy, SPbU

November, 18 (Thursday) GMT+3 (Moscow Standard Time)	
10.00-14.00	<p>«The Conceptual Structure of Ethical Thought». Moderators: Raiganat Abakarova, Elena Ovchinnikova. ROOM#24+online</p> <p>«Current Problems and Challenges of Applied Ethics». Moderators: Evelina Barbashina, Yury Vetyutnev. ROOM#25+online</p> <p>«Ethical Discourse in the Philosophy of Law in the Conditions of Metamodern». WORKSHOP. Moderators: Ekaterina Samokhina, Sophia Tikhonova. ROOM#108+online</p> <p>«Argumentation Logic and Models of Reasoning in Morals and Law». WORKSHOP. Moderator: Elena Lisanyuk. ROOM#125+online</p> <p>«Ethics of the Youth and for the Youth in the Context of Political and Managerial Processes in Modern Russia». WORKSHOP. Moderators: Alexandra Yakovleva, Antonina Selezneva. ROOM#8+online</p>
14.00-20:00	<p>(in English) «Ethics as Research and Profession». Moderators: Sofia Glebova, Nina Perova, Liliia Iunusova. ROOM#8+online</p>
15.00-19.00	<p>«The Conceptual Structure of Ethical Thought» ROOM#24+online</p> <p>«Current Problems and Challenges of Applied Ethics». ROOM#25+online</p> <p>«Existential-Critical Resources of a Cinematic Work». WORKSHOP. Moderator: Irina Romanova. ROOM#108+online</p>
November, 19 (Friday) GMT+3 (Moscow Standard Time)	
10.00-14.00	<p>«The Conceptual Structure of Ethical Thought». ROOM#24+online</p> <p>«Current Problems and Challenges of Applied Ethics». ROOM#25+online</p> <p>«Moral Dilemmas in Christian Ethical Doctrines». WORKSHOP. Moderators: Andrey Sychev, Ekaterina Koval. ROOM#108+online</p> <p>«Ethical Aspects of Modern Educational Models». WORKSHOP. Moderators: Nikita Nogovitsyn. ROOM#125+online</p> <p>«Neuroethics and Bioethics: Future Outlook and New Moral Problems». WORKSHOP. Moderator: Tatyana Kovaleva. ROOM#+online</p> <p>«Ethics and Animals». WORKSHOP. in collaboration with «Voices for Animals» NGO. Moderator: Ageeva. ROOM#106+online</p>
14.00-17.00	<p>«Applied Aspects of Ethics in Educational and Management Activities at Today's Technical Universities». WORKSHOP. Moderators: Sergey Karpukhin, Maria Makovetskaya. Housed by Saint-Petersburg State Institute of Technology.</p>
15.00-19.00	<p>«Russian Teaching Literature in Ethics: Historical as well as Theoretical and Methodological Approaches». WORKSHOP. Moderator: Elena Ovchinnikova. ROOM#24+online</p> <p>«Current Problems and Challenges of Applied Ethics». ROOM#25+online</p> <p>«Human Being and War: Military Morale and Spirit of the Army». WORKSHOP. Moderator: Nikolay Borzenkov. ROOM#108+online</p> <p>«Professional Ethics: New Realities». WORKSHOP. Moderator: Vadim Perov. ROOM#8+online</p> <p>«Ethics and Animals» WORKSHOP. ROOM#106+online</p>

November, 20 (Saturday) GMT+3 (Moscow Standard Time)	
11.00-18.00	<p>«The Conceptual Structure of Ethical Thought» - the Young Scholars Session. Moderators: Apollinariya Sidorova, Timofey Anufriev. ROOM#24+online</p> <p>«Current Problems and Challenges of Applied Ethics» - the Young Scholars Session. Moderators: Maria Garvardt, Nina Perova. ROOM#25+online</p> <p>«Civil Ethics and the Moral Society» - the Young Scholars Session. Moderators: Anastasia Shevarenkova, Varvara Avdeeva. ROOM#108+online</p> <p>«Ethics, Science, and the Problems of Breakthrough Technologies» - the Young Scholars Session. Moderators: Vladislav Golovkov, Ekaterina Shestakova. ROOM#125+online</p> <p>«Science and Ideology. Ethical and Epistemological Reflections». WORKSHOP. In collaboration with Russian Society for History and Philosophy of Science. Moderators: Ilya Kasavin, Lada Shipovalova. ROOM#8+online</p> <p>«Historical Ethics: Forming a Problem Field». WORKSHOP. Moderator: Daniil Anikin. ROOM#106+online</p>
15.00-19.00	<p>«New Challenges to Sport Ethics at the XXI Century». WORKSHOP. Moderator: Mikhail Sinyutin. In collaboration with Research Committee for Sociology of Physical Culture and Sports at the Russian Society Sociologists (ROS). online</p>

« Ethics as Research and Profession »

(in English)

(Moderators: Sofia Glebova, Nina Perova, Liliia Iunusova)

November, 18 (Thursday)
14.00-20:00
GMT+3 (Moscow Standard Time)

Agostino Cera
Dr., PhD, Senior Lecturer
University of Ferrara, Italy

IDIOVERSE AS POST-REALITY OR THE BIRTH OF AN A-SOCIAL ONTOLOGY

Inspired by the “Almost Storming of Capitol Hill” of the last 6th January, my paper aims to sketch a phenomenon that I call post-reality or idioverse. I consider the Capitol Hill event the epiphany (on 6th January) of such a phenomenon.

As “idioverse” I mean the degeneration of the idea of pluriverse (i.e. the legitimation of multiple approaches to reality, multiple narratives of it) which, in its turn, embodies the reaction against the risk that the idea of universe becomes mono-versal, that is universal (uni-versal) in the worst sense: oppressive and intolerant, potentially totalitarian. My point is that currently we are facing with the opposite risk to the monoversal one, namely that the pluri-verse degenerates into the general idiotism of a worldview that every single person builds according to his/her own liking. As said, an idio-verse: a narrative/worldview based on a principle that – to quote Luigi Pirandello’s famous pièce – we could call It is So (If You Think So). Here rules the imperative “if I want (desire, prefer, need...) it to be so, then it is”. A vision of reality dominated by the pleasure principle.

The consequence of such a premise is the emergence of a Babel in which everyone speaks their own language; a world in which no one is willing to make any effort to build common language with those who don't speak their language or share their faith. The final outcome of this situation could be the end of the human being as polites, its extinction as social being or zoon politikon, its definitive metamorphosis into an idiotēs – what Günther Anders calls the “mass-hermit” – and thus the loss of the very possibility for a *societas* and *polis*. The idio-verse is a universe of idiotēs: each endowed with its own personal world. At the basis of such a universe lies an a-social ontology.

The indiscriminate application of the “It is so (If You Think So) principle” starts from the irrepressible desire to produce its own personal view of things. To build its own truth. The intensification of hermeneutic perspectivism (extreme relativism) leads to an alethic nihilism (post-truth), in turn prodrome of an ontological performativism (idio-verse as post-reality). In a formula, the natural outcome of post-truth is the establishment of a post-reality. Such a post-reality would perfectly correspond to an idio-verse. Maybe the natural evolution of the self-made man is to live within a “by myself-made world”. In my view the “Almost Storming of Capitol Hill” (that is the Trumpian *Weltanschauung*) represents the epiphany of such a phenomenon, the proof that the post-reality is something real.

The *pars construens* of my paper consists of an apology of the universalism. To avoid the coming of an idio-verse we must restore the value of universalism and the importance of an *oikumene*. We must establish and preserve a *koine*, since it is only from *koiné* that *koinonia* (community) is born, namely the political/social *Ur*-dimension; the common, shared space that defines our humanity as such.

Elinor Clark
graduate

Gottfried Wilhelm Leibniz Universität Hannover, Germany

AI AND ACCOUNTABILITY IN EPISTEMICALLY DISTRIBUTED, COLLECTIVE DISCOVERIES

This paper investigates how intuitions about scientific discovery using artificial intelligence (AI) can be used to inform our understanding of scientific discovery more generally, and the ethical implications these results have for accountability. Traditional accounts of discovery have been agent-centred: they place emphasis on identifying a specific agent who is responsible for conducting all, or at least the important part of, a discovery process, and who has particular qualities and abilities which are relevantly causally involved in the discovery. I argue that these accounts experience difficulties when trying to capture scientific discovery involving AI and that similar issues can arise even in human discovery. It seems we can name neither the AI the relevant discovering agent, nor another human actor such as the creator or interpreter – we need both to fully represent the discovery process.

I suggest that an alternative, collective-centred approach is superior as it better captures the discovery process for both AI and human discoveries. However, this account faces difficulties explaining how responsibility should be distributed within these sprawling collectives and how many actors should be credited as contributing to the discovery. For example, projects in high energy physics, such as the Large Hadron Collider (LHC), often have thousands of team members, with other actors such as funders, policy makers, AI and other technologies all also playing a crucial role in discovery. Where should the line be drawn and how should credit be distributed within such collectives? I suggest a tentative guiding criteria for how these ‘shares’ of discovery are allocated.

I then consider another challenge for the collective-centred view, specifically, how we ensure accountability for the discovery when faced with such large, epistemically distributed collective discoverers. Assigning an agent of discovery allows us to identify a responsible agent – without this there is no one who is accountable for the discovery and who can vouch for the methods and results of the project. Finally, I briefly explore how introducing AI, with its own concerns around agency and responsibility, into these epistemically distributed collected discoverers adds increased complexity to the challenge of identifying an agent we can hold to account.

Mirko Farina
Innopolis University
Lavazza Andrea
Centro Universitario Internazionale, Arezzo, Italy
Giordano James
Georgetown University, USA

EXPERTISE-IN-ACTION: THE IMPORTANCE OF INTELLECTUAL AND MORAL VIRTUE(S) TO HEALTH CARE EXPERTS' EPISTEMIC AUTHORITY

As the Covid-19 crisis has shown, subject matter experts have been important in addressing the basis and impact of biomedical, socio-economic, and political engagement. Biomedical experts involved in the formulation of public health policies seek to optimize effectiveness, yet such decisions may incur issues of ethical balance and transgression of certain constitutional rights. In this essay, we propose the importance of, and need for what we call ‘expertise in action’, which obligates: (1) explicit and specific ethical expertise in informing public health and safety decisions, and (2) relative transparency about the extent, role, and contribution of any such ethical expertise and guidance. Operating within a structural and functional model of ethics, we assert that particular virtues should be considered as valuable to the exercise of expertise. We define and discuss these virtues - including benevolence, fidelity to trust, veracity, intellectual humility, pathos, fortitude, and practical wisdom; and provide a general framework for the education and training of expertise in action.

Yanick Farmer

Professor, PhD, Full Professor
 Université du Québec à Montréal, Canada

PRUDENCE, ETHICS AND ANTICIPATION IN VISIONARY LEADERS

In ethics, prudence is an essential skill in making informed decisions. Although several studies in various fields have dealt with the notion, few empirical studies have addressed one of its inextricable aspects: anticipation. To gain a better understanding of the notion, our study questioned fifteen leaders who peers consider to be “visionary” in their respective fields. The results of this qualitative study based on semi-structured interviews describe the fundamental aspects of anticipation according to three categories: reasoning and trend analysis, implementation and strategy, and personality and values. Our study highlights the fact that visionary leaders’ reasoning rests on a special intimacy with their emotions and intuition. These are often activated through rituals, like sports and meditation. The ideas that emerge spontaneously thanks to intuition, often associated with patterns and schemas, are then subjected to rigorous critical challenge, most of the time conducted as a team, in a spirit of consensus. In the analysis, the ability to adopt a systemic perspective driven by continual curiosity and excellent general culture seems to foster anticipation. For implementation, the leaders stated that, among other things, it is essential for creativity to be able to work within constraints that are sometimes heavy. Lastly, in terms of values, most visionary leaders place great importance on integrity, truth and transparency. However, their statements also intimate that selflessness is at the heart of their desire to change the world and make a difference in society.

Jason Keyser

Professor, PhD Candidate
 University of South Florida, USA

THE LIMITS OF ETHICAL FORCE: WHY ACTUAL PEOPLE CAN'T BE KANTIANS

The first four chapters of Bernard Williams’ book *Ethics and the Limits of Philosophy* may be described as a whirlwind of arguments propelling Williams rapidly through ethical considerations all the way from Socrates to Kant. Personally this leaves me feeling a bit like Socrates myself! Mr. Williams, “I have a wretched memory, and when any one makes a long speech to me I never remember what he is talking about. As then, if I had been deaf, and you were going to converse with me, you would have had to raise your voice; so now, having such a bad memory, I will ask you to cut your answers shorter, if you would take me with you”. In light of my own limitations, the aim of this paper will be rather narrow. I will attempt to explain Williams’ rejection of the Kantian moral project in such a manner as to relate it to the overall project embodied in chapters one through four. I will accomplish this by first giving a quick summary of the results of the first three chapters. Later in the book Williams provides this summary of the results of the fourth chapter: “The Kantian approach looked for the preconditions of being a rational agent that supposedly introduced ethical considerations. People who rejected those considerations would be confused in their practical relation to the world, or, if there were a logical conflict involved, it would be not between an ought and an is but between various oughts, each of which they were committed to accepting”. Using this as my starting point, I will explain Williams’ interpretation of the Kantian moral project, how it actually relates to the Kantian project, and why Williams rejects the Kantian project. In the final section of the paper I will reveal a unifying theme running through each of the aforementioned chapters. Williams argues that the moral considerations in question only have force for those who already adhere to them in the same way that arguments about the nature of God are only truly forceful to those who already believe in God. It is my contention, that the problem, stems from the fact that real people existing outside of the realm of pure reason, have little good reason to adhere to the demands of the categorical imperative. Its demands lack the ethical force necessary to motivate action in conformity with it.

Anita Lunić

Teaching Assistant, PhD candidate
 University of Split, Croatia

MORAL RESPONSIBILITY WITHOUT MORAL SUBJECT?

Increased use of algorithms and AI in decision-making processes and everyday life raised important ethical questions. On the one hand, the promise of objectivity used as a rationale for including algorithms in decision-making processes proved too optimistic, partially because of the inheritance of biases and prejudices and partially because of restrictions in understanding the decision-making processes. On the other hand, the question of moral responsibility without moral subjectivity and autonomy of the will emerged. This problem occurs in the case of AI-based systems making morally relevant decisions, such as in the case of autonomous vehicles. More precisely, it concerns decision-making in circumstances including possible or likely casualties. In the introductory part of this paper, I map new moral dilemmas related to ADS and AI. In the central part of the paper, I discuss the possibility of including classical ethical approaches (namely, Aristotelian virtue ethics, Kantian deontological ethics, and consequentialism utilitarian ethics) in resolving emerging moral questions related to autonomous vehicles. I argue Kantian ethics provides the most appropriate approach.

Paul Medeiros
PhD, Adjunct Professor
Salve Regina University, USA

ILLUMINATING ETHICS WITH TRADITION'S VIRTUE MODEL

Let's review an intellectual problem in ethical education (7): some North American textbooks today claim ethics and morals are interchangeable concepts. For example, P. Singer's «Practical Ethics» (2011) makes this proposal. Similarly, a North American university course with the title "Moral Controversies" may offer the same content as the course title "Ethical Issues" because these are complementary if not identical areas of theory and application. But the plan to yoke ethics with morals is contrary to the common, public understanding which distinguishes ethics and morals. Moreover, there is a popular assumption ethics is something new and better than morals. As evidence: there are today everywhere "ethics committees" and "ethics consultants," and nowhere today are there self-professed "moral committees" and "moral consultants."

I propose the concept of ethics in contrast to morals may be illuminated by the virtue model inherited from Greek and European, medieval sources. A virtue-based interpretation of ethics justifies the assumptions in ordinary usage. What I show is ethics carries commitments to truth, discovery, knowledge, and intellectual virtue not carried by morals. Moreover, I show ethics offers a form of human goodness always already involved and engaged with other persons, whereas morals are not so involved and engaged. In short, ethics approximates human goodness in the real dramas of persons and lives. This insight supports the popular assumption ethics offers something better than morals. But I claim we hesitate to embrace ethics intellectually, professionally, in training programs, and in schools because ethics in truth is a difficult accomplishment requiring mature, intellectual and moral virtues.

The 19th Century author, Louisa May Alcott represents in her civil war memoir «Hospital Sketches» (1863) hesitancy about ethics. Alcott describes her admiration of applied morals, e.g., the orderly and appointed war hospital, and she reports anguish about the topsy-turvy drama of the makeshift, war hospital where she serves. However, on the virtue-based interpretation of ethics, it is the makeshift, war hospital that invites ethics. Alcott portrays examples of inspired ethics in action, e.g., courageously improvising in order to assist other persons. But Alcott like most of us will not wholly relinquish the promise of the moral approach to goodness. If in the 21st Century is to embrace ethics and if the call for diversity and inclusion in North American education is in truth a call to ethics, a concept illuminated by tradition's virtue model provides guidance.

Shiravand & Mohsen
PhD, Assistant professor in Ethics, Postdoctoral research in Analytic philosophy
Khodadad iHesam
MA
University of Isfahan, Islamic Republic of Iran

A STUDY OF THE GAP BETWEEN PRACTICE AND THEORY ACCORDING TO MOHSEN FEYZ

KEY WORDS: Mulla Mohsen Feyz Kashani, Practice, Reason.

One of the significant issues in the domain of Islamic ethics is the gap between the theory and practice and the analysis of the process of changing the theory to practice. Based on a cursory review of the works of Islamic ethics one can clearly see that the aforementioned issue is among the problems that have always been considered as the key explicit or implicit concerns of the thinkers. Mulla Mohsen Feyz Kashani (1598-1679; he was the son in law of the great Islamic philosopher Mulla Sadra) the Shia jurist, traditionalist, exegete, philosophers and distinguished moral thinker is one of the men of thought who has offered discussions regarding the latter issue. Although he has not discussed the issue of the gap between the theory and practice under a determinate and specific title, his moral works reveal the colorful presence of this problem. Perhaps one can first find the general outlines of this issue in two valuable works of Feyz, i.e. *Mahajat Al Bayza* and *Elm Al Yaqin*. In *Elm Al Yaqin* he has defined knowledge as follows: "knowledge is the realization of the form of an object by a knower and also the revelation of an object by a knowledge in an incorporeal form" (Feyz Kashani, 2007, vol. 1, p. 83; idem, 1983, p. 18). The epistemic forms do not emerge independent of the existence of the knower rather since these epistemic forms are considered to the perfection bearing forms for the knower they should have been emanated from a higher Being over the knower. This Being in its perception is fully actualized without any potentiality. Of course, the essence of the knower should be prepared for receiving these epistemic forms. This is why Mohsen Feyz suggests that self-discipline and keeping oneself away the carnal desires is the first step towards the acquisition of knowledge. Thus, Feyz argues that "knowledge is not the product of frequent learning rather knowledge is a light that is kindled in the hearts of the chosen ones". This light is kindled in the heart of the one who has already purified his soul and mind via moral refinement and intellection and these all have their origin in God-wariness. Thus, Quran states: "and have God-wariness may God teaches you" (Al Baqara: 282). He establishes a multilateral relationship between faith and practice and believes that knowledge provides the ground for the increase of faith while the element of faith can set the scene for righteous action (*Elm Al Yaqin*, 12). In *Mahajat Al Bayza* he argues that the outcome of this relationship has a considerable influence on the development of human reason up to the fourth level. In the latter mentioned work it is suggested that human reason has a quadruple hierarchy and the result of the relationship of

knowledge and practice decisively influences these rational levels. Mohsen Feyz is of the belief that the gap between the knowledge and practice is completely overcome when human reason ascends to the fourth level through the causal relationship. No doubt it is only in this case that the gap between the knowledge and practice can be tackled. To put it otherwise, knowledge through the aforementioned process turns to practice and the outcome of this epistemic operation can itself help the man to culminate from the lowest level of reason to the fourth level of reason.

Dmytro Mykhailov

PhD, Postdoctoral fellow

School of Humanities, Southeast University, Nanjing, China

FRAMING THE MORAL LANDSCAPE OF BIG DATA IN CHINESE HEALTHCARE: CULTURAL SPECIFICITIES, INFRASTRUCTURAL PITFALLS, MORAL POTENTIALITIES

'New Generation Artificial Intelligence Development Plan' (further abbreviated as AIDP) that was introduced and accepted in China in July 2017 marks a new stage in the history of national and global AI. The major purpose of AIDP is to make China the world leader in the AI industry by 2030. AIDP is not the only governmental initiative on the development of the AI industry in China. The other documents ('Beijing AI Principles', 'White Paper on AI Standards' etc.) were also published lately. An introduction of these governmental initiatives clearly illustrates the rapid development and implementation of AI into Chinese society. However, such a fast-moving technological development usually leads not only to social benefits but also to numerous ethical issues.

Among the broad range of sectors where AI will be implemented within the next years, the healthcare domain remains one of the most ethically vulnerable and morally demanding. Today's Chinese healthcare system experience several issues like permanent aging of the population, lack of doctors, poor primary care provision. AI implementation may solve, at least partially, some of them.

'Healthy China 2030', a governmental strategic plan for innovation of the healthcare system in China, emphasizes the significance of AI implementation for healthcare. One of the major strategic priorities mentioned in 'Healthy China 2030' is the priority of medical big data. Needless to say, today's China is an unquestionable world leader in the amount of data. As soon as data amount remains one of the major elements for the successful development of the AI industry China has big potentialities in this direction. This is one of many reasons why the medical domain gets so many investments from the government within the last years.

However, the Chinese medical big data domain has at least three problems. First, patient data are usually non-unified and stored in many different formats. That is why creating a unified and sustainable digital ecosystem should be a top priority. The development of AI depends on the quality of the data you feed into it.

Secondly, AI is always only a part of any answer; it is never an answer by itself. A comprehensive understanding of the Healthcare domain is strongly required. Every AI decision-support system must be patient-oriented and be centered around the doctor. Otherwise, it will momentarily lead to a swarm of ethical concerns and moral dilemmas. That is why AI, to have the desired impact on Healthcare, should be supplemented with medical expertise.

Finally, proper implementation of medical big data bags for comprehensive moral principles. To understand China's approach to medical big data one needs to take into consideration the country's culture, ideology, and public opinion. The principles which emerge from China make big stress on social responsibility and community relations, with relatively less focus on individualistic rights, thus echoing earlier discussions about Confucian ethics on social media.

These three specifications of the medical big data domain may serve as a good starting point for understanding the general moral landscape of Chinese strategy for AI implementation in Healthcare.

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Borçin Nevim

PhD Candidate

Central European University, Vienna

THE BIOLOGICAL UNDERPINNINGS OF 'THE PHILOSOPHY OF HUMAN AFFAIRS'

Aristotle never wrote a particular treatise on human beings. There are numerous remarks and discussions on human nature scattered in his extant texts. For instance, one can primarily find some remarks on bodily parts (*merē*), traits (*ethē*), activities (*praxeis*) and way of life (*bios*) of humans in the *History of Animals* (HA) and the causal explanations among those differentia in *Parts of Animals* (PA), discussion of the generation of human beings and related causal explanations in the *Generation of Animals* (GA), the capacities of the human soul in the *De Anima* (DA) and some remarks on human qua a substance in *Metaphysics*. Furthermore, besides his scientific and metaphysical texts, one can also come across abundant discussions and remarks on human nature in his ethical and political treatises, two inquiries which form "the philosophy of human affairs" (*anthrōpeia philosophia*) as Aristotle names it. The notorious function argument where he introduces the function (*ergon*) of human beings takes place in the very first book of *Nicomachean Ethics*. He uses the phrase that man is a political animal (*zōion politikon*) eight times in his surviving texts and seven of them occur in his *Ethical works* and *Politics*.

Aristotle appears to be using facts about human nature in his ethical and political writings. Drawing on his findings about human beings from his biological and psychological treatises such as *History of Animals*, *Parts of Animals*, and *De Anima* in his ethical-political works has given rise to endless debate among scholars. According to a dominant interpretation of his practical philosophy, for Aristotle the way a human being ought to be is basically biologically determined by the inbuilt natural teleology. A considerable number of scholars have argued that the fact that Aristotle attributes a natural function and telos to human beings proves a 'biologistic' foundation of his practical philosophy. As one prominent defender of this interpretation, Bernard Williams says that "in Aristotle's teleological universe every human being...has a kind of inner nisus towards a life of at least civic virtue" (Williams 1985, 44). It is not only human beings, but it is a "strong assumption about the nisus of each natural kind of thing toward its perfection"(Williams 1985, 44). So, according to this reading human and non-human living beings alike strive for their respective virtue which serves the functions and purposes given to them by nature.

This paper is intended to be a contribution to this debate. My purpose is to investigate the biological underpinnings of Aristotle's 'philosophy of human affairs,' namely, ethics and politics, and bring some light to the 'biologistic' interpretation. My claim is that the 'biologistic foundation view' is mistaken, because for Aristotle natural teleology which applies to other animals doesn't apply as strictly to human beings. I will argue that due to their complex and heterogeneous form, natural teleology doesn't have a determining force in the case of human beings, but at most plays an explanatory role. This makes scientific information about human nature uninformative as a firm foundation for 'the philosophy of human affairs.' In showing this, I will first look into the function argument at EN 1.7, second, his theory of virtue, and finally, his claim that human is a political animal. I think these three topics form the major intersection between Aristotle's biological and ethical/political views. Further, I believe that they are interdependent discussions and when they are considered together, they reveal more explicitly, the role natural teleology and biology play in Aristotle's practical philosophy. Throughout the paper, I will refer to passages and discussions inside and outside ethical and political treatises. However, I will draw heavily on themes and discussions in Aristotle's zoological texts to show the biological underpinnings of his 'philosophy of human affairs.'

Nathaniel Peutherer

BA (Hons) Philosophy, undergraduate
 Lancaster University, UK

LONGTERMIST VIEWS ON CORPORATE ACTIVITY

Reflections on our future potential have motivated support for ex ante longtermism: the claim that in our most important decision contexts the ex ante best option is the option which is ex ante best for the very far future. More recently, it has been argued that this commitment to the far future is at odds with capitalism. The capitalist system is said to preclude longtermist options by systematically neglecting the interests of future people. I argue that this view is mistaken and therefore subsequent calls for longtermists to adopt anti-capitalism are misguided.

I begin by outlining the motivation for longtermism before offering a set of decision contexts for which the thesis holds true. In line with the relevant literature, I assume longtermism to be true for a narrow set of decision situations that concern individual and societal resource-allocation. I then focus in on the societal context since this is the most likely to be influenced by large changes in economic structures. Finally, I assume that within a capitalist society these decisions of societal resource-allocation take the form of decisions about how corporations spend their resources. Therefore, the precise anti-capitalist claim centres on whether capitalism leads to the preclusion of longtermist options in the decision context of corporate resource-allocation.

To assess this claim, I consider the capitalist features of discounting and externalities. First, I argue that the profit-focus of capitalism combines with the mortality of investors to generate greater discounting of future welfare. Following the work of Venkatesh, I then argue that future people cannot influence corporate decision-making because they lack any influence over current market conditions such that their interests become externalities. Both of these problems can be solved by removing the underlying market structure that drives the profit-focus of capitalism. Therefore, supporting the claim that longtermists ought to adopt anti-capitalism.

However, this is not the only solution available to longtermists. Instead, they can adopt Schwartz's capitalist reforms centred around the legal basis for a corporation to act as an immortal investor. This legal basis grants the corporation perpetual existence and asset lock-in powers which enables them to adopt a zero rate of pure time preference and a vast investment time horizon. I argue that this immortality removes the corporations fixation on short-term profit to avoid high levels of discounting. It also allows the corporation to become a future entity without removing its influence over the present, thereby removing the problem of externalising future people's interests.

These reforms are plausible by anti-capitalist standards. I utilise Quigley's work on the presence of universal investors and Stout's work on reasonably value efficient markets to illustrate how additional features of capitalism can increase the feasibility of the immortal investing solution. Finally, I respond to two anticipated objections concerning the long-run efficacy of the capitalist reforms and the possibility that capitalism has additional, unaddressed faults.

Overall, I offer an alternative to the anti-capitalist solution by bringing together the work of various authors to bare on this new problem of reconciling longtermism with capitalism.

Mohammad Amin Rezaei

Medico

Mohammad Hossein Ranjbar

Medico, Student Research Committee

Maryam Rezaei Avarzaman

Bachelor of Nursing, Clinical Research Development Center, Imam Ali and Taleghani Hospital
Kermanshah University of Medical Sciences, Kermanshah, Islamic Republic of Iran

CHARACTERISTICS OF AN OUTSTANDING ETHICAL PHYSICIAN FROM IRANIANS' VIEWPOINT. A QUALITATIVE STUDY

Introduction: Medicine is a highly demanding profession. A physician is expected to have specific characteristics to meet their sacred professional status from society's viewpoint. The criteria of an outstanding ethical physician in Iranian society were examined.

Methodology: A qualitative study was conducted through conventional content analysis in April 2021 using semi-structured interviews with 30 citizens in Kermanshah City. The participants were selected through purposive sampling. Totally, four group concentrated interviews were conducted (90min on average). To collect richer information, a diverse group of participants in terms of economic, social, religious, education level, and gender was selected.

Findings: The collected data was categorized into 48 subcategories and eight categories including scientific, communicational, belief, superficial, personality, service, supportive, and financial criteria.

Scientific criteria were categorized under 10 subcategories including proficiency, recruiting competent colleagues, providing feasible treatments, graduation from credible universities, being a faculty board member, giving opinion only in one's field of expertise, not buying research paper for a higher academic status, not exaggerating one's capabilities, avoiding unfair attacks to colleagues' reputation, and familiarity with ethical codes in medicine.

Communication criteria were categorized under 10 subcategories including good manners, respecting patient's privacy, paying attention to patient's problems, creating a sense of ease in patient through a short greeting before examination, giving adequate explanation about the measures, not imposing one's opinions, listening to patient, winning patient's trust, addressing patient with respect, and group work ability in operation room.

Service criteria were categorized under 10 subcategories including not keeping patients waited, not rushing into conclusion during medical examination, dedicating adequate time to medical examination, not dedicating the medical examination time to other stuff, performing medical examination in a private room, securing a polite secretary, providing a descent and comfortable waiting room, allowing patients and their company to use the bathroom of office, observing health codes, and medical check without discrimination (political beliefs, judicial sentences, etc.).

Belief criteria were categorized into three subcategories of medical piety, observance of religious codes, and chastity of eyes.

Superficial criterion was categorized into one subcategory namely professional code of dressing.

Personality criteria were categorized into four subcategories including trustworthiness, humbleness, decorum, and no drug dependence.

Financial criteria were categorized into seven subcategories including taking into account patient's financial status, providing cost-efficient treatments, taking part in charity organizations, not referring patients to one's private office, not accepting gifts from pharmaceutical companies, avoiding unnecessary follow-ups, and not referring patients to specific clinics in return of a share in the profit.

Finally, supportive criteria were categorized into three subcategories including referring patients to psychologists if needed, understanding the patient, and showing sympathy.

Discussion and conclusion: While scientific merits were one of the most important criteria for choosing a physician, the citizen needed more than scientific skills. The dimensions mentioned above affect one's idea of a good physician. Therefore, all of them should be covered in academic environments. By observing professional ethics principle, a higher level of health in the public is attainable.

Anna Lvovna Riabova

PhD, Associate Professor

Peter the Great St.Petersburg Polytechnic University (SPbPU)

THE CONCEPT OF PROFESSIONAL ETHICS IN HIGHER EDUCATION

Ethical leadership is a cornerstone of a socially responsible organization. However, organizations operating in transition economies experience a confusing mix of old and new institutional pressures. Hence, teachers as ethical leaders face a moral dilemma: whether to follow all laws, rules, values, and beliefs or to purposefully disobey some of these. If they make a wrong choice, their company will suffer a competitive disadvantage. Leaders who enroll in executive education programs receive mixed advice. The purpose of the paper is to analyze the challenges of ethical leadership in the context of contemporary higher education. In higher educational institutions the concept of professional ethics is regarded to be of utmost significance in achieving the desired goals and objectives. The paper discusses the significance, relevance, and usefulness of professional ethics in the context of higher

education, highlights the meaning and significance of professional ethics, views the types of professional ethics, and measures to improve professional ethics. Professional ethics render a significant contribution in enabling the individuals to become good human beings as well as in achieving personal and professional goals. When the individuals get enrolled in educational institutions from nursery schools to universities, they also generate information from their educators. But it is up to the individuals to acquire an efficient understanding and implement them in their daily lives. As the individuals get enrolled in elementary schools, secondary schools, higher educational institutions and then get engaged in employment opportunities, the inculcation of professional ethics enables them to achieve their professional goals in a satisfactory manner. Apart from acquisition of education and employment opportunities, it is vital for the individuals to maintain good terms and relationships with their family members and emerge into productive citizens of the country. These objectives can be achieved, when the individuals generate information in terms of professional ethics. meaning and significance of professional ethics is recognized, when they are implemented in an appropriate manner within as well as outside the homes. Professional ethics are regarded as the principles, which are of utmost significance. It is vital for the individuals to focus upon professional ethics not only within the workplace or when they are pursuing educational programs, but it is vital for them to focus upon them in their personal lives as well. In order to achieve personal as well as professional goals, it is vital for the individuals to focus upon improvements of professional ethics. The various types of professional ethics are, honesty, diligence, resourcefulness and conscientiousness, approachability and amiability, morality and ethics, truthfulness, justice and autonomy, communication, calmness, abilities to cope with psychological problems and maintaining confidentiality in professional relationships. When the individuals are well-aware of these professional ethics and put them into operation in their professional lives, they are able to benefit in number of ways. These include, performing one's job duties well, maintaining good terms and relationships with others, incurring the feelings of pleasure and contentment and achieving personal and professional goals.

Finally, it can be stated that when all the members are able to generate information and augment their understanding in terms of these measures, they are able to improve professional ethics as well as achieve educational goals in a well-organized manner.

Krzysztof Sołoduha

dr.hab., Professor

Military University of Technology, Warsaw, Poland

MORAL DILEMMAS AND ELIEZER YUDKOWSKY'S PROJECT OF COHERENT EXTRAPOLATED VOLITION AS A TOOL FOR BUILDING CONFIDENCE FOR DECISIONS OF AUTONOMOUS MACHINES

The statistical paradigm of artificial intelligence referring to deep learning (more than 5 layers) of neural networks has rightly caused a crisis of confidence in its results, which can be supported by numerous examples of systems that learn from packets of provided data. However, the problem is exacerbated when we are dealing with autonomous machines that must work out decisions on the basis of data supplied directly from the environment in real time. The problem becomes not only the recognition of the machine in the situation on the basis of developed statistical patterns, but also the use of these recognitions to make decisions on the basis of provided criteria. A special case of such decisions are those that are made in situations of moral dilemmas.

The object of this presentation will be to show the relationship between the implementation of Eliezer Yudkowsky's program of coherent extrapolated will and the confidence that can be given to decisions made by autonomous machines, e.g. autopilot-driven cars in situations of ethical dilemmas, when several ethical strategies can be applied. Instead of a deontological strategy or a consequentialist strategy, Yudkowsky's proposal appeals to the proposition of virtue ethics supported by the authority of mathematics. However, the objectivist argument in ethics constructed in this way does not stand the test of ethical maturity proposed by Lawrence Kohlberg - it is unable to reach the level of third-person post-conventional morality and thus to fully realize John Rawls' Reflective equilibrium model. The result of the reasoning presented will be to show the weakness of statistical objectification and the difficulty of ethical acceptance of the decisions developed on its basis by machines using artificial intelligence in its current statistical form.

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Sergei Talanker
PhD, lecturer
Western Galilee College, Israel

THE PSYCHOLOGICAL BASIS OF ETHICAL UNIVERSALISM

The most well-known, “classical” ethical frameworks, such as utilitarianism and deontology were developed in the eighteenth century, or the Enlightenment period. Nevertheless, they are still widely used today, despite the post-modern rejection and deconstruction of the Enlightenment ideals. Both of these frameworks are “humanist” and “universalist”, in a sense that they are supra-historical or cultural – an affront to the multiculturalist and perspectivist vision, supposedly prevalent nowadays.

Universalist moral frameworks’ longevity may be explained by their ability to correctly capture the mental processes and the frames of our minds qua socio-biological species that needed to both cooperate and punish defectors in order to survive. The end-result is a species-specific (humanist) conception of morality that allows our species to flourish. Evidence to such species-wide moral consensus is the presence of the different versions of the “golden rule” in the different cultures across the five continents.

On an individual level, the moral intuitions or immediate judgments of behavior of people of different cultures, strangely conform. This phenomenon has long been empirically studied and confirmed. It lies at the basis of the well-established ‘moral development’ framework in psychology, developed by Kohlberg and his followers.

The top two stages of Kohlberg’s six-stage framework of moral development are called ‘principled’. Those who reach these two levels of development judge morally dilemmatic situations through principles: the principle of utility on stage five, and the golden rule or the categorical imperative on stage six.

The Neo-Kohlbergian school of moral development has empirically refuted the hierarchy of moral principles, and nowadays we speak of a ‘principled level of development’. People who reach the principled level of moral development recognize a plurality of moral principles, each principle having a potential of being more salient in various situations.

Thus, contemporary psychology supports moral framework that is very similar to what is referred to in the analytic tradition of philosophy as ‘intuitionism’. One must, however, distinguish intuitionism, or the view that there are non-inferentially knowable moral principles, from intuitivism, or a belief that our immediate moral judgments are non-inferentially justified. The latter is not as well supported by empirical evidence as the former.

I argue that philosophical intuitionism and developmental-psychological cognitivism share five distinct features: relation to judgments and not actions; non-naturalism and universalism; independence of judgments from norms; immediate knowledge justification of the intuited moral principles; plurality and primacy of intuited moral principles.

Lorenzo Testa
PhD student
University of Pavia, Italy

MORAL AND NON-MORAL BLAME

Studies on moral responsibility have a long, established tradition. In recent years, many prominent scholars working in that tradition have developed several accounts of blame. The aim of these accounts is to explain our moral practices linked with blame: what do we do when we blame each other? Is blame a cognitive mental state, or an emotional one? In this paper, my aim is to highlight the importance of non-moral instances of blame. It is not true that we blame each other only for our moral failures: sometimes, we blame each other for our failures in other domains, too. For example, a sport enthusiast who blame a football player for having failed a penalty kick is non-morally blaming the player. Instances of non-moral blame have often been neglected in the literature on blame and responsibility. There are, however, some possible objections to my view. In my paper, I address these objections. The first objection that I address is the moralizing objection. According to this objection, alleged instances of non-moral blame are, upon reflection, instances of moral blame. In other words, we may think that the sport enthusiast is aesthetically blaming the football player, but what he is actually doing is morally blaming the player. The second objection against non-moral blame is more serious. It concedes that sometimes non-moral blame may exist, but that what we call non-moral blame is, at the end of the day, only a form of evaluation and not genuine blame. The argument that I develop in the paper against the first objection shows that, once we properly define blame, it is easy to see that not every instance of blame is, ultimately, a form of moral blame. In replying to the second objection, I focus on the distinction between merely evaluating and blaming. My contention is that, while blaming an agent surely involves a form of evaluation, non-moral blame is not necessarily reduced to a mere evaluation. After having addressed these two objections, I emphasize the role of my analysis for the current debate on blame and responsibility, claiming that understanding the importance of non-moral domains can help us improving our knowledge of our moral practices.

Elena Tokmakova
master's student

Saint Petersburg State University, Faculty of Law

PRINCIPLES OF BIOMEDICAL ETHICS IN DIGITAL HEALTH MANAGEMENT

The Ministry of Health of the Russian Federation creates, develops and operates the Unified State Healthcare Information System (Item 1 of Article 91.1 of Federal Law No. 323). Both private and state institutions should participate in the exchange of information in this system (Order of the Government of the Russian Federation of May 5, 2018 No. 555). If a medical institution has a medical license, it is obliged to start transferring data to the Unified State Healthcare Information System. From 2020, an administrative fine may be imposed for non-compliance.

The Unified State Healthcare Information System consists of 3 levels: 1) Federal segment; 2) State information systems in the field of health care of the constituent entities of the Russian Federation; 3) The level of medical information systems of medical organizations.

The following principles of biomedical ethics should be applied in the management of the Unified State Healthcare Information System and regional segments of this system: the principles of respect for individual autonomy, the principle "do no harm", the principle "do good", the principle of justice.

The following basic rules should be applied in the management of the Unified State Healthcare Information System and regional segments of this system: the rules of informed consent, truthfulness, privacy, confidentiality. These principles are in accordance with the deontological model and the corresponding ethical teaching of Immanuel Kant about duty.

According to the teachings of Immanuel Kant, an action should be judged as due or right, based on the actions that we must take (categorical or hypothetical imperative). According to Kant, it is necessary in your attitude and behavior to be guided by the idea of respect. According to the teachings of Immanuel Kant, it is necessary to recognize the autonomy of each person. The nature of the relationship between doctor and patient, parent and child, state and citizen plays an important role. Consequently, the concept of professional duty as the highest value in the field of medicine correlates with the four basic principles of health care ethics: respect for autonomy, justice, beneficence, and non-maleficence. The actions of the actors of the Unified State Healthcare Information System and regional segments of this system should be guided by their professional ethics.

In the process of the transition to digital health care in medicine, new opportunities are opening up for the diagnostics, treatment and prevention of diseases of the population, and the issue of protecting personal data related to the health of citizens becomes urgent. The limited use of health data of the citizens can protect a broader range of rights and freedoms of the individual, and the unrestricted use of health data of the citizens can lead to discrimination, violation of the rights and freedoms of the individual.

Fabio Tononi

Dr., PhD, independent researcher

QUANTUM MECHANICS, COGNITIVE NEUROSCIENCE, AND THE METAPHYSICS OF MORALITY

This paper inquires the extent to which scientific theories and empirical data can be the ground to investigate moral values in the community. In doing so, this paper addresses the following questions: (i) What are the ethical implications of some scientific discoveries and technological advancements? (ii) Who is entitled to answer ethical questions? and (iii) Can scientific achievements contribute to answering ethical and moral questions?

To shed light on these issues, this study focuses on the vicissitudes that led to the production of the atomic bomb, both in Germany and in the United States, during World War II. The projects that worked on the creation of nuclear weapons show a direct relationship between the nature of scientific practice and ethics. For example, Werner Heisenberg was at the head of the German atomic bomb project. However, we do not know to what degree Heisenberg was really working on it or if he purposely failed to create the bomb for ethical reasons. In fact, Heisenberg asked Niels Bohr the following question: 'Does one as a physicist have the moral right to work on the practical exploitation of atomic energy?'

But here another question arises, that is, who can answer Heisenberg's question? A scientist like Heisenberg, whose career depends on his discoveries and scientific achievements or a (true) philosopher, who has the ability to think independently?

In his Groundwork of The Metaphysics of Morals (1785), Immanuel Kant argues that 'all moral philosophy is based entirely on its pure part'. He also states that a metaphysics of morals investigates 'the source of the practical basic principles that lie a priori in our reason'. This means that everything concerning the rational part of ethics and moral law (which is universal and necessary) must be investigated through a priori rational reflection, that is, by pure philosophy. Therefore, a correct theoretical understanding of morality cannot be pursued a posteriori, that is, empirically.

On the other hand, Michael Frayn based the ethical assumptions contained in his play Copenhagen (1998) on Heisenberg uncertainty principle – which concerns the limits to our knowledge of the behavior of physical objects, like atoms or electrons – concluding that by nature humans are unable to truly morally judge one another. At this

point, the question is: Do the recent advancements in the field of theoretical or quantum physics and cognitive neuroscience (i.e. neuroethics) challenge Kant's attempt to establish a pure (a priori) ethics?

Victoria Violet

doctoral student

University of Oklahoma, USA

ETHICAL PITFALLS OF FINANCIAL DEMOCRATIZATION

With historic levels of income and wealth inequality in developed nations around the globe, academics and policy makers have sought solutions. I address the pitfalls in a proposed means for making wealth creation more equitable - so-called 'democratization' of the stock markets. I argue that one iteration of the approach, exemplified by the retail trading firm Robinhood, does not fulfill this equity ideal. International stock markets have created the greatest wealth in human history, and it has undoubtedly not been shared or distributed equally. Retail brokers like Robinhood make it cheaper and easier for 'regular folks' to get into finance, but at significant costs to both their users and the integrity of our financial markets. Financial markets can be a force for good, but only as long as they operate to meet their own appropriate goals of efficiently and productively allocating capital resources. Retail-style trading, however, creates an environment more similar to a casino than an auction, potentially harming everyday traders and distracting finance professionals. The COVID-19 pandemic exacerbated these issues as a flood of individuals stuck in their home downloaded trading apps- looking to entertain themselves and feel like a part of some community as much as make financial investments. Wealth generation in this context comes apart from the allocative purpose of the market. This phenomenon reached a head during the Reddit-fueled frenzy of February 2021, where Gamestop and AMC among other 'meme stocks' astronomically rose in price, deviating far from what most traditional valuations would dictate these stocks to be worth based on their underlying fundamentals. These concerns can be mitigated with intelligently designed adjustments to the system that align profitability with ethicality. Such behavioral and structural changes can originate from market participants, technology providers who create the platforms used by participants, or market regulators.

Hao Yang

graduate student

Uppsala University, Sweden

A DEFENSE FOR VIRTUE ETHICS: VR ACCOUNT AND VIRTUOUS REASONS

Virtue ethics focuses on how we can become good people by living in accordance with the virtues. According to Aristotle in the *Nicomachean Ethics*, our function as human beings, which separates us from animals or other living beings, is the ability to engage in rational activity. Then, since virtues are character traits that help us perform the human function well by helping us engage in excellent rational activities, to be good people, we should perform actions with the appropriate virtues. As Aristotle says, "human good turns out to be activity of soul exhibiting virtue" (EN I. 7 1098a16). For example, the virtue of honesty is a character trait that leads us to perform actions honestly, and it is such a stable trait that could let us always perform the honest actions in all situations. However, as Aristotle mainly focuses on how to be a good person, he does not really give an account of right actions. In this way, contemporary virtue ethicists adapt Aristotle's account of what it is to be a good person and provide the basis for a virtue-theoretic account of right action. They introduce the role of fully virtuous agents, who have stable character traits and will always perform the virtuous actions in the given situation. As Hursthouse says in her work "Normative Virtue Ethics", an action is right if and only if "it is what a virtuous agent would characteristically (i.e. acting in character) do in the circumstances" (Hursthouse, 646). However, the role of the 'fully virtuous agent' in Hursthouse's virtue-theoretic account of right action, which is based on Aristotle's account of a good person, has been criticized from a variety of angles. While Hursthouse's argument cannot deal with these criticisms, Tiberius' virtue-theoretic account of right action, which she refers to as "Virtuous Reasons" (VR), provides the resources to overcome these challenges. According to Tiberius, an action is right if it shares the virtuous reasons that could guide a fully virtuous agent. In the first part of this paper, I will give a brief characterization of virtue ethics and the challenges it faces. In the following part, I will defend that if virtue ethics accepts Tiberius' VR account, it is still a genuine competitor with utilitarianism and deontology.

Xuanpu Zhuang

graduate student

Bowling Green State University, USA

IN DEFENSE OF A KUHNIAN CONCEPT OF MORAL PROGRESS

My goal is to defend a Kuhnian concept of moral progress: moral progress occurs when moral beliefs in question become closer to ideal moral beliefs, which are based on the consensus of society.

I begin with paradigmatic cases of moral progress, one of which is the abolition of the slave trade. Dale Jamieson provides a "Naïve Conception" to define moral progress: moral progress occurs when a subsequent state of affairs is better than a preceding one, or when right acts become increasingly prevalent. Nevertheless, I claim that there are at least three different types of moral progress when we are discussing it: the improvement of moral beliefs, the improvement of moral practice, and the expansion of improvements in moral beliefs or moral practice. I show that this conception cannot properly describe the first type of moral progress. On the one hand, if we apply

certain moral truths to explain how moral beliefs improve, this account of "Naïve Conception" may presuppose some form of moral realism. On the other hand, without certain moral truths, it seems hard for the Conception to apply, as some non-realists think we have different moral views in different stages of history. Given this, we need a more inclusive concept of moral progress, which could cover three types of moral progress without presupposing certain positions in metaethical theories.

I go on to introduce Thomas Kuhn's account of scientific progress. According to Kuhn, scientific progress consists of two parts: normal science within shared stable commitments about scientific research, i.e., a "paradigm," and scientific revolutions when such commitments changing. After that, I provide a Kuhnian concept of moral progress: moral progress occurs when moral beliefs in question become closer to ideal moral beliefs, which are based on the consensus of society. The consensus here is similar to some form of "moral paradigm", which is constituted by a family of intuitive moral judgments and fundamental moral principles. I then argue this concept could work in paradigmatic cases of moral progress such as the abolition of the slave trade. The moral progress in this case of abolishment is more similar to the developments in "normal morality," in which we already have some basic commitments about morality. One case of moral revolutions, I argue, is the development of the idea of universal equality implied in the abolishment. During the "moral revolution," we have begun to accept that all persons should be treated equally since the 18th century. With the deeper understanding and new evidence in moral discussions, we could also see the developments in racial equality, gender equality, and equality of sexual orientation during these years, which I believe are also focused on this basic commitment in morality. In other words, we have come to a new moral paradigm now. With this Kuhnian concept of moral progress, we could allow the revisability of present moral beliefs and moral norms. In the meantime, this concept may be accepted by different metaethical theories, as it does not assert any position about moral truth.

«The Conceptual Structure of Ethical Thought» November, 18-19 (Thursday-Friday)

Svetlana Ovodova

METAMODERN ETHICAL IDEAS IN THE WORKS OF H. FREINACHT

The philosopher Hanzi Freinacht forms a special system of ethical attitudes that reflects trends in modern culture. The heralds of metamodernism R. van den Acker and T. Vermeulen do not refer to the works of H. Freinacht, nor did he participate in the writing of the famous monograph "Metamodernism: historicity, affect and depth after postmodernism", where the original ideas of Acker and Vermeulen are developed by a team of authors. However, Hanzi Freinacht calls himself a metamodernist, which he constantly mentions in his works (<https://metamoderna.org/hanzi-freinacht/>). We believe that if a philosopher considers himself to be a given direction of thought, then we can also call him a metamodernist, since this direction is in the making and has not yet fully formed its categorical apparatus and schemes of analysis. Newly appearing personalities developing metamodernism have a great influence on the formation of metamodernism. Consideration of Freinacht's works allows us to record the development of the metamodern discourse. Freinacht stands for the formation of a "hearing society", where each person and his values must be heard and visible, where responsibility for others is formed, an attitude towards openness and sincerity. A vivid illustration of Freinacht's ethical concept is the principle of "changing the rules of the game", where he consistently proves that no matter what resources the player has, even if he wins, he is still a loser, since by his involvement in the game and desire to win he claims and reproduces domination and submission in culture. Thus, he calls for abandoning competition and proposes to make the game more human, which should lead to the principle of solidarity and a change in the dominant ethical attitudes in society. A critical analysis of Freinacht's texts demonstrates the specificity of his terminological apparatus, which for the most part is not determined by the history of ethics. Freinacht's writing style is more like a manifesto, the text is replete with metaphors, slogans and controversial terminological constructions. In particular, when describing the dominant ethical paradigm of a certain period or a certain author, Hanzi uses the concept of an "effective value meme". Freinacht's metamodern discourse differs from that of Acker and Vermeulen, they use different concepts. However, both types of discourse represent a reaction to the situation of late capitalism, diagnosing fatigue from both the discourse of modernity and the discourse of postmodernity. Despite the fact that very few works of H. Freinacht have been translated into Russian, in modern Russian media discourse outside the academic community, the understanding of metamodernism turns out to be consonant with Freinacht's theory.

Vera Serkova

"SUBTLE DIFFERENCES" IN GEORGE MOORE'S PRACTICAL ETHICS (TO THE HISTORY OF THE ISSUE)

Ethics, or practical philosophy of George Moore is an applied part of his general theory of common sense. The principles of Moore's ethics are to clearly distinguish between "practical" (applied) and theoretical issues arising in moral life. The philosophy of common sense defines the general trend of research in analytical philosophy: strict

logical analysis and well-organized common sense are brought into line at the stage of clarifying and simplifying their structures. In the case of ethical problems, logic (as a properly and consistently organized analysis) structures questions addressed to the subject performing ethical actions. As a result, the clarification of moral issues is carried out as if by two vectors: an intuitive understanding of ethical norms is brought to evidence by clarifying ethical truths "by themselves" (theoretical constructions). The identification of the results of ethical actions includes causal relationships in the analysis, enriches the logic of concepts with the logic of deducing consequences from the actions performed. Since Moore is sure that such an analysis has not yet been carried out, he regards his contribution to ethical analytics as "prolegomena to any future ethics that can claim to be scientific" (D. Moore "Principles of Ethics") and believes that a meaningful discussion on such issues has not yet begun in philosophy. Is it so? Doubt about the validity of such a statement may be associated with the name of Socrates, the founder of practical philosophy. Let's ask the questions initiated by J. Moore, Plato, describing the ethical position of Socrates. Do Socrates' judgments about ethical truths have a theoretical elaboration? Obviously, yes. And isn't this position abstractly theoretical, not taking into account cause-and-effect relations to real actions embodied in actions? Such dialogues of Plato as "Crito", "The Apology of Socrates", "Euthyphron" or "Charmides" give an answer to this question. In this regard, George Moore's assessment of Socrates' practical philosophy is important. Moore analyzes Socrates' ethical program on the example of the Dialogue "Philebus". Moore defines the critique of hedonism given by Socrates as in this case complementing the concepts of contemporary intuitionism, in particular, the intuitionism of Henry Sidgwick, with whom he enters into a discussion throughout the treatise on ethics.

Olga Zubets

FROM THE COMMANDMENT TO TABOO

Auschwitz makes moral philosophy look with surprise and horror of rejection at the long way it has passed and at morality itself. Indeed, on this path, the following happened: a human act began to be considered, first of all, as a derivative of motives, intentions, goal-setting and results, so that its givennes, its empirical simplicity became hidden, invisible, even unworthy of a moral and philosophical view. Killing as givenness, outside of motives and situational circumstances, ceased to exist - a variety of different killings took its place.

In other words, reality was differentiated and specified through the efforts of the moral view and philosophical work. The achievement of thought, included in the textbooks of ethics, was the distinction between death from a bandit's knife and death from a surgeon's scalpel: the very fact of a person's death and the fact that a person's actions resulted in it - became secondary, taken outside the bounds of morality and moral philosophy, refined in distinctions, which received a different name in Auschwitz - selection. Being a kind of culmination of the history of differentiation of killing, Auschwitz revealed Nazi morality or Nazi ethic according to Peter Haas (the fact that this concept is not an oxymoron became a special problem for ethics "after"), in which one of the central is the concept of "humane" killing - on the one hand, less harsh in the way of execution for both victims and performers, and on the other - morally motivated: for the good of the nation, humanity and even the victim itself.

The second most important "achievement" of moral thought was the movement from taboo to commandment, moral prohibition and law. It was a movement from what a person does not make a decision about, if we understand a decision as a rational choice, to what a person can violate, consider himself as a choosing and decisive, and thus generate all the diversity of morality - with its conscience, distinction of is and ought, forgiveness, normative ideas. A moral person has become a person of the Decalogue or the Sermon on the Mount: the normative basis of the commandments is that a person can deliberately and motivatedly violate them. A primitive man of taboo does not commit some action, since performing it, the action itself, is impossible, just as it is impossible for him to fly like a bird: in this taboo is similar to the formulation of a law of nature. Auschwitz is done by a person who trusts himself, his reason and virtues in the matter of killing, who motivates his decision, including primarily morally.

And thirdly, in history, morality was perceived as a positive side of a person, as one's ability to proceed from the best goal-setting: it became a way of seeing oneself positively through the idea of good and goodness. Auschwitz revealed a space in which the world of prisoners is devoid of morality (both verbal and non-verbal), in which morality is given only in the form of Nazi ethic.

It has become such a challenge to moral philosophy, which requires its turning back, to its own beginning, to such a foundation that can be thought of as an initial act of non-killing, not mediated by moral ideas, norms, commandments, but primary in relation to them, making them possible ... For ethics, this would be a movement from a moral commandment to a taboo, from the idea of a variety of murders to the concept of a single murder as a given one, from a positive image of morality to uncertainty and indefiniteness of thinking anew.

Elena Belyaeva

REFLEXIVITY OF THE MORAL SUBJECT IN THE ETHICS OF RESPONSIBILITY

The ethics of responsibility is developing as a type of moral theory that describes, explains and normatively ensures the correctness of the life of the subject of contemporary postmodern and neo-traditional morality systems.

Reflexivity can be understood both as a general property of rationality and as a specific way of its implementation in the modern world. For a moral subject, reflection is a return to oneself as the main precondition of morality, a permanent correlation of oneself with the Other, one's current moral experience with the past and projected future, verification of accepted moral norms and argumentation of their significance in free

communication with other participants in moral relations. Thus, reflection allows the moral subject of the ethics of responsibility to constitute himself, "turning back" to the foundations of his own moral abilities, to strengthen his moral identity, to gain confidence in his own moral competence.

In classical psychological research, a clear relationship has been established between moral reflection and the phenomenon of responsibility. If responsibility is based on the ability to cause one's own actions and changes, then the ability to reflect them is absolutely necessary.

Reflection can be viewed as a cognitive action of a moral subject for independent and non-dogmatic decision-making in the matter of choosing one's value attitudes. Since morality is a norm-value concept, the foundations of these norms and values should be subject to reflection. Cognitive moral reflection should also explain the origin of moral norms, argue their significance, clarify the meanings and sense of moral concepts, ideas, assessments. Contemporary morality is a reflexive value system that constantly positions its place among other similar systems.

Reflexivity is not only an epistemological, but also an ontological characteristic of the moral subject of the ethics of responsibility, it represents the subject's universal ability to posit himself in being. The self-determined subject, acting as the cause of the being-event, necessarily correlates itself with other participants in the situation, with its previous and projected states, with all possible interpretations of its position in the world, and is aware of the nature of its ability to influence events. Reflection becomes not only a mental, but also a practical procedure with the help of which the subject posits himself in being.

The reflexivity of the moral subject is not only the result of theoretical construction in the ethics of responsibility, but also the reality of contemporary morality life. The subjects of postmodern and neo-traditional morality systems that have developed in the global world are flexible, modular, constantly in a state of choosing life values and normative programs. Reflection of oneself in a complex and constantly changing world is not always rational, it is often a practical reflection, the results of which appear in the course of social interaction, inclusion in diverse communities, communication with other moral subjects. Unlike the autonomous personality of modernity, whose identity is holistic, this subject has a modular structure. In the system of his moral relations, there are many local communities that he has chosen as reference groups, and moral interaction has a network configuration.

Lora Ryskeldiyeva

TWO KINDS OF DUTY: CLASSICAL ORIGINS

1. Two ways to interpret expressions with the $\delta\epsilon\omega$ (deō) in Aristotle's EN: "as it should be" and "as it ought to be". "As it should be" refers to the things of the surrounding reality, to the choice of the right and appropriate. And when we speak about virtues, then "as it ought to be" refers to a pattern of behavior, by checking with the very idea of virtue in general. "As it ought to be" is a tribute to Platonism and its Pythagorean roots, to that which comes "from above", from the God, from the vertical distinction between "is" and "ought to", and "as it should be" - from the horizontal distinction between right and wrong, appropriate and inappropriate, when everything is correct that goes as it should, as it is established and defined here, in the best way. Aristotle's $\delta\epsilon\omega$ (deō) has both of these semantic shades and means "what everyone ought to do in order for everything to be as it should be".

2. The practical philosophy of I. Kant is based on the vertical distinction between "is" and "ought to", in autonomous morality there is no deontological "horizontal", "as it should be" and "as usual" is not an argument and not a justification for the Duty. The "virtue" in Kantianism is the "art of doing good" devoid of external normativity, based on the technique of reflection on one's own motives. "Horizontal" distinction here is at the Law-topology.

3. J. Bentham's critical deontology fights against the very possibility of "vertical" deontology, based on utilitarianism, the main thesis of which: nature has ALREADY made sure that every person strives for the good for himself. The utilitarian interpretation of human nature makes not only meaningless, but also dangerous any kind of Duty, if it does not have the only acceptable from first person singular grammar. A different grammar testifies to the moral violence on the part of the "moralist". The place of deontology here is taken by consequentialism, the calculation of the future consequences of my actions in the present.

4. It is impossible to eliminate the "vertical" Duty from the philosophical discourse, the difference between "is" and "ought to" is basic for European philosophy. However, the harmonious polis ideal, combining the "horizontal" and "vertical" obligations and duties of the Stagirite, has disappeared in our time. Kantian moral rigorism, which elevates man above himself, is incomprehensible today. Classical Bentham utilitarianism entered into a non-simple relationship with the practice of the psychotherapist, and deontology was reduced to the practice of developing conventional charters, codes, rules, and so on. The prevalence of "horizontal" gives rise to stoicism, popular in the IT-sphere, bizarre forms of "deontological eudemonism," which substantiates the fallacy of opposing happiness to duty, as well as all sorts of revolutionary calls, in particular, a call for an "intellectual revolution". In philosophy, compatibilism is in demand, combining determinism and free will.

5. In this context, the "moral project" of V. Solovyov, his version of justifying the good, based on the thesis "ought to, therefore, you can" or "this should, and therefore can be done", becomes especially relevant, and this thesis is not at all "Thomas's theorem". It is extremely difficult to accept and become a participant in this project, it is much easier to engage in criticism of moral judgments and analysis of the language of ethics. And this is what we all do for the most part.

Oksana Bratina

"NOTES ON THE PERFORMATIVE THEORY OF ASSEMBLY" BY JUDITH BUTLER: CONTEMPORARY ETHICAL DISCOURSE

From the point of view of Michel Foucault, biopolitics became the main interest of the authorities half a century ago. The circumstances of the birth of a political body expressing its right, resisting disciplinary control, become especially significant in the context of ongoing political events, the confrontation of countries, closed borders in a pandemic, changing communicative formats of the period of the formation of the "new ethics".

With the emergence of new forms of professional and everyday communication, new forms of modern protest are being established – the rejection of armed violence and the inclusion of bodily practices in protest actions in a new quality. The appearance of a body in public space and the reconfiguration that collective actions of bodies produce in relation to the urban environment is, according to philosopher Judith Butler, a form of performative political utterance.

Back in the nineteenth century, Gustave Lebon wrote about the phenomenon of the collective body. This is a common body presented by the mass of the people, spreading through the streets of the capitals with demonstrations, moving from conscious choice to unconscious common actions, renouncing the individual name and historical responsibility. J. Butler "to understand the action in its bodily dimension".

Following H. Arendt believes that any political action needs a public space: the more it is covered by the media, the more it appears like an old black-and-white film. "Not a single body establishes the space of manifestation, but action; this performative experience happens only "between" bodies, in a space that establishes a gap between my own body and the body of another. So my body doesn't act alone when it acts politically."

Modern protest often renounces violence in order not to imitate any political regime in its reproduction. Hannah Arendt writes that violence is essentially the opposite of power. "Nonviolence... refuses to copy the aggression it opposes," writes Butler.

Mass demonstrations conquer public space, destroying the front/back demarcation. Bodies act performatively, even when they "sleep in public or organize collective ways of cleaning the territory," believes J. Butler. One of the goals of modern power is the control and regulation of bodily life. The biological body is usually pushed into a hidden, private sphere in everyday practices. The political body performs actions in the public sphere.

The body, according to J.-L. Nancy, gives rise to equality, which is affirmed in every bodily manifestation: "when bodies manifest together or when through their action existence is given to the space of manifestation," they also demonstrate the requirement for equality and equality itself.

"Notes to the Performative Theory of Assembly" by J. Butler is an attempt to look at modern political events and democratic institutions through the "new ethics" of the manifestation of citizenship through corporeality.

Olga Vinogradova

"WOMAN, WAKE UP!" - THE ETHICS OF FEMINISM IN NICOLAS DE CONDORCET AND OLYMPE DE GOUGES'S WORKS

Women in France were qualified for the vote only in 1944. 150 years before this, after the French Revolution, the philosopher Nicolas de Condorcet and the first French feminist Olympe de Gouges laid down their's lives for that women could claim the same rights as men.

Regarding the works "Declaration of Rights" (1789), "The First Essay on the Political Rights of Women" (1790) de Condorcet, as well as "Declaration of the Rights of Woman and of the Female Citizen" (1791) and "Social Contract" (1791) de Gouge from the perspective of the ethics of feminism, the author tries to understand how they influenced the development of this area of ethics, as well as the history of the movement in general.

In the very first lines of "Letters of a Bourgeois from New Haven", Condorcet deduces the concept of natural rights as inalienable to every intelligent human being. In his opinion, women are rational beings, therefore they have rights from birth and, therefore, should be able to use these rights and cannot be struck in them: "We call these rights natural, because they stem from human nature; that is, because from the moment there exists a sentient being capable of reasoning and possessing moral ideas, it is obvious and necessary from this that it must enjoy these rights, and cannot be deprived of them without injustice "(Lettres d'un bourgeois de New-Haven, Paris: Firmin Didot frères, 1847, p. 14).

Condorcet's civil rights directly derive from natural rights, therefore, if the state allows the deprivation of the rights of "half of humanity" (ibid., P. 20), then such a state cannot be called unambiguously either free, or just, or moral. Here Condorcet identifies the presence of mind and morality in a person, drawing from it a conclusion in favor of equality of the sexes: "Don't people have rights as sentient beings capable of reason, having moral ideas? Consequently, women should have exactly the same [as men], and, nevertheless, there is no constitution called free where women were enjoyed the rights of citizens "(ibid., P. 15).

Echoing Condorcet, Olympia de Gouges in her "Declaration ..." proclaims the equality of men and women, urging them to unite "under the banner of philosophy" in order to achieve the progress of a society in which marriage will no longer be "a grave of trust and love", but becomes a new social contract on an equal footing. She also insists on the moral rationale for equal education for men and women.

Both authors agree that the main problem in establishing equal civil rights for men and women is not physical disability or mental retardation of the latter, but the lack of proper education and enlightenment, and, as a

consequence, the politics of a society that does not recognize women as moral subjects. And that is why all residents of the country, regardless of gender, should have equal chances of getting an education, because only a full-fledged accessible public education forms a real citizen.

Daniil Dorofeev

ETHICAL CHARACTERISTICS OF THE AESTHETIC IMAGE OF A PERSON

In domestic universities, very often, since Soviet times, ethics and aesthetics have been combined within of one philosophical department. Starting from the fact of this formally institutionalized union, then I want to reveal, in the perspective of my interests, the connection between these separate areas of philosophical knowledge and show the possibility of ethical characteristics of a person on the basis of his aesthetic image. We emphasize right away that "aesthetic" will be understood primarily in the meaning of the ancient Greek aesthesis (sensory perception and sensation) and only then as associated with beauty (in our case, a person).

From Aristotle, ethics, as a practical branch of philosophy, was founded by praxis. Until now, the assessment of a person as (not) ethical for the majority is determined primarily by his actions and actions. I. Kant exerted an even greater influence on the modern understanding of the ethical characteristics of a person, striving to make it completely independent and autonomous from any sensory manifestations and transferring it exclusively to the extra-phenomenal (noumenal) sphere of the categorical imperative, which, on the one hand, was not determined by anything phenomenal, but on the other hand, it was not manifested in principle in any sensually perceptible form.

In such a situation, it seemed that ethics could in no way be connected with aesthetics. The situation changed due to the crisis of the new European paradigm at the end of the XIX-beginning. XX century, the symbol of which was the phenomenological movement, and the incipient rise and rethinking of the significance of aesthetics (for example, in the "phenomenological aesthetics" of M. Geiger and partly M. Scheler). Within the framework of this trend in the development of modern philosophy, we have been actively working on the aesthetics of the human image for several years now, striving to reveal the aesthetic foundations of fundamental philosophical anthropology. Let us turn to the ethical dimension of the aesthetic image of a person.

Even the Greeks, whose essential and visual-phenomenal, ethical and aesthetic had not yet been dualistically divorced, recognized in the concept of "taking care of oneself" (epimeleia) that the image of a person is the result of his attitude towards himself and his life, in other words, as assumed by a person lifestyle (bios) directly determines its "aesthetic" image. This is especially evident in our research on the iconography of ancient philosophers. A philosopher is a person who creates himself in all his integrity through the experience of participation in the truth. It is impossible to be genuine philosophers covertly, without aesthetic manifestation and confirmation. Also, ancient physiognomy showed phenomenal expressions of ethos and character (with their ethical characteristics) of a person in his sensual (bodily) image.

Visual communication with a person is primary and in many ways, albeit often at a pre-reflective level, determines our attitude towards him: before we know his name, character, occupation, marital status, etc. we perceive his phenomenal aesthetic image, which, by the way, can tell about all this to an attentive look. But the aesthetic image of a person is not only a physical natural given, it is also clothing, and gait, and a way to hold oneself, speak, etc. By the way, the assessment of clothing as a special image of a person, his life and value-existential self-determination is especially expressive in relation to monastic attire, the symbolic character of which was paid attention to by both Evagrius Pontius and George Agamben (but any other clothing, albeit not so obvious, expresses the ethos of a person). Therefore, it is clearly wrong to regard all these components of the image as random, "external", saying nothing or little about the person himself. The aesthetic image of a person is a phenomenal manifestation of his deep personality, including his ethical characteristics. Another thing is that formal-schematic and dogmatic approaches are inapplicable here.

Vice, virtue or even the holiness of a person express themselves phenomenally and aesthetically, and it reflected primarily on his face, eyes and the whole image as a whole. A person involuntarily exposes himself in his aesthetic image, but only a general vocabulary for understanding him does not exist. In this regard, the novel by O. Wilde "The Portrait of Dorian Gray" is very characteristic, which, being a kind of artistic manifesto of dandyism and aestheticism, at the same time indicates its boundaries. Awareness of his beauty and worship of her was the cause and the beginning of the fall of Gray, which found expression in the portrait, as an aesthetic and ethical evidence of his soul. The author shows the "sacred secrets" that appear in the sensual image of a person and which you just need to be able to discover, but this, as already emphasized in the preface, always means taking risks. Therefore, the artist who took this risk (which led to his murder) and created a portrait of Dorian that reveals its essence, and says that "vice always leaves its mark on a person's face. You can't hide it. ... there are no secret vices." The same applies to the experience of the virtuous and holy life of a person - for example, in relation to Russian elders, one can and should talk about the aesthetics of noble beauty.

Attention to the aesthetic image of the perceived person in general and in detail can not only provide information about him, which Sherlock Holmes successfully achieves with his deductive method, but also see his ethical characteristics and even his phenomenally manifested deep personality.

Vladimir Nazarov

ETHICAL PARAMETERS OF THE DIGITAL TWIN: CHOOSING A MORAL IDENTITY**Ethical Parameters of the Digital Twin: Choosing a Moral Identity**

A digital twin is an information copy of a user of a personal information space. Its foundation is a personal model built on an array of Big Data - the sum of all the information that a real subject has ever supplied to the digital world: from a personal computer and various Internet sites to gadgets and sensors, talking devices and video cameras. "The more perfect the algorithm and the more personal data it contains, the more adequate the digital twin becomes. By creating a universal algorithm and connecting it with the help of sensors with the human sensory-motor system, you can get a digital twin who knows more about us than our closest friends."

A person can contribute to the creation of an adequate copy of the digital twin, reporting only reliable, verified information about himself: his interests and value preferences. But it can also supply distorted information to the network, leaving behind traces of an "imaginary" or "dummy" double in the information space. In this regard, the electronic profile of a person, which includes the entire set of digital shadows, is divided into at least three figures: an imaginary, a real and a dummy double. The main rule is not to load your digital twin with imaginary content of "virtue" or "depravity". You must remain yourself in the digital world, be no better and no worse than you really are, because any false good and evil ultimately lead to the digital inauthenticity of the existence of a real subject and, as a consequence, the impossibility of post-death recreating its real appearance.

As a rule, the digital twin lives longer than its information carrier. But there are cases when the digital twin "dies" (disappears, becomes distorted beyond recognition) earlier than the original. This is due to the inversion of physical and digital universals of being. In the physical world, there are laws that determine a certain minimum of universal ethics. These include the golden rule of morality, biblical commandments, ancient Eastern lists of forbidden depravity (redemptive rituals of Mesopotamia, chapter 125 of the Egyptian Book of the Dead, etc.). However, in the digital space, there are different rules, non-observance of which is fraught with risks associated with the loss of confidentiality, identity, autonomy, which leads to the transformation of traditional ethical norms, prohibitions and permissions. For example, the golden rule of morality can be reformulated in the digital world as follows:

"Treat the other's digital twin the way you would like the other to treat your digital twin." At the same time, real persons who are guided by this rule can follow completely different principles in life, remaining anonymous in relation to each other.

The most important imperatives of digital ethics are principles based on the commandments, "do not steal" and "do not lie", which receive a kind of refraction in the information space. Here they mean: "do not steal someone else's information" and "do not distort your own information." Taken together, these two norms define the required minimum of the digital twin's identity. The fact is that in the information world, direct murder of the digital twin is impossible. Therefore, the commandment Thou shalt not kill does not act here in the form of a direct prohibition. However, theft and lies (distortion of one's own and someone else's information) can lead to the death of the digital twin. The paradox is that the digital twin, as a rule, lives longer than the real individual, but often it can "die" earlier - be "killed" with the living individual in the event of theft and distortion of information data.

Pavel Zaytsev

HENRY SIDGWICK'S "METHODS OF ETHICS" IN THE CONTEXT OF THE MORAL CHOICE OF THE NEW NORMAL

The "new normal" situation, understood as a combination of economic, social and even cultural consequences of the coronavirus pandemic, is one of the most stable images of our time. Within this image, moral practices are given the opportunity to comprehend, which are translated by the "new normality" from the category of individual, one-time destruction to the category of permissible and even desirable in cultural reproduction.

In "The Psychology of the Unconscious" by K.G. Jung comes across the following reasoning: "Take a businessman who succumbed to the temptation to take risks and as a result went bankrupt. If he breaks down because of this, gives up any further risk and tries to "darn" his social reputation within the limits of limited opportunities, with the mentality of a frightened child performing a second-rate job in a tiny position, a job that is undoubtedly below his level of capabilities, then he, in terms of analytical psychology, will begin to restore his person in a regressive way [KG Jung Psychology of the unconscious / trans. from English 2nd ed. M.: Kogito-Center, 2010. p. 190]. Obviously, the situation described by Jung is being translated by the new normality from the category of a rather unique problem of a businessman who did not calculate the possible risks (in modern management, risk management is an essential part of the training of a manager) into a fairly widespread phenomenon: the coronavirus pandemic has brought losses even to those who knew how to manage risks, and those who were far from the realm of business and did not intend to take risks at all.

In addition, the rejection of the advantages of growth, which in Jung acquires the terminological design as "regressive personality restoration", if not in moral philosophy, then in everyday practice is called downshifting. In 2016, many remembered the words of the head of Sberbank of Russia G. Gref, said at the Gaidar Forum, where he pointed out the threat of Russia to be among the downshifting countries. Meanwhile, the term "downshifting" is usually associated not with a group of countries that are not among the world leaders, but with an individual life orientation, a voluntary refusal to move forward. Before the situation of "new normalcy", downshifting in Russia was

quite an exotic phenomenon and was associated, as a rule, with the personality of G. Sterligov, the emergence of eco-settlements, as well as new forms of employment characteristic of the it-sphere.

When "remote work" crossed the boundaries of freelancing and became a universal phenomenon, making a significant part of our compatriots who are not involved in critical industries "involuntarily" downshifters, it seems to us a need to evaluate this phenomenon not only from the point of view of psychology, but also from the point of view morality. One of the works that allows to reveal the content of the moral choice of a person refusing career prospects guided by the desire to preserve life and health has not yet been translated into Russian - this is *The Methods of Ethics* by G. Sidgwick. As one of the prominent moralists of the Victorian era, Sidgwick was a supporter of the utilitarian position and justified the natural foundations of moral choice in the term "selfish selfishness." "Selfish hedonism" is the thesis that the ultimate goal of every human action is his own greatest happiness "[Sidgwick H. *The Methods of Ethics*. Cambridge: Hackett Publishing Company. p. 123]. Guided by this thesis, the "egoist" does everything possible to prefer in a situation of choice what "pleasure over pain" brings him - brings him closer to pleasure and removes him from pain. The threat of being infected during a pandemic and the threat of undermining health while building a career from the point of view of Sidgwick's selfish gedanism are phenomena of the same order, therefore, his theoretical constructions allow considering downshifters "reluctantly" and those who have long abandoned career prospects within the framework of one study of the moral choice of a new normality.

Elena Drobysheva

TECHNOLOGIES VS AXIOLOGY: BATTLES IN THE FIELDS OF CONTEMPORARY ART

Today, a space of new ethical challenges is unfolding in front of us in connection with the rapid development of art production, marketing and representation technologies. We have to rethink not only the boundaries of art as such, but also the phenomenon of authorship, in relation to works or to the results of scientific research created / obtained with the help of artificial intelligence. One example is the creation of paintings, the "author" of which is a neural network: on October 25, 2018, an unusual lot went under the hammer at the Christies auction – "Portrait of Edmond de Belami", created by artificial intelligence. A series of portraits of the fictional Belami family was "given out" by the Generative Adversarial Networks algorithm, developed by the Parisian Obvious team specifically to imitate the painters. After the sale of the painting, the question of its authorship arose, which caused several waves and levels of discussion in various professional fields - from economics and law to art criticism and ethics.

The second example: IT projects of so-called "virtual influencers" – digital characters "living and creating" (singing, creating clothing collections, leading public) on the Web. Their activity sets new trends in the field of leisure, entertainment, fashion, design, media practices and social networks and also raises questions about the authorship of the presented ideas, judgments, assessments.

The third example is from the recent hotly debated events at the junction of the spheres of art, media and law. In August 2021, the art world was shaken up by a scandal involving one of the most famous rock musicians and the most famous museums in the world: the frontman of the Rammstein group Till Lindemann called for buying his NFT tokens, called NFTill, images where the artist poses in the halls of the Hermitage against the background of works of art, and one special edition video, a 13-second video based on the clip shot in spring at the Hermitage, for the 1939 song "Beloved City" by Nikita Bogoslovsky and Evgeny Dolmatovsky. The legal and ethical conflict lies in the fact that the issue of tokens was not coordinated with the Hermitage. The first sale of a virtual object using NFT was made in February 2021: the digital work "Daily: the first 5000 days" by American artist Mike Winkelmann (Beeple) was exhibited at Christie's New York auction and sold for a record \$69.34 million in translation from the Ethereum cryptocurrency. NFT technology (Eng. non-fungible token is a unique non-interchangeable digital key created on the basis of cryptocurrency), with which any digital objects are sold and bought – music, image, 3D model, text, game item, etc. NFT technology is gradually becoming our new reality. Today it can be used for the acquisition/movement/distribution of digital collectible objects. These are unique video moments of sports matches or movies, audio recordings of famous performers, digitized art objects, popular memes and even messages from social networks.

The French art theorist Anna Coquelin introduced the concept of "technobase" in relation to "technological art" (digital, virtual) to clarify the transformation of the aesthetic characteristics of the corresponding art objects. By analogy with the problem of the aesthetic status of works created within the framework of modern artistic practices, today there is clearly a need to discuss the ethical, value parameters of their creation, promotion and perception. The latest technologies are becoming drivers not only of artistic production itself, but also of new regimes in the field of aesthetics, ethics, and axiology.

Yelena Yanushevskaya

THE CONFLICT OF ETHICAL AND AESTHETIC VALUES AND APPROACHES TO ITS SOLUTION

Being one of the types of value conflict, the conflict of ethical and aesthetic values manifests itself in a variety of empirical situations. His theoretical identification received a tangible resonance in the European culture of the New Time, primarily in literature, and gave a powerful impetus to the development of both individual areas of philosophical thought and humanitarian knowledge in general. It is he who gives a clear idea of the objective nature of the value conflict.

The problem of the antinomy of the value-aesthetic and value-ethical seems to be removed at the theoretical level, when in the twentieth century the philosophy of art finally comes to the discovery that "poetry" and "truth",

that is, aesthetic and practical reality, are in principle incommensurable. Contrary to the opinion of V. G. Chernyshevsky, art with this approach should not only not, but also cannot be a textbook of life: this is, in principle, not his task. Interpreted in this way, the conflict of the ethical and aesthetic (and the conflict of values of the corresponding classes) was mistakenly considered the most representative for identifying the principles of theoretical knowledge of the value conflict (for example, in P. P. Gaidenko's monography "Breakout to the Transcendent").

Thus, two main strategies can be distinguished in the approaches to the correlation of ethical and aesthetic values.

According to the first, ethical and aesthetic values are realized in disjoint realities: ethical – in practical terms, aesthetic – in virtual, virtuality (the ability to have an effect by appealing to the imagination) is its substance. Accordingly, the value conflict exists only as an object of logical analysis – at the level of cognition of the conflict inherent in the very way of being of value, but in the existential sphere, unlike conflicts within the values of one class (for example, ethical), it does not manifest itself.

To understand what it means that there is no connection between artistic reality, for which the opposition of good and beauty is meaningless, and a value conflict, it is enough to turn to the following example. Let's imagine an episode of a feature film in which the audience sees a horse falling from a great height. A horse is a living being, and accordingly, falling, it breaks its legs. The cruel attitude to a living, feeling being for the sake of artistic effect is in fact a violation of the moral norm fundamental to the ethics of humanism – the non-infliction of both moral and physical damage to life. Hypothetically, the author of the film – let's assume that there is such an art historical fact – could find himself in front of a tough dilemma that requires an uncompromising choice – to carry out his artistic plan or to pity a living being. And the director, according to our assumption, who shot such a film, certainly had a choice, and this choice was exclusively of a moral nature – a choice between value and anti-value, between the value of mercy and the anti-value of cruelty, and not between the value of "goodness" and "beauty". If it is possible to achieve an equivalent artistic effect without harming a living person, the actual moral content of the conflict does not tolerate objections. This is the second of the strategies mentioned above, which also indicates the purely theoretical nature of the artificially constructed conflict of "goodness" and "beauty". If we develop the conclusion following from the above example, the romantic conflict of "goodness" and "beauty" is a logically incorrectly defined value conflict, which is essentially an ethical conflict of egoism and altruism.

But in response to Pushkin, who, through the mouth of Mozart, proclaimed that "genius and villainy" are "incompatible things", unfortunately, one can cite the observation: "... A person and an artist are often confused, because chance has united them in one body. But it's very simple: Verlaine had the genius of a deity and had the heart of a pig." (Quote by: Murashkintseva E. D. Verlaine-Rimbaud. Moscow: OLMA-PRESS, 2001. P. 313.)

Marina Kamentseva

THE PHENOMENOLOGY OF THE SUBJECT AS A REINTERPRETATION OF CLASSICAL ETHICS

In her 20s and 30s. Wittgenstein in his middle period proposed to rethink the role of ethics in the formation of a moral image of the world, which implied a rethinking of classical ethics, which was presented to him as a set of rules regarding a particular state of things in the world. He wanted to show that the phenomenology of the subject can show that with such an approach, any progress will be thought of not as a linear phenomenon, but as a change of worldview in all areas. Understanding ethics as an absolute value is associated with an action that every person would perform with necessity. This understanding is not connected with the conceptual apparatus of consciousness, but with a purely individual experience of the world by a person. "I think the best way to describe an experience would be to say that when it takes place, I am surprised at the existence of the world." It is amazing that the world is as it appears to us, as we contemplate and understand it. It is this state of things that causes us surprise.

This combination of objects in a holistic, continuous world makes it possible to experience a certain essence of understanding absolute value. The essential concept of "I" includes an understanding of random facts in the world, for example, the existence of specific human beings, specific bodies or souls. As such, it could not serve to clarify the necessary condition for the existence of the world, because "This is due to the fact that no part of our experience is also a priori." (TLP 5.634). Wittgenstein tries to clarify the understanding that the concept of the world presupposes the concept of the "I" that experiences this world, just as any concept of the field of view necessarily presupposes a certain point of view from which the field of view is perceived. And since the sighted eye is the source of this point of view, but in itself is not one of the facts occurring in the field of vision, the "I" that conditions the world is not in itself a fact occurring in this world, but rather what shows itself when we reflect on how the world is always revealed from a certain point of view (and never, for example, from a point of view from nowhere).

The experience of the world takes place at a deep level inside a person, and the expression of this experience in language is absolutely impossible. It is not enough to explain why a person is surprised by this particular state of things in the world. The expression of this surprise cannot be displayed within the framework of language. The description of the world and the ethical in this regard is completely meaningless, since the meaning is inherent only in the facts in the world, but the meaning cannot be described outside the world in any way. It is the inner aspiration of consciousness to experience the world and accept it.

Thus, "I" is the "limit of the world". The point of view of the "I" itself is not a part of the world, rather it is a point of view on everything that happens in the world, and thus it works as the organizing principle of this "whatever", just

as the point of view of the eye works as the organizing principle of the field of vision. And just as we cannot learn anything about the eye just by thinking about the necessity of a point of view in the field of vision (cf. TLP 5.633), we cannot learn anything specifically about the philosophical self. It cannot be described or said, it simply manifests itself as a condition of our understanding of the world.

Irina Abdrashitova

UNDERSTANDING MORALITY AND POETIC STATEMENT

The aim of the report is to highlight morality in terms of reading or writing poetry. The poetic intention makes it possible for a man to be fulfilled. Moreover, sensual, psychological, moral and other issues associated with the poetic word, lead a person to their metaphysical understanding. The relevance of the report lies in comprehension of the fact that revealing oneself to the world through the discovery of one's uniqueness is a timeless task of human existence. The designation of conditions for the recognition of one's individuality is most important in the era of globalization. Poetry shows the polyphony and the interpretative ambiguity by reducing and improving the text, by softening and avoiding direct statements, thus poetry places a person in the conditions of an active interpreter and co-author. The form and the content offered by a poet show the direction to a certain goal: to the sensual, intuitive comprehension of a person filled with creativity. The person in this case — the viewer (reader) and author (artist, poet) — is the initiator of its spiritual essence. The report gives examples of author's lyrical poems illustrating sensual, philosophical and religious aspects of human existence.

Leszek Kopciuch

EGOISM

Most ethical positions stigmatise egoism as a negative attitude; similar evaluations are also formulated in various religions. We also tend to judge egoism in the same way in most situations of everyday life. Both the interests of society and the individual's self-esteem speak in favour of such judgements. In the paper I present the types of egoism analyzed by the contemporary researcher Kurt Baier: (i) common-sense egoism; (ii) psychological egoism; (iii) egoism as a principle of social optimisation; (iv) rational egoism; (v) moral egoism. Then I reconstruct the logical argument against egoism formulated by Baier. In the last part of the paper I formulate some of my own opinions on the value of egoism. I also try to show on the basis of Popper's concept of falsificationism that universal egoism as an ethical theory is unjustified.

Sergey Borisov

THE EFFECT OF "NOVELTY" IN ETHICS

Any philosophical idea is characterized by novelty, but this is not a philosophical theory or any philosophical concept. Here, indeed, there is no novelty. We are talking about self-knowledge, about the wisdom that an individual achieves, and in what is revealed to him, there is no one wiser than him - this is knowledge about himself. And since philosophy is a project of oneself, here not only something new is possible, here such discoveries must arise with necessity. What new and unique opens up in philosophizing? The fact that an understanding of a certain philosophical idea is revealed is not enough. The idea must be fulfilled not only as a fact of our consciousness, but also as a way of life. "New Ethics" is a phenomenon that has spread in the Russian media over the past decade. This phenomenon unites such diverse phenomena as feminism (#MeToo, #I'm Not Afraid to Say), the struggle of minorities and oppressed groups for their rights (Black Lives Matter), inclusiveness, identity politics, but most importantly, this phenomenon characterizes new forms of social relations, new forms of collective action, new forms of communication on the Internet and social networks, as well as new forms of attitudes towards material goods. The roots of this phenomenon are well researched in the psychoanalytic literature. According to E. Neumann, this is a revision of the ethics prevailing in the public consciousness, based on the dualism of good and evil. Such binarity gives rise to an acute internal conflict in a person, which "bifurcates" a single mental life. Feelings of guilt and self-loathing lead to the loss of one's own integrity. The Jungian "shadow" of the personality divides the world into "us" and "strangers", "friends" and "enemies", which entails an increase in aggression and violence, which are created "in the name of good." According to Neumann, humanity needs a "new ethics" that will allow one to come to terms with one's "shadow", to become tolerant of oneself, on the one hand, and on the other, to accept responsibility for one's negative qualities. The "New Ethics" is the beginning of a long-overdue conversation about violence in Russian society, which has become a routine, about the "invisibility" of people with disabilities in it, about revising many common forms of social behavior. Of course, there is no general code of ethics for a "new ethics". Some media outlets try to compose their lists of recommendations, but so far such recommendations are not widespread, and most authors rely on their sense of ethics. According to some Russian journalists, Russians fear that under the new ethics it is easy to fall prey to unfounded accusations and lose their careers or even to be imprisoned. For example, on the basis of these concerns, the State Duma passed a law on criminal liability for libel on sexual violence. However, it must be remembered that one of the main instruments of influence in the conditions of the "New Ethics" is not criminal punishment, but the cancel culture. A person whose actions are immoral is simply "canceled", that is, excluded from the public sphere. Researchers of the "new ethics" note that this phenomenon is associated with the transition from a culture of honor to a culture of dignity. The rigid hierarchy and the need to defend one's place in it are replaced by equality and respect for the

individual, associated with respecting each other's boundaries and avoiding "toxic behavior" and even "passive aggression." The "New Ethics" does not accept violence in any form (there are many such forms in modern English-language vocabulary). The deeper the understanding of violence, the more likely it will cease to be a habit, a thoughtless, self-evident action.

Altzander Razin

REALISM AND NATURALISM

The report shows that various types of naturalism in ethics correlate with the stages of development of socially and culturally conditioned thinking, represented in different types of realism: classical realism, neorealism, critical realism, scientific realism.

Realism proceeded from the idea of an adequate understanding of the world. In relatively modern philosophy, it is represented, for example, by I.F. Herbar (1776 - 1841), who believed that the world consists of simple reals. Their combination in consciousness creates the illusion of variability and heterogeneity of the world, which can be overcome in cognition. From this one can deduce the idea of reduction, characteristic of classical naturalism and neonaturalism, of reducing higher forms to lower ones.

Many classical philosophers, such as Descartes and Spinoza, proceeded from naturalistic foundations in their moral views. But at the same time they understood that on the basis of nature alone it is impossible to explain the highest manifestations of human activity, to understand human consciousness. Therefore, classical realism was mainly dualistic.

The main feature of neorealism was the rejection of epistemological dualism. The main representatives of neorealism were J. Moore, B. Russell, S. Alexander, A. N. Whitehead, R.B. Perry. Neorealism provides the foundation for neonaturalism. It differs from classical naturalism in that it uses the achievements of modern science, in particular ethnology, which has shown that animal communities have relationships that are similar to the performance of certain moral duties.

Critical realism, represented by such thinkers as J. Pratt, A. Rogers, J. Santayana, R. V. Sellers and C. Strong, came up with the idea of an adaptive attitude to the world. Among the modern successors of this type of realism, we can name the professor of the University of Helsinki I. Niiniluoto [Niiniluoto, 2002], who, under the influence of Quine's thesis of uncertainty, recognized fallibilism, took the side of conceptual pluralism, but believed that successful theories were close to the truth.

Critical realism provides the foundation for nonreductive naturalism. Unlike neonaturalism, which saw the difference between humans and animals only in the degree of development of their abilities for communication, solidarity, altruism and widely used the principle of reduction, non-reductive naturalism (F. Nagel, G. Setkamp) rejects the idea of common basic needs of various living organisms and argues that the features of the moral behavior of every living creature can only be deduced from its natural history. It is believed that if there are any coincidences, they are determined only by this story, and not by any predisposed in nature. As modern representatives of this type of naturalism, one can name: Herman J Saatkamp (Texas A&M University) F. Nagel "A Look from Nowhere" (Center of Aspirants NY). They name J. Santayana (1863 - 1952) and P. Strausson (1919 - 2006) as predecessors.

Scientific realism defends the concept of truth in the traditional sense of the word, considers the achievement of truth as the main goal of scientific theories. Richard Boyd [Boyd, 1983] identifies three types of scientific realism: ontological realism, which presupposes an objective reality independent of our thinking; talking about the gradual approach of scientific theories to the truth; semantic realism, indicating that scientific terms themselves indicate real entities, so theories must be interpreted realistically.

Scientific realism provides the foundation for scientific naturalism. This is one of the main theories in modern scientific methodology. It is opposed by constructive empiricism (V.S. van Fraassen), which rejects the concept of essence and speaks only of explanatory models. It is a modern anti-realist program.

In ethics, scientific realism provides the basis for a position that can be conditionally called "Materialistic naturalism". It is represented by such thinkers as W. Sellars, K. Lamont, M. Farber.

Whitfried Sellars (1912-1989) - son of R.V. Sellars, advocated "scientific realism." In ethics, he defended altruism and liberalism.

Lamont K. (1902-1995) One of the founders of the secular humanism movement.

He has written 16 books. Among them is the "Illusion of Immortality".

Lamont's book is extremely interesting not only for the well-known, but well-systematized objections to the assumption of the possibility of immortality, but also for the radical thesis that it is the consciousness of death that fills our life with optimism, since it fundamentally equalizes all people.

Another kind of realism that needs to be mentioned here is constructive realism. The ideas of constructivism are now widely used in ethics, in particular in applied ethics from the point of view of verifying norms for their fundamental feasibility. The ideas of constructivism are also developing in connection with new technologies and, in particular, in connection with technologies for improving the human body. V.N. Lektorsky notes the importance of this methodology for the study of problems of consciousness and shows that constructivism does not mean arbitrariness, does not imply reducing the world to our ideas

«Current Problems and Challenges of Applied Ethics» November, 18-19 (Thursday-Friday)

Evgenii Tsurkan

THE PROBLEM OF "ETHICAL DESIGN" OF INTERNET APPLICATIONS

In February 2013, Google Product Manager Tristan Harris sent out a presentation to his colleagues in which he urged them to think about the responsibility that developers of addictive application design that cause addiction to users around the world bear. The presentation was widely discussed by the employees of Google, among whom many expressed solidarity with the main provisions of T. Harris, as a result of which the company's management officially appointed him a "design ethic". The topic of developing ethical platform algorithms and application designs is not new, the earliest works began to appear in the 80s of the XX century (for example, J. Moore's essay "What is Computer Ethics?"). Numerous academic works and works designed for a mass audience are devoted to this issue. T. Harris's presentation marked a new stage in the development of this issue, caused a wide public outcry and generated many discussions about "ethical design".

Nowadays, almost every major IT company has an ethics department whose main task is to offer design and protocol solutions that will make technology more ethical. However, the proposed solutions are by no means always introduced into development and find application in the final product. T. Harris, having worked for two years in the position of "design ethics", left Google, and did not achieve anything significant. In 2020, Google fired researcher T. Gebra, an ethics officer and a recognized expert in the intersection of computer science and ethics. What leads to conflicts between the management of IT companies and ethicists?

Ethics can potentially conflict with the interests of IT corporations, whose main interest is to make a profit. If "ethical design" means reducing user engagement, providing the user with more privacy, which will affect the amount of data retrieved, and therefore, the company's profits, then moral dogma should give way to economic interests. Platform capitalist companies often use the language of ethics in the media field to defuse criticism directed at them. To describe such PR strategies, the term "ethics-washing" was introduced. Companies benefit from publicly demonstrating interest in socially beneficial initiatives in order to draw attention to their product, while at the same time resorting to ethically questionable decisions. Despite this, there is every reason to believe that large IT companies do feel responsible for creating algorithms that manipulate user behavior and designs that induce addictive behavior. IT corporations often come up with initiatives that fit into the idea of "ethical design": the user has the opportunity to see how many times a day he took the phone and how many hours he spent on applications; set a reminder to take breaks. However, IT companies shrink with one hand what they enlarge with the other. The historical profit-making model inherent in platform capitalism - namely, the sale of targeted ads for free - does not allow to abandon either tracking algorithms or addictive design, since both of these elements form an integral part of the mechanism of profit-making. Algorithms of social networks are able not only to track how a user reacts to various kinds of content, but also to predict his consumer behavior, as well as change his consumer behavior. Increasing the effectiveness of ad targeting attracts advertisers who are selling certainty. Addictive design increases user engagement by forcing them to spend more time on the platform, which means more ads viewed and more data generated. "Free use in exchange for data" is a social contract concluded between users and platform owners. To this, it is worth adding the formula in the epigraph of the book by E. Pariser "The Filter Bubble": "If you're not paying for something, you're not the customer; you're the product being sold".

There is a lot of alarmist literature devoted to the ethical problem of manipulating user behavior, as well as to "surveillance capitalism", in which such a policy of making a profit receives an unambiguously negative ethical assessment. To us, this problem seems to be ambiguous. On the one hand, the company's policy, if it remains within the framework of legal regulations, is the business of the company itself, and the only possible way for the consumer to influence it is to refuse the company's products. On the other hand, social media is not only a product of a particular IT corporation, it is a critical social infrastructure, like the power grid or transportation network. Disruption of this infrastructure, as well as design that ignores the ethical demands of society, can lead to negative macrosocial consequences. An example is the scandals with Cambridge Analytica and the "hacking" of the American electoral system. In this case, the question arises of additional state regulation of the activities of platform capitalist companies up to their nationalization. However, government officials are also interested in gaining access to large amounts of user data, since this is a huge power resource. Whether society is ready to transfer this resource into the hands of the state is a big question. This ethical conflict will be the subject of our report.

Elena Ivanova

ETHICAL DILEMMAS OF PLAGIARISM RECOGNITION IN SCIENTIFIC PUBLICATIONS (BASED ON EXPERIENCE FROM THE RSL ANTI-PLAGIARISM PROJECT)

The standards of responsibility for conducting research are widely and declaratively supported by the scientific community. The dissertation councils and scientific journals are actively fighting against plagiarism, developing increasingly strict rules regarding textual and conceptual coincidences, borrowings and citations. The software for text matching is also being improved. However, even the most accurate tools ultimately require human verification, and therefore the statistical data they provide is decisively influenced by the criteria by which plagiarism is

determined. There are subtle forms of plagiarism that are largely immune to standard text matching software. Thus, differences in the interpretation of the concept of plagiarism are an important and often overlooked source of uncertainty, the results presented in the report are part of a broader systematic review of research on plagiarism conducted within the framework of the "Anti-Plagiarism of the RSL" project that has existed since 2009. During this period, more than 4 thousand scientific manuscripts were checked and more than a dozen articles were published. The study of evidence of illegal borrowings in academic texts requires not only considerable time, but also special skills. The experts of the project "Anti-Plagiarism of the RSL" were people with academic degrees in a wide variety of fields of science. For more than a decade of work, heuristic verification algorithms have gradually developed, methodological principles have been established, and the collected empirical material has been formalized and codified in the "Methodological recommendations for checking scientific papers for incorrect borrowings using an automated system for specialized processing of text documents".

Nevertheless, during the audit, it is necessary to solve not only technical problems, but also to face ethical dilemmas. As is well known, an ethical dilemma arises when the conflict between two sets of human values cannot be completely resolved. The internalized values of a member of the professional research community, a teacher, a scientist are in conflict with the rigor of expert activity, which is forced to rely not on its own opinion, but on figures and legally fixed regulatory requirements. Relatively speaking, we observe a conflict between teleological ethics (the determination to provide the scientific community with the most reliable research) and deontological (the requirement of strict compliance with regulations). One of such dilemmas is the distinction between "well-known" and "borrowed" in scientific works. The widespread use of document comparison systems has shifted the focus of attention to the correct quoting of texts, but such systems are still unable to solve the problem of borrowing scientific facts. It is assumed that there are two classes of coincidences: correct, including standard phrases, stable phrases and terminology, descriptions of devices and methods of conducting research, "general knowledge" that do not need to be quoted, as well as incorrect (illegal) – literally or paraphrased transmitting the text with explicit attributes of authorship, but without specifying it. At the same time, the question of what is well-known and what is specifically copyright is often decided subjectively.

Based on the analysis of checks of candidate's and doctoral dissertations for the detection of borrowings, the factors that allow us to qualify matching fragments as general knowledge in specific areas are identified. In the time context, the transformation of the concept of "general knowledge" is considered in the context of the heterogeneous nature of scientific communities, in which the ideas about borrowing are not a stable construction, but rather are in constant dynamic movement.

Sofia Glebova

ON THE PROBLEM OF THE ETHICAL IN THE NEW ETHICS

The discourse that has received the shorthand "New Ethics" in a number of CIS countries is becoming more and more relevant in the world and in Russia. The New Ethics is understood as a complex of ideas about the morality of personal interaction. These ideas began to form in Europe and the United States in the second half of the twentieth century, when after two World Wars there appeared a "humanistic turn". Within the framework of the new ethics, the main attention is paid to interpersonal communication, respect for the "personal boundaries" of another moral subject, his or her psychological needs and opportunities for the realization of communication, respect for his personal choices, etc. The new ethics also provides a system of sanctions in the form of a Cancel Culture - as if "deleting" a person from the field of social interaction, declaring him a boycott.

The system of the new ethics is by its nature "personality-centered", i.e. the main value of the moral system is, first of all, the personality, the moral subject. In addition, the new ethics can be characterized as a deeply psychological system of moral values, since it is the psychological comfort of a single person that comes out on top, which confirms the use of key words for the discourse. At the same time, positive connotations directly characterize the state of the individual: being "in the resource", "defending boundaries", emotional control, etc. - while negative connotations: abuse, toxicity, depreciation, etc. - already determine the nature of personal interaction. The new ethics, therefore, requires from the moral subject a high degree of the skill of psychological reflection, the culture of assessing one's own state and empathy. Nevertheless, ethical questions remain largely open, and the skills of ethical reflection are reduced.

Respect for the individual can be defined by the ethicist as the highest value in this system. And the nature of the sanctions, in this case, is determined by the talion principle ("an eye for an eye, a tooth for a tooth") – one who does not respect other people's borders cannot be in society and his needs for emotional comfort are not taken into account by the group also, the right to personal choice is ignored.

While ethical reflection involves the analysis of the consequences of an act not only from the standpoint of achieving personal good, but also the collective good. Actually, ethical categories such as justice, honor, goodness remain outside the discourse, or their meaning is transformed with the psychological emphasis of a personality-centered approach. This aspect is the main subject of the conflict between the value system of the new ethics and collectivist moral systems. In addition, the problem of resolving this conflict is also determined by the lexical component, since within the framework of the new ethics, as we have already shown, there is practically no ethical vocabulary, in fact - this system is extremely difficult to adapt directly to ethical discourse.

Nevertheless, the already formed habit of reflecting moral subjects in the context of the New Ethics can accelerate the process of raising the culture of ethical discourse for its active popularization. And in this context, the

desire of both parties to establish communication, the search for possible points of interaction between systems is important. For example, the manifestation of "respect for the boundaries" of collective moral systems representatives on the part of representatives of the new ethics and adherence to the principles of community life by supporters of collectivist values. The results of such a discussion may just be the formation of an ethical vocabulary, the definition of a new values system, with a significant place of a particular person in this system while taking into account the needs of society will still be current, an increase in the skill of moral reflection, etc.

Gulsem Kutlova

PRESERVATION OF ETHICAL VALUES IN A DIGITAL SOCIETY

The penetration of information technologies into all spheres of social life has intensified globalization processes, which in turn have potentiated the convergence of cultures, created a single communicative space, securing the right to free access to information in the Universal Declaration of Human Rights. At the same time, the technological transformations that form the basis of the digital age have exacerbated the problem of preserving and forming ethical values, the risk of loss of which has given rise to modern times.

B.V. Markov notes that people still have enough immune protection from propaganda and advertising [1, p.197], but through the media more and more information penetrates into the human brain subliminally. It is becoming increasingly difficult for the user of digital content to navigate the avalanche-like flow of information without additional efforts, which in most cases is consumed without detailed study and critical reflection, encouraging the emergence of "forms of dominance and determination in the network that shape people's lives regardless of their desire" [2, p.91]

A person's lack of knowledge and practice of checking incoming information for objectivity and reliability, inability to distinguish between true information and misinformation [3, p.48], leads to an unconscious seizure of a person by alien attitudes – "brainwashing", acceptance of antisocial programs and patterns of behavior, some of which are already becoming the norm. It is obvious that teaching the user information concepts and rules of working with information will increase the level of his criticality, which will serve as a basis for preserving ethical values.

D. S. Sommer identified the cause of ethical disorientation in "massification", which frees from responsibility, deprives reason and leads to the fact that many behave immorally regardless of their education and position in society, responding to the psychology of a homogeneous crowd in which the majority rules and the individuality of a single individual is not welcome. The dictatorship of the masses exercises control over the individual, he can no longer live independently [4, p.43].

Nevertheless, along with the "psychology of the crowd", modern society is filled with a variety of subcultures that arise during the unification into small social groups of individuals with similar identities who practice collaborations organized on the basis of digital technologies. Such groups rid society of homogeneity, it becomes diverse and multi-layered, individuality and awareness develop in it, which leads to an increase in the level of critical perception of the surrounding world. Consequently, the work of a person in the direction of self-knowledge and self-development is another means of forming a moral personality.

Ethical principles are formed in the family and are fixed at school, taking into account the effectiveness of information transfer through digital technologies, training in the rules of working with information and self-development should be organized on the basis of technology with the involvement of parents and teachers in the educational process.

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Valentina Mapelman

«THE MOST WORTHY» IN MODERN LIFE

For a person at any time, it has always been extremely important to assess his behavior from the side of society, combined (or not combined) with his own attitude to his actions. In this regard, the concept of "honor", which focuses on the first circumstance, and "dignity", focused mainly on the second, have been formed and began to be mastered in ethics since time immemorial.

The honor associated with public recognition of the self-assessments of various people and the importance of those collectives in which their life takes place is reflected in their reputation (the prevailing public opinion based on previous experience of behavior). She has to be supported, justified, taken care of. But dignity, being one of the value moral characteristics of a person's personal relationship to himself, is fixed in his self-awareness and manifests itself in self-esteem and self-control. Dignity is a kind of moral insurance of the moral component of a person's actions. It gives a person a sense of his own importance, which is adequately recognized by those who

are authority for him. Self-esteem (self-esteem) stimulates the development of special inclinations and qualifications, abilities and properties, developing a sense of duty and conscience. Dignity is often embodied in such a quality as nobility.

It should be remembered that society cannot be a monolith, all members of which have the same ideas about their personal value, realized in behavior. Dignity, which in theory should be formed on the basis of individual abilities and be embodied in behavior, has always been rather rigidly oriented towards the social position of the individual, for whom it was important to recognize those with whom he had common interests, needs, and ideals.

The present time is no exception. The more often and louder the statements about universal human values are heard and the wider the propaganda of good moral guidelines, the more energetically the groups of the "most worthy" are formed.

In general, a modern worthy member of society is one who, without coercion, observes the norms of decency and rules of conduct. He respects the laws and lives by his legal labor. Its appearance does not offend or provoke others. He has no harmful and hazardous health habits. He respects the historical, national, cultural, family traditions of the society to which he belongs. He cares about the level of his culture and, at least, be able to adequately express his thoughts in writing and orally. There are many such people in the modern world.

However, these days, the concept of "worthy" people is far from unambiguous. They often regard themselves as "most worthy" because of conceit, selfishness, arrogance, vanity, and personal "right" to irresponsible behavior. They do not confine their "nobility" to their own qualities and actions, but associate them with family and clan relations. As the French moralist François de La Rochefoucauld noted back in the 17th century: "What we take for nobility often turns out to be a reborn ambition, which, despising small gains, goes directly to big ones."

In particular, this can be observed in our society in the activities of such two social groups as "civil servants" and part of the creative intelligentsia, which actively supports them. It is they who constitute mainly the state-administrative bureaucracy of our society. Existing at the expense of the budget, their representatives have ample opportunities to independently determine the conditions of their existence: ensuring the most stable position, a significant number of benefits, constantly growing monetary content and level of pensions, guarantees of the law's loyalty to their actions and their consequences. Civil servants are ready to lead everything and everyone. And in the creative environment, those who are famous for their scandalousness and provocativeness (often deceit) of their creations and personal behavior are most often among the "most worthy". At the slightest threat to their position, both of them quickly change their positions to those of equal status in terms of status and financial relations. The degree of professionalism of representatives of both groups is low, as evidenced by the results of their activities.

Unfortunately, in the conditions of developing commercialization, formalization and depersonalization of modern society, "dignity" will look more and more undeserved, and in fact "there is nothing more useful than a good name and nothing creates it as firmly as dignity" (L. Vovenargue). However, the "most worthy" people of our day are largely perceived by those around them as a concentration of social injustice.

Mariya Marina

CONTEMPORARY MUSEUM EXPOSITION AS A CHALLENGE TO CHANGE OF SOCIETY

Late XX - early XXI centuries are characterized by the democratization of museums and their orientation to a wider audience.

The democratization of society has entailed numerous changes in public life. The improvement of the quality of life, the increase in free time and free funds led to the fact that the museum has become visited by citizens wishing to broaden their horizon and spend their leisure time pleasantly. The development of mass tourism began, in the industry of which the museum occupies one of the key positions.

The museum responds to the modern demand of society and changes with it. All this could not but affect such an important type of museum activity as museum exhibiting.

The expositional structure is formed and developed as a visual-verbal operating system generally accepted for the perception of our time. Blurring of the boundaries of the traditional museum exposition and rapprochement with theatrical forms in the creation of an artistically expressive work of a specific form - a modern museum exposition are occurred.

There is a gradual steady shift in the boundaries of the classical exposition in the direction of strengthening the figurative plot-conceptual series, increasing artistic expressiveness, dynamics and, due to this, ultimately, its information content. Evolving in the course of the general development of culture, the museum seeks and chooses the ways of its development, predetermined by the development of the culture itself, meeting the requirements of the time and the socio-cultural situation as a whole.

During the evolutionary process, when moving forward, something is lost from the arsenal of properties and in the character of the museum. So, perhaps, the modern rhythm of life, fantastic in comparison with past periods, the flow of various information, heavy social processes taking place in society have led to the loss of contemplation, the ability to study and thoughtfully perceive the object in all variety of its manifestations.

A variant of exhibition solutions that became widespread in connection with the development of digital culture in the first quarter of the 21st century became immersive exhibitions creating a "presence effect", direct emotional participation of the viewer in the presented event. Such "immersion spaces" can have both a virtual and a real solution, created for active and situational contact of all objects and images in it with the visitor of the exposition.

The exposition is one of the main communication channels of the museum. As a subject-spatial environment it has form and expressiveness, it carries out a communicative connection and thereby it "opens" the museum to the viewer. The very nature of the exposition obliges it to be open to the perception of contemporaries. It is also simultaneously one of the incentives and reasons for the evolutionary development of the museum.

The museum continues to be one of the most important social institutions of modern society. Democratization of the museum environment simplifies the process of initiation to the cultural heritage, but at the same time it leads to the reduction of the deep meanings of culture, its semiotic codes. The mechanisms of the capitalist market can be seen as the reason of the policy of simplification in the processes of museum communication. On the whole, the experimental trend that has become characteristic of many institutions cannot but cause any fears. The massification of culture is not the aspiration of the masses to epistemological and moral heights, but the reduction of complex concepts to the ideological level of the masses.

The museum as a social and cultural institution is no longer a "temple", but it has turned into a platform for communication. The museum in the form in which it reflects the classical paradigm "do not touch with your hands" is not interesting any more. At the same time, it is difficult for a museum to withstand the struggle for leisure in the world where freedom of consumption presupposes fierce competition. Questions about what a museum should be in modern society, and whether it will remain an important social institution, remain open.

Evgenii Alexandrov

ETHICAL ASPECTS OF SPACE ACTIVITIES

K.E. Tsiolkovsky, the founder of theoretical cosmonautics, is known to have called his world outlook «cosmic philosophy», emphasizing the need for a cosmic point of view for solving both scientific problems proper and for posing new ethical problems.

The new ethics is characterized not only by a cosmic view of the world. It expands the subject of research.

Let's highlight the basic principles of space ethics of the future.

Universal (highest) principle of cosmic ethics. The representative of Russian cosmism, the author of «The Philosophy of the Common Cause» N. Fedorov understood him as «a requirement that is truly universal and necessary for all rational beings». In essence, this is the principle of universalization of morality: «morality should not be limited to individuals, society, but should extend to the whole of nature».

The principle of the cosmic point of view. The cosmic point of view allowed K.E. Tsiolkovsky to consider ethical problems in a new way and characterize the stage of human settlement in space as a way to achieve moral achievement of legal perfection. At the same time, the human mind acquires a new dimension – it becomes the «Mind of the Cosmos», a force influencing the Universe and rebuilding it in accordance with the models and «categorical imperatives» of cosmic ethics. He thought layer of the Earth, which V.I. Vernadsky called the noosphere, is rapidly thickening.

The principle of the Commonwealth, of coexistence. «Space ethics» is intended to contribute to the successful overcoming of crises. In addition, the task is to ensure the Commonwealth of existence and mutual understanding between nature and society. Coexistence is understood in the broadest sense. Mind is only one of the forms of the existence of intelligence in the universe. There may be other forms - unearthly- intelligent life. Consequently, cosmic ethics should develop the norms and moral relations of earthlings who are exploring outer space, as well as the rules for communicating with a brother in different ways of other civilizations.

Principle of tolerance. It complements the principle of coexistence.

A good example, that is given by practical cosmonautics the implementation of space programs like «Soyuz - Apollo» and «Intercosmos» of the flight of international crews on orbital stations and effective activities are a convincing confirmation of the vitality of the principle of tolerance as a normal relationship between people from different countries of space activity.

Space assimilates humanity not great powers. Cosmic practice brings people closer together contributes to the affirmation of internationalism and humanism in relationships between them.

Principle of moral excellence. Our earthly fate build the earth to reach perfection and settle in the solar system wrote K.E. Tsiolkovsky. He considered improvement to be the highest moral value and meant by this the improvement of human nature, the purification of it from the animal instincts of Greed and a tendency to ideological delusion

The principle of humanism and reverence for life before nature. The main moral norm in the future cosmic morality do not destroy, do not harm life. No matter how primitive and imperfect it may seem to people because we do not know what is the significance of this or another form of it in the general development of life in the Universe. For cosmic ethics, humanism-oriented all possible forms of life in the Universe have an equivalent status. No conqueror and space explorers and a peaceful and humane explorer of the Universe a man must become. Through cooperation in space – to the peace on earth – is an applied practical aspect of cosmic ethics today.

Principle of responsibility. The core of «cosmic ethics», it turns out to be an increased sense of human responsibility in relation to his «cosmic cradle» - Earth planet, the whole space. Cosmic ethics expands the limits of human responsibility. Without a moral attitude towards nature, inactive cares of responsibility for the future, the existence of a reduced severity of modern environmental problems on earth and outside of it is impossible.

The principle of ecological safety of astronautics. The technological successes of civilization led people to the conviction that man is the pinnacle of the development of nature. Exactly the idea of «man as kings of nature» for centuries, the cultivated motto «nature for man» is largely due to the modern ecological crisis. The types of environmental pollution in the process of space activities are diverse: chemical, mechanical, thermal, radioactive contamination of the physical fields of the Earth, etc. The sources of impact are the products of combustion of rocket fuel and the fuel itself, units and systems of the launch vehicle and space complexes, separating parts of launch vehicles, spacecraft that have ended their active existence, «space debris» on orbit, etc. We must think about those who will move away from the shores of the planet into the ocean of space. Will they assert themselves there in search of harmony and prosperity for all who remain on Earth, or will they carry a spirit of rivalry, driven by the political ambitions of their countries, to prove who is the first?

Where will we come then? So far, as far as we know, we are alone in the Universe, and, penetrating deep into it, sending signals about our existence, we must be ready for a possible meeting in the spiritual unity of the masters of the planet Earth.

Viacheslav Artemov

ETHICAL EDUCATION FOR LAWYERS AS A FACTOR IN THE PROTECTION OF JUSTICE IN SOCIETY

The intrigue of the situation of current time lies in the fact that a lot of “new” illusions (about some possibilities of artificial intelligence, digital transformation, mediation practices, etc.) often pushes aside the most important and necessary for an adequate understanding of what is happening and the creation of the future. There is a clear deficit of general morality and its theoretical component, that is, ethics as an academic discipline at the level of higher education. This is fraught with deformation of social existence, and therefore huge losses at the personal level: trust in people, faith in justice, the protective force of the collective, society and the state.

It is important to understand that the actual expansion of the field of formal legal mechanisms and technologies in itself cannot change a person and society for the better. And something more is needed: the real presence of the human in man and at least relative social equality. Only a moral personality, being born and formed in society, is able to administer justice, so the training of a professional lawyer by definition should include philosophy and ethics, because in their jurisdiction is precisely the category of justice itself, which is a kind of core of the mission and the lawyer.

Analyzing the vectors of movement of law as a whole, one can see a certain point of bifurcation when one of two things occurs: either the right will remain in line with the above mission; or a purely technological line will take over. In essence, the future is created in today's education. Its subjects must take responsibility to face the truth, and the truth in the bosom of Russian culture is a synthesis of truth and justice.

The well-known proposition that justice is the concept of moral order justifies the corresponding activity of ethical philosophers. In other words, it is important not only to study and teach proper behavior, but also to try, as philosophers say, to be on the top.

Different efforts to form clear ideological and ethical, axiological constructions of the future in the paradigm of good and justice among young people are important. Success is possible only if it is possible to ignite a certain spark of interest in the latter in the people themselves. That to implement the strategy of training lawyers who are able to restore and pour justice, we need both proper personal and professional qualities of teachers, and organizational and methodological support of ethics in the educational process itself. In this sense, it is not by chance, for example, the constant interest in our philosophical and legal club “Moral Dimension of Law”, which has been active for almost 20 years.

According to the version of legal positivism, it turns out that justice is because it is established and prescribed by law. Classical ethics, including Aristotle, Kant, V.S. Solovyov, L.N. Tolstoy, generally understands justice as a moral denominator of all socially ordered relations between people and the public.

Of course, in modern conditions, new legal norms and sanctions are needed, but without the reproduction and strengthening of morality, that is, the cultivation and actualization of the human in a person, one cannot do. Moral philosophies and ethics, including professional ones, are required. Ignoring the main things, such as displacement of philosophical and ethical education in law schools, leads to imitation in the profession, which is ultimately rejected by society itself. Society needs justice as a powerful social and moral factor of development.

Valerya Sokolchik

HUMAN EXPERIMENTS: HOW TO CONTROL THE HUMANITY OF THE EXPERIMENT?

Modern science, especially biomedical science, cannot develop without experimental research with the human participation. The “guarantee” of human rights regarding such experimental research are, first of all, the law and, secondly, special norms of research ethics developing in modern society. Such norms are maintained in both international and national documents, guidelines, codes, etc., however, it does not negate the need to unify and bring them in line with international ethical requirements and standards.

Also the ethical and legal foundation and knowledge of the researcher such as formed moral norms and principles of scientific investigations including knowledge of the modern ethical requirements of the organization and supporting of research with human participation is very important.

“Gaps” in ethical competencies of a researcher can be observed by studying the practice of human scientific experiments, many of which are known (for example, the Tuskegee experiment, Milgram's experiment in the USA

in the first half of the 20th century, the Chinese experiment of Jiankui on genome editing in 2018, etc.) , but, unfortunately, most of the human experiments remain "don't available" for the public knowledge and discussion.

Ethics committee (EC) are the most important institution of the protection of human rights in experimental research with human participation. Firstly, it represents an external (expert) independent opinion, and secondly, it allows flexible matching of generally accepted ethical norms with national (professional) traditions and peculiarities. Developed system of such committees exists in medicine today, where, formally, no research can be carried out without the approval of the EC. In practice, however, we face at least two major problems. The first is the lack of ethical knowledge / skills among the committee members to carry out the ethical examination and evaluation of the scientific project. Special trainings of such skills are quite rare (for example, in Minsk the experience of advanced training for doctors as members of the EC is carried out in the advanced training system on a regular basis only since 2018).

The most respondents (300 respondents, who was EC members of different levels) answering the questionnaire which was conducted in 11 post-Soviet countries as part of the research project "Developing Recommendations for Ethics Committees and Policy Guidance for Eastern European / Central Asian Countries to Support Public Health Emergency Preparedness and Response " (WHO, 2021) remarked the lack of relevant ethical knowledge and skills, their positions were differed only in the choice of priority of teaching methods to EC members regarding ethical issues.

The second problem of EC is their predominant localization in the field of biomedicine. Of course, it is necessary to expand the scope of EC activity to all scientific projects which attracts a person to experimental research (in the field of psychology, sociology, pedagogy, etc.)

Thus, the topic of EC work which has already become classical in the field of bioethics, requires further study today.

Only by combining the efforts of ethics, law and supplementing them with a broad public discussion of the most important issues and the results of research with the human participation, we can talk about the formation of the modern stage of science and society.

Andrey Zimbuli

SOCIAL TYPE OF OFFICIAL: ETHICAL ASPECTS

From history and everyday observations, it becomes obvious that it is very difficult to deal with office work intelligently and honestly. It is logical to assume that this professional niche should be studied jointly by representatives of history, cultural studies, social psychology, and jurisprudence. Ethics should be not the last place in this series. After all, it is her department that includes such characteristics of an official's work as honest / dishonest, diligent / lazy, responsible / irresponsible, just / unfair, human / cruel, caring / indifferent, generous / picky. From the most representative sources, it becomes clear that an official is 1. a civil servant and 2. an clerk who performs his work formally, following the instructions, without a lively participation in the case. A very interesting, multifaceted area of relations between officials and the people around them and with each other is emerging. Apparently, we can speak in the most generalized way about the situation in which the official acts: Subject, Context, Moral and psychological experiences, Comprehension, Action, Result. Let's take a look at each of the highlighted components at least briefly.

A Subject-official is, as it was possible to understand from the previous text, a civil servant, someone sane, responsible, who is entrusted with a specific case and who must have a very specific set of competencies in order to solve entrusted tasks. The intersubjective relationship between the official and the client is mediated by a specific reason. The qualities that are required of an official in the first place are Competence and Impartiality.

Context is a specific area where intersubjective interaction of an official with interested people takes place. Perhaps the main thing in terms of ethics here is whether the prescribed norms-standards-frameworks-samples turn out to be a means to protect the interests of a person – or whether an official will put these prescriptions above the dignity of each individual person. The key morally significant characteristics of this component are Order and Dignity.

Moral and psychological experiences are extremely important for building relationships between people, and even for the work to go on. The very way a client-manager-colleague addresses an official cannot but affect the course of the case. The most essential ethical characteristics here are the claim confidence of the official, the attitude towards mutual respect. Interest in business – not in position.

Comprehension. There is a fundamental difference between what place a particular color occupies in the rainbow, and what status is entrusted to an official. The thought of an official should be directed, first of all, towards the improvement of the work entrusted to him, and not lead him away to "bad infinity". The main characteristic here is an objective assessment of what is happening, the ability to coordinate specific tasks with the existing rules-instructions-charters.

Actions. In Russian, there are very expressive designations of the difference between "doing" and "pretending to be doing", between working with a flame – and under the stick, between a real desire to improve – and an imitation of this desire. It is logical to correlate this component of the situation, first of all, with such moral characteristics as Neatness and Diligence.

Result. It is clear that the consequences of an official's imaginary of real zeal can be seen in very different ways through the eyes of the official himself, his leadership and – an ordinary citizen who beat his forehead on a vital

issue or continues to carry out daily official directives. The most significant characteristics here are Justice, Cultural experience.

Brief summary. In each of us, one might say, different people live – a viewer, a reader, a listener, an employee, an artist, a fan, a neighbor, a relative, a colleague. The buyer, the critic, the traveller live in us. At least in the bud, each of us is a little lazy, a little mocker, a little pedant-bureaucrat. Culture makes it possible for all of us to move towards self-improvement-overcoming and minimizing weaknesses, minuses, stupidity, striving for a reasonable measure of ordering and ennobling life.

Elena Bryzgalina

BIOETHICS: PROSPECTS AND BARRIERS TO PROFESSIONAL EDUCATION

The report will consider the prospects for professional education in the field of bioethics in modern Russia. The professional bioethical education relevance will be substantiated in terms of developing trends on the labor market. In the development of science connection between the influence of technological trends and the formation of professional education in the field of bioethics is revealed. The role of public demand for the formation of sustainable communication channels between society and researchers, for the observance of ethical and legal norms in the implementation of scientific and technological projects, especially in the field of biomedicine, neuroscience and neurotechnology, the development and implementation of artificial intelligence systems will be shown. The report reveals the key characteristics of bioethical education as an interdisciplinary educational project. The report will describe the key requirements of federal state standards of higher education in the field of "Applied ethics", within the framework of which it is possible to form and implement educational programs for a master's degree in the "Bioethics" profile. The key barriers associated with the lack of professional standards in the field of bioethics and the shortcomings of the existing national qualifications framework as a document that provides a regulatory and legal interface between the spheres of work and education will be revealed.

Nona Shahnazaryan

CHALLENGES AND DILEMMAS OF THE ETHICAL CODE IN SOCIAL ANTHROPOLOGY: REFLECTIONS ON THE SITUATION IN THE STUDIES OF ARMENIA AND THE DE FACTO NAGORNO-KARABAKH REPUBLIC

This research is devoted to the study of international experience in the production of ethical codes in the frameworks of social sciences as well as to the ethical challenges in field research. The Code of Ethics is intended to systematize and consolidate the basic rules that we, as social scientists, are guided by when planning and conducting research, publishing and disseminating its results, communicating with informants, colleagues, students and other persons involved in the scientific process. The code of ethics in social / cultural anthropology took shape in its crudest form on the basis of the regulations of the Society for Applied Anthropology in 1948, underwent revision and revision in 1983 - these are the rules and standards that govern personal and professional behavior in relation to others (to research participants). These standards express shared values and beliefs about ethical research and ethical research. At the same time, this is a watershed aspect of practices, most often in the course of field research and collection of research material, and has become the subject of large-scale debates within anthropology as a science. It was only in 1967 that Triple A issued a statement on ethics, on the basis of which scientists developed the Principles of Professional Responsibility document in 1971 (supplemented in 1997). The document put emphasis, in particular, on three fundamental principles: do no harm, but help if you can; do not mislead people either in relation to yourself or in relation to your professional activity; try to be as impartial as possible. As statements (of intent), no one can deny these fundamentals either in sensitivity or in consistency / unambiguity. In practice, however, these principles are difficult to both interpret and apply in the course of social interactions per se. In other words, the code of ethics, although it seems deceptively "combed", in fact throws a considerable number of challenges that are important to discuss within the professional community. It is clear that ethical dilemmas can hardly be resolved unequivocally, so the code is more of a guide to action and a kind of compass in making difficult decisions.

In the course of longitudinal and triangulative field research within the sub-discipline known as "Crisis Anthropology", in particular in the post-war Karabakh society, I, as a researcher, asked myself the question: what does the Armenian academic community offer to colleagues? Reminiscences and painful challenges from the Karabakh fieldwork research leave no doubt about the relevance of the abovementioned topics. Those challenges pose numerous questions: is it possible to interview children? What are the regulations of gender-specific behavior under the conditions of the "participant observation" method? Is it possible to impose one's values without taking into account ethnographic contexts? Are anthropologists, whose professional activities are related to "human" material, are obliged to sign an ethical document? Should a code of ethics be sanctioned or only advisory in nature?

Olga Kanysheva

PROFESSIONAL ETHICS OF A LAWYER

The relationship between morality and law is based on a legislative basis, and they perform a regulatory function in society. The laws are generally binding on the members of the society. As a result of the complementarity of the two legislative systems, moral and legal consciousness is formed in society, moral and legal relations are built, moral and legal norms are practiced. {}The normative function of morality and law have specific ways of regulation. {}The compensatory function of morality and law presupposes their complementarity

and mutual regulation. On the one hand, the laws of morality have an individual form of existence, regulate its daily life, on the other hand, the laws of law have a general, social form of existence through positive legislation. The obligatory function of morality and law lies in their universal application. The difference between morality and law: if law regulates socially significant behavior, then morality regulates interpersonal relationships; if the method of regulation in law is a legal act, then in morality the regulation of behavior is carried out with the help of public opinion, customs; if legal sanctions and the state apparatus of coercion are in force in law, then spiritual sanctions are in force in morality, including public opinion and the individual mechanism of conscience. The professional activity of a lawyer, on the one hand, has a state character, since he is a representative of the authorities, and on the other hand, it affects the interests of citizens, their rights. It requires such moral qualities as a sense of duty and responsibility. The lawyer is the personification of legality, which requires such a moral quality as justice. Deviation from the law is considered immoral behavior. In Russia, the beginning of judicial ethics was laid in 1902 by the famous public figure and lawyer A. F. Koni, who published a lecture in the Journal of the Ministry of Justice "Moral Principles in Criminal Proceedings" with the subtitle "General Features of Judicial Ethics". Legal ethics are professional ethical requirements imposed on employees of the legal profession, which are developed by a special scientific discipline that studies legal morality. This is the moral code of lawyers, within the profession of which there are specialties: judge, prosecutor, lawyer, investigator, legal adviser, arbitrator, notary; employees of internal affairs bodies, employees of counterintelligence bodies performing law enforcement functions; employees of the Ministry of Justice, bailiffs, legal scholars, teachers of legal disciplines, etc. One of the forms of legal culture is judicial etiquette. Ch. Beccaria: "formality and solemnity are necessary in the administration of justice, so that nothing is left to the arbitrariness of the judge, so that the people know that the court is created on the basis of firm rules, and not randomly and biased" [1, p. 224]. The basics of judicial etiquette can be found in the Criminal Procedure Code of the Russian Federation. Article 262 of the criminal procedure law stipulates that when judges enter the courtroom, all those present stand up. All participants give testimony and statements standing up. Only the presiding judge can cancel these rules, who orders the observance of the order of the court session; can remove the violator of the order from the courtroom, or subject him to a fine. Article 318 of the criminal procedure law stipulates that the pronouncement of a sentence is heard standing by all those present, including the composition of the court. In the Regulations on the Legal Profession of the RSFSR of 1980, article 16 states that a lawyer "must be a model of moral purity and impeccable behavior." The "Rules of Professional Ethics of Russian Lawyers", developed by the Committee for the Protection of the Rights of Lawyers of the Federal Union of Lawyers of Russia, refers to such qualities of a lawyer as competence, punctuality, accuracy, honesty, truthfulness, respect for human and civil rights and freedoms. Within the legal profession, there is a risk of professional deformation. Russian Judicial Reform, the Council of Judges of the Russian Federation of October 21, 1993 adopted the Code of Honor of the Judge of the Russian Federation. According to the code of honor, a judge must simultaneously adhere to the high authority of moral norms along with legal ones. List of sources and references: 1. Beccaria Ch. On crimes and punishments. M., 1939. 2. "Criminal Procedure Code of the Russian Federation" of 18.12.2001 N 174-FZ (ed. of 05.04.2021) / Code of Criminal Procedure of the Russian Federation Chapter 1. CRIMINAL PROCEDURE LEGISLATION / ConsultantPlus (consultant.ru).

«Ethical Discourse in the Philosophy of Law in the Conditions of Metamodern» November, 18 (Thursday)

Igor Nevvazhay

ON QUESTION ABOUT GENESIS OF BEHAVIOR NORMS

The report presents an attempt to comprehend the nature of behavioral norms from the standpoint of semiotic theory of norms, which I have been developing for last years. That is, behavioral norms can be interpreted as a fixed connection between meaning and sign, or sense.

For this purpose, the communicative model of society is used. Behavioral norms arise in the process of joint life of people, their source is communication. Communication is seen as an exchange of services. Communication is due to the need for people to help each other. Even Aristotle drew attention to the fact that in relations between people there is always a certain equivalence in the exchange of services.

I use the results of B. Malinovsky's study of the legal life of primitive society, in which he shown that the processes of equivalent exchange of services are the basis for the emergence of legal relations, in which a complex system of mutual obligations is formed. The legal rules that arise in the sphere of equivalent exchanges differ from those that rest only on the force of custom. There is no coercion and violence in the realization of exchanges, since in them each individual realizes his private interests. At the same time, each communication agent realizes that the violation of mutual obligations turns against the violator by the fact that he is forced out of the sphere of profitable social exchange. The requirements of the legal law differ from the rest of the rules in that they are perceived as the duties of some and the legitimate claims of other people. It is very important that these claims are sanctioned not only by psychological motives, but also by a certain social mechanism. The mutual

dependence of people, expressed in the reproducible network of mutual services, as well as in the combination of the demands put forward by the participants of the entire set of broadcasts, becomes an essential unifying social force. Another exemplary example of equivalent exchange in social relations is the ancient law of the talion.

All social life is permeated with a network of equivalent exchanges. The general "law of reciprocity" is expressed in a number of different equivalent social exchanges, such as, for example, damage-compensation, crime-punishment, speaking-understanding, illness-treatment, promise-expectation, etc. All social life as an interaction of individuals rests on a set of relations of equal exchange between claim and recognition. Without equivalent exchanges of claims and recognitions, there is no common social life in which everyone has the right to be the subject of claims. Within the framework of such a model of society, the method of analyzing the genesis of social standards, which was invented by Karl Marx in his *Capital*, can be applied to explain the genesis of behavioral norms. One of the key idea of this analysis is to demonstrate the symbolic nature of money as a standard for expressing value. I show how this methodology can be applied to behavioral norms. To do this, I use an analogy between the relations of commodity exchange and the exchange of services, the analogue of value is the claim.

Igor Machin

THE ETHICAL AND LEGAL DISCOURSE OF JACQUES MARITAIN AND MODERNITY

We are talking about the moral philosophy of Maritain (1882 - 1973), which originates in the moral philosophy of Thomas Aquinas.

The author analyzes Maritain's understanding of the law as a "teacher of freedom" and the understanding of law, which should serve the moral improvement of a person.

The ethical concepts of natural law and human rights are considered, which is due to the fundamental connection that exists between law and ethics.

The methodology of Maritain is comprehended, which allows us to explore the natural law not in a conceptual way, but through connaturality and sensation.

The dynamic schemes of natural law formulated by Maritain are analyzed, which have historically manifested and continue to manifest themselves in diverse and relative rules of behavior, "in which the mind of all peoples of the earth expressed its knowledge of the most important aspects of natural law." We are talking about fundamental human feelings that define the framework of morally human behavior. These frameworks allow Maritain: to correlate the value of human life with the value of animal life, determine the attitude of men and women to family values; they make acceptable the restrictions and prohibitions that underlie people's life together, as well as restrictions related to people's sexual life.

The methodology of Maritain is comprehended, which allows us to explore the natural law not in a conceptual way, but through connaturality and sensation.

The influence of Maritain's neo-Thomistic theory of law on the official doctrine of the Catholic Church is demonstrated, which was reflected in the encyclicals of the popes in the twentieth century.

Sophia Tikhonova

THE RATIONALITY OF PUBLIC DISCOURSE IN THE LEGAL VIEWS OF J. HABERMAS AND THE POST-TRUTH OF METAMODERNISM

Legal views of J. Habermas are very significant topos of influence for the development of communicative theories of law. The thinker in his open concept of legal genesis, based on the communicative sovereignty of a deliberative democracy, relies on a rational model of public discourse. Dividing the right to a (primary) institution and a (secondary) means, Habermas centers the intersubjective principles of communication in the media sphere. The adoption of basic norms for the law-institute assumes that all participants in the discussion recognize each other as subjects, while exchanging roles in the process of assessing each other's prospects and interests. The universalization of a common perspective is controlled by the ethics of discourse. According to Habermas, the subject-subject nature of communication itself blocks the possibility of manipulation. However, the public sphere of the metamodern era is constituted within the framework of the logic of post-truth, and the digital media environment inevitably acts as a platform for discussion. More in the analysis of Sh. Muff has shown that the deliberation model ignores the conflicting nature of democratic politics, leaving aside the crucial role played by "passions" and collective forms of identification in the field of politics. Later, digital media researchers have repeatedly shown that the reality of modern mass media discourse is based on irrational motivation and irrational methods of influence, which is not reflected in any way by the Habermas model. In other words, the modern agenda and the selection of positions within it are set not by a rational system of argumentation, but by the irrational power of emotional assessments and collective myths. Moreover, post-truth as the dominance of the subject-centered position implies minimizing the possibilities of dialogue between the conflicting parties due to the rejection of their subject status. Joining the position is carried out by separating the emotions demonstrated by the communicant as self-identification with the collective Self. Although Habermas himself noted that the public sphere of modern capitalist society is filtered and selected by macro-agents, i.e. he analyzed it from the standpoint of the availability of entry points that provide representation of legal problems significant for the subjects, he did not consider the strategy of rationalization of the media sphere. Metamodernism assumes the possibility of simultaneous acceptance of several truths when going beyond the subject-object antithesis, which entails at least a rethinking of the subject's status, as well as the ways in which he chooses a strategy for rationalizing his own communicative behavior. The report will

present an attempt to consider the possibility of a metamodern rationalization of public discourse, taking into account the communication logic of post-truth.

«Argumentation Logic and Models of Reasoning in Morals and Law» November, 18 (Thursday)

*Elena Timoshina
Anastasiya Gracheva
Daria Soshnikova*

ARGUMENTS OF REALISM AND FORMALISM IN THE PRACTICE OF CONSTITUTIONAL AND CONVENTIONAL JUSTICE: RESULTS OF AN EMPIRICAL STUDY IN THE LIGHT OF THE PRAGMATIC- DIALECTICAL APPROACH

The development in the second half of the 20th century of the constitutional and conventional judicial bodies aggravated the opposition of two styles (strategies) of judicial reasoning – formalism and realism. Judicial formalism (e.g., in the modern version of C.E. Alchurron and E.V. Bulygin), is loyal to strict normative justification of the decision, which can be reconstructed as a deductive conclusion. Judicial realism, by contrast, holds that it is possible for a judge to appeal to meta-judicial arguments, disregarding the ideal of normative justification without a threat for the decision legitimacy. If formalism, as proposed by its opponents, is associated with the risk of unjust decisions, then realism, in its uninhibited search for justice, provokes, according to formalists, the risks of judicial arbitrariness.

The doctrine suggests features of formalism and realism, but they concentrate on their theoretical core, leaving aside the question of specific arguments used by the court which can be correlated with the two styles of judicial argumentation. At the same time, it is commonly accepted in the literature that the dominant style of argumentation of the Constitutional Court of the Russian Federation (hereinafter – CC RF) is formalism, while the European Court of Human Rights (hereinafter – ECtHR) practices realism. However, this position is not explicitly justified based on the specific arguments used by these judicial bodies.

The task of the empirical study was to identify in the CC RF and ECtHR judicial decisions arguments as indicators of judicial reasoning styles and thereby to verify their features based on the theoretical features of formalism and realism, on the one hand, and on the methodology of the pragma-dialectical approach of D. Walton, on the other hand.

The study of 315 decisions of the CC RF and 327 decisions of the ECtHR, selected according to several sampling principles (chronological criterion, High Importance cases, etc.), revealed the most typical arguments for each style of judicial reasoning, as well as combined arguments, which can refer to both realism and formalism, depending on the context of their use in the judgment. In particular, it is substantiated that the indicators of the formalism are the following arguments: from the established rule, from expert opinion, from cause to effect, a contrario, a fortiori, ad absurdum, from economy, from consistency of law, from completeness of law, systemic argument; markers of realism are arguments from example, from popular practice / popular opinion, from position to know, from doctrine, as well as teleological and equitative arguments. Combined arguments include arguments from precedent, from classification or definition, from consequences (extra legem or intra legem), from analogy and from authority.

The proposed typology of formalist and realist arguments is supplemented by three properly legal criteria, allowing to identify the corresponding styles of judicial argumentation –the criteria of authority, consistency of legal positions and consideration of normative content. Accordingly, the court's going beyond the limits of authority, e.g., the ECtHR by using evolutive interpretation, the court's deviation from its own previously formulated legal positions, selective consideration by the court of the normative material relevant to the facts of the case, will indicate the realism practiced by the judicial body.

Thus, on the basis of the results obtained in the study a methodology that allows to identify the formalistic and realistic style of judicial reasoning is proposed.

Gleb Elagin

ETHICS OF ARGUMENTS IN INTERNET DISPUTES: EXAMPLES OF DELIBERATIONS IN SOCIAL NETWORKS

The modern format of deliberations is inextricably linked with the appeal to various Internet resources. The conditions of network platforms, where the observing audience plays a significant role in the outcome of deliberation, encourage the participants in the discussion not to search for the most verified arguments from the point of view of the theory of argumentation, but to search for the most spectacular, capacious and at the same time multi-speaking techniques. The focus of our attention is the question of where the line is drawn, between where an argument is a means to an end in a specifically given network environment, and where it becomes an open call to conflict. Within the framework of this issue, one of the richest plots of deliberative dialogue is material from numerous sale sites, such as sites such as «Avito» or «Yula» in the domestic segment. Typical situations -

the need to come to a consensus on the final price of a product or service - give rise to typical techniques characteristic of a given situation. One of the private arguments on such sites is a statement using the "Yazhemat" technique, which takes the form of a particular case of the argument "to a person", "to an expert opinion" or "from a relationship to a reason", which is dictated by a specific aspect of the special position of the utterance agent (the so-called "Yazhemat"), which he intends to use as an argument in favor of accepting his point of view. There are at least three such aspects. Firstly, the basis of the worldview of the representatives of the quasigroup "Yazhemat" is the fact that motherhood forms the breadth of knowledge in the sphere of everyday experience, in connection with which it is assumed that the opinion of "Yazhemat" in this sphere can act as an expert one. Secondly, as you know, motherhood is associated with economic difficulties and at the same time positive sanctions (scholarships, payments, etc.) from the state, which gives rise to the expectation of certain preferences from Yazhemat in matters of providing her material goods or services. And, thirdly, there is a certain connection between the fulfillment of a socially significant role and the upbringing of socially approved qualities, which allows the "Yazhemat" to suspect the absence of such in his opponent, if he does not have the appropriate experience. Occasional references to each of these aspects, however, are rarely explicitly presented. The morally binding component of statements of this kind should be considered by the interlocutor as if "between the lines", and the reconstruction of the implicit content of the argument is left to the opponent's discretion. It is in connection with this fact that the situation of using the "Ya-zhemat" technique in dialogue seems to be debatable from an ethical point of view. The study of the effectiveness of arguments using "Yazhemat" on a number of specific examples of network deliberations has shown that their success is based on: 1) a reflexive and critical attitude to the implicit content of the premise of the agent's argument; 2) the presence of an audience sympathetic to him. Since the outcome of deliberation in this case directly depends on whether the argument will be perceived by the opponent as an argument and not an insult, there is reason to believe that the same points are components of an ethical view of the specific situation of using «Yazhemat». This proposes to answer the question of what exactly forms the boundaries of the correct application of arguments of this kind in Internet discussions.

Alexandra Pavlova

GAMES FOR MANY-VALUED LOGICS AND AGENCY

We discuss the perspectives of using game approach to logic in the context of agent diversity. We discuss a variant of semantic game, i.e., a game that deals with truth in a model, namely Giles game. Giles's game was initially suggested for the Lukasiewicz infinitely-valued logic which initially had an experiment-based interpretation. It was motivated by the need to account for logical reasoning in physical theories. Atomic statements represent experiments that have fixed probability of a positive outcome. The idea is that players bet on the expectations related to those experiments, i.e. they agree to pay 1 euro for each incorrect statement. A player asserting the initial formula (whom we call a Proponent, or P) wins a game if they expect no loss of money (i.e., P either pays the same amount to O (Opponent) as O pays to P or P even gets some money from O).

We introduce a variation of Giles's game that captures the semantics of Slaney and Meyer's Abelian logic which also corresponds to one of the comparative logics proposed by Casari. The Giles's game is a two-player zero-sum game which can be seen as a valuation game, i.e. semantic game that determines truth in a given model. The model is represented by the risk assignments for each formula. Giles's game is of a particular interest as it combines two types of games:

- Games determining truth on a model, like Game-Theoretical Semantics of J. Hintikka;
- Lorenzen's dialogue games determining validity.

We prove that this game is adequate to the Abelian logic. The game can be extended to the one allowing for the disjunctive strategies. Proponent's winning strategies for some formula F in the game for Abelian logic A with disjunctive strategies correspond to a derivation of the formula F in the hypersequent calculus GA.

The main focus is on possible interpretations of the game as a dialogue between agents. One of the interpretations involves a reference to different types of agents. By different types of agents, we understand agents with diverse cognitive presumptions and capabilities. This reflects the idea that different agents can be encoded by a game (dialogue) semantics and truth (and validity) can be seen as a product of different types of communications between agents, establishing the relation between various types of moves available to the players and the resulting type of rationality. A slightly different interpretation suggests that players reason about the resources/costs and budgeting. As the value might be negative, it is natural to think of these assets as securities (i.e., tradable financial assets).

Anton Didikin

MORAL ARGUMENTATION IN LAW: DEBATES ON INCLUSIVE POSITIVISM

In the analytical legal philosophy of the second half of the XX century, legal positivism underwent an unusual and somewhat strange evolution. If, in the process of its origin, the basic arguments of legal positivism (in the interpretation of J. Austin and J. Bentham) assumed a rigid separation of law and morality, as well as the justification of the difference between the sources of the appearance of legal and moral obligations, then later the positivist argumentation becomes more flexible and changeable. For modern discussion, it is much more important not to find a final solution to the question of whether law includes morality, or vice versa (as modern philosophers, in particular A.V. Nekhaev, insist), law inevitably has moral grounds, but to clarify the nature of various versions of

positivist argumentation. This approach was first developed with the publication in 1955 of the well-known scientific paper by H. Hart "Are there any natural rights?", around which a long-term discussion unfolded. The issue that caused theoretical disagreements was that among the subjective rights constituted by the rule of recognition (most often by the norms of the Constitution), one can also find such moral rights that are natural in nature and remain so (the right to freedom). The subsequent "concessions" of H. Hart's theory, related to the recognition of a minimum moral content in law, produced the debate around the methodological foundations of legal positivism and the search for objective moral foundations in law. An illustration of them was the discussion of H. Hart with P. Devlin on the limits of state coercion through criminal law measures and interference in the private life of citizens, which has not been completed to date.

In itself, the division of modern legal positivism into two branches - exclusive and inclusive, which finally took shape in the 70s of the XX century with the appearance of the key works of J. Raz, at first glance, may seem conditional. Proponents of exclusive legal positivism (J. Raz, A. Marmor and S. Shapiro) believed that law cannot include principles, and even if the law suddenly refers to principles, then the judge actually acts as a legislator who should use the interpretation of these principles to settle the legal dispute that has arisen. In exclusive legal positivism, there is no place for the transformation of moral principles into legal ones, since the nature of law depends on social facts and special types of sources of law. Law and morality are different regulators of people's behavior, and therefore the possibility of even a partial coincidence of their borders is excluded. Inclusive legal positivism (M. Kramer, J. Coleman, W. Waluchov and K. Himma) arises as a theoretical position that allows the conceptual possibility of using moral criteria to determine the action and content of law. The most original justification of this position from the court practice point of view and the theory of semantics of possible worlds can be seen in the works of W. Waluchov and K. Himma, and counterarguments in favor of the fallacy of such an argument – in the works of R. Dworkin.

K. Himma, as a criterion determining the nature of the argumentation of inclusive legal positivism, offers a justification for the thesis about the inclusiveness of morality. By itself, this thesis suggests the conceptual possibility of modeling a legal system with the moral foundations of law, but not concrete irrefutable arguments. Are there correct examples of empirical grounds for moral judgments in law? What is the basis of the assumption about the need to justify inclusive legal positivism? So, as an example of the use of moral arguments in making judicial and legal decisions, Waluchov cites cases from judicial practice, the correctness of which is questionable.

Nikita Fatiev

THE BEST OF LEIBNIZ POSSIBLE WORLDS AND THE PROBLEM OF CHOICE

The author argues that some possible worlds are morally incommensurable with the others. It makes a problem for the relation "better than" between possible worlds.

Vjacheslav Medvedev

THE DISCIPLINE "THEORY OF MORAL ARGUMENTATION" AND ITS ROLE IN EDUCATION OF APPLIED ETHICS

"Theory of Moral Argumentation" is an academic discipline in which the theoretical and methodological potential of the philosophy of language, being manifested in the conceptually multi-component space of ethical knowledge, is involved in formation of students' ability to compare and analyze different types of argumentation, interpret and correlate with each other values, moral and ethical positions, identify the value foundations of moral argumentation in specific conditions, interpret ethical paradoxes, analyze and develop practical solutions to moral dilemmas.

Turning to the theory of moral argumentation as an independent subject of discussion, it is necessary first of all to emphasize: if we understand a theory as an accurate system of knowledge, presented in the form of strictly agreed concepts, judgments and conclusions expressing stable connections of phenomena in a certain sphere, then the theory of moral argumentation does not exist. However, a theory is also understood as thinking about a particular issue, a corresponding phenomenon and discussing those studies that are devoted to it. In this sense the theory of moral argumentation exists, and it is represented by many studies directly or indirectly related to this problem area.

Accordingly, the subject of discussion in this case is the theoretical and methodological work aimed at understanding and systematizing research materials and discussions that are associated with the phenomenon.

Further, moral argumentation as a phenomenon allows for a twofold interpretation. The first is the rationale for the so-called "moral argument." This is the tradition of research on the problem of the relationship between morality and rationality. Secondly, it is an internal part of human thinking and activity, which consists in value justification, justification of an act, a choice and action carried out by a person.

On the one hand, these are two different understandings, and on the other – two layers of the same phenomenon, each of which also includes additional "layers". In other words, moral argumentation is a multi-layered phenomenon. And this determines its complexity and ambiguity, its richness and content as an object of study. The moral argumentation unfolds in a wide range of processes, starting with the level of a moral intuition, which arises somewhere on the verge of "non-(or pre-) conscious", and up to the level of metaethical reflection on concepts that justify the rational or irrational core of morality. And the task of the characterized course is to comprehend this cultural phenomenon in all the richness of its content, to understand what it consists of and how

its components are interconnected, how it interacts with other cultural phenomena at a particular stage of historical development.

From the point of view of professional tasks facing specialists in applied ethics, the designated topic is interesting insofar as they need understanding what people are guided by, committing this or that act, choosing a particular line of behavior, what is the cognitive basis of the motivational structure of activity, how moral values and social actions correlate. Knowledge of such mechanisms, the ability to recognize and interpret the models of moral choice underlying a social action, helps to solve practical problems facing an applied ethicist: to promote the processes of the moral values and social solidarity growth, to develop the motivational sphere of activity, to improve the moral climate of a community, to accompany the processes of transformation of moral norms and, most importantly, to be aware of what and why he (an ethicist) is doing, what are the consequences of his actions, as well as the measure of his professional responsibility.

«Ethics of the Youth and for the Youth in the Context of Political and Managerial Processes in Modern Russia» November, 18 (Thursday)

Tatyana Chikaeva

MORAL CONFLICT: PATRIOTISM OR PERSONALITY

Today, a person is faced with the question of what to prefer: personal interests or the interests of the Motherland, Fatherland. On the one hand, it is argued that patriotism is the national idea of Russia, the basis of its long-term development. Fatherland, Russia, already in the ancient chronicles, was considered as the highest value, a shrine. The value of the Motherland and Fatherland is affirmed in folk wisdom, literature, scientific and philosophical works. On the other hand, many respected scientists claim that the Motherland is only a political construct. In the work of such researchers it is proved that the introduction of the categories "Motherland" and "Fatherland" into the system of values replaces the natural values of the individual, relatives, and family. In recent years, there have been statements that the expression of patriotic feelings in the form of the Victory Parade is morally negative, since it hinders the preservation of human health. There is a choice: what to be guided by in life, what to prefer when making decisions. Before giving an answer, it is necessary to understand what meaning is invested in a particular value and determine whether they really contradict each other. If we rely on the well-known definition of the Motherland as the country where a person was born and whose citizen he is, then, for a number of reasons, it will be difficult for us to consider them as shrines. This definition emphasizes the political and geographical aspect and leads to the conclusion that patriotism is an expression of loyalty to the state, to the political elite. A citizen expects the state to create conditions for his life and the availability of benefits, relations with the state are built on the basis that implies the existence of rights and obligations for each of the parties and the ability to change them. Such an understanding takes the Motherland and the Fatherland beyond the framework of moral values, presenting them as political values that occupy a lower position. This definition is wrong. The analysis allows us to come to the following conclusion. The motherland is a spiritual substance that generates all natural, material, social objects and phenomena, absolutely everyone and everything has it, it generates, gives the possibility of real existence. The union of the Motherland with the creative organizing potential of society leads to the emergence of the Fatherland, which has a spiritual and social content. The Motherland and the Fatherland become accessible to the knowledge and understanding of a person through their images. These include images of nature, history, family and close people, works of art, and the person himself. Patriotism, therefore, denies the very formulation of the choice: either the interests of the Motherland and the Fatherland, or its own. Understanding the spiritual essence of the Motherland and the Fatherland necessarily leads to the idea of them as the key moral values that underlie a person's life, his creativity and identity. Having discovered the essence of the Motherland and the Fatherland, a person will be able to find the right way out of the contradiction of the value of patriotism or the value of his own being and the existence of his family, relatives and friends. More precisely, this contradiction will disappear for him. History knows enough examples when political differences were rejected in the face of danger to the Motherland. But, it should be noted that finding a Motherland is a creative moral act that a person must perform independently. No legislative acts or instructions can put an objective understanding of the Motherland, Fatherland, and patriotism into a person's consciousness. It is only possible to help ensure that a person has enough sources for knowledge, for thinking about what the Motherland, Fatherland, their images are, how they are related to the values and goals of his life. Objectively, there is no value conflict between patriotism and the interests of the individual, but it is maintained through erroneous definitions of categories, prompting a person to a moral and intellectual search, which will certainly lead to correct conclusions and decisions.

Tatiana Vroublevskaya-Toker

YOUTH AS A SUBJECT OF MORAL RESPONSIBILITY IN A DIGITAL ENVIRONMENT: AN EXPERIENCE OF STUDYING EVERYDAY PRACTICES.

The idea to represent young people as a special subject of moral responsibility in the digital environment is primarily derives from the subordination of their lives to digital communication technologies. It is not just about the large-scale use of electronic means of communication by representatives of the younger generation, but about the organization of the daily life of a separate group of people with the digital technologies. The exclusion of these technologies from the practice of relations will lead to a significant modification or complete destruction of these ones. Young people, students from the 18-22 age group participated in the study of everyday practices mediated by electronic means and communication programs (types and forms of communication, observance of privacy, the place and role of the individual in relations with the neural network). The interview method was used for the research. Among others, the participants were asked the following questions.

1. What is the reason for you to refuse the using an electronic resource?
2. What would you not do yourself in the digital environment?
3. What would you not admit referring to yourself in the digital environment?

4. The founder of cybernetics, Norbert Wiener, warned the next generations of developers that for the sake of preserving human race, a person has no right to transfer to a machine (computer, artificial intelligence) the right to choose between good and evil. Why do you think this is so important? Most of the participants said that the reason for refusing to use the resource was the destructive information in its content (propaganda of violence, racial and cultural discord, human rights violations, approval of coercion, military action, etc.). Another important reason not to use the resource is that it is not interesting for the user. It should be noted that the discrepancy between the participant's own values and the values defended by this or that resource was named among the reasons for refusing to use it much less often. The third important reason was the need to pay for using the resource.

The purpose of the second and third questions was to find out how young people understand privacy in the digital environment and to what extent they are ready to respect it, to protect the privacy of others, on the one hand, and their own, on the other. It turned out that participants are more sensitive to violation of their privacy, they would not want others to be able to find out information about their family and the closest environment, habits, personal information, current location using metadata, as well as impose disputes with the opposite point of view, tracking a history of their actions on social networks, using open data without their permission or link to a resource. With regard to others, the participants agreed to maintain privacy towards their families, history of actions in social networks, they prefer not impose disputes on those who disagree with them and would not use open information without the permission of its author.

Answering the fourth question, the participants clearly described the inability of artificial intelligence to make an adequate decision in those cases when the conditions of decision making differ from the algorithm specified by the program. Among such conditions were named the emotional disinterest of the program, the absence of a concept of the intrinsic value of objects, the possibility of such a decision to lead to the subordination of a person to a machine.

Based on the results of the interviews, the following conclusions can be drawn: in the digital environment young people see the expansion of opportunities for communication, considering it open and barrier-free, while they are not ready to put up with possible evil as a result of interaction within it, they seek to exclude the negative consequences that activities in the field of digital technologies may bring for themselves.

Andrey Makarov

ETHICAL PRESUPPOSITIONS OF ETHICS TEACHER

A presupposition is a worldview or an idea of the world, which, while remaining hidden for the author of the statement, affects the understanding of any subject, since it is the frame of his worldview and attitude.

Presuppositions as worldview attitudes form the basis of human cognitive processes along with the so-called "psychological attitudes" or attitudes (D. N. Uznadze).

The concept of presupposition was introduced into the theory of speech acts by F. Kiefer, E. Keenan, J. Lines. They identified pragmatic, situational, syntagmatic presuppositions. E. Keenan writes: "Presuppositions are the conditions that the world must meet in order for a statement to be perceived in its literal sense"

Presuppositions, like any frames, both help and hinder understanding: if they coincide with the speakers, they help, if they differ, they interfere. And if in everyday communication the plasticity of language helps to equalize semantic differences, then in a pedagogical situation when it comes to accuracy

Sophia Pirozhkova

THE ROLE OF YOUNG SCIENTISTS IN DISSEMINATION OF SCIENTIFIC ETHOS BEYOND SCIENCE

The report substantiates that the dissemination of epistemic virtues beyond the scientific community is a critically important process for maintaining the stability and further development of the knowledge society and, as a result, for ensuring the future of science. The role of young scientists in this process is analyzed, the epistemological and social characteristics of the first (initial) and second stages of the development of a scientific

career (according to the European classification – the European Framework for Research Careers) are highlighted, which determine the specifics of this role. It is proved that the social mobility and lack of attachment of novice scientists in the academic environment allows them to ensure the translation and dissemination in non-academic fields not only of implicit knowledge and skills, but also the norms of scientific ethos. Despite the fact that a novice researcher, as a rule, cannot play the role of a model, personifying the principles of scientific ethos, he relies on them in his activities, including when he is forced to leave the academic sphere – both temporarily (part-time, temporary working positions), and leaving science and continuing his career in the non-academic sector. Author considers the obstacle to such participation in the dissemination of the principles of scientific ethos, associated with the possible low immersion of novice researchers in the professional community and, as a consequence, an insufficient degree of appropriation of professional ethics standards, shows why in the conditions of the modern market of scientific labor, not anchoring in the profession, but the transformation of the profession itself, is a problem. Thus, increased competition for jobs or adherence to the principles of diversity require a novice scientist to develop not so much epistemic virtues as the ability to quickly adapt to environment and the ability to acquire and properly manage their human capital. In these conditions, the scientific community should pay more attention to the socialization of young scientists, considering this activity as focused not only on training scientific personnel and ensuring the reproduction of science, but also on strengthening the socio-cultural positions of science. It is worth starting work in this direction at the university, and practices such as STEM-education not only attract young people to the profession, but also support activities to involve society in science (public engagement). In the case of young researchers whose status can be defined as a "recognized scientist", in addition to the possibility of continuing a career in the non-academic sector, the functions of a model and popularizer become important.

«Existential-Critical Resources of a Cinematic Work» November, 18 (Thursday)

Alexander Isakov

THE EXISTENTIAL OF THE VICTIM IN THE DOMESTIC CINEMA ABOUT THE WAR

Speaking of existentially motivated Soviet and Russian military cinema, it is logical to start with the work of Andrei Tarkovsky, whose picture "Ivanovo Childhood" is perhaps the best film about the Patriotic War. It is important for us here that the eidetics of war is presented in Tarkovsky on the basis of the contrast of the heroic imagery of real action, reflecting the emotional states and immediate mental reactions of the little hero, and the existential poetics of Ivan's dreams, through which the author reveals to the viewer the sacrificial essence of this image. Even in his happy dreams (which are not in the story of V. Bogomolov, the literary basis of the film), the totality of war and the inevitability of death do not let the hero go, it is curious that the presence of death in Ivan's dream is represented through a harmless, at first glance, image of apples in the rain. The tragic essence of this image refers to the silent film by A. Dovzhenko "Earth". In Dovzhenko's energetic pagan poetics, apples are a generalizing symbol connecting death (a little man fell on the road, and apples fell all over the Earth, as if a giant of cosmic dimensions collapsed) and the immortality of that new life for which the hero died. In Tarkovsky's Christian-oriented poetics, any "little man" who lives in truth is already a giant by definition, and his death is a cosmic event. From our point of view, Tarkovsky's film is important and interesting because it sets a certain aesthetic dominant expression of the eidetics of war in Russian cinema, where the positive causality of heroic striving for victory is separated from the voluntary choice of being a victim. Films of this type, in our opinion, can be attributed to "Checking on the roads" (1967) by Alexei German, in which the hero V. Zamansky, who defected from the Germans to the partisans, does not seek to survive and does not even think about victory, he only wants to be not stupidly shot, but sacrificed at least with some understandable meaning. "Ascension" (1976) by Larisa Shepitko, where the idea of sacrifice, its defining place in the eidetics of war are presented in all existential completeness. According to the director, the choice of being a victim is not a spontaneous decision and not a constantly open opportunity, but a life outcome and merit; so, this choice is denied to the traitor hero, and the author emphasizes this point, placing it at the end of the action and completing the picture with a scene of despair of V. Gostyukhin's character. One of the films of modern directors can be called "Crossing" (2009) by Dmitry Makeev. The action of the film takes place in July of the 41st, among the general confusion, twenty still untrained soldiers with three guns are moving to some unknown crossing, on the way they stumble upon a detachment of Germans about the same in number, and all die, practically without causing any damage to the enemy. At the end of the film, the sultry summer turns into a cold winter (a metaphor of death), the "dead" warriors warm themselves by the fire, then form a column and perform on command, their actions are collected and organized in contrast to the confusion at the beginning of the film. Summarizing the idea of the picture, we can say that after their death, the heroes of the film are given to us in an eschatological vision, and from this point of view they become part of that sacrificial whole that the enemy could not overcome, and therefore, despite the accidental absurdity of their death, they are still winners.

Viacheslav Litvinskiy

BABAYKIN VS. NAPOLEON

On June 12, 2021, the St. Petersburg Union of Artists hosted a pre-screening of the documentary - feature film by Vladimir Vasiliev "Babaykin against Napoleon", dedicated to the work of the Russian northern underground artist Vitaly Babaykin (1958 - 2017), announced in a news program on NTV as the Vologda Pirosmani. Participation in the pre-show allows us to formulate a number of ideas related to what is commonly called the context of creativity, belonging to a particular era, culture, social and political conditions of the artist's life.

1. Alienation from own history. It seems that a simple, but philosophically capacious idea that one must look at Rome not with the eyes, at Rome one must look with the heart, belongs to Goethe. For a resident of provincial Russia, the memory of the heart is limited by the fact that only the history of the last 50-150 years is available to the eyes of a modern city dweller. For him, knowledge of his history as a part of the historical past can be expressed with the help of the "cold light of generalizations," but eludes the experience. The historicity of a person in provincial Russia is alienated from the events of great history. Wood as the main material for construction, unlike stone, is short-lived. It can be assumed that the desire of a modern Russian person to the West is associated not so much with socio-political preferences and bonuses, but also with the opportunity to experience their own belonging to a great history, to feel the touch of the monuments of history of millennia, be it the Colosseum in Rome, or the Cathedral of the Duomo in Florence. It is not so stupid to assume that one of the means of overcoming one's own alienation from big history, especially in conditions of limited resources of everyday verbal communication - the impossibility of expressing the experience of historicity in the language of official ideology - is artistic creation, including the painting of V. Babaykin. History can and should be drawn.

A creative expression of nostalgia. Once M. Heidegger aptly noticed that nostalgia is the most philosophical frame of mind, awakened by the feeling of loss of what was once a part of one's own life and whose price is always revealed only with time, memories of the past - a living memory of native places, close people, childhood friends.... But isn't the movement to one's own origins, the process of acquiring the meaning of one's own life, taking place in a certain historical context, pushing the historical horizon deeper and deeper into the historical past, and at the same time expanding it for volumetric thinking? Here, something similar to what I. Brodsky once noticed, trying to clarify the difference between the West and Russia with the help of the metaphor of the experience of a painting and an icon in the sacred space of the temple: the events of sacred history on a canvas of the Renaissance and a clever prayer in front of the icon in the twilight Russian church are associated with the difference between narrative and trance.

Plunging into the stream of events united by the narrative, a person realizes how much he succeeds, together with the variety of those shades of thought, feelings, moods, from which, if lucky, other worlds are sometimes born. Once, foreseeing the generative ability of language, the poet prophetically exclaimed: "I need a second world, huge as an absurdity, but this world looms, not beckoning ...". The generative ability of trance is less obvious, but more powerful, capturing a person as a whole, in all its fullness and features, which can be called an obsession, passion. The creative process cannot be depressing, it is full of life, the presence of which is so obvious in the works of V. Babaykin.

Alexander Govorunov

ON POSSIBILITY OF CINEMA ON HISTORICALLY URGENT SUBJECTS.

Obvious reality of last decades is perception of to what extent media define our picture of reality – from importunate ads to ideologically motivated picture of history, economics, gender relations etc. One cannot say it is totally surprising for us – if not since Guttenberg, then since TV and Internet dominance – but its extent and effectiveness are surely and scandalously new. It seems that nothing is left except growingly polarized opinions – there as on war anything goes. In such situation theme of truth turns totally impossible and is substituted by a construct of post-truth.

How can one escape a banality of strict ideological involvement in fiction and cinema? However, they are – and not few ones. «Gone by the Wind», «And Quiet Flows the Don», «The Road to Calvary» (Khozhdeniye po mukam), and eve «War and Peace».

But is it possible for such a special subject as the Solovki special camp – especially after «Archipelago GULAG» by Solzhenitsyn?

The novel by Z.Prilepin «Obitel» was published 7 years ago and got several prestigious awards. But its screening held in quite different political and ideological situation. An extent of ideological «sublimation», differentiation on «us» and «non-us» is very high. And this surely influences on perception and evaluations of the film. Can we possibly leave aside a banality of ideological perception?

Getting ahead of myself and missing for a while any arguments, I can say that the only way – is to project a value polarization on uniting power of interpersonal relations: friendship, faithfulness – and surely everlasting power of love.

Yulia Pugacheva

TARKOVSKY'S SOLARIS FOR THE BLIND: BETWEEN METAPHOR AND RIGOR OF PRESENTATION

According to typhlocommenters, one of the most difficult Russian directors to work with is Andrei Tarkovsky, since his films are full of pauses (although this is good for a typhlocommenter, since it is in them that the description should be embedded), but on the other hand, these same pauses themselves are speaking and filled with their own, sometimes inexpressible atmosphere, which is complemented by an extremely rich visual series. And here the main problem of Tarkovsky's typhocommunication arises: on the one hand, there is a temptation to voice every detail and simply prevent a blind person from hearing the film itself, and on the other hand, to be silent for too long, which may create a feeling of disorientation for the blind person, since he may think that the typhocommenter's track is out of order.

As for the direct description of the visible, the main categories of which are light and color, typhlocommenters never avoid heuristic descriptions, but do it in a special way. For example, "Solaris" is overflowing with color from watercolor or deep to black-and-white visible images. And in such a variety, the typhoon commentator should not go into the subtleties of shades, since it will not find a response in the blind, that is, each color should ideally be accompanied by a tactile comment or cultural context. For example, in the description of water, it must be said that it is not only blue or blue, but also describe its coolness, as well as movement — in the case of SOLARIS, this is a slight fluctuation of the pond at Chris's house or ripples on the ocean surface, which resembles either water in which light is reflected, or clumps of clouds. In other words, the typhocommenter seeks to endow the description with tactile, mental and acoustic properties so that, thanks to the appropriate.

One of the most important social qualities that indicate the adaptation of a blind person to the surrounding reality is the ability to navigate in space, carried out by him thanks to tactile and auditory sensitivity. Therefore, typhoon commentators during the dubbing of films pay special attention to the direction of the characters' gaze or how they carry out their movements. So in the first frames Chris is described as a person looking into the distance, as well as the smallest gestural communications of the characters who touch each other with varying degrees of tenderness, attraction or other emotional motives are not missed.

Typhlocommentary often mixes several sources of sensuality to describe complex scenes. For example, the legendary passage in the tunnels where Burton's car is moving includes a description of electric light lines that turn into continuous ribbons due to speed, industrial landscapes filled with the color of concrete and asphalt, bird's-eye plans. All this gives rise to a feeling of preparation for extraterrestrial - space movement to the station.

Regarding the appearance of the characters and spatial orientation for the blind, it is also important in the text of the typhoon commentator to emphasize the position of the characters' faces, that is, to describe the characters in profile or full-face in relation to the viewer.

Thanks to all this, a blind person has a feeling of not only intra-frame, but also off-screen space, as well as a unique sense of infinity, when, among the close-ups of people and objects described by the typhoon commentator, or the features of slow-motion / accelerated shooting, in the final.

«Moral Dilemmas in Christian Ethical Doctrines» November, 19 (Friday)

Anna Kondratyeva

«LOGIC OF LESS EVIL» IN CANONICAL LAW AND CATHOLIC ETHICAL DOCTRINE: REGULATORY ASPECT

Religion has played an important role in legal ethics for centuries, even though religious precepts are not directly mentioned in model codes or regulations, court cases and disciplinary procedures. Within legal ethics, it is difficult to define the role of religion, in part because members of the legal profession disagree about the nature of legal ethics itself. Legal ethics usually focuses on the professional standards of lawyers, rules promulgated in federal codes, regional laws, or corporate documents (for example, codes developed by a bar association). In addition to these codes or rules, legal ethics sometimes deals with broader issues of professional responsibility, including the role of the lawyer in the profession and the role of the legal profession in society. A persistent question about «professional responsibility» was whether the profession's own standards were adequate in terms of professional ethics, or whether they should be complemented by other, non-legal perspectives. This last question actually gives rise to another question of a more global nature. Very often, when solving a particular problem, a lawyer, be it a legislator or a law enforcement officer, uses the «logic of lesser evil». As a result of the analysis of the sources of canon law, the author comes to the conclusion that the «logic of lesser evil» was actively used by canon lawyers in solving a number of issues. However, neither in the Middle Ages, nor today has a formula or algorithm for applying this principle been developed, which in certain situations can lead to abuse.

Therefore, instead of resolving legal issues using the «logic of lesser evil», modern law enforcers, relying on the experience of canonical jurisprudence, should apply the logic of «reasonable patience of impending evil». At the

present stage, it finds application mainly in the development of social policy in order to reduce harm or avoid a greater danger for the whole society. The foregoing allows us to admit that the «logic of lesser evil» should be applied in resolving legal issues extremely rarely, giving way to «reasonable patience of impending evil». The social policy of Russia and the legal positions of many states in the fight against coronavirus, the «evil» that prevails today in all countries of the world, are a clear example of this.

Anastasya Semushenkova

A LOOK AT MERCY IN THE SOCIAL CONCEPTS OF BASIC CHRISTIAN CONFESSIONS

Religion is an amazing and rich cultural phenomenon. Personality formation traditionally takes place in the context of certain religious beliefs, through the prism of which a particular system of values is perceived. World religions carry the richest moral potential, as well as pedagogical and psychological knowledge. The Christian doctrine of mercy is an integral part of the social and ethical teaching of the church and is based on the ideas of Christian theology, religious anthropology and philosophy. During the Middle Ages and modern times, charity and charity were a form of devotion, one of the ways in which Christians could honor God. As one of the theological virtues, together with faith and hope, she held a high position in the hierarchy of religious behavior. From the Christian point of view, mercy is a person's duty: it is in mercy that a person is called to fulfill the moral ideal. Concern for charity and charity was commonplace for Catholics and Protestants, but with one important difference. If the former could receive salvation through good and could be sure that the forgiveness of sins could be received through mercy, the latter could not rely on such an opportunity, since only God could save believers without the participation of an intermediary in this process. For Orthodox Christians, the merciful gives disinterestedly, out of heart pain, out of compassion, not wanting anything and not hoping to get anything in return. This is an inner, heartfelt mercy. «It is not the poor who need the rich, but the rich need the poor», writes St. John Chrysostom. Because by giving, we gain a hundredfold. Therefore, in Orthodoxy, mercy is not reduced to receiving honors and is not length of service for the forgiveness of sins. Mercy can be described as the state of mind of a true Orthodox Christian. Throughout the history of the Church and the world, we find evidence of different ways of considering both the theory and practice of charity in interpersonal and social relationships. Each model of mercy emphasizes some special aspect of doing good to another person, and they all complement each other and more fully describe the reality that we call mercy in human relationships. In our time, we can rediscover each of the models of charity evident in Church history, as well as the false notion of charity that equates it with feelings of pity, condescension to evil, or destructive justice; and we find philosophical currents that deny any need for mercy. We are also witnessing the birth of a new school of charity, called the personalistic school by theologians. Education in these schools of mercy will allow a person to know the truth of Christian mercy, for the practice of mercy depends on how it is understood. We believe that right now, when society is faced with a number of global problems, cooperation between Christians from different Churches and communities is of particular importance for missionary purposes.

Olga Mikhelson

EVOLUTIONARY PSYCHOLOGY OF RELIGION ON THE PROBLEMS OF MORALITY AND RELIGION

The traditional discourse on morality and religion has received a new content in the light of theories which have been put forward since the mid-70s of the XX century in evolutionary psychology. At that time, two key works that outlined new, yet largely opposite approaches to the interpretation of the origins of morality in the human community were published: they were E. Wilson's "Sociobiology. The New Synthesis" (1975) and R. Dawkins's "The Selfish Gene" (1976). Thus, biologists suddenly intruded upon the long-standing discussion of religious scholars and philosophers about religion and ethics. Already in these early works, researchers were asking whether there was a correlation between religion and ethics, and to what extent the norms of morality could stem from the very nature of man, developed during the evolution of our species. In their subsequent works, both Wilson and Dawkins studied this question in more detail and the solutions they came to were different. Their ideas outline the two main lines in the modern debate of evolutionary psychologists about the source of morality. Dawkins, considering religion as an evolutionary by-product, does not consider it a significant factor for the formation of ethical norms of the community, seeing the reasons for altruistic behavior solely in the empathy developed by our and other animal species, since such behavior turned out to be a successful evolutionary strategy. It contributes to the survival of the group, and, accordingly, of the species as a whole, although sometimes at the expense of sacrificing one of its members. Wilson approaches this issue differently. He believes that religion turned out to be an important supporting strategy that strengthened the norms of interaction in the community and subordinated individual interests to the interests of the group. The number of works by biologists and evolutionary psychologists devoted to the study of altruism, empathy and social behavior has been constantly increasing. Such researchers as M. Davis, R. Sosis, C. Alcorta, M. Hoffman, S. Preston, V. Saroglou, I. Thompson, K. Stueber, P. Clayton, J. Schloss and many others deal with these problems. J. Teehan, in his monograph "In the Name of God: the Evolutionary Origins of Religious Ethics and Violence" (2010), emphasizes that modern evolutionary psychology, along with classical natural selection, attributes an important role in evolution to such factors as reciprocal altruism, indirect reciprocity, cultural group selection and the formation of "moral emotions" closely related to emotional commitment. As a result, according to Teehan, religion acts as "common, ancient, and powerful cultural institutions for the promotion of group cohesion", since it regulates the behavior of collective members in a prosocial way, using both emotional and cognitive mechanisms. The cognitive factor plays no less a role than the emotional one, since

common understanding of what is good for the group and what is bad is a necessary condition for morality formation. Evolution has endowed the human mind with a common set of mental tools for interpreting and responding to environmental challenges, and morality is one of them. The function of morality is to contribute to the creation of "a stable social environment" that can support the individual behavior of its members, the latter, in turn, can be created and maintained only by the active contribution of its members to the common good. At the same time, religion is a key tool for maintaining this system. Thus, it can be noted that Teehan inherits Wilson's approach in many ways, while placing even greater emphasis on the importance of religion for the adaptation and survival of the community. In this sense, he follows the general trend of contemporary evolutionary psychology, emphasizing the influence of cultural factors on the process of evolution, in particular, clearly expressed in the work of P. Richerson and R. Boyd "Not by Genes Alone. How Culture Transformed Human Evolution" (2005).

Irina Tsibizova

SOME ASPECTS AND PROBLEMS OF MODERN NEOSCOLASTICAL MORAL PHILOSOPHY

The paper deals with the contemporary Italian thinkers' views on problems connected with ethical and anthropological crisis of the transition to postmodern, particularly with the crisis of the identity in the light of technological development, bioethics and gender theories

Natalia Zhadunova

"MARRIAGE OR PARTNERSHIP": THE MORAL DILEMMA OF SAME-SEX MARRIAGE IN CONTEMPORARY PROTESTANT DENOMINATIONS

The transformation of the system of social norms and rules is an integral attribute of social development. It should be noted that both objective and subjective factors conditioned by the individual solution of moral dilemmas become the incentives for such changes. The "damned" questions have never lost their relevance: the norms governing relations between the sexes, the issues of marriage and family, the rules setting the boundaries of what is acceptable and unacceptable in social behavior have always been the subject of discussion, change, cancellation and recognition. Morally flawed solutions to these issues become especially sensitive when they become the object of religious discourse.

The religious system of norms and values, substantiated by the authority of the Church, Holy Scripture, canonical texts (in Christianity), turns out to be more stable and unchanged in comparison with the secular one, where each community forms new norms, cancels old ones. The most striking example is the so-called "new ethics", "cancel culture", etc.

The difficulty lies in the fact that there is no single position in Christianity, in its individual confessions, regarding important problems closely interrelated with the development of society, the achievements of science and technology, and the recognition of the idea of human rights. Currently, one of the most debated issues is the issue of recognition and legalization of same-sex marriage. If the Orthodox Church and the Catholic Church (to a lesser extent) express their position on the inadmissibility of recognizing the "normality" of homosexual relations and legalizing same-sex marriages, then Protestant denominations are demonstrating an increasingly loyal position. In many European countries where there is no legal norm, formalized same-sex relationships are usually called partnerships. This happens, as a rule, in those countries where, at the level of public morality, same-sex marriages have already been recognized, or a loyal attitude towards them has been formed.

In general, the attitude of individual Protestant denominations was characterized by careful, but always unequivocal support for social and bioethical "innovations": divorce, contraception, euthanasia, organ transplantation, etc. Thus, in the 1930s, Anglican churches around the world softened and stopped considering contraception sin.

Representatives of Protestant churches, due to their greater openness and desire to keep up with the life of their parishioners, make statements about issues of concern to society, gradually softening the rhetoric and deviating from Christian canons. It should be noted that the position of the church is significantly influenced by such factors as in which country this church is located, what legal framework and cultural and historical traditions exist in this state, how ready the society is to perceive social and moral change. For example, Protestant denominations in Western Europe recognize human rights to homosexual relations, express public approval of homosexual "partnerships", manipulatively not using the concept of "marriage". A situation arises when the church, recognizes homosexual relationships and marriages, but following the existing and unchanged canonical prescriptions, creates linguistic and social chimeras of "semi-recognition" for the sake of public opinion, legislation and other factors. For example, in many Protestant denominations it is customary to talk not about same-sex marriage, but about partnership, they do not welcome the wedding of same-sex couples, but their betrothal in the church is allowed.

Changes in secular laws are happening quite quickly according to obvious regulated procedures, where the expression of the majority's position becomes a measure of recognition and normativity. Representatives of Protestant movements suggest using the same scheme. So, for example, in Switzerland on September 26, 2021, a referendum was held on the advisability of granting same-sex couples the right to enter into a full-fledged marriage and start a family with all the ensuing rights and obligations. 64.1% were in favor of "Marriage for All". Protestant priests also participated in the controversy on this issue, many of whom, in their argumentation, referred not to the five principles of Protestantism and the texts of Scripture, but to the concept of human rights and secular legislation.

For the sake of political correctness, representatives of Protestantism make decisions on legalizing same-sex marriages or recognizing homosexual partnerships, creating new norms and rules, promoting queer theories on the social agenda, which in turn becomes a pretext for discrimination against those who understand marriage in the spirit of canon law.

Ekaterina Avramenko

MORAL CHALLENGES TO THE VOLUNTEER MOVEMENT IN THE TIME OF COVID-19

We are sure that kindness, compassion and mercy work stronger than any weapon.

Elizaveta Glinka (Dr. Liza)

Russian public figure, human rights activist

Volunteering as an idea of social service is almost as old as the concept of "society". Volunteer activity is an important component of the socio-economic development of society and the socialization of young people. It allows people to become the driving force of their own development as a result of acquirement the most important skills, strengthening the sense of community and developing civic and social consciousness.

One of the key moral motives of a volunteer's activity is charity, which in Ozhegov's dictionary is defined as a willingness to help someone or forgive someone out of compassion, humanity. However, in addition to charity, a person can be motivated to participate in volunteer activities by duty, and even, in some cases, self-serving interests.

The year 2020 has become a serious challenge to the formation of motivation of volunteers in Russia. There are two events that have significantly affected the moral foundations of volunteering: first, the COVID-19 pandemic, and, secondly, the changes made to the Constitution of the Russian Federation concerning the organization of volunteer activities. In particular, the Government of the Russian Federation has new obligations to support civil society institutions, including non-profit organizations, to ensure their participation in the development and implementation of state policy, as well as to support voluntary (volunteer) activities" (paragraphs E. 1, E. 2 of Article 114 of the Constitution of the Russian Federation). More and more people are ready to give their time free of charge for the benefit of society, the disadvantaged, the needy. And the constitutional amendment recognizes their activities at the state level, confirms their special status in society, and guarantees that support for voluntary activities will continue. On the one hand, this indicates positive changes in the interaction between the state and civil society. However, on the other hand, this may lead to not always favorable transformations in the structure of the moral motivation of volunteers.

As for the peculiarities of carrying out volunteer activities during the pandemic, they are perfectly illustrated by the work of volunteers during the period of self-isolation. Russia is characterized by a sharp increase in the number of volunteers. So, only within the framework of the MyVmeste campaign, aimed at providing assistance to elderly citizens and people with limited mobility who are on self-isolation due to the spread of a new coronavirus infection (COVID-19), about 119 thousand people became volunteers, and more than 3.2 million received assistance. The volunteers provided those in need of assistance with all necessary household and food products, medicines.

But despite the positive dynamics, the volunteer movement did not escape the impact of the pandemic and was forced to endure changes in the direction of activity. Event and sports areas of volunteering have suspended their activities for the period of the pandemic due to the interdiction of mass events. The number of donors among donor organizations has significantly decreased due to the cancellation of mass exit actions and false fears of infection that the population has. In addition, the volunteer movement faced the fact that many of its members, in fact, found themselves in a situation of moral dilemma: they tried to continue their volunteer activities, but at the same time they were forced to observe a self-isolation regime in order to reduce the risks to the life and health of their loved ones and themselves. Many were afraid of the system of fines for moving around the city: the desire to help those in need could turn into not only financial losses for the volunteer, but also additional risks for those whom he took care of, violating the self-isolation condition.

However, despite all the problems, volunteering continues to develop actively. This is an important part of modern society. Volunteering helps to develop socially significant personal qualities, as well as solving specific social tasks related to social rehabilitation, adaptation and prevention of deviations, involves self-expression and self-actualization of participants in the volunteer movement. However, despite the obvious social benefits of volunteering, volunteers face serious moral dilemmas in their activities. The analysis of such dilemmas, as well as the interdisciplinary study of the motivation of volunteers, is an urgent and important scientific task.

Tatyana Sidorova

PROBLEMS OF TRANSLATING CHRISTIAN ETHICS AND ANTHROPOLOGY IN TEACHING BIOETHICS

Teaching bioethics implies the coverage of religious positions on the problems of abortion and the use of assisted reproductive technologies, euthanasia and transplantation, attitudes towards disabling life-sustaining treatment and caring for patients in a terminal state, etc. Religious bioethics represents the cultural specificity of approaches to solving acute moral issues arising in modern biomedicine. It can be argued that without religious positions in bioethics, the topic of cultural originality remains without its main content. Moreover, in discussions, non-religious views of moral communities ultimately gravitate towards the rhetoric of religious principles. In the Christian confessions, there are now conceptualized and systemically substantiated materials from the theological

point of view that can be used in teaching bioethics. However, in addition to presenting a point of view on individual problems, the courses must include the basics of religious ethics and anthropology, otherwise the declared approaches hang in the air. The report will consider examples of ethical problems of assisted reproduction, including situations of split parenting, violation of marital and family ties, issues of manipulation with embryos, selective preimplantation genetic diagnostics, etc., where the maxims of Christian ethics in Orthodoxy and Catholicism are in demand, which protect the unborn life from the moment of fertilization, defending the sacredness of marriage bonds and the fundamental value of the family. The social concept of the Russian Orthodox Church contains a chapter on bioethics, which presents the main approaches. In the Catholic Church, the development of designated positions is based on the papal encyclicals *Donum Vitae*, *Human Vitae*, and others. In the conditions of the dominance of the secular worldview, students of medical specialties reject the religious-anthropological apologetics of bioethical positions. An appeal to the connection between the ethical maxims of Christianity and ideas about a person allows us to show that the views traditional for the Christian cultural field do not contradict scientific approaches regarding embryonic development and the medically justified requirements of protecting the well-being of family relations. It is important to show that the scientific and religious foci in the ethical issues of protecting the unborn life and the values of the family and parent-child relationship are not opposite, but in the value-semantic projection, they converge, since the goal of healing and medicine within the framework of such a projection is to take care of human life in situations of illness and suffering.

Anton Lebedev

THE ISSUE OF CANONICAL NORMS AMONG EVANGELICAL PROTESTANTS: SOLA SCRIPTURA OR NUDA SCRIPTURA?

Based on the material of Russian and Western philosophical, cultural and theological studies, the report considers the issue of canons in Protestantism (in particular, its evangelical branch). Is there a unified and strict canonicity in Protestantism on issues of personal morality, attitudes towards socially, historically and politically significant problems? Is it possible to determine the "normativeness" and codification of prescriptions or they are exclusively of oral or even tacit nature? What are the historical and modern preconditions for the formation of ethical norms in Protestantism in the field of contemporary technologies, bioethics, information and communication tools? The author attempts to provide an overview and typology on this issue, examining the diversity of Protestant evangelical denominations.

The report focuses on the issue of the relationship between the principles of *Sola Scriptura* (the Protestant postulate "only Scripture", the leading role of the Bible in the formation of doctrine, church practice, personal and social activities in a secular environment) and *Nuda Scriptura* (an overly literal reading of the Bible, neglect of the Church history and the philosophical and critical understanding of religious life). The study deals with the opposition (often contrived) of "living" faith and "dead" tradition, doctrine and practice, "biblicality" and canonicity of certain moral and ethical regulations. At the same time, the author notes a certain progressiveness of Protestantism in the forms of religious life, discussion of global problems, socio-cultural "trends", reactions to the most pressing current issues. It also touches upon the problem of "contextualization" and "transculturation" of moral and ethical norms and their refraction depending on the situation, culture, environment - how ethical this "plasticity" is presented in Protestant denominations and how it is reflected in church practice (including Bible translations). At the same time, the question arises: how strong are conservative sentiments in the Protestant environment, leaning towards more traditional and historical roots? The article examines the combination and coexistence of both modernist and conservative tendencies, sometimes even gravitating towards fundamentalist manifestations.

The problem in terminology is no less significant, i.e., the relationship between the concepts of "Protestantism", "Neo-Protestantism", "Evangelical Christianity", which will also be reflected in the report. The relevance of this topic is due to the shortage in the studies on the canonical norms of evangelical Protestantism in domestic science, the revival of interest in religious issues, the diversity of the world religious and cultural landscape, the urgent demand to understand tradition and ethical normativity in the context of the rapidly changing world.

Ekaterina Koval

THE PRINCIPLE "OUGHT IMPLIES CAN" IN CANON LAW

The principle "ought implies can" is relevant in ethical discourse. Its content is investigated not only by theoretical, but also by empirical methods. Some modern authors refute it (W. Buckwalter, M. Mizrahi), and others confirm (A. Hicks, C. Littlejohn).

This principle finds particular refraction in various legal systems, including canon law. The ratio of the oughtness and the possibilities of the subject to whom the norm is addressed is largely determined by the nature of the oughtness. The nature of the oughtness of the ancient Christian canons is closer to the moral than to the legal. This is due to the right of modern believers to choose a strategy of behavior: to follow the ancient canon or newer religious norms, designed in such a way that the principle "ought implies can" is not applied as a norm, and the situation acquires signs of a moral dilemma.

The described situation can be illustrated by the example of normative regulation of the recognition of church marriage as having lost its canonical force in the Russian Orthodox Church.

A modern believer in a situation of divorce can be guided by norms that have a different nature: the norms of law, morality, canons, the provisions of the latest normativity documents of the ROC.

The norms of secular law allow for the dissolution of marriage (Chapter 4 of the Family Code of the Russian Federation).

According to the New Testament texts and ancient canons, the recognition of marriage as invalid and remarriage is possible only if either party commits the sin of adultery.

However, already from the 4th century, in search of a compromise between ecclesiastical and secular Byzantine legislation, the list of grounds for divorce in nomokanons began to expand. A similar trend continued in Russian marriage law.

Thus, the Local Council of 1917-1918 refers to the admissibility of the use of Economy (Dispensation) "to prevent inevitable crimes and to alleviate unbearable suffering". Such formulations problematize, at least, the axiomatic nature of the principle "ought implies can".

The latest regulatory documents of the ROC (Fundamentals of the Social Concept of the ROC, 2000, On the Canonical Aspects of Church Marriage 2017) provides an even more complete list of reasons for recognizing a church marriage as having lost its canonical force.

So, what norm should a person who is not only a citizen of the Russian Federation but also a member of the Church use: a norm of the law that allows a certain form of behavior, an ancient canon, or a new church norm that allows much more variability in behavior than the canon?

In this case, there is a conflict between the principle of Economy and the principle "ought implies can". Ignoring the latter can lead to self-justification. However, adherence to an exclusively "canonical letter" contradicts the spirit of canon law and can lead to the emergence of sect-like communities.

«Ethical Aspects of Modern Educational Models» November, 19 (Friday)

Rimma Dorokhina, Emma Platonova, Sergey Lavrenov

Дорохина Римма Викторовна, Платонова Эмма Николаевна, Лавренев Сергей Викторович

DIGITAL ETHICS IN DISTANCE EDUCATION

The realities of modern education are such that it is gradually moving from classrooms into the digital space. But this does not mean that digitalization will absorb classical classroom learning. Nevertheless, with the transition to the digital space, society is undergoing a transformation, acquiring digital features. Along with digitalization, a new ethic appears - digital ethics or cyberethics. In the Russian Wikipedia, it is given the following definition: "cyberethics is a philosophical field of ethics related to computers, covering user behavior, what computers are programmed for, and how it affects individuals and society as a whole." A.Y. Sogomonov gives a more concise definition of digital ethics: "digital ethics is a separate and rather autonomous moral and ethical cosmos ."

With the advent of new technologies, the social life of society is undergoing a significant transformation, from the public space it imperceptibly flows into the Internet space. Let's take the conditional average figure of a modern person. The percentage ratio of "living" life in "two worlds" for each gadget user approaches the figure of 50x50. Currently, we use the digital space to solve many cases, such as mail, correspondence, loan processing, presentations, training; in the entertainment content sector, it can be games, watching movies, listening to music, dating, running social networks. In the Internet space, we have a full-fledged life, and therefore there is a need for its ethical regulatory regulation. Despite the fact that Internet users can be open and anonymous, there is a specific personality behind each of them.

Thus, there is a need to transfer moral norms and values to the digital space. But not all of them are suitable for him. Therefore, a new ethic is currently being formed, adapted to a different reality. We do not observe a sharp transformation of values, but their adaptation to the new reality takes quite a long time and is difficult.

In this regard, many questions arise about the transformation of the appearance of the teacher and student in distance learning and about the correct organization of the educational process itself.

There are questions of responsibility and integrity when the teacher is on one side of the screen and the student is on the other. Is the student busy playing or watching entertainment content with the camera turned on? Although thanks to her, you can observe a student in class. However, there is a doubt as to whether he is busy.

Is it acceptable to be late for an online lesson? Here it is no longer possible to refer to an unplanned meeting or a traffic jam. There is a problem of a different nature – an Internet connection, inept use of a PC, Internet resources.

A. Skvortsov draws attention to the fact that not all members of the academic community correctly understood and appreciated the possibilities of distance learning. Some teachers in such education saw the possibility of extra time for writing articles. The students, in turn, decided that distance learning is also free time that can be used for the opportunity to earn money, and you can listen to lectures from the workplace. It is impossible not to agree with the author that, by and large, distance education is "an imitation of the educational process, where no one cares about education and science."

In connection with the issues raised, we come to the conclusion that digital ethics as a new type of ethical regulation in the digital educational space is necessary.

Yuliya Nazarova

ETHICAL EDUCATION IN THE CONTEXT OF DIGITALIZATION

The problem of digitalization of education which has become especially relevant in the context of a pandemic has posed a number of questions for higher education that relate to the field of moral philosophy and ethics of education:

- how the moral training and education should relate in the context of digitalization;
- what is the role of ethical education in a digital society;
- can the process of cognition change in the context of digital education;
- what values in education will become relevant in the digital epoch.

In the context of digitalization the goals and objectives of studying philosophy acquire certain features associated with the search and analysis of information, understanding the criteria for its truth, building a methodology for using the information received.

In addition, high moral requirements began to be imposed on each profession which was due to the following reasons:

- changes in morals and values which required the construction of new value guidelines
- the rapid development of technology throwing ever new moral challenges
- transformation of gender attitudes in many professions
- increasing attention to the oppression of various minorities in the professional environment
- individualization of many professions, which implies increased personal responsibility for the result of work
- increasing publicity and openness of some professions.

The study of professional ethics began to take root in higher education and the strengthening of the above tendencies suggests that the number of hours spent on professional ethics will only increase. In this regard, among teachers of philosophy, the question is relevant - is it possible to teach professional ethics in isolation from philosophy and philosophical ethics? Should the teaching of professional ethics have the function of the moral training? These different questions, oddly enough, are quite closely related: they are united by the understanding of the process of teaching philosophy as moral education - a tradition dating back to Antiquity.

Despite the fact that teaching philosophy is easier to carry out remotely than teaching, for example, natural sciences, distance teaching loses this main, historical role of philosophy - moral education, "improving the psyche". It is important practical meaning that philosophy can lose with distance teaching. In this sense, it is very important to keep the spirit of practical philosophy alive.

At the same time, in modern higher education, an important place is occupied by the study of ethics, that is, ethical education in higher education, which appears either in the form of studying moral philosophy - for students of philosophy faculties, or - more often - in the form of studying normative aspects ethics.

In higher education, ethical education is being introduced almost everywhere within the framework of specialties, which is represented mainly by courses in professional ethics. In modern conditions, the study of professional ethics can be called a necessary, and even a forced measure, for a number of reasons:

- knowledge of professional ethics is included in the standard of many professions
- the requirements of professional ethics are not static, they are constantly updated and supplemented taking into account the development of technology, especially in a digital society
- Many corporations are introducing codes, commissions, professional ethics examinations, presenting more and more ethical requirements to their employees, so ethical literacy is becoming necessary as well as legal literacy.

Digitalization makes society open, professional activity - transparent, which, in the future, will expand the boundaries of the application of professional ethics. Virtual communication is becoming an official means of communication which also involves the creation of some generally accepted ethical rules. The widespread use of artificial intelligence technologies will force a critical assessment of its actions, suggesting the creation and improvement of ethical artificial intelligence algorithms. As part of professional activities in the context of digitalization, it will be important to establish new frameworks and boundaries of professional ethics in those professions that are moving into the digital sphere. All this proves that professional ethics is gaining special importance in a digital society and the scope of its teaching will expand in the near future.

Ekaterina Shkormova

MASTER'S DEGREE PROGRAMS IN BIOETHICS: AN OVERVIEW OF KEY FOREIGN PROGRAMS

Abstract is about international experience in the development and implementation of master's programs in bioethics. Top-rated programs were analyzed in Spain (Instituto Universitario de Investigación Ortega y Gasset, Universitat Ramon Llull Institut Borja de Bioetica) and Belgium (for example, KU Leuven) and in the USA (half of all programs are implemented in the USA). The main goals and objectives of master's programs, basic and optional courses were highlighted, which allow students to build their own educational trajectory. Note that all international master's programs in bioethics are the result of an interdisciplinary approach. Foreign master's programs in bioethics are aimed at developing students' knowledge of the fundamental problems of clinical ethics, as well as the skills of working as members of commissions on bioethics.

Foreign educational programs allow students to gain knowledge of the basics of bioethics; great attention is paid to knowledge and understanding of the legal aspects of the functioning of biomedical sciences and practices, knowledge of bioethical health problems. All programs have courses that are aimed at in-depth study of bioethical problems in specific areas of medicine: genetics, reproductive medicine, pediatrics. The program presents courses aimed at developing strategies to raise public awareness of bioethical issues.

Note that at present in the Russian Federation there is an obvious need for specialists in the field of bioethics. The Faculty of Philosophy of Lomonosov Moscow State University has all the opportunities to train professional bioethicists.

Undoubtedly, international experience is an important milestone in the development of a unique master's program in bioethics based on one of the oldest faculties of the university.

Olga Griva

PROFESSIONAL ETHICS IN TEACHING RELIGIOUS DISCIPLINES IN THE POLYCONFESSIONAL REGION

Taking into account the diverse ethno-confessional picture in the Russian Federation, it is necessary to take into account the specifics of the region when implementing complex training courses "Fundamentals of Religious Cultures and Secular Ethics", "Fundamentals of Spiritual Cultures of the Peoples of Russia", as well as other subjects, modules, courses, disciplines of a religious nature.

To implement a differentiated approach in this regard, we see it as necessary to conduct a study to identify the specifics of teaching the disciplines of this cycle in a polyconfessional region. On the basis of such a study, it is necessary to prepare scientific and methodological recommendations and educational and methodological materials for implementation in the educational process of secondary general education and higher education.

To pay special attention to the issues of training teachers of this range of disciplines, in particular, religious scholars at the university.

In this regard, in our opinion, it is important to observe the principle of tolerance, which is the basic principle of coexistence in a multicultural environment. Even a few years ago, the attitude towards tolerance in Russian science and life practice was predominantly positive: research was carried out, dissertations were defended, the State Program on the formation of tolerance among the population as a factor of national security was successfully carried out. At the present time, this value has fallen largely into the category of liberal values and, standing on a par with such values as pluralism, human rights, democracy, glasnost, etc., entered into a kind of "clinch" with such concepts as "patriotism", "Statehood", etc. However, we observe that in a multicultural environment, such as the one that has taken root over the past millennia in the Republic of Crimea, where representatives of more than a hundred nationalities and more than fifty confessions live in a small area, there is no alternative to tolerance. This is confirmed by the vector of the Crimean cultural and national policy, and the activities of a number of public and confessional organizations, such as the interfaith council "Peace is a gift of God", which has been functioning for more than 25 years.

In this connection, we conclude that it is necessary, taking into account the polyconfessional nature of the region, to strive on the subjects of the spiritual and moral cycle to acquaint students with the essential characteristics of the religious cultures of other ethno-cultural groups living in the region. With the main provisions of the doctrine, the rules of etiquette of religious groups, their holidays, the peculiarities of everyday culture, etc. This should be done with the aim of both acquainting the child with the world around him and equipping him with communication tools and mechanisms, and with the aim of fostering such personality traits as tolerance for otherness, including religious, pride in one's own family and respect for another, another. ... Therefore, it seems to us that the choice of educational modules according to the principle of Russians - Orthodoxy, Tatars - Islam, Jews - Judaism, etc. seems to be wrong. Children will most likely be able to get acquainted with their religion in their circle of relatives and friends, especially since these educational programs do not set as their goal the upbringing of religiosity, which is fundamentally within the competence of the family and the religious community.

Therefore, we believe that the peculiarity of teaching this cycle of disciplines in a poly-confessional region is the need to familiarize students with religious cultures operating in this region, as well as fostering the ethics of intercultural communication not only in the "Fundamentals of secular ethics" module, but in each of the proposed training modules.

Nikolay Borzenkov

THE MORAL PROFESSIONAL CODE OF A TEACHER OF A HIGHER MILITARY SCHOOL

As you know, with the advent of professions, codes of professional morality also arise.

A military teacher is not only a teacher and a scientist. The absolute majority of teachers of the higher military school are professional military officers. Society imposes moral requirements on them as military personnel: to protect their honor and the honor of the military organization; to be self-contained, correct, tactful always, with everyone and everywhere; to fulfill their military duty with dignity; to observe domestic military ethical traditions; etc.

It is on what kind of Teacher and how he trains future military specialists today, what accents he places in the process of their professional training, what qualities he brings up in tomorrow's graduate, that the final product of his activity largely depends – the human resource that, having completed the training program, will tomorrow teach and educate his subordinates himself.

The answer to the question follows logically: does the moral professional code of a teacher of a higher military school have the right to exist? In our opinion, it has and is even necessary. This need is caused by the following:

- the object of the activity of a military teacher is directly a person;
- the peculiarities of the activity of a military teacher and the moral relationships into which he enters require specific normativity;
- the moral professional code contributes to the successful solution of tasks for the training of military specialists;
- the code of professional morality includes the requirements according to which the society evaluates the professional and ethical readiness of a particular specialist.

Based on these circumstances and the fact that the activity of a military teacher includes the activities of an officer, a teacher and a scientist, we can present, in our opinion, (as an option) the moral professional code of a military teacher as follows:

- selflessly serve your Homeland, sacredly observe the military-ethical and pedagogical traditions of the national military school;
- remember the responsibility to society for the training of its armed defenders;
- take care of your honor – the sanctity of an officer, the honor of a military educational institution and the army. The honor of a teacher is, first of all, honesty to oneself and colleagues in the cathedral team, honesty to cadets and students, honesty in science;
- to be simple and accessible in communication, far from the pride of self-conceit, being a moral model of justice, to initiate the reduction of the “distance” between themselves and them;
- remember that justice in the professional activity of a military teacher means recognition of a person in a cadet and a listener and treats him as an equal in social terms;
- to maintain mutual respect, friendly relations and solidarity in the officers' cathedral team, to set an example for students in everything, to take care of them, to protect their honor and personal dignity;
- to be self-contained, correct and tactful always, with everyone and everywhere;
- to cultivate in the officer a sense of respect for the human rights of the rank and file, because all segments of the population pass through the ranks of the army and the influence of the officer corps extends to the entire people;
- remember that honesty and the struggle for the triumph of truth is the main virtue of a teacher-scientist;
- to wage an irreconcilable struggle against all forms and varieties of protectionism and corruption.

The implementation of the above provisions of the moral professional code of a teacher of a higher military school will contribute to the formation of not only professional, but also social and personal competencies among VVUZ graduates, prepare them not only as senior military specialists, but also active citizens of Russian society.

Anna Winkelman

THE SCIENCE IS A CHILD OF LOVE: F.W.J. SCHELLING ON SCIENCE AND EDUCATION

“The highest potential of science is a child of love”, says F.W.J. Schelling in the “Stuttgart Seminars”. In this paper, I will discuss this mysterious claim, as well as the connection between love and science. The theme of science is substantial for German Idealism. The only possible form of science is a system. One could ask here - how do the system (science) and love (if we assume that love is freedom) come together? Thus, I will start my presentation by discussing this topic. Another issue we have to take into account is that nowadays the specification of scientific disciplines rises extremely fast, although the very first aim of science was to find only one simple formula or explanation to how the world exists. Could we hope to build a holistic science today? Which aspirations did philosophers have? Have we met their expectations?

In order to answer these questions, I will discuss some texts by F. Schelling, showing how German Idealism was thinking of science and knowledge, and answering the question of why the concept of the system had such a huge role in the German philosophical tradition. Then, I will switch my attention to the very concept of “philosophy” in Schelling's texts and show how it is inseparably connected with the concept of science. Turning back to the initial question, I will then discuss the connection between the concept of love and ethics. As Schelling put it, time “is friendly” for both of them. In conclusion, I will show that this connection is clean while speaking on the concept of education. Education - exactly as love does - gives us the perspective of the future, makes the past possible, and lets us appreciate the present. It is my hope here to show that this idea of how all these concepts (science, philosophy, education, love) are connected could help to understand what is going on here and to make a contribution to a better world.

«Neuroethics and Bioethics: Future Outlook and New Moral Problems» November, 19 (Friday)

Zlatica Plašienková
Silvia Vertanová

PARADIGMATIC CHANGES OF UNDERSTANDING THE DICHOTOMY: HAPPINESS VS "BIO-HAPPINESS" IN THE LIFE OF HUMANS AND SOCIETY

The desire for happiness characterizes a person as a being who seeks satisfaction in various areas of his life. Who wouldn't want to be happy? The search for happiness is one of the basic manifestations of human existence. In the traditional Aristotelian understanding, it is expressed by the term *eudaimonia*, which is the ultimate goal that we strive for in any activity. It is "the perfect, supreme and self-sufficient good," the "ultimate goal of our actions," but it is deeply related to our intellectual capacity, and our effort to do good. This paradigm of traditional philosophical interpretation of happiness is currently changing, especially because of the development of modern biotechnology and neuroscience. They enable the person to achieve happiness separately from the authentic way of living. It is a biochemical way of achieving "happiness" or in such cases "bio-happiness". It is achieved through the use of specific drugs without any significant side effects. From a philosophical point of view, we can therefore speak about the dichotomy of "happiness" vs "bio-happiness". It does not concern only the lives of individuals but also the life of society as a whole. Proponents of the bio-happiness concept are convinced that biochemically acquired happiness can increase people's prosocial behaviour, which could be useful for any society. The increased intensity of happiness, which is accompanied by more active prosocial behaviour, applies to any activities with a positive social impact: for example, it can be helping the homeless, collecting rubbish from nature, educating the poor and so on. The statement is simple: you feel good - you act right! For this reason, many proponents of the bio-happiness concept consider its achievement to be the present moral imperative. However, within this discourse, the issue of happiness perception in the context of its genetic conditionality also opens up. Although it is not exclusively biological determinism, it seems that the external circumstances of life, the socio-cultural sphere, intellectual and other mental abilities, or even the "psychology of happiness" are not sufficient determinants of its understanding. It remains questionable how much genetics contributes to the experience of happiness, and whether efforts to find the "gene of happiness" through research on hyperthymic people are justified. The dichotomy of happiness vs "bio-happiness" therefore still has its justification.

Zaira Abdulaeva

ABOUT THE CURRENT PROBLEMS OF BIOETHICS

Since 2020, one of the topics of the educational discipline called "Bioethics as the philosophy and science of the survival of mankind" has become especially relevant in connection with the quarantine time. This topic did not find a response in the hearts of young people earlier, because students did not see the connection of this topic with life cases. The world had not before faced such an acute problem of survival, accordingly, this topic seemed abstract to them.

Today, a complex of global problems has become acute, the solution of which is still ghostly. Stabilization with the virus has not yet begun, but the problem updates bioethical assessments and solutions. In this regard, it is useful to pay attention to the statement of the famous natural scientist N.N. Moiseev, who in his last work "University, Information, Society" the scientist and philosopher passionately urges: "Man needs to change his idea of himself as the "winner "of Nature to the desire to be a partner of the world around him, to ensure joint evolution, joint development with Nature." And another warning with optimism: "The events of this century allowed us to look beyond the horizon - we saw the face of reality that can expect us - to expect us all, all humanity. The years and events we have experienced really make us think. But at the same time they give us a chance, for we realized that it is not too late to do much. " And not listening to the wise words of the scientist would be very irresponsible, since the current situation in the world of nature and society requires urgent measures to preserve life on Earth and save human health.

Humanity has faced the disastrous consequences of scientific and technological progress - a global bioethical crisis. This is a fundamentally new phenomenon that jeopardized the question of physical survival, the continuation of the human race and the development of all civilization. The global bioecological crisis represents a critical phase of the relationship and contradiction between scientific and technological progress and human survival on earth, due to the gigantic increase in the consumption of natural resources, the creation of a new anthropogenic environment and the disruption of the dynamic balance in the biosphere at various levels of its organization.

It is important that bioethics today be focused on preserving the existing world, forming environmental consciousness, but while we continue to stubbornly move towards "environmental" production.

By the beginning of the third millennium, changes in the natural environment caused by anthropogenic factors had become noticeable not only to specialists. Environmental protection is recognized as one of the global challenges facing humanity. The anthropogenic impact on the environment has proved destructive. Evolution is forced to go extensively, under the influence of external factors, with a pace dictated not by the course of natural

phenomena, but by the transformation of nature by man. The law on the historical development of biosystems does not work fully or does not work at all because the role of biotic effects on the environment has decreased relatively.

Universal problems did not arise suddenly and only today. This is a complex and interconnected system that affects society as a whole, man and nature, and therefore requires a constant philosophical understanding.

Nobel laureate, world-renowned scientific ethologist and philosopher Conrad Lorenz calls 7 generally significant processes-problems and calls them "mortal sins":

- Overpopulation of the land
- Devastation of natural living space.
- Accelerating Technology Development
- Scientific and technological progress
- Human genetic degradation
- Breaking with tradition
- Nuclear weapons

These "screaming" problems are generated and produced by man, are the result of his activities and consciousness in a technized society.

Tatiana Kovaleva

CHALLENGES AND MULTIDIMENSIONALITY OF NEUROETHICS PROBLEMS

Neuroethics is a subsection of bioethics which specifically deals with emerging ethical dilemmas related to the development of neurobiology and neurotechnology, as well as reflections in the philosophy of mind. Ethical problems specific to neuroethics also include neuroimaging, brain implants and brain-computer interfaces, cognitive and moral improvements, and memory modification. The role of cognition in our understanding of human personality is also explored in the field of neuroethics.

The introduction of the term "neuroethics" is attributed to the writer and editor of the New Times newspaper William Safir, who defined it as "the study of what is right and wrong, good and bad in the treatment, improvement or unwanted intrusion into the human brain and causing anxiety by manipulating it." However, the word "neuroethics" has been used before, but has not been used in a disciplinary sense or to refer to ethical problems in neuroscience. Today neuroethics is an independent discipline, partly because we already structure our scientific and everyday practice in such a way that we cannot but recognize it as such. The questions posed by neuroethics take us beyond bioethics into philosophy of mind, psychology, theology, law, and neuroscience itself. It is this broader range of problems that makes neuroethics important for science and society as an independent scientific direction.

These problems are related to new neurotechnologies, with the help of which we can monitor processes in the brain and to a greater extent understand how the brain generates certain behaviors, and they also allow us to interfere in these processes, change and possibly control behavior, traits or abilities. Due to the rapid development of technologies and their diverse applications, it is difficult to fully cover the range of issues that fall within the field of interests of neuroethics. Let's highlight the main ones:

Ethics of improvement

An important topic in neuroethics is the ethics of neuroimaging, i.e. neurotechnology for improving the abilities and functioning of the brain.

Neuroethicists most often discuss improvements in cognitive functions, technologies that allow normal people to function cognitively at a higher level than without the use of technology. One of the actual theoretical problems of neuroethics is a thorough and precise determination of whether, how and why the improvement of cognitive abilities has a philosophical status different from any other type of improvement, such as increasing physical capabilities with the help of steroids.

Anastasia Livanova

DIFFUSION OF PRIVATE AND PUBLIC CORPOREALITY

A teacher from Barnaul was fired for a photo in a swimsuit. A bank employee was fired for working as a webcam model.

These cases are part of the ethical realm. After all, the reason for the dismissal and expulsion of people is not their professional suitability, but what they do in their free time.

A person bodily lives in at least two spaces - private and public. With the development of communication in social networks, appears the complexity of their differentiation. Corporeality, in comparison with the body, is a complex construct. It is a system between the material body, body images, perception of the body and its behavior. The philosopher Maren Wehrle, comprehending the concept of performative corporeality by Judith Butler, noticed that performativity is located between social and individual space, which blurs the boundaries between public and private.

Sexuality is the most intimate dimension of corporeality.

Michel Foucault affirmed that society postulates equality of people, but did not agree with this. And as an argument, he gives an example of demonstrating sexuality. Sexuality is a kind of power. After all, a person demonstrating sexuality captures the attention of an observer and is potentially able to manage his behaviour. This creates a hierarchy within communications that emphasizes the inequality of people.

As an illustration, consider BDSM practices that focus on the exchange of power in the context of sexual relationships. Psychotherapist David M. Ortmann and psychologist Richard Sprott, who study BDSM interaction, have underlined that power is a dynamic that people often try to ignore because of fear. But its presence is undeniable in understanding sexuality and society. Differences in power should be welcomed and integrated.

Elena Ovchinnikova

NEUROSCIENCE AND THE PROBLEM OF MORAL JUSTIFICATION IN THE MODERN MEDIA SPACE

The moral culture of modern society is formed in the media space. This is already an obvious fact of modern culture, which is being investigated within the framework of various scientific approaches and paradigms. For ethical analysis, the analysis of new media from the point of view of their influence on the transformation of public morality, primarily the media level of public moral consciousness and the specifics of the public moral subject, is of undoubted interest. The media level can be designated as a certain invariant of public consciousness, a transitional state from the ordinary level to theoretical reflection. In our opinion, "new media" contribute a lot to the formation of the media level, which differ not only in the form of their existence and representation in the modern information society, but, above all, the ability of the audience to act as both a consumer and a creator of information content, that is, we are talking about the activity of the subject not only in the selection of information, but also in its creation and transmission. The emergence of new media has necessitated not only their ethical understanding, but also the analysis of the changing moral culture of society. In our opinion, such a term for these transformations is the term "new ethics", which claims to analyze the modern moral realities of the media space. Leaving aside the analysis of disputes about this concept, I would like to focus on two circumstances that require analysis (the intervention of the "old ethics"). The first is that the formation of such a concept as "new ethics" may indicate the need of society to comprehend, substantiate, reflect on modern morality. The second is the factor of the inclusion of scientific knowledge in the modern media space, which influences the nature and direction of ethical reflection. Examples include numerous interviews with leading scientists (representatives of modern neuroscience), lecture cycles presented on various media channels devoted to the analysis of morality, its origins, scientific justification, etc. Morality becomes the subject of media discussions with the participation of both modern scientists and well-known media personalities. One of the main problems is the issues of justification of morality, the source of ethical values, the range of moral problems and ways to solve them. Modern science speaks about these theoretical ethical problems, which certainly expands the boundaries of ethical knowledge, sets new methodological problems, however, in this regard, I would like to draw attention to a circumstance that has already been noted during ethical discussions on the pages of the journal "Questions of Philosophy" (2017) - this is the question of the presence of an ethicist as a professional, a representative of ethical science in modern society. It seems to us that there is a certain tendency to displace ethics as a science, as knowledge ("old ethics") from the media space and, accordingly, its influence on the moral culture of modern society.

Hanna Klimovich

STRATEGIES FOR THE INTERACTION OF MORAL AND LEGAL DISCOURSE IN BIOMEDICAL ETHICS

In modern times, biomedical ethics is viewed as a problematic field, where ethical and legal discourses do not always coincide. As the fundamental reason for this phenomenon, moral pluralism is noted, manifested in the main directions of modern health care, the repeatedly mentioned development of medical technologies; the understanding of the consequences of which within moral discourse is often delayed; the confusion of the ethical element, and also often its replacement with the concept of common sense, the tendency to destroy moral ethos. Fragmentation within the very subject of biomedical ethics also has an impact; it breaks down into health ethics, reproductive technology ethics and thanatological ethics associated with the category of "previously expressed wishes". Thus, the norms of classical biomedical ethics do not have the opportunity and the necessary potential in every case to act as full-fledged social regulators.

The factor of multiculturalism also has a certain influence on the broad interpretation of bioethical norms. It acts as a basis for the preservation of universal values in the field of medical interventions and at the same time influences the interpretation of ethical norms, being realized in the form of traditions and religious practices. The following connection is mainly traced between moral and legal discourses in biomedical ethics: ethical norms discussed during public debates are then expressed in the adoption of appropriate legal norms. Moral and legal discourses has a common interest in this area - the protection of human autonomy. The presence of a single topic and subject allows us to assume the presence of certain interaction strategies, which can be reduced to the following classification presented below.

1) Cooperation. In this case, moral and legal discourses takes a common position, ethical norms receive a legal status and are reflected in normative legal acts in the form of legal regulation. An example of such a relationship is the institution of medical secrecy in medical law. Initially forming as an ethical norm in deontology, it was then implemented in the status of a legal norm in almost all national legislation.

2) Conflict. A conflict situation is possible when ethical norms collide with legal norms, respectively, the legal and ethical content do not coincide. A classic case of this is *Evans v. The United Kingdom*, concerning reproductive rights and freedoms. Another example of non-compliance with ethical and legal norms is the USA legislation [1]. According to studies, in this state, one of the leading causes of child mortality is the careless handling of firearms (children often gain access to weapons that are not covered from them). However, in Florida, authorities have

banned pediatricians from asking parents how they keep weapons. Violation of this norm is fraught with the loss of a medical license. A manifestation of the conflict strategy are also controversial concepts that do not receive an unambiguous assessment in the framework of ethical and legal discourse - action "in the best interests of the patient" and "quality of life of the patient".

3) Restriction. In this case, the existing legal norm prevents the development of an ethical norm and discussion on the topic. This option is possible if norms are enshrined in regulatory legal acts that do not consider the positions of all stakeholders. For example, the prohibition of euthanasia in the Law "On Health Care" of the Republic of Belarus makes any ethical discussion on this topic in the framework of Belarusian realities meaningless in modern times.

Literature

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Anastasia Ugleva

THE EPISTEMOLOGY OF VIRTUE ON THE PROVING GROUND OF EVIDENCE-BASED MEDICINE

The paradigm of evidence-based medicine has been dominant in Western and domestic medical practice for just over 30 years. In accordance with this paradigm, when making clinical decisions, doctors are forced to rely primarily on the results of randomized controlled trials, during which preference is given mainly to a quantitative approach rather than qualitative studies due to the "unreliability" of the latter. Unlike quantitative studies, qualitative studies have an interpretative character. They pay special attention to the study and understanding of the meanings invested by the participants of the clinical process in the experience they acquire, which makes it possible to explain their behavior at a particular stage of diagnosis and treatment, to individualize the approach in case of borderline situations, to resort to retrospection and observation to make informed and effective clinical decisions. It seems to us that the priority of quantitative research in modern medical practice significantly limits its capabilities. This presentation attempts to use the possibilities of the epistemology of virtues to further substantiate the merits of an individualized approach in order to improve the quality of healthcare.

Although the epistemology of virtues is not entirely reducible to the ethical problem field, the very concept of virtue is obviously ethicized, and therefore there is every reason to discuss the nature of intellectual virtues both from the point of view of the theory of knowledge and from the position of moral philosophy. In order to substantiate the importance of an individualized approach in medicine, which requires not only a highly qualified doctor, but also a significant adjustment of medical education in terms of the development of intellectual virtues, this presentation will show by the example of three virtues - prudence, conscientiousness and perseverance - how exactly they work in the process of making a responsible clinical decision carried out in a situation of phenomenological risk and uncertainty. As Gillies rightly pointed out, any reasonable probability theory must take into account both objective odds and subjective degrees of faith. In this regard, this presentation examines the nature of clinical evidence: the measurement of objective probability, the assertion of rational personal (subjective) probability and/or the assertion of rational collective (intersubjective) probability.

The virtues mentioned above are designed to promote epistemic benefits - truth and knowledge. In this regard, this presentation will show that, in addition to understanding knowledge as a subjective achievement of the subject, knowledge itself can be different, and it is worth distinguishing between "know-how" and "knowledge of that" (Ryle). The knowledge of a clinical pathologist contains a large amount of "know-how", many of which are resistant to formal analysis, but the role of non-propositional forms of it is clearly underestimated in evidence-based medicine.

This presentation will also pay special attention to how these virtues contribute to overcoming cognitive biases in clinical medicine, leading to misdiagnoses, inadequate or ineffective treatment. One of these biases is gender bias, because of which clinicians often suffer from cognitive myopia.

«Ethics and Animals» November, 19 (Friday)

Valeria Trofimova

BRIAN MASSUMI'S "INHUMAN AGENTS": WHAT THE ANIMALS TEACHE US IN POLITICS

In the book "What animals teach us about politics?" the modern Canadian philosopher Brian Massumi deliberately does not raise the question of how, thanks to animals, mankind can improve the dominant political practices, forms of government and the problems of the struggle for power, which together appeal to the field of the macro-political. As a political theorist, Massumi focuses primarily on the micro-political, procedural aspect of becoming-together and becoming-animal. In the micro-political aspect of political relations, according to Massumi, "creative excess of intensity" is most clearly traced, which will be seen in the rethinking and expansion of the concept of instinct. In the instinct, according to Massumi's concept, a virtual dimension of creativity, adaptation, sympathy and play is built in, that is, those specific components, thanks to which it becomes possible to distinguish between animals and humans not by species criteria, but by the criterion of abilities. Such a difference allows the bodies of humans and the bodies of animals (and other non-humans) to be placed within an integral continuum,

general formation and coexistence based on sympathy and the principles of cooperation, which a person has mistakenly agreed to consider a struggle for existence. Speaking about the play of wolf cubs, Massumi builds a consistent descriptive line of relations between representatives of the same species not so much at the level of instinct in the traditional representation, but on the stylistic features of this game, in which the cubs not only work out different registers of different intensities, but also prepare themselves for potential competition with the enemy, which will inevitably take place in the "adult" life of wolves. A special place in Massumi's reasoning is occupied by the concept of categorical affect and affect of vitality, which in the conditions of play form a transindividual connection. In his theoretical constructions, Massumi draws on the conceptual resources of Henri Bergson, Raymond Ruyet, Gilles Deleuze and Felix Guattari, Alfred Whitehead and Gregory Bateson. As a result of rethinking the autonomy of affect and subjectivity-without-subject, Massumi invites humanity to acquire "micro-political vigilance regarding the rudiments of conformism" in relation to non-human actors, as well as to be aware of the fact that the animal continues itself in language and reflective consciousness along with man, which in turn directly affects the reassessment of anthropocentrism as one of the key ethical dilemmas in modern realities.

Valeria Prokhorova

HUMAN NATURE: THE MAIN PROBLEMS IN AN ETHICAL CONTEXT.

Man differs from the animal. This manifests itself in different spheres, but a very important one is the weakening of instinctual mechanisms. Man becomes deprived of the ability to adapt to the world around him that animals have. Among them he is helpless. This weakness is the reason for the development of his specifically human qualities.

Man occupies a special position. He is part of nature, but separate from it. Man is alone, but he is also related to others. He is alone when it is necessary to make a decision independently (what is the right thing to do?), but he cannot live without other people, because it is his nature.

Human life, unlike animal life, is unstable, as unsteady as possible. "Human life cannot be 'lived' according to the pattern set by the species: man must live himself.

Human existence itself is a problem for him. Reason is what is given to man as the exceptional trait that is the cause of his movement. Man cannot lose all his distinctive traits and become an ape again, and he is forced to strive higher and further in his development. Each step reached does not leave man satisfied, does not answer the questions that arise, and he moves on.

Man's contradictory nature is associated with existential dichotomies, those that are generated by his nature and cannot be eliminated. The first of these is the dichotomy of life and death. We are finite, this is a fact with which we must somehow get along, and this largely determines both human nature and way of thinking, and introduces ethics into human life (clearly the ethical issues of immortals and mortals will differ).

The problem of life and death leads to another dichotomy: the dichotomy of impossibility of full development of human capabilities. Each of us has all the resources to do so, but we live too little to achieve the full realization of possibilities.

Man tries to resolve these dichotomies by reacting to them in different ways, by hiding himself in religion or simply in affairs or pleasures. In most cases, man runs away from them. But the only solution is to look at the problem directly and realize:

1. The person is alone.
2. There is no power outside of man that can solve all his problems.
3. man must accept responsibility for himself and realize that he himself must give his life meaning and that there is no other.

There is the problem of the depth of human passions and cravings. While satisfying hunger, sexual urges and feeling secure, man is still not satisfied. This is where the "real man" and his real human problems begin. He has a need for "systems of orientation and worship. This includes both theistic and non-theistic systems. The need for systems of orientation and worship is inherent in all, but the private content is different. These differences are differences in value: the fruitful and reasonable person will choose here the system that will enable him to be fruitful and reasonable. A person whose development has been blocked will choose an irrational system that will promote his condition. Everyone needs a system of ideals, and the individual can only choose between different options. In this respect, the relativistic view can be dangerous, because it is not the very existence of ideals that makes them valuable, but their actual content.

Mariia Dzhincharadze

LABORATORY TESTS AS A SUBSTITUTE FOR ANIMAL TESTING.

Experiments on animals were carried out in ancient times. The first mention of them is found in the writings of the ancient Greeks in the IV and III centuries BC. Disputes on this topic, ethical disagreements began in the XVII century in Europe, and later in the USA. In 1822, the British Parliament passed the first animal protection law. In the 1860s, the "American Society for the Prevention of Cruelty to Animals" appeared in the United States, and then the "American Society against Vivisection". At the same time, this testing continues to this day and from 100 to 150 million animals die from it every year. Is it ethical in the modern world and is it possible to find an alternative?

Man and animal are very different in their physiology, skin structure, allergic reactions and so on. And there have already been incidents when seemingly successfully tested drugs on animals have become the cause of terrible diseases in humans, including deaths. Based on this, it should be noted that modern testing methods are many times more effective.

Science has long stepped forward, and at the moment a huge number of more effective, alternative ethical scientific testing methods have been developed, here are some of them that laboratories use to test products:

- * Test in a test tube (and absolutely any type of skin is created in the laboratory).
- * Computer simulation.
- * Not completely ethical tests on bull spermatozoa and chicken embryo shells.
- * Testing on volunteers. It is absolutely safe and has nothing to do with animal atrocities. Moreover, this test is mandatory (these are clinical studies) even after the cosmetic product has been tested on animals or by other alternative methods.

Thus, it is proved that up to 75% of animal tests are useless and can be replaced by laboratory tests.

But there are still oddities where animal testing is a prerequisite for putting products on the market. So until 2021, in China, all cosmetic and household products had to be tested on animals so that they could be admitted to the market. And the Chinese market is the most desirable for large cosmetic companies. But on January 1, 2021, China finally officially abolished the mandatory testing of imported cosmetics on animals. The entry into force of the new law for animal rights activists was a step towards victory. However, only a step — the first, but not the last. Testing of local brands is still ongoing. Which sometimes does not lead to the best consequences.

So it happened at the end of 2019, when COVID appeared in the world. According to some reports, there is information that the virus came to us from China from bats infected in laboratories. Which shows that animal testing is not only not ethical, but also not safe for people and the world as a whole.

So maybe we should stop bullying animals and move on to more humane and ethical ways of testing cosmetics, medicines and viruses?

Evgenii Derzhivitskii

WAS FARTHING THE RIGHT WAY TO USE HIS CONTRIBUTION, OR AGAIN ABOUT THE VALUE OF LIVES?

On August 29 this year, another charter flight with refugees from Afghanistan landed at London Heathrow Airport. By this time, more than 15,000 people, citizens of Great Britain and Afghanistan, had been evacuated by the efforts of the British government. But this flight was special: there were practically no people on board, but about 200 dogs and cats, taken from the Nowzad shelter in Kabul, were accommodated in the cargo hold of the Airbus A330. The operation, dubbed "The Ark", caused a highly controversial response from public opinion. For some, the shelter's trustee, Pen Farthing, became a hero who restored faith in humanity, for others - a man for whom, according to one Afghan translator, the life of a dog was more precious than the life of his five-year-old son. The latter is not a simple metaphor: on August 17, the Taliban announced that from now on the country is called the Islamic Emirate of Afghanistan, and, despite a promise not to persecute Afghans who collaborated with the Western coalition and their families, there is every reason to fear for their safety.

Pen Farthing served with the British Marine Corps commando in Afghanistan until 2007. After retirement, he devoted himself to rescuing homeless animals: dogs, cats and donkeys (in total over the years - about 2000), as well as promoting a humane attitude towards them among the local population. The Nowzad shelter was funded by donations, and a charter flight was chartered with donations. The involvement of the British authorities, in addition to issuing visas for 68 (Farthing required 71) employees of the orphanage and their families, manifested itself in the organization of a special flight through Tashkent and in the provision of military escorts for the transfer of all of them from Kabul to the airport, which, fortunately, did without incidents. and did not entail any losses. The previous evacuation failed at least twice, but despite the offer to leave the country alone, Farthing responded with a firm refusal. Finally, on 28 August, following guarantees of safe passage given by Taliban spokesman Suhail Shahin, they were to leave. But in the end, only animals and Pen Farthing himself were on board: the US military detained them at the airport, referring to incorrectly executed documents for the Afghans.

The partial success of "The Ark" drew the expected criticism of Farthing. All the accusations against him were mainly related to two points: he preferred animals to people, and he made insufficient efforts to evacuate the shelter staff and their families. Even in the UK itself, a country known for its love of animals, according to a poll conducted by YouGov, 51% of residents answered that human life is more valuable than animal life, and only 40% that their lives are equally valuable. The following argument can be made regarding the latter charge: only the cargo hold was intended for animals. Farthing proposed to provide 181 seats in the passenger cabin for evacuation of people. And although, as you might guess, there would be many who wanted to evacuate even in the cargo hold, the main task for which funds were collected around the world was the evacuation of the shelter. Farthing had to make the decision to fly without personnel at the last minute, and it is likely that in this bad situation, when either he and the animals are flying, or no one is flying, the first option is preferable. For the staff, he did everything he could, and continues to do so to this day: it is obvious that being alive in England this problem can be solved more effectively than being dead or isolated in Afghanistan.

However, the criticism about the preference of saving animals to the detriment of saving people sounds much more serious. Stories about the rescue of animals, both domesticated and abandoned, during and after Hurricane Katrina on the southeastern coast of the United States in 2005 went around the world. The owners who refused to

evacuate without them and the rescuers and volunteers who risked their lives for them became national and world heroes. Sakae Kato, after the accident at the Japanese nuclear power plant in Fukushima in 2011, remained in the contaminated area to take care of dozens of stray cats, which, he said, became the meaning of his life. But: in both the first and second cases, it was about risking only your own life and not to the detriment of the lives of other people. In addition, the American rescuers, following the instructions, first of all rescued people after all, taking care of the animals in the second place, and Sakae Kato, perhaps, in this way simply found his way to happiness. But wasn't Pen Farthing acting in a similar situation? Taking care of animals, all 14 years he also risked his life, except perhaps without saving or improving the lives of people, which the Western coalition and numerous humanitarian funds have been doing for almost 20 years. If he focused his efforts on people, he would increase the number of beneficiaries, but then there would be simply no one to help the animals.

In that situation, Pen Farthing showed himself as a hero, refusing for the sake of his own salvation to leave not only the employees of the shelter, but also his wards: to one degree or another, the cats and dogs who became dependent on human help would be doomed. In addition, it is not certain that even if he decided to take only people on board, they would not be allowed in in the same way as the staff of the shelter. But this and other circumstances do not remove the question formulated in its acuteness: did he do the right thing, putting the salvation of animals first? Why did the debt in relation to them prove to be weightier for him than the debt in relation to the people? Why, finally, is the life of an animal, though attached to you, more valuable than the life of a person, though not familiar to you? There is no rational answer to this question and, most likely, there cannot be. It is unlikely that the argument that humans, unlike animals, can change their lives for the better, and if they do not - then it is their choice and their responsibility - can be applied to women and children. The same applies to the belief that humanism should be extended to all living things - otherwise in societies where it is adhered to, industrial animal husbandry, laboratories that conduct tests on animals, etc. would simply cease to exist. The impossibility of calculating the value of the lives of creatures belonging to different species in a consistent and convincing way, the derivation of a certain universal formula applicable to all cases, is not proof of Pen Farthing's correctness. But it is also not a proof of his wrong. He did what, in his opinion, he should have done, perhaps because of this, he is partly responsible for the obviously tragic fate of those people whom he could have saved - but the blame for it certainly lies not with him.

«Applied Aspects of Ethics in Educational and Management Activities at Today's Technical Universities» November, 19 (Friday)

*Sergey Karpukhin
Valery Lobazhevich*

ETHICAL ISSUES IN INTERCULTURAL INTERACTION AT THE UNIVERSITY

The global trends of globalization in the information and communication space, the educational environment, a significant increase in contacts at the international level among young people associated with the intensification of migration processes actualize the ethical issues of intercultural interaction of all representatives of the educational community at the university.

One of the main goals of education at the university is the formation of a person of high culture who has a sense of personal dignity, capable of both autonomous and collective activity in the conditions of globalism and cultural integration.

The process of forming the ethical component of intercultural interaction consists, as a rule, of the following stages:

- general ethical and cultural-specific training, within the framework of which there is an acquaintance with various types of cultures in order to understand the fundamental features of one's own and another culture;
- psychological training, where there is a formation of readiness to accept the variety of nuances of another culture and "painlessly" transfer the "cultural shock";
- practical training, during which the experience of intercultural interaction is acquired and adaptation takes place in an unfamiliar cultural environment.

Today, the theory and practice of the educational process require higher education institutions to provide students with the opportunity to conduct cultural discussions, in the format of which it is easier to experience personal differences and through dialogue to reach a compromise and cooperation on topical issues of modern life.

At one time, American scientists K. Sitaram and R. Cogdell offered practical recommendations that are most directly related to the ethical problem we are considering. This is:

- a) a respectful attitude to one's own and someone else's culture;
- b) the desire to understand the peculiarities of another religion;
- c) the inadmissibility of judging people by skin color and accent;
- d) understanding that every culture has its own values;
- e) the realization that every culture is a part of the global cultural space. [1. p. 76].

In general, "the methodological and theoretical justification of new approaches to this process, the coordination of research and educational work at the university forms the pedagogical basis, which aims to help the student of the university, no matter what nationality he belongs to, learn to appreciate and understand the culture, history, traditions of other peoples, and therefore form a culture of interethnic interaction that will only contribute to the student's self-realization" [2 p. 188-189].

List of literature

1. Sitaram, K.S. Foundations of intercultural communication / K.S. Sitaram, R.T. Cogdell. – Columbus, Ohio: C.E. Merrill Pub. Co. – 1976. – 245 p.
2. Kusarbayev, R. I. Theory and practice of forming a culture of interethnic interaction among students of higher educational institutions: monograph / R. I. Kusarbayev. - Chelyabinsk, 2009 - 209 p.

Fedor Stanzhevskii

CARE ETHICS AND THE PROBLEM OF RELATIONS

Ethics of care, as opposed to the wide-spread belief to the contrary, is not specific for purely feminine outlook on morality. As a matter of fact, one can successfully argue in favor of the fundamental standing of this ethics with regard to moral theory based on the idea of autonomy and independence of the subject. This latter ethics may be represented, for example, by Kant's moral theory or by John Rawls' Theory of justice. The notion that ethics based on universal principles is more serious or lofty than moral theory that hinges on concrete and immediate relationships is open to question. For the start, the subject is not able to give itself a law unless it was tied by prior relations with other subjects (on some level it is confirmed by Wittgenstein's argument against "private language" based on the impossibility of there existing rules in the absence of social relations). Besides, ethical problems are often resolved not so much in a monological way, but rather through negotiation of the situation with other agents. In addition, the emphasis made in care ethics on the unique character of situations and contextual nexus of an action might find a confirmation in Aristotle's idea of phronesis. As opposed to more rationalistically grounded moral theories, care ethics does justice to the affective and emotional aspects of human relationships and motivation. Above all, this is true as regards the phenomenon of empathy, which, according to care ethics, might well be the foundation of moral actions. Therefore, care ethics may prove to be fundamental with regard to Kantian ethics – indeed, in real-life experience it is owing to empathy that one can see in others "ends in themselves" and not only means. The merits of care ethics can be justified by addressing personalism and philosophy of dialogue – e. g., in M. Buber's thought the relationship "I – Thou" is prior to the individual "I". A similar idea is advanced in present day psychology of "joint attention", whereby the infant's individual perspective is formed simultaneously with grasping the difference of the other's perspective within reiterated situation of joint attention based on the triangular relation "I – Other -object". However, the fundamental justification of care ethics can be found in process metaphysics, in which, rather than objects pre-existing relations, it is precisely relations that come to constitute objects. This metaphysics seems to be more adequate not only from the point of view of modern day physics (whereas the outdated but still wide-spread substance metaphysics is based on an obsolete physics and antiquated but still influential atomism), but also from that of biology and Embodied cognition which actualizes Merleau-Ponty's fortunate idea of intercorporeality. Phenomenological research (excepting the individualist standpoint of "Cartesian Meditations"), Dewey's transactionism, process metaphysics with its emphasis on relations – all of these approaches confirm the ontological primacy of relations over individuals, which can also find support in the mathematical theory of dynamic systems.

«Russian Teaching Literature in Ethics: Historical as well as Theoretical and Methodological Approaches» November, 19 (Friday)

Tatiana Chumakova

MORAL AND ETHICAL ISSUES IN RUSSIAN ALPHABETS OF THE 19TH CENTURY

In the late XX – early XXI centuries, research interest in educational and didactic literature has grown significantly, which is connected both with the development of such research areas as the anthropology of childhood and the search for new sources for research in various fields of the humanities (intellectual history, the history of concepts, etc.).

Among the educational literature, a special place is occupied by ABC books, because these are the textbooks that were supposed to "adjust" the "optics" through which a person looks at the world, to form his religious and moral ideas. In the history of our country since the XVII century. mass editions of alphabets were a state affair, and they reflected the reforms of national culture that the state carried out (starting with the disciplinary revolution of the XVII century, and ending with global transformations after the revolution of 1917). The word "ABC" became a household word, and began to be used in the names of various didactic manuals (one can recall the "ABC of Communism" by N.A. Bukharin in 1920). With all the difference between the ABC of Fedor Burtsov (XVII century) and the abc book "Literate Red Army Man" (1923) or the "ALPHABET of the Red Army Man" by D. Moore (1921),

they have in common that both have the goal of forming a new type of person. But if the alphabet of the XVII - XIX centuries . I saw in him, first of all, an enlightened Christian who reveres Wisdom (it is not by chance that the legend of the appearance of Sophia to Kirill Solunsky was part of many ABC books), then the language of the ABC of the 20s of the XX century becomes the language of war and class struggle, introducing the child into the world of binary oppositions "we" and "they". And between these alphabets, the Silver Age of Russian Culture gives us the elegant alphabet of Alexander Benois, 1904, completely free from ideologies and moralizing, the purpose of which was to introduce the child into the world of books telling about elves, jousting tournaments and adventures. But the wonderful world of A. Benoit, like the ABC world of the first post-revolutionary years, was beyond good and evil. And the ABCs and ABC books of the XIX century are full of religious and moral instructions, and can be used as a source in the study of moral issues.

Ekaterina Ryaboshkapova

FAMILY READING IN THE ETHOS OF EDUCATION IN THE RUSSIAN CULTURE OF THE XIX CENTURY: THE INSTANCE OF CHERNYSHEVSKY'S FAMILY

This article examines the methodology of introducing children's audience to reading in the second half of the century. The development, socio-psychological functions and the role of family reading in society are analyzed. The features of the formation of personal morality are investigated with the help of specially selected literature. The phenomenon of a child's "well-read" is considered on the example of Chernyshevsky's family.

In the XIX century, the problem of children's reading was addressed by Belinsky, Ushinsky, Chernyshevsky, actualizing the issues of organizing children's reading, which is necessary for the enlightenment of the mind and the development of feelings. Ideological, moral, cultural and educational principles and values are laid down at preschool age. These priorities determine the development and the entire life path of the individual, therefore, special attention should be paid to the formation of the mental world of the child, and the best teachers and mentors are as a rule parents and fiction.

The influence of the family on the introduction of the child to reading was identified as an important factor. The family as an integrated social institution, including biological, socio-economic, moral and mental functions in conditions of altruism and mutual respect, becomes the basis of social development. Traditions, worldview foundations together represent the prism through which the child develops the basic value qualities.

Reading in the family has a long tradition in Russia. For the enlightened class, it was a natural attribute of spiritual communication. Various biographical sources constantly contain information about the high role of the tradition of family reading in the spiritual and moral formation of the child's personality. Reading aloud as a learning strategy is one of the most common practices of reading culture. Expressive reading from a sheet or reading by heart instilled in the children's audience the concepts of intonation and formed a sense of native Russian and respect for the spoken word Chernyshevsky assigned an important role to the book in solving problems related to the education of the younger generation. When the active development of children's fiction began, he devoted his works not only to readers, parents in order to educate their taste and taste of children, but also to writers in order to direct their creativity to the realization of the needs of children's and adult audiences. Chernyshevsky demands simplicity, sincerity, and entertainment from writers. These requirements are necessary to instill love and interest in reading. When a person reads, he improves, developing the habit of thinking, expands the scope of his knowledge, morally improves. The philosopher and writer can be considered a magnificent example of a well-read child.

Chernyshevsky's mother was a well-educated woman. In his memoirs, Pypin wrote that Chernyshevsky's mother and her sister read all issues of "Otechestvennye Zapiski" with articles by Belinsky and Herzen. A healthy work environment and a love of literature instilled strong moral foundations in Chernyshevsky from childhood. Grandmother always told her grandchildren fairy tales, family legends, from her Nikolai first heard stories about ancient Russian characters. At the age of 13, Chernyshevsky had already started translating books published in Latin into Russian, wrote translations "from Greek into Russian", studied French and German.

Thus, the influence of family methods of introducing children to reading plays an essential role in the upbringing of the younger generation in the XIX century. It is the family that becomes the best motivator for the development of a patriotic, moral personality with competent speech, independence and responsibility. Using the example of Chernyshevsky's family, one can trace the positive influence of family reading on a child. The constant presence of the book in the family became the basis for his development as a creative, professional personality with a high civic and moral position.

*Nikita Kuznetsov
Elena Ovchinnikova*

TEXTBOOKS ON ETHICS IN THE DOMESTIC PHILOSOPHY OF THE SOVIET PERIOD.

The Soviet period of domestic ethics is considered to be from 1960. It was this year that the departments of Marxist-Leninist ethics and aesthetics were opened at Moscow and Leningrad Universities, and the course "Fundamentals of Marxist-Leninist Ethics" appeared in university programs. The institutionalization of ethics as a discipline and philosophical science was largely the result of the development of theoretical thought, on the one hand, and a response to the social and ideological demands of Soviet society, on the other. Soviet philosophical thought during this period makes an "axiological turn" (V.P. Tugarinov, O.G. Drobnitsky, A.F. Shishkin and a number of Russian philosophers pose the problem of moral values, the need for their conceptual analysis), within

which ethics as a science and discipline is formed. The theoretical beginning of ethics can be considered discussions about categories that unfolded on the pages of philosophical journals at the very beginning of the 60s (in 1961, an article by L.M. Arkhangelsky "The Essence of Ethical categories" was published, then V.G. Ivanov, A.G. Kharchev and other Russian philosophers took part in the discussion).

During the discussions, the categorical structure of ethics was determined, which was reflected in textbooks and dictionaries. The very first textbooks on ethics include "Fundamentals of Marxist Ethics" by A.F. Shishkin (Moscow, Gospolitizdat, 1961) and "Essays on Marxist-Leninist Ethics" by V.G. Ivanov and N.V. Rybakova (L., LSU, 1963). In the disputes about categories, an idea was formed about the characteristics of moral and ethical consciousness, the separation of moral concepts and ethical categories. So, for example, in the textbook of V.G. Ivanov and N.V. Rybakova was given an analysis of the main concepts: ethics, morality and morality and their subject areas were identified, which repeatedly caused discussions about the definition of such concepts. like morality and morality. The structure of textbooks set not only the structure of ethics as a university discipline, but also, in a certain sense, the main directions of theoretical understanding of morality. The textbooks presented the issues of the subject of ethics, the origin of morality, the uniqueness of ethical categories, the problems of the normative side of morality, the problems of moral education, etc. Thus, ethics in the domestic thought of the Soviet period began as a theoretical, philosophical science and at the same time as an applied one, focused on solving the pressing problems of our time - first of all, moral education, professional morality, ethical analysis of social problems. The first textbooks on ethics are of undoubted interest not only as a historical stage of the formation of ethical theory in the domestic thought of the Soviet period, but they do not lose their methodological, theoretical potential in the context of the modern formulation of the problem of building an ethical textbook, its structure, subject content and role in the process of ethical education.

Raiganat Abakarova

ON THE CONCEPTS OF HONOR AND DIGNITY IN TRADITIONAL ETHICS

It is interesting to analyze the nature and functioning of the ethical concepts of "honor" and "dignity" in the history of ethnos from traditional culture, through religious and secular and to modern scientific understanding and interpretation. As you know, the main object of study and research in the humanities, and in particular ethics is man. A man who seeks, builds, whose system of values is formed by the power of public opinion and personal spiritual search. The spiritual search acts as an integral characteristic expressed under the influence of public opinion, of which it is a part, realizing its unique/individual mission. At the same time, a person deeply experiences his dissimilarity/divergence in thoughts, feelings and actions with others like himself. A person constantly strives to overcome his imperfection, comparing his scale of values with collective/public opinion, wants to prove his right to respect himself and loved ones. Any act, a person evaluates from the point of view of conscience as a form of dignity and moral value, and seeks not to "freeze" the honor of the collective/society. Any individual, in the process of socialization, faces the dilemma of maintaining his ethical assessment independence, or being accepted into the moral clutches of the collective. Remove or prevent this dilemma/conflict, a person tries through love of neighbor or nature, or leader/leader.

To answer these questions, it is important to consider categories and concepts of ethics dignity and honor in comparative analysis and their special interpretations in ethnoculture, in the teachings of religious and modern philosophers.

Honor and dignity have similar definitions, but, meanwhile, they reflect important semantic differences. If dignity is attributed to individual virtue, an intimate internal state, then honor requires the object of external protection. Honor as a moral phenomenon is primarily external public recognition of a person's actions, his merits, manifested in the authority of others. Therefore, the sense of honor inherent in the personality associated with the desire to achieve high praise from others, praise, fame. Dignity is primarily internal confidence in one's own value, a sense of self-respect, manifested in resistance to any attempt to encroach on one's individuality and independence. The mechanism of honor functions in the movement from external recognition to the internal desire of this recognition, and the mechanism of dignity is based on the movement of the internal spiritual world towards public recognition.

The concept of dignity is indifferent to the social status of the person, her compliance with the requirements and expectations of the group to which the person belongs (honor of an officer, doctor, nobleman). The human dignity of the homeless is no less than the human dignity of a representative of the highest social strata, although their awareness and sense of dignity can be different. The concept of dignity is more universal. It emphasizes the importance of personality as a representative of the human race. After all, regardless of social affiliation, a person has the dignity of a moral subject, which must be supported by himself and be present in the social assessment of his personality.

Anatoliy Steshov

THE ETHICAL ASPECTS OF RHETORIC

The origins of rhetoric as an ethical problem are found in the Zoroastrian civilization. The paradigm of using speech as a tool for creating social relations and moral behavior of a public person is found in the three-part ethics of the Zoroastrianism religion as a formula: good thought - good word - good deed. In Greek civilization, this ethical attitude was revived in the formula: a public person must have "the ability to think well, the ability to express his opinion well and the ability to do his duty well". Based on this paradigm, the rhetorical canon (order) of learning and

mastering oratory was formed. With the extinction of ancient civilization, the integral ethical paradigm of rhetoric has lost its value. It is impossible to create a methodology of rhetoric as a science without a paradigm. The state of this science in our country was clearly declared by V.A. Hoffman: "The rhetoric has stiffened; in the end, only the ornamental part, the doctrine of synecdoches and metonymies remained from it... Historical, theoretical questions are just beginning to be raised. And here theory lags behind practice, and, moreover, not by 5 or 50 years, but by 20 centuries. It is not surprising that the oratorical methodology and technology, devoid of theoretical foundations and a clear methodological basis, drags out a miserable artisanal existence". Understanding methodology at the philosophical level includes general principles and categorical structure of science in general. The author of the principles of modern Russian rhetoric, U.V. Rozhdestvensky noticed: "Common places of science are those starting points that make up its axiomatic part, and to which any scientific development should be logically raised - both supported by scientific observations and experiments, and deductively revealed". There is no need to talk about scientific experiments and developments in the field of rhetoric over the past 100 years in Russia. It was withdrawn from pedagogical science and excluded from teaching. The deductive categorical structure of rhetoric as a science is presented to us in the form of a tree, the root of which is the original idea, and the paradigm is adopted by the trunk. Branches ("common places of science") depart from the paradigm: object, subject, method and laws. From these "starting positions" branches of the second order depart. For example, principles, system, model, methodology, technology depart from the category of subject. Ways, techniques, acts, instruments of oratorical activity depart from the category of method. If scientific developments of the conceptual apparatus of rhetoric is conducted from one root - the source paradigmatic idea, then it is possible to create a methodological basis of the classic rhetoric of a monologue, then to trace the transformation of leading ideas into the rhetoric of dialogue and come to an understanding of modern communicative rhetoric. Unfortunately, V.A. Hoffman writes: "All attempts and recipes of revitalizing and rejuvenating rhetoric from the part of people of science can only be likened to the loving application of a plaster to a wooden leg. It is necessary to make the way back to antiquity, at least along the shortest route, so that, pushing off from the origins of rhetoric, get on the real road to the theory of modern rhetoric". While developing a completely intact kind of "Academic rhetoric", we managed to substantiate and publish in our articles and textbooks all the basic categories of the deductive methodological structure of rhetoric. The symbolic representation of the method of rhetoric made it possible to reveal the oratory method, corresponding to the three-part paradigm, as the technology of "invention", or getting thoughts; the technology of meaning formation, or verbalization of thoughts into the text of an orator's speech. Without these technologies, incorporated in the first three stages of the rhetorical canon, rhetoric is emasculated to the technique of speech (pronunciation), which is issued today as the subject of "stiffened" rhetoric.

Vladimir Tarkovsky

THE POSSIBILITIES OF ETHICS AS A PRACTICAL PHILOSOPHY

Already Adam Smith, in his "Study on the Nature and Causes of the Wealth of Nations" (1776), considers it necessary to point out the expediency of state influence on "institutions for the education of persons for all ages." Following N. Machiavelli, he characterizes national independence, the greatness and power of the state as an ideal for which politicians should use means to achieve, without thinking about the moral side of their actions and about civil freedom. He argues that the clergy (ideologists) can be boldly granted the generosity of individuals who follow his teachings and receive "benefit and consolation from his spiritual activities and assistance." At the same time, the activities of "preachers" can be dangerous and have unpleasant consequences only where only one sect or two or three large sects are allowed in society. "This zeal is safe where society is divided into 200, or 300, or many thousands of small sects...". In "any civilized society ... there have always been two schemes or systems of morality at the same time, one of which can be called strict or severe, and the other - free, or, if you want, licentious." The first is for the poor majority (a kind of stoicism), the second is for the rich minority (epicureanism).

In the preface to the work "The World as Will and Representation" A. Schopenhauer complements the picture of practicing philosophy in his contemporary society: "And if governments make philosophy a means for their state goals, then scientists, on the other hand, see in philosophical professorship a craft that, like any other, gives a piece of bread; they strive for it, vouching for their well-intentioned, i.e., for their willingness to serve these goals."

This is the state of affairs in society and in the education system still persists. Because cosmopolitanism is opposed, and will be opposed by national interests, state, corporate and others. States need to defend their interests. Whoever is not embedded in the socialist, liberal, Orthodox, Baptist, etc. value systems is not a patriot, a foreign agent, a sectarian. You can't be embedded in all systems at once. Therefore, now the priority is for national ideas "staples". Development of all spheres of life - defense capability, economy, social, political, moral, etc. requires appropriate specialists in these areas.

Already at the end of the last century, it became clear that the training of such specialists presupposes the desire to form a certain ideal (now it is more customary to talk about universal competencies). A modern specialist should be well-informed, judicious in making decisions, impartial in assessments, honestly admit his own mistakes and be ready to reconsider his point of view. At the same time, not only understand, but also clearly formulate problems and ways to solve them. It should be organized in complex cases, persistent in the search for relevant information, rational in the selection of criteria, focused on research and persistent in finding results that are as accurate as the circumstances and the subject of the study require.

It is not about the formation of specific professional qualities, but about the development of universal dispositions. The universal attitudes and properties of a person who is the foundation of a "rational and democratic society" are formulated.

For example, we observe this in K. Marx from the middle of the XIX century and in the pragmatism of the late XX century. In both cases, a "modern specialist" is necessary for society only because the material side of social life, especially its economic aspects - production and consumption - as an extension of "human metabolism" (K. Marx's term), i.e. the metabolism between man and nature is the "basis". Karl Marx, in the third volume of *Capital*, definitely argued that our freedom should always be limited by the laws of this metabolism. He wrote that people make the maximum progress towards greater freedom when they "rationally regulate their metabolism with nature (in modern terms: within the framework of "work activity"). ... they commit it with the least expenditure of effort and under conditions most worthy of their human nature and adequate to it. But, nevertheless, such an exchange still remains the realm of necessity. On the other side of it begins the development of human forces, which is an end in itself, the "true kingdom of freedom", which, however, can flourish only on this kingdom of necessity as its basis.

In our opinion, at best, this connection of necessity and freedom has been at the forefront of teaching philosophy, and in particular ethics, since the emergence of the modern education system and philosophy itself.

Tatiana Artemyeva

VISUAL CODES OF MORALITY IN 18TH-CENTURY RUSSIA.

Intellectual societies of Russia of the Enlightenment were intended to the metaphorical expression of abstract ideas and used visual images to illustrate them. The ethical theory was represented by contrasting virtues and vices, as well as by demonstration of civic virtues. Emblems were used as visual codes, representing philosophical and moral concepts. The visual content of them was fixed and based on discriptional part of emblem. Visual communication was an important way of constructing cultural texts and the emblem was a form of expressing units of meaning.

In the paper church publications, books of emblems, first of all by N.M.Maximovich-Ambodik, civil ceremonies demonstrating moral patterns postulated by the ruling elite, ceremonial celebrations, for instance coronation ceremonies of Elizabeth Petrovna and Catherine II will be used to demonstrate the ways of visualization of virtues and vices.

Richard Wortman noted the significance of visualization for the representation of monarchical power in imperial Russia, noting the particular importance of coronation descriptions as important sources for the translation of the system of values and political orientations of the new monarch. Thus, in the coronation materials of Elizabeth Petrovna, which describe the ceremony and decorations in detail, we may find interesting sources about using emblems, depicting virtues and vices. The description of the coronation is supplemented by a large number of engravings by I. Stenglin, I. A. Sokolov, G. A. Kachalov, M. Nekhoroshevsky and H. A. Wortman. They included both specific "tsarist" virtues and qualities such as "love of his subjects" and more general ones such as "courage", "reason" and "wisdom".

In the plenty of images presented in the coronation album, it is possible to identify some areas of visualisation of moral qualities. Thus, many visual representations of virtues and vices focus on the iconographic tradition of visualization, usually referring primarily to Christian virtues, and the tradition of secular emblematic representation, which applies to civic virtues. The triumphal gates were particularly rich in emblematic decoration, as if they were interactive stands displaying the mission of the new government.

The visual codes helped proclaim the virtues, especially the civil virtues that ensured the obedience and piety of subjects.

They were used in both moral theory and educational practice. Emblematic illustrations may have accompanied textbooks and other publications of pedagogical content.

The visual nature of moral emblems made their perception clear and obvious. This actualized the discussion of moral issues and formed the language in which this could be done.

«Human Being and War: Military Morale and Spirit of the Army» November, 19 (Friday)

Tatyana Spirina

PROFESSIONAL ETHICS IN THE ACTIVITIES OF A MILITARY LEADER

Ethics issues are an important part of the educational process in a military university. Within the framework of psychological disciplines, a lecture on professional activity and ethics is being read for students of the military Academy, seminars on this topic are planned.

The educational objectives of the classes are to develop students' knowledge of professional ethics in the activities of a military leader, to systematize knowledge on the ethical features of business and service relations of officers, and educational goals are to form an attitude to the implementation of military ethics standards, to

contribute to the preservation of ethical traditions of the officer corps of the Armed Forces of the Russian Federation.

Considering that ethics originally had the meaning of rules generated by a joint dormitory, as well as the fact that military personnel are distinguished by a special way of life, collectivism, questions of professional ethics for military personnel are primarily related to communication between officers, relations in terms of "leader-subordinate". The focus is on the psychological basis of ethically verified service relationships – their value regulation.

The specificity of the professional ethics of an officer is manifested, first of all, in that it is refracted through those features that determine the nature of the activities of the Armed Forces: a special social mission of military service, increased social responsibility, moral and legal imperative, detailed regulation of the life of military personnel, special conditions and methods of performing official tasks associated with risk and danger.

Military affairs imposes special moral requirements on an officer, moreover, the status of an officer as a leader imposes additional moral obligations on him. The military leader determines his behavior and is responsible for it, he sets the rules of behavior and his subordinates. In this regard, Confucius' idea that the morality of a noble man is like the wind sounds especially relevant; the morality of a low person is like grass, and the grass bends where the wind blows.

Special attention is paid to manipulations in relations with subordinates, when commanders, having the right to dispose of subordinates by position, appropriates the right to dispose of them as individuals.

To analyze and comprehend this topic, listeners are offered a number of questions:

How do the concepts of "ethics", "morality", "morality" relate?

What is the role of morality in the activities of a military leader?

What is the specifics of an officer's professional ethics?

What moral qualities distinguish an officer?

Do you agree that "morality is always beneficial"? What is the "benefit" of preferring moral norms?

What is "military honor"?

Why is the leader's misunderstanding of his value system considered as a limitation in his work?

What moral principles define the "boss - subordinate" relationship?

What moral rules do you follow?

Give a comment on the definition of virtue given by Aristotle: virtue is a kind of middle ground between opposite passions. That is why it is difficult to be a decent person, because in any case it is difficult to keep to the middle.

"No retribution leads people to good like the insult of honor, equally, no execution scares them like the deprivation thereof," Peter the Great believed. How relevant are these words for you, your environment?

In addressing the lower ranks, A.V. Suvorov widely used the expressions: "kids", "friends", "brothers", how are such appeals related to the ethics of relationships?

What values dominate today and are the basis of motivation for military and public service?

Russian Russian officer, what are the prerequisites for the spiritual renewal of a Russian man against the background of a crisis of values in society?

Working with these issues allows us to come to the conclusion that morality and morality are the result of evolution and it is she who is "beneficial" in relationships.

Anton Spirin

THE SYSTEM OF PROFESSIONAL VALUES OF THE MILITARY PERSONNEL OF THE ARMED FORCES OF THE RUSSIAN FEDERATION

The system of professional values of the military personnel of the Armed Forces of the Russian Federation

Professional values are an integral part of the development of a specialist in any profession, including a military man. The high professionalism of a serviceman in the modern Russian army is based on a system of basic values: military professional ethics, military traditions, patriotism, etc.

The system of professional values in the field of military activity has its own specifics and is determined by the nature of military service, the focus of professional activities of military personnel on the armed defense of the Fatherland.

The issues of systematizing the professional values of servicemen were reflected in the studies of A.I. Kameneva, I.A. Ivanova, D.V. Sanina, R.V. Orlova, S.S. Solovyova, A.P. Sharukhina, Yu.A. Panasenko, N.M. Baikova, V.E. Talyneva, A.S. Brychkova, V.P. Karpenko and others.

The essence, classification, and specificity of the professional values of servicemen were considered in the dissertation research of S.P. Galchenko (1994), O.M. Alekseenko (1996), A.M. Tsibulko (1998), G.G. Bogovich (2000), D.E. Kazakova (2007), O. N. Marusenko (2008), E.V. Smirnov (2008) and others.

The analysis of the above works makes it possible to define professional values as processes, phenomena, norms, and personal education that are significant for a serviceman, allowing him to effectively fulfill his professional duty. These are the basic guidelines with which a soldier constantly correlates his professional actions, on the basis of which he masters and performs professional activities, and improves as a professional.

The professional values of servicemen can be classified on various grounds and their place in the value system of military service as a whole can be determined. In order for these values to be considered in the system, it is necessary to identify and understand the basic professional values.

In our opinion, one of such forming professional values of the modern serviceman is the Russian national identity, which implies acceptance by the servicemen as a representative of the Russian nation, knowledge of their national characteristics, and, which is very important, special feelings towards their people (love, pride, respect). Until now, Russian national identity has not found its place in the existing classifications of professional values, but it is somehow reflected through its constituent ideas: a single historical past, a system of values of modern society, responsibility for the common future of the Russian nation and the Russian state.

A sense of identity with one's people is a condition for the value-emotional and motivational-volitional readiness for the professional activity of a serviceman. A sense of inseparable connection with one's nation and one's state, a sense of belonging to its great past, a sense of responsibility for its future - all this forms the basis of the purpose of the professional activity of a soldier, the meaning of life of defenders of the Fatherland as a whole, has a significant impact on the formation of the system of professional values of military specialists ...

The Russian national identity of a serviceman characterizes the non-market nature of his professional activity, lies at the heart of the central idea of serving his state as a professional duty unrelated to direct benefit.

Russian national identity as a professional value allows a serviceman to form a holistic idea of himself and his path of development, holistic life and professional goals. The personal and professional development of a serviceman is accompanied by a sense of his own continuity, identity with his people.

Stepan Leontyev

PROCRASTINATION IN THE ARMY: ETHICAL ASPECTS

Nowadays, people are increasingly talking about such a phenomenon as procrastination. Procrastination can be defined as a conscious postponement of important things by a person, which entails negative consequences for mental health. The phenomenon of procrastination is actively studied in personality psychology, but its ethical aspects also need to be worked out: postponing important things is often accompanied by a sense of guilt, and the results of such behavior can lead to serious moral difficulties.

Procrastination looks very similar to laziness, although scientists recommend distinguishing between these phenomena. However, it is worth paying attention to the fact that psychology and ethics go hand in hand in the study of laziness: on the one hand, laziness is seen as something that undermines personal potential, and the educator seeks to rid his wards of it, or at least significantly reduce the degree of its influence on human behavior. On the other hand, even in fairy tales, the attitude to laziness is ambivalent: it may well contribute to the hero's luck (let's remember Emelya). Moreover, social psychologists who have studied laziness believe that it helps a person to survive in a situation when, in the conditions of an information society, the pressure from society increases infinitely. Ethics, on the other hand, call for an in-depth study of the social and personal meaning of laziness in order to determine the criteria for its beneficial or harmful effect on human development. The meaning of procrastination also requires an expanded ethical interpretation, because we cannot unequivocally identify it with irresponsible behavior.

The moral criticism of laziness is largely related to the fact that a lazy person enjoys freedom in relation to work duties, he does not want to do anything and does not feel remorse about it. The procrastinator is busy all the time, it is impossible to blame him for sitting idle, but the tasks of primary importance are not solved at the same time. The reason is that the flip side of procrastination is perfectionism, the desire to do what is necessary in the most perfect way. That is, people suffering from procrastination are often not irresponsible, but hyper-responsible, and, consequently, the ethical grounds for their inaction do not coincide with the ethical grounds of laziness.

Let's consider the influence of procrastination on the effectiveness of interaction in the army and the possible moral consequences of its manifestations in this social institution. It is known that a military man, and especially an officer, must have the following professional qualities: commanding will, competence, organizational skills, sociability and discipline. Procrastination in the army can cause irreparable consequences, for example, lead to the failure of the execution of a combat mission, since the order of the chief requires the mandatory execution of certain actions from all subordinates. On the other hand, the army is not isolated from society, which means that a certain proportion of people who are inclined to indefinitely postpone the necessary action undoubtedly exists in it. It can be assumed that in the army, as in other spheres of society, procrastination has both negative and positive manifestations, different levels and value bases. However, this hypothesis needs to be verified with the help of appropriate empirical research and ethical expertise.

Nikolay Borzenkov

THE ONTOLOGY OF WAR

The philosophical and ethical analysis of war as a social phenomenon considers its five aspects:

- historical development of philosophical views on war;
- identification of the causes of war;
- definition of the essence of war;
- classification of wars;

- the laws of war.

Military-philosophical thought considers the causes of war through the prism of categories: general, special, individual.

1. General, root causes of war (economic contradictions);
2. Specific, special reasons (contradictions: social, political, territorial, religious, ethnic, etc.);
3. Isolated, private (actions of political leaders, special circumstances, random moments).

Levels of the essence of war: The

first level is the connection of war with the geographical and demographic environment;

The second level is the connection with the economic basis, with the entire system of material production, the economic structure of society.

The third level is the connection with the policy of the state, certain social groups;

The fourth level is the connection with the social structure of society, with the whole set of national, professional, moral, legal, and everyday relations;

The fifth level is the connection with spiritual, including ideological processes, in a given society, community, and world.

The system of laws of war is an internal, essential, stable, necessary, recurring connections and relationships between the phenomena of war, determining its character, course and outcome, place in the historical process.

Three main groups of laws of war are formulated:

- the laws of the emergence of war;
- laws of the course and outcome of the war;
- laws of armed struggle.

For ethical science, the laws reflecting spiritual connections and relationships are of the greatest interest. This is the dependence of the occurrence of war on the state of the spiritual life of society, consumption and distribution of spiritual values; - the dependence of the occurrence of war on the peculiarities of the mental structure of objects of social action; the dependence of the course and outcome of the war on the ratio of the spiritual forces of the belligerents.

It is also important to analyze the spiritual aspect of the army as a civilized form of being a military force.

Conscious and subconscious, ideological and psychological, rational and emotional, moral readiness and the ability of military personnel to resist evil by force, to perseverance in defeats and generosity in victories-this is the spiritual potential that in the conditions of armed struggle is one of the factors determining the course and outcome of the war.

The spiritual aspect of the army carries the highest meaning of the existence of the army as a self-conscious force. He is in the protection of the people, the protection of the human in man, the protection of the weak - strong, unarmed - armed, careless - constantly ready for battle. This is a spiritual, value sense. The harmonious unity of moral height, justice, reasonableness and strength, embodied in the army of peace-loving states, corresponds to the humanistic ideals of modernity.

Modern Russia faces an important task: to solve problems in various spheres of life, to realize the enormous spiritual and moral potential accumulated over the entire history of the state. There is a profound moral meaning in the continuity of generations, the inner unity of their historical destinies, comprehended through the incorruptibility of our shrines.

The social dimension of war is superimposed on its human dimension, which is characterized by the fact that in the war, the previously "connected" personal qualities of people are released, many of their existential beginnings are spilled out. In the conditions of war, a person, falling into an abnormal element, into special conditions of daily and combat activity, feels different, alienated from himself - the past. That is why it is reasonable to talk about the "abusive existence of a person". Here, in the war, there is a special kind of risk, play, creativity, excitement, fear. Here, the boundaries of freedom set by the pre-war situation are being overcome. Hence the unexpected turns in the moral and aesthetic behavior of people, because war is a specific way of resolving a dispute about leadership, primacy, domination, the viability of the system and the person, about the humanistic content of the confrontation.

Natalia Poliakova

WAR AS A MEANS OF MORAL TRANSFORMATION OF A PERSON: TRADITIONS AND MODERN LESSONS OF L.N. TOLSTOY'S ETHICAL AND PHILOSOPHICAL HERITAGE.

The problems of war in its various interdisciplinary aspects gained extraordinary popularity in the first decades of the XXI century in the socio-humanitarian discourse, especially in the context of anniversaries associated with the bicentennial anniversary of the Patriotic War of 1812, the centenary of the outbreak of the First World War, the 75th anniversary of Victory in the Great Patriotic War, which even in the conditions of the COVID-19 pandemic was widely celebrated in our country in the past 2020. In this context, the appeal to the ethical aspects of this broad interdisciplinary topic turns out to be quite relevant and significant for modern socio-humanitarian knowledge, which today is actively engaged, among other things, in the research of the "human dimension" of war. The anthropological and ethical perspective of the theme of war is represented in the creative

heritage of a whole galaxy of authors, but the traditions of L.N. Tolstoy's ethical and philosophical thought occupy a special place in this series.

The Russian writer and philosopher in his texts, both literary and journalistic, anthropologizes the problems of war, fitting it into the framework of a broader theme – "man in history", and refers as a prerequisite for his reasoning to the philosophy of war of the famous French conservative thinker J. de Maistre. On the one hand, L.N. Tolstoy designates the phenomenon of war in a negative sense, as "an event contrary to human reason and all human nature." But, on the other hand, it seeks to use its potential to clarify the anthropological characteristics of human nature in terms of its moral and personal criteria. Unlike J. de Maistre, in L.N. Tolstoy's anthropology, war serves not as a punitive instrument of human imperfection and purification of this world from evil brought by the will of a free individual, but as a space for revealing the moral potential of each individual. This is a kind of self-improvement tool for a person who is free only in his inner aspiration, who historically had the fate to go through the crucible of this terrible event. This moral potential of the "human in man" L. N. Tolstoy sought to develop in his artistic and journalistic works in the later, "non-resistance" period of his work: the war was considered by the Russian writer as a means of spiritual transformation and purification of man, allowing him to surpass the "human, too human".

Such an angle of consideration of the phenomenon of war remains relevant in modern conditions, especially in the context of the "memory wars" of the Great Patriotic War, which unfold both at the official and private levels. The need to take into account the specifics of human nature, to take into account the spiritual and moral conditions of human existence in a war with the inevitable manifestations of loyalty and betrayal, self-control and panic, courage and lack of will, bravery and cowardice, opens up new moral and ethical possibilities for understanding the past and gives hope for establishing a dialogue in this area, given the fact that the roots of the activation of "memory wars" should be sought in the absence of moral consensus as a necessary prerequisite for civil consent and national identity.

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Goulnara Khaiydarova

"SPIRIT AND DISCIPLINE" IN THE DIGITAL AGE

The urgency of the problem is connected with the complex nature of modern war with a new factor of the media's politics. The report will present a complex interaction of two power influences: the influence of the media (with its specific mediativity) and the influence of the cultural environment (for example, the naval tradition). The thesis is that the moral feeling and moral choice that determine a person's action grow out of direct communication in a local tradition that performatively asserts its values. The question is how does the digital, mass image affect the translation of traditional meanings, forms of subjectivation and models of collective action, practiced in the military culture. How do the «figures» and «characters» of heroes assigned by the media environment affect the inert collective body and individual bodies.

«Professional Ethics: New Realities» November, 19 (Friday)

Elizaveta Speshilova

ARTIFICIAL INTELLIGENCE IN EDUCATION: ETHICAL AND ANTHROPOLOGICAL DIMENSIONS

One of the main characteristics of the information society is digitalization of all its spheres, including active application of artificial intelligence (AI) technologies in economy, industry, medicine, education and other areas. Since the educational process directly affects a personality formation, our research focuses on ethical and anthropological dimensions, risks, and prospects for the use of AI intelligence in education. It is worth emphasizing that the research environment lacks a critical reflection about problems of the implementation of AI in education, as well as an assessment of technological innovations in the context of pedagogical theories [1, pp. 21–22]. Our aim is to analyze how the introduction of AI transforms educational practices, what kind of changes unfolds in teacher-student relationships, and what ethical challenges and humanitarian effects arise in this regard.

We can distinguish such prospects for the AI applications of in education as: adaptive learning, automatic assessment, feedback, virtual assistants, proctoring, smart campuses, etc. The implementation of these perspectives certainly has positive effects; however, the use of AI sometimes leads to various problems. According to UNESCO IITE Policy Brief [2], ethical risks and challenges associated with AI include:

- concerns about the privacy, protection and use of student data,
- inequality in provision of access to educational technology (as 43% of the world's population still does not have access to the Internet),
- possibility of discrimination based on gender, race, socioeconomic and ability differences, as well as a transmission of social and cultural stereotypes,
- increasing technological dependence.

The last point has direct relevance to an anthropological dimension of education and changes associated with digital transformation. There is a danger that outsourcing certain educational tasks and cognitive functions will increase individual's dependence on technology, while his or her own abilities to perform these functions will possibly be narrowing. Unfortunately, the fact that education is primarily a process of developing a student as a person, not just an acquisition of certain knowledge, skills and abilities is often ignored. Over-reliance on the use of information technology, including AI, in higher education can threaten a loss of direct contact between students and teachers. Meanwhile, for many professions, communication with a teacher is a leading mean of learning and professional development [3, p. 128].

As a result, we note that a functional, technical approach to education actually overlooks anthropological significance of the educational process. In this situation, in our opinion, there is a need to introduce into social practice the institution of not only ethical, but also humanitarian expertise of technological projects, allowing an assessment of decision-making possible positive and negative consequences for human being. The practice of humanitarian expertise emphasizes personalized, existential aspect of the introduction of AI into education and demonstrates the importance of education as a process of becoming oneself, finding one's norm and taking responsibility for it.

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Tatiana Eremenko

ACADEMIC ETHICS VIOLATIONS AS A SUBJECT OF CONTEMPORARY SCIENTIFIC RESEARCH: BIBLIOMETRIC EVALUATION BASED ON THE SCIVAL SYSTEM

SciVal, an online system developed by Elsevier, is widely used to evaluate scientific research from a bibliometric perspective. It is used to analyze data from the well-known international scientometric database Scopus. To study a separate subject area of research, SciVal uses metrics of Topics and Topic Clusters [1]. In this article, an assessment of the dynamics and trends of scientific activity is made for a set of issues related to the study of violations in the field of academic ethics. To study the issue, the metric of the topic "Academic dishonesty. Plagiarism. Cheating" (Topic T.2009) is used. The topic for July 18, 2021 included 2064 publications for the period 2011–2020.

During the period under review, there was a constant increase in publications on the topic "Academic dishonesty. Plagiarism. Cheating". The basic index of the dynamics of publication activity, calculated as the ratio of

the data of the last and first levels of the series (2020 and 2011), amounted to 215.8%, that is, over 10 years the number of publications on the topic has more than doubled.

The high interest of the scientific community in the issues of violations in the field of academic ethics is also evidenced by the indicator of prominence. The concept of prominence is often used in research based on the SciVal system. With its help, the relevance of a specific topic or thematic cluster is determined. Prominence is assessed on a scale from 1 to 100, where 100 is the highest indicator of demand [2, p. 40]. For the topic "Academic dishonesty. Plagiarism. Cheating" prominence is 97.093, that is, it can be classified as very high.

The rating of countries whose contribution to the array of publications on the topic under consideration is the most significant is led by the United States (675 publications); followed by Australia (192 publications) and the United Kingdom (152 publications). Russia ranks 15th in this rating (31 publications). In terms of the number of citations, the ranking is headed in the same order by the same countries: the USA (4523 citations), Australia (2031 citations) and the UK (1566 citations). Russia is in 41st place in terms of the number of citations (55 citations).

An interesting aspect in the analysis of scientific performance opens an appeal to the list of resources, the texts from which form a documentary array on the topic "Academic dishonesty. Plagiarism. Cheating". The most productive in terms of the number of works is the scientific journal "Journal of Academic Ethics". This interdisciplinary journal is published in the Netherlands; it is devoted to the study of ethical problems arising in the field of education, primarily higher education [3]. In terms of the field-weighted citation impact (FWCI), the book "Handbook of Academic Integrity" is in the lead [4]. Its FWCI is 4.82; this means that this publication is cited above the world average in this subject area by 382%.

In general, the assessment of scientific activity, carried out on the basis of the theme "Academic dishonesty. Plagiarism. Cheating", allows us to speak about the growing attention of the world scientific community to the issues of academic ethics and specifically to violations of its norms. The potential of the SciVal system's assessment and diagnostic tools provides a multifaceted bibliometric examination of the topic chosen for analysis and opens up the opportunity to determine the most promising areas for scientific research.

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Sergey Bazhenov

THE ISSUES OF ETHICAL REGULATION OF ARTIFICIAL INTELLIGENCE RESEARCH

Currently, the scientific community, large corporations and the general public are actively addressing the topic of artificial intelligence (hereinafter AI). Each of the listed communities considers the indicated topics from their own point of view: scientists - from the standpoint of research, business - from the standpoint of possible profit, and society - from the standpoint of a consumer of new technologies. At the same time, in the public consciousness there is a fear of the use and development of artificial intelligence, which is reflected both in public opinion polls and in works of mass culture. In this regard, the issue of the need to conceptualize the regulation of research in the field of AI is relevant, which can be considered from different ethical positions. Three main approaches are considered as traditional: deontology, consequentialism and ethics of responsibility, we will consider the possibility of regulating research from the standpoint of each of them.

From the point of view of deontology, research in the field of artificial intelligence needs to be regulated, since the technologies developed on their basis can potentially not only surpass the capabilities of a person, but also put him in a redistributed dependence on such innovations. A significant drawback of such argumentation is the practice of application: the technology does not have a negative property in relation to a person initially, and, therefore, not only the research process is subject to regulation, but, first of all, the ways of using such technologies. The categorical imperative outlined by I. Kant: "a person cannot act as a means, only as an end", indicates that ethical regulation should primarily be aimed at the use of AI technology. Research activity should be considered as a process led for the benefit of each person, since otherwise contradicts the very essence of scientific activity. Such ambiguity in the application of the principle does not allow using it in all cases without clarification, and allows you to go to the following points of view.

From the perspective of consequentialism, AI provides "the maximum possible benefits, the maximum number of people," however, it should be noted that there are two important essential drawbacks of this logic. The beneficiaries of the application of these technologies are, first of all, copyright holders (corporations, the state), and secondly, consumers and researchers. The result of using such technologies, based only on the utilitarian logic of decision-making, can lead to unpredictable consequences. In this regard, it is also impossible to be limited only by such an approach.

From the standpoint of the ethics of responsibility of H. Jonas, it is necessary to note the importance of avoiding the negative consequences of research and application of such technologies. The fact is obvious: restrictions and regulation, in the long term, can lead not only to technological lag, but also to a departure from regulation.

In this regard, the need for ethical regulation of research and the use of artificial intelligence comes to the fore, both from the standpoint of protecting humanity in general and each individual person in particular, and from the standpoint of the need for a prompt response to changes in this area of the entire world community. The scientific community and the general public need to be guided by the ethics of responsibility, on the one hand, being involved in public control, and on the other hand, to carry out such activities as moderately as possible, so as not to cause serious damage to such research, which can slow down the development of both individual countries and humanity as a whole. It is important to note that it is impossible to stop technological progress, but it is in the power of mankind to make it as humane and safe as possible for us and our descendants.

Sofiia Mukhina

Konstantin Ocheretyany

CAPTURED BY THE INTERFACE: ETHICAL ASPECTS OF THE CONTACTLESS WORLD

The intellectual revolution that took place in Europe in the 16th-17th centuries. reformed the very way of thinking, making possible the old paradox - "thinking with hands." Knowledge has taken on an unexpected expansion. Not being limited by contemplation, it becomes power, and truths can now be groped, held, recreated manually, independently, carried through your body, manifested by them and used in life - for its lengthening, strengthening, improvement. In this, the enthusiasm that accompanies the first stage of the mechanical vision of the universe and experiment can touch and be involved in nature. However, almost immediately "touch" as a poetic factor of truth, ie. as something that allows you to extract experience from non-being and ontologically keep it in being, through intermediaries, agents, devoid of will and feelings. The social (corporate, institutional) body turned out to be more important than the individual experiential experience - the principle of distribution, standardization, reproducibility and other technical factors turned out to be more convenient, safer and more effective than "touching" as a hermeneutic bodily experience. We were supposed to offer experience rather than have access to it. Don't go through the process. That is why they are more efficient, more accurate, more reliable. They are the guarantors of our world, our behavior, our thinking. The industrial, electronic, digital revolution also did not reveal the original message of the mechanical revolution and the experimental setting, but rather affirmed fears of individuality, experiences and rooted the demand for a standard and screening of experience. Today, in the XXI century, we continue to live in captivity of this paradox: we increasingly trust the interfaces of our devices, direct human contact becomes a luxury item for us. Our thinking and our actions are still not connected, but rather separated by interfaces. We find ourselves not in a world where instruments are conductors of experience, but in a world where instruments take over experience, leaving us only the sphere of interpretation. We deal with the entire spectrum of possible experiences, but that doesn't make it our experience. Efficiency and pragmatism of action are more important to us. As a result, we spend more and more time in the shells of technical devices: openness of access becomes more important for us than openness to being attractive to others. And yet, the early magical and poetic experience of the intellectual revolution, as well as the enthusiasm of manual labor in thought - the world as an extension of the body continues to live in the marginal sphere of computer games. Early mechanism demonstrates itself in toys that magically affect the audience, as well as modern games, they realize digital possibilities on a new "magician", at the level of psychological experience and social action, as they are included. Their interfaces focus not so much on the result as on prolonged involvement, narration through the environment, attention to the experience of others, experiments with their own experience - affirming the integrity and significance of the experience. in the world of technical standards and requirements.

George Artemov

COMPARATIVE ANALYSIS OF THE NORMATIVE AND VALUE CONTENT OF PROFESSIONAL ETHICAL CODES

A comparative analysis of the professional ethical codes of engineers, doctors, teachers, lawyers and police officers has allowed us to establish that all these codes include not only positive and negative prescriptions, but also the justification of the need to fulfill the prescriptions from the point of view of moral values that are important for the successful implementation of a certain professional activity. Value justifications contain a description of the most significant principles of the certain profession representatives' activity, due to its role in society. Regulatory requirements specify these principles. All the codes under consideration mention the principles of honesty, justice and equality in relations with people that professionals encounter in the course of performing their official duties. Each of the professional codes of ethics contains prescriptions that contribute to the implementation of these general principles in the behavior of representatives of a particular profession. For example, the code of engineers states that they must "be objective and truthful in professional reports"; "avoid any behavior that deceives the public". The code of doctors emphasizes that they are obliged to "act in the interests of patients", "provide assistance to all patients regardless of their social origin and social affiliation". The Code of Teachers contains a requirement to "provide equal opportunities to everyone, regardless of race, religion, nationality, physical and mental disabilities, age, gender, sexual orientation and other characteristics". The Code of Lawyers states that they are obliged to "put the requirements of the administration of justice first, and not their right for compensation for their services"; "communicate with colleagues with maximum politeness and fairness". The police code states that they must "ignore the social, political and all other differences between the persons involved"; "do not put themselves in a position in which any person can expect special attention". At the same time, each of the listed

codes has specific regulations that facilitate the performance of official duties, taking into account the specifics of a particular professional activity. For engineers, this is "compliance with design standards", for doctors – "confidentiality", for teachers – "promotion of freedom of expression", for lawyers – "protection of the interests of clients", for police officers – "use of legal means". A common characteristic of the normative and value structures of the considered professional ethical codes is their focus on the formation of orientation among professionals for the common good, and not for personal benefit; ensuring reliability (error-free and timely performance of professional duties) and social responsibility (depending on the assessment of other people). The presence of these qualities ensures that the behavior of representatives of any profession meets "high standards of honesty and integrity".

Sergei Smirnov

ETHICS FOR ARTIFICIAL INTELLIGENCE AND HUMANS ARE NORMAL

S. A. Smirnov

Ethics for artificial intelligence (AI) and humans are normal

1. AI does not start with robotization, not with a machine. It begins by building a behavior algorithm. With programming behavior.
2. Developers of AI believe that AI can really be developed on the basis of building an information model of human activity, in which all the variety of his abilities can be algorithmized. Including higher abilities - thinking, memory, imagination, decision-making, forecasting.
3. Such a strategy is implemented in the condition of a strong tolerance: when a person with his world of life, thinking, will, memory is reduced to a model in which he, a person, is presented as a set of countable functions.
4. Such a reduction of a person is allowed if he himself, a person, begins to be understood as such a bioid creature that lives by the satisfaction of these functions, in the limit of two - pleasure and fear. With such a model, in principle, what a person is born for is removed - for the sake of the fullness of being, for the sake of accomplishment, in order to take his unique and inimitable place in this world, in order to find himself.
5. With such a reduced model, a person is deprived of such a desire to become in the world, reducing it to a set of functions, to a living functional device.
6. It is this idea of a person as a functional device that allows us to admit the possibility of reducing it to a behavioral model and then build an algorithm for its functioning.
7. This means that, in principle, such higher human qualities and abilities as thinking and love are not considered. Thinking boils down to a set of operations. And love is for sex.
8. This means, logically, a rejection of all other social obligations: for example, to have children (they need to be taken care of), etc. This implies a general rejection of care as a principle of life.
9. This means the main thing: all care and responsibility for himself and for the world in which he lives and wants to take place is removed from a person. He is not responsible for it and cannot answer, because he is just a willing functional creature whose behavior can be programmed.
10. With this understanding, two strategies begin to dominate in the development of AI:
 - 10.1. Business strategy. The strategy of marketing adaptation and taming this creature, man, to AI. This is a manipulative strategy, like any marketing. According to her, a person is convinced that AI should be friendly. Him, that is, AI, a person should not be afraid. In this case, AI developers offer different ethical principles for AI (transparency, openness, predictability, etc.). AI is convenient, comfortable, it is not hostile. This marketing policy for building a user-friendly interface is also the basis for the sales policy of AI developments.
 - 10.2. Defense strategy. But it turns out that AI isn't always friendly. As development becomes more complex and AI models are saturated with new functions, it, AI, becomes more and more unpredictable, not transparent. It turns out that specialists are increasingly unable to explain why a neural network makes certain decisions. And then the governments of the countries, state. bodies seek to develop a different strategy - a strategy to protect humans from the unpredictability of AI. And then codes, conventions, rules, principles governing activities related to the introduction of AI into everyday life, into practice are developed, various restrictions are introduced.
11. Both strategies are dead-end. Because a bomb is pre-planted in them: a person is understood in them as a creature that is not responsible for himself, in need of protection. And so he needs to be reassured and convinced that AI is not dangerous.
12. In any case, a person is not considered in his norm to be: in the highest senses and in his mission, in the highest qualities to think and love, to take place in this world and find his place.
13. In this regard, it becomes more and more urgent to form the institution of humanitarian expertise as a practice to restore the human norm, rethink and change optics in relation to AI developments and, in general, human understanding.
14. Then a concrete task becomes building a new hybrid model of "human-AI", in which a person is viewed not in the categories of functional behavior, but as a thinking responsible creature, and AI is only a partner involved in solving complex problems, helping a person to develop and set everything new ambitious goals.

Yuriy Petrunin

OFFICE ROMANCE THROUGH THE EYES OF PUBLIC ADMINISTRATION STUDENTS

The article examines the perception of an office romance by students studying in the specialty "public administration", based on a sociological survey 2018-2019. The study found statistically significant influences of

gender, work experience, and possible power status of the respondent on the perception of an office romance. For female respondents, the perception of an office romance is dominated by cautiously conservative organizational-centrist feelings and assessments. The respondent's affiliation with employees (not managers), as well as the presence of work experience, is accompanied by a tendency towards a liberal, "person-centered" perception of an office romance, its moral justification. A woman's leadership role increases awareness of the importance of gender differences at work / service. There is also a slight difference between the sexes in respondents' perception of female discrimination at work.

Elena Malechko

TRANSHUMANISM AND DIGITAL ETHICS: VALUE CRITERIA FOR SYMBOLIC EXCHANGE

Discussions about transhumanism are concentrated in the following positions. It is argued that transhumanism as a worldview and a cultural phenomenon represents a global cultural challenge that forms a new value format "new ethics", a renewed humanity. Proponents of the opposite point, on the one hand, sharply criticize transhumanistic values, on the other hand, they argue that universal traditional values determine the specific content of digital reality.

Transhumanism and digital ethics. Digital ethics expresses the value and regulatory features of transhumanism as a cultural phenomenon, which is associated with the development of network culture, digital technologies of computerization. Digital ethics is an integral part of transhumanism, a specific phenomenon of modern culture. The analytical literature on transhumanism substantiates the position on the need to consider the axiological, psychological characteristics of this cultural phenomenon, which implies an analysis of the ratio of universal and digital values, the specifics of moral principles, norms, rules and regulations, as well as determining the status of digital ethics, its place in culture.

Features of the axiological content of digital ethics. Digital ethics is a part of digital reality, which defines its specificity as a reflection of symbolic value digital incorporeal exchange, in which a person "cooperates" with an inanimate, incorporeal digital space and virtual images. That is why the value features of digital ethics form negative emotional and moral content, which determines their opposition to traditional values and norms characterized by the prevailing cultural forms of interpersonal communication. (for example, feelings of loneliness, social activity, fronting such moral values as mercy, sympathy and love). The result of this confrontation between universal and digital values gives rise to dilemmas and conflicts, which is determined by the situational nature of their occurrence (conflicts of digital violence, digital aggression of digital rhetoric).

The specificity of digital ethics is determined by the content of specific moral values, principles, norms and rules that characterize the regulation of human behavior in the context of symbolic value digital exchange in digital reality, which has generally significant and general cultural meanings in modern culture. At the same time, its peculiarity lies in the fact that the universal and specific values and norms of digital ethics are syncretism of universal and professional norms that regulate the behavioral component in the digital space.

«Science and Ideology. Ethical and Epistemological Reflections» November, 20 (Saturday)

Elena Chebotareva

ETHICAL AND COGNITIVE CONTROVERSIES OF DIGITAL MEMORY TECHNOLOGIES

Over the past decades, Microsoft's research department has undertaken an ambitious project to digitize a complete record of human life and store the information in a database. The recording included the

collection of such information as calls, requests and views, files being opened, keyboard and mouse actions, and the data made by camera attached to a person (such as SenseCam), which automatically reacts to the appearance of a person nearby and to a change in the picture in front of our eyes. All information is accompanied by data coming from additional devices that record spatial movements and biological parameters (pulse, pressure, etc.) Gordon Bell who managed the experimental side of the project, in particular, created the MyLifeBits system, which not only stores all biographical information accumulated by a person, but also helps to navigate in it.

At the same time, we face with the opposite technological trend, associated primarily with the movement of the so-called cypherpunks, who demonstrated the injustice and depravity of systems for total monitoring of citizens, while the latter remained completely unaware of their government actions. Currently, we have become the owners of the "disappearing content" options, when messages in messengers are automatically deleted after a certain moment. For example, the popular Snapchat app is based on the concept that transmitted images and messages are only available to the recipient for a short time, and then disappear (for a while, the app had an option to prevent screenshots).

Obviously, the opposite tendencies of the modern technosphere are described by the concept of hybridization and can develop in a state of confrontation for a long time. The report aims to expose philosophical understanding of the changes in human existence that these technologies bring. As for the ethical issue, it usually focuses on the

requirements of privacy, both when photographing strangers and when the security of data storage is controversial. However, there are still a number of issues related, for example, to the formation of self-identity, which directly relies on autobiographical experience. However, the formation of identity is associated not only with life experience, but also with imagination (including collective - family, national, belonging to a certain circle), which in this case practically does not have a place (or, in fact, it finds an unintended loophole).

In addition, despite the well-thought-out system of searching for specific information in the boundless sea of autobiographical data, for self-identification and introspection we might need not only the empirical facts that were of interest to engineer Bell and his associates. They we interested how can I find the e-mail of such and such or how I saw my future girlfriend, etc., but we may make queries about the processes - how I grew up, whether I was an authority, for example, at the university, whether I follow the family model of my parents. Obviously, answers to such questions become objectively possible, but here we come to what I call the Stephen Hawking paradox. Hawking, answering the question whether the future is deterministic, said, among other things, that even if this is so, the equations describing it will more than once encircle the globe, which will make their interpretation unrealistic. The amount of autobiographical information that is available for (self) study correlates with Hawking's answer. I propose several versions for a detailed consideration of this situation.

*Dydrov Dydrov
Regina Penner
Sophia Tikhonova*

TO THE PROBLEM OF RESTORATION OF TRADITIONAL VALUES AND CATEGORIES OF SCIENCE

In the science of modern philosophy, there has been a tendency to restore values and categories that were criticized in 19th – 20th centuries and dismantled by post-structuralism. In the postmodern interpretation, science was inscribed in the context of symbolic exchange, beyond which it is impossible to go beyond and all that remains is to come to terms with the eternal circulation of signs without references. Post-postmodern tendencies, in turn, lead to reintegration into the thesauri of philosophy and science of the category of truth (Badiou). Science is characterized by the "autonomy of truth", which is discordant in the conditions of the functioning of a social megamachine with the system of practical application of research results, or subordination to the capitalist order. The category of "objectivity" (Trufanova), which once replaced "truth", is being revised today. Ideologically expressive discourses interpret "objectivity" as a conspiracy of imaginary "they", which are not allowed to have bodies or traditional points of view (Haraway). Scientists, who maintain moderation in expressing their own ideas, argue that the existing objectivity is a situation in which the object "objects" and poses uncomfortable questions to the researcher (Shipovalova).

Discussions about modern science are inscribed in the opposition of "tradition – commodity", beyond which it is virtually impossible to go (Badiou). Research laboratories and capitalized educational organizations are focused on monetizing performance results. Their activities are based on the values of progress and innovation. The counterbalance turned out to be the "marginal" communities of theoretical scientists who do not fit into trends and are not ready to develop startups. The problems of the status and revision of the categorical foundations of modern science are revealed as follows: how is it possible (is it possible at all) to go beyond the boundaries of the binary opposition of reactionary conservatism on the one hand and product-oriented innovationism on the other? Is the final revision of the category of objectivity and the restoration of scientific truth in its rights possible? These problems are exacerbated in connection with the scale and specification of the functioning of ideological machines. In other words, outside of ideology there is no non-ideological space in which one could criticize ideology (Crockett). The indicated factor significantly complicates (if not cancels) the implementation of the ideas of after-postmodernism, the philosophy of returning to reference and calls into question the feasibility of restoring historical categories and principles of science and even the formation of new ones. The totalization of ideology, ascertained by many representatives of the scientific community itself, generates ambiguous consequences for the existence of science. By and large, agreement with this thesis as with the initial one directly leads to the recognition of the totalization of symbolic exchange. In other words, the autonomy of truth is located on the deontological plane and exists as a pole of the ideal, in relation to which it is possible to "be on the way" (Jaspers). In fact, the total progressivism and innovationism of science are on the same plane. Autonomy of truth (Badiou) is the area of freedom of scientific creativity, free from social order, government influence and lobbying and equally cleared of subjectivist attitudes, goal-rational presuppositions that are beyond the boundaries of science. The way to overcome the binary opposition "tradition – commodity" is seen not in the creation of an alternative ideology and philosophy to innovationism, but in the reflexive activity of a scientist, in the art of asking questions to himself, and not just to the world filled with "objects": "why am I doing research?" "Do I have an interest in the subject or am I driven by other motives and incentives?" The formulation of these questions and the search for an answer to them will require the scientist to temporarily abandon the usual mainstream of activity. Nevertheless, the future of science is "made" not only by a political mega machine, but also by a "real" individual (Marx), realizing his ideas here and now.

Maxim Godarev-Lozovsky

DEVELOPMENT OF THE IDEAS OF V. I. SVIDERSKY – A. S. KARMIN AS A POSSIBLE BEAUTIFUL SOLUTION TO ZENO'S APORIAS AND HILBERT'S SIXTH PROBLEM

1. Initial definitions. 1) Geometric point on a straight line, as defined by N.N. Luzin, is an «infinite contracting intervals» [1]. 2) The point on the number line is a real number. 3) A material point is a quantum micro-object. 4) Every point has a structure and is a derivative of "measure relations" in the spirit of real infinity V.I. Svidersky and A.S. Carmin [2].

2. Problem: it is impossible to indicate a procedure that would allow obtaining the entire set of uncountable values of a discontinuous function of one real variable from 0 to 1, that is, to get to an arbitrary value in some limited time [3, 339-340].

3. General solution to the problem: continuous transition in integrals with imaginary limits from one value of x to another $a + b i$ is performed along a line and in infinitely many ways [3, 360-361]. It is interesting that the solution to the problem was indicated by the "king of mathematics" K. Gauss much earlier than it was realized in science by another brilliant mathematician, E. Borel.

4. Specifying the solution to the problem: according to L.S. Pontryagin, the path of a point in the plane of a complex variable is the movement of a point without jumps [4, p. 14-22]. But why is movement in the microcosm "mathematically imaginary"? The answer lies in the fact that in the Schrödinger equation, there is an imaginary coefficient at the time derivative of the path of a micro-object, and, accordingly, the wave function of a microparticle is significantly complex. At the same time, logically, a quantum particle has an excess of points in real space to move trajectory, and a lack of points in time to move temporally [5, p. 24-39].

5. For the geometry of Lobachevsky, a constant transition of points on the real axis to points on the imaginary axis and back is logically necessary [1].

6. Generalized by us Antipenko-Vekshenov approach: there is a numerical dynamic continuum, which one-to-one corresponds to the world material environment. The real number at each point of the continuum is considered as a linear fragment of the main rotation - super numbers. The difference between the powers of two infinities acts as a kind of "potential difference" and the mechanism of the internal motion of the continuum [6, p. 42-56]. One and the same point takes either a real or an imaginary numerical value [1]. The following is also important: a model of a complex pseudo-Euclidean plane has been proposed: a mapping of a complex number onto a plane with pseudo-Euclidean metric properties [7, 146-158].

7. Conclusion: the Antipenko-Vekshenov approach, essentially conceptually developing the ideas of V.I. Svidersky - A.S. Carmin, aesthetically beautifully resolves: a) Zeno's centuries-old aporias as the problem of movement of a material point through an uncountable set of points in real space filled with a dynamic material environment; b) Gilbert's sixth problem: rigorous substantiation of the transition from the atomistic point of view to the laws of motion of the continuum [8, 71-77].

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Denis Artamonov

HISTORICAL SCIENCE, HISTORICAL MEMORY AND IDEOLOGY

History as a science operating with objective facts has always opposed ideology expressing the interests, worldview and ideals of various subjects of politics. At the same time, historical science has never been free from ideological attitudes, serving the state historical policy. The comprehension and description of historical processes in science inevitably took place in a certain political channel, dominating in each specific epoch, despite the efforts of historians to give an objective picture of the past. The historian remained a man of his time, an adherent of any ideology, which he voluntarily or unwittingly transmitted in his scientific research. Similarly to ideology, history opposed historical memory as a set of historical messages, myths, and subjectively refracted reflections on the events of the past transmitted from generation to generation. Historical memory and history in the memory studies paradigm have traditionally been separated by researchers and opposed to each other as subjective and objective knowledge about the past. And ideologization is one of the essential properties of historical memory. In the digital age, when social media have become not only a platform for broadcasting historical information, but also become a tool for reproducing collectively shared ideas about the past, where historical science plays an important role, there

is a blurring of the line between historical memory and historical knowledge. The creation of historical content includes the masses of Internet users for whom the truth or falsity of the facts of the past does not matter, and historical reality is constructed for the sake of personal beliefs and worldviews. In such a situation, the risks of ideologizing historical knowledge and increasing the possibilities of manipulating public opinion by distorting the facts of the Past increase. Historical knowledge in the modern media space is represented by fakes, Internet memes, computer games, posts and comments of users of social networks, which are created on the sites of socio-epistemic arenas, where professional historians and smart crowds with the help of digital technologies create a new historical reality that has an emotional and personal character. The influence of the ideology expressed by the memory policy pursued by the State appears to be enormous in this process. It is it that generates memorial wars that have become part of the media environment that forms collective identities. Consideration of the ethical risks of this state of affairs is the main task of the proposed report.

Lada Shipovalova

ON THE POSSIBLE (IN) DIFFERENCE BETWEEN SCIENCE AND IDEOLOGY.

Since the beginning of the 20th century, impossibility to think about science outside of its significant and ambiguous impact on society has become obvious. In the context of this ambiguity, science becomes an object of policy and a means of legitimizing domination, thereby becoming an ideology. Identification of the vocation of a scientist in this situation associated with possibility to distinguish between the scientific nature of his position and its ideological component. Traditionally, the ideological distortion of knowledge included the generalization of the private interest expressed in it. The claim of scientific knowledge to the universality of its content, as well as the scientist himself to the neutrality of his position, saved science from confusion with ideology. However, in modern era, the demand for universality and disinterest turns out to be insufficient and problematic. Moreover, ideological distortions of knowledge in the contemporary form are no longer associated with the giving of a general status to a private interest, but with the assertion of the general nature of knowledge, ignoring the significant specifications of specific states of affairs. How not to mix science and ideology in this situation? It seems that there are epistemic markers for distinguishing between science and ideology. They are associated with the recognition that scientific knowledge should be understood in part as a representation, which allows to capture the gap between knowledge and that area of reality, the interest in which motivates research. The principle of falsification can serve to certify such a status of scientific knowledge, which finds itself in a position of risk relative to the state of affairs described and explained by this knowledge. Noteworthy, the status of scientific knowledge as a representation of reality does not negate the relationship to science as an activity, but makes research, which has such an ambiguity in focus, urgent.

Ekaterina Ananieva

SCIENCE AS A VOCATION: THE PRO AND CONTRA ARGUMENTS

When modern education returns to the concept of science as a service and vocation, a kind of relay race is passed from the ideas of Max Weber to the problems of modern social and humanitarian knowledge. In this case, the ideas expressed in polemics with the Weberian approach are remembered to a lesser extent. In the 20s of the last century, almost a hundred years ago, Max Scheler gave reason to reflect on the unconditionality of Weber's theoretical generalizations. Seeing in Weber's constructions a continuation of Kant's line - a line on the derivation of moral laws, Max Scheler partly returned to the arguments expressed against Kant by his contemporaries (for example, J.Hamann): the sciences of the ethical cycle, primarily pedagogical sciences, resist their straightforward reduction to the ideal of scientific character. According to Scheler, a new trend in knowledge — sociology — moved the same way: "Positivism believed that it could give the social sciences and the sciences of the spirit a foundation - the foundation of "scientific morality". He did not see that he determined the subject and method of these sciences only due to the fact that he taught artificially not to take into account the personality, its freedom and truly moral factors in general ... Max Weber clearly stated about him in his report "Science as a vocation and profession." Sciences can either reveal law-like connections, which, in any system of values and any worldview, should be taken into account from a technical point of view, or, at best, they can reveal semantic connections ... how little democracy as a political ideal is able to move history forward through positive goal-setting (...), so science is not able to develop out of itself a system of values and ideas, to be the foundation of any worldview "[1]. And although the tendency towards scientificity has not weakened over the century that has passed since this discussion, some significant amendment was introduced by social development - the crisis of the ideological foundations of social communities, predicted by Scheler's argument about the valuelessness of science, is palpable on this and on the other side of the political watersheds of the modern world. There is no reason to assert that the skeptical opposition to Weber's ideas undertaken by Scheler had an unconditional effective influence on social theory - one can agree with the opinion of the historian of science: "Scheler never succeeded in taking a place in the history of sociology comparable to the glory of M.Weber and G.Simmel." [2]. But it seems that the dispute is still too early to be considered over, since the era of rejection of "big narratives" changed only the terminology, but not the initial disposition, forcing "... to choose between" grand-narrative "methodological totalitarianism and omnivorous epistemological anarchism" [3]. The argument proposed by Scheler against "positivism in sociology" in defense of the reasons for personalism and its possible methodological support - the sociology of knowledge - does not seem to lose its relevance, and in this it seems possible to agree with the opinion of Dieter Henrich, expressed about the

fate of the idea of science as recognition: in the development and appropriation of Weber's ideas by modern social research, "both in the analysis of his methodology and in the presentation of its connection with philosophical positions, a paradoxical variety of statements has now arisen" [4].

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Vitaly Kosykhin

SCIENCE AS IDEOLOGY: TOWARDS THE SOCIAL POSITIONING OF SCIENCE

The formation of modern science, starting from the 17th century, was accompanied by the positioning of its role in public life, which at first was generally utilitarian in nature. Francis Bacon, René Descartes and other philosophers of that time considered science to be a public good, bringing benefit to the state, which would later be reflected in the establishment of the Royal Society of London as a state institution by the royal charter in 1662, and the founding of the French Academy of Sciences four years later by decree of Louis XIV. Already at its founding, the very charter of the Royal Society of London contained, in addition to promoting practically applicable scientific research, however, fully motivated by the tasks of increasing trade and expanding the borders of the Empire, a completely ideological task, to develop a new general scientific view of nature as a whole, for which in 1665 he Royal Society of London began editing the journal *Philosophical Transactions of the Royal Society*, with a very peculiar motto, already indicated in the first issue, "All for the glory of God, the honor and prosperity of kingdoms and the common good of mankind."

The ideological function of this new public view of nature as a whole will manifest itself most clearly in the Age of Enlightenment, where, with the help of Voltaire and Diderot, science itself turns into a form of ideology, entering into a struggle against ignorance and social prejudices. The 19th century relies on the ideologeme of scientific progress, which will clearly manifest itself in the philosophy of positivism, Marxism and pragmatism. However, a century later, scientism as an ideology for solving all the world problems will be criticized not only from the anti-scientist directions of philosophy, but also from the scientists themselves.

And the point here is not only that scientific knowledge does not at all exhaust the entire space of cognizable reality. The epistemological paradox of modern science largely lies in the expansion of the territories of scientific search due to the new optics of research methods and objects, which often contradicts their previous interpretations (Bruno Latour, Graham Harman).

There is no pure, non-ideological science in itself, since science, when it is not used as a tool in the debate of ideologies, itself acts as an ideology at different stages and levels of its social positioning. Even empirical scientific research, which at first glance has nothing to do with ideology, is accompanied by a wide range of ideologically colored premises and connotations, in particular, epistemological (problems of scientometric publications in specific databases and pseudoscience) and ethical (plagiarism) in their manifestations. The commercial component of scientific projects should also be taken into account, because, as a rule, it is accompanied by interference in science of corporate and state interests, which makes the very concept of scientific activity sufficiently ideologized in various aspects and stages of its implementation.

Nataliya Kuznetsova

THE DIVERSITY OF ETHICS AS A PHILOSOPHICAL PROBLEM

Ethics is under the crossfire of sharp and varied criticism, both theoretically and practically. In fact, the time has come for a modern reflection on the classical questions of morality. Today, people have no reasonable basis for making responsible decisions. It is argued that philosophical ethics should fulfill the behest of J. Moore, who argued that in this area experts are trying to answer questions without finally understanding what are the questions they are going to solve. This was the beginning of metaethical analytics. However, modern metaethics is not at all intended to indicate any moral guidelines, and no development of its specific approach can justify the expectations of the public. The main distinction, which is absolutely necessary, is the recognition of the multifaceted nature of ethics precisely in theoretical terms. This diversity has two poles: we can say that ethics is "two-faced". Philosophical ethics per se builds projects that can and should be implemented in practice. There is also another pole - scientific ethics, the sphere of ethical research, where the practices of moral behavior are clarified (investigated). However, arguing "what should be" and establishing the "reality" are completely different tasks. In addition, in the field of philosophical ethics, eight different answers have been actualized about what is "ought". Since the time of Aristotle, eight types of ethical systems have been built (hedonism, eudemonism, utilitarianism, evolutionary ethics, ethics of duty, ethics of pessimism, ethics of love, and ethics of responsibility). The way out of this situation is to return to the discussion of the theoretical foundations of philosophical ethical projects, considering in their entirety the problems of their feasibility and effectiveness in the light of the current risks of modern civilization.

Grigorii Tulchinskii

THE ETHICAL CONTEXT OF DIGITAL SCIENCE

A lot has been said and written about the digitalization of science and the ethical implications of this process regarding the positioning and assessment of the work of scientists. In fact, for the most part, this is a reaction to the consequences, but not the cause of what is happening. The essence of the matter, it seems, is in the reduction of knowledge to information (measure of diversity, data), while science does not produce information, but knowledge, i.e. information by someone, somehow and for something meaningful, i.e. answering the questions: what / who ?, why ?, and why ?. And in any sciences - in natural science, and in exact, and in social, and in the humanities, three discursive (narrative) levels of scientific knowledge content are traced that answer these questions: factuality, determination (causality) and intentionality. They can be traced in the texts of publications, projects, programs - in the formulation of the problem, its relevance to the goals and objectives of the study, its results, and their practical significance. At the same time, the initial (staged) and final comprehension is the intentional discourse (narrative), which by its very nature has an ethical content. Since its institutionalization, science has appealed to the value-normative ideal of objectivity, striving for truth, opening to criticism, disinterestedness, universal human knowledge. According to the well-known idea of M.M. Bakhtin, the comprehension of reality is a continuous, meaningful dialogue in which the holders of private knowledge participate - in modern terminology, this process can be likened to the construction of a blockchain of universal human knowledge. However, the disciplinary specialization of science has led to its clan institutionalization, double morality: the value-normative ideal is focused on external application for external positioning and application to other schools and areas, while within the area there is a reverse system of reference points (loyalty to teachers and leaders, their concepts, methods, cleaning rows, raising funds, etc.). This clannishness is consolidated in the editorial policy of journals, in the work of dissertation councils. As a result, science appears as a "tower of Babel" of blockchain divergence, which is only getting worse in the context of digitalization. An increasingly intense demand for interdisciplinarity presupposes the search for a "common denominator," a platform for the examination of scientific knowledge. So, in the philosophy of the last one and a half centuries, there has been an intensive shift in the accentuation of attention from the ontological problematic of knowledge about existence as it is - to knowledge about the methods of its cognition and further - to the socio-cultural factors of cognition - to the personality as a source, means and result of cognition. And digitalization, in a direct order, exfoliates such a core, which acts as a source, means and result of the dynamics of comprehension. Knowledge about natural processes is not valuable in itself, it is important for understanding the infrastructure and development of human society. But knowledge about society is not valuable in itself, but is knowledge about the infrastructure of possible reproduction and development of a certain way of life of society, its culture. But culture is the essence of the infrastructure for the generation and development of the carriers of this culture - people endowed with this culture as a result of socialization and individualization of consciousness and self-awareness. And it is the endowment with self-awareness, unique subjectivity as the "assemblage point" of freedom and responsibility that makes it possible to form meaning, transcend into something else, generate new knowledge. This opens up the prospect of the basic orientation of the examination of scientific knowledge towards ensuring the possibility of realizing this key factor in the development of meaningful knowledge. That is inherently ethical orientation.

Ilya Kasavin

THE MYTH OF SCIENCE

In the philosophy of science and technology, scientific progress has been usually considered in a logical-methodological way, namely, from the point of view of the capacity to solve problems, the theoretical and empirical success of a certain theory or scientific research program. These are the concepts of K. Popper, I. Lakatos, and L. Laudan. They are opposed by historical and sociological approaches to the development of science by T. Kuhn, S. Toulmin, and P. Feyerabend. I propose a version of the second approach - socio-epistemological and, in particular, value interpretation of scientific progress shifting the focus of the discourse on scientific progress to the world-view and ideological circumstances of the development of science not only as knowledge, but as a form of culture and social institution. There is a polemic with the widely shared thesis about the dominant pragmatic need for science and the primacy of its applied results, as if the modern achievement of which science has allegedly fulfilled as well as the purpose prescribed to it by F. Bacon, and even exhausted its progressive potential.

My criticism of the above position draws on an alternative view on science, which follows from a different interpretation of the New Times scientific revolution and the purpose of science in general. Scientific progress is seen in the creation by science of a new image of the world, new types of communication, new moral guidelines, the design of new ways of social order. Such a science does not fit into the narrow, logical-methodological criteria of scientific rationality. However, it is precisely this culture-forming, socio-cultural function of science that allows talking about science as an enterprise that contributes to social progress and, if progressive, it is precisely because of this circumstance.

«Historical Ethics: Forming a Problem Field» November, 20 (Saturday)

Denis Artamonov

CONSTRUCTING THE IMAGE OF THE VICTIM IN HISTORICAL MEMORY: AN ETHICAL ASPECT

Of all the ways to form a collective identity, constructing the image of a victim is the most effective. The people who sacrificed themselves for the happiness and well-being of their descendants in the future are always positively evaluated. Sacrifice is equated with a feat and is evaluated not as a weakness, but as the strength of the people. The most striking and most successful example of the exploitation of the victim model in historical memory is the Holocaust. The memory of this most terrible crime of the XX century not only unites the Jewish nation, but also serves as a constructive element of the unification of Europe. The image of the victim presupposes the presence of opposition to the perpetrator of aggression, in the role of which both individuals and entire nations can act. In the case of the Holocaust, this is Nazi Germany, whose main criminals were convicted at the Nuremberg trials, and all the blame for this crime was laid on them. The victim model for the formation of collective identity is used in Ukraine and Kazakhstan (Holodomor of the 1930s), Poland (partition of the Polish-Lithuanian Commonwealth, suppression of Polish uprisings of the XIX century, Katyn) in opposition to Russia; in Armenia (genocide of 1915) in opposition to Turkey; American Indians and African Americans who oppose themselves to the white population, etc. The report is supposed to investigate the question of the ethics of constructing the image of the victim and laying the blame on the descendants who committed crimes or entire nations. Falsification of historical facts in order to convince the public of the scale of intentional actions against certain groups or concealment of historical evidence confirming them is also a significant ethical issue that needs to be studied. The condemnation of State crimes and the acceptance of historical responsibility for the mistakes of ancestors is a significant tool of memory policy, however, this problem still needs ethical reflection.

Andreas Buller

THE ETHICS OF A TRACE

Nietzsche described three ways of human relation to the traces of the past, designating them as monumental, antique and critical history. Each of these ways of relating to the past, according to Nietzsche, has both its positive and negative sides. But there is also such a position in relation to the past, which cannot be characterized as positive / negative, because it is deeply immoral. Such an immoral position in relation to the past is taken by such groups of people as destroyers, falsifiers and whitewashers of traces. But why is the position of these groups immoral? A well-grounded answer to this question can only be given by historical ethics, which explores the motives and goals of both destroyers and falsifiers and whitewashers of traces of the past.

Historians have always sought to differentiate themselves in relation to the falsifiers of the past, placing their research activities under ethical control. A striking confirmation of this is their attempts to formulate specific requirements in relation to themselves and their historical work. I will cite here only two, taken from the 19th century, examples of such attempts to ethically justify their own actions.

1. The requirement of Leopold von Ranke to describe the past objectively, neutrally and truthfully in order to "show how it really was" ("bloß zeigen, wie es eigentlich gewesen").
2. Nikolai Kareev's demand to the historian "to give society real knowledge of his own and someone else's past, without which the proper understanding of modernity is unthinkable."

Both requirements, I note, are not methodological, but ethical guidelines. Historical science of the 19th century sought to bring an ethical foundation under its research activity. It is surprising that these, formulated in the 19th century, the moral requirements of historians remain relevant to this day. The empirical studies of these historians, but not their ethical attitudes, have lost their relevance, perhaps in something and somewhere. Why? Is (historical) ethics not subject to the laws of time?

Ethics really does not obey the laws of time, because it has always been and is now about such fundamental categories as good and evil, which in the field of historical research appear to us in the form of "historical truth" and "historical lies". The historian must be able to substantiate the differences between these categories not only methodologically, but also ethically. He must have universal ethical knowledge and be able to apply it in his field of research. The problem, however, is that the mere presence of ethical knowledge does not exclude the possibility of an immoral act. Here ethics fundamentally stumbles upon the limits of its capabilities, because it can only tell a person "how" he should or should not act, but the "act" itself remains both a decision and an action of a free person.

Irina Avdeeva

TO THE ISSUE OF THE ETHICS IN MEMORY-STUDIES

At present, in practice and in the theory of the study of historical memory, in attempts to build an ethics of historical memory, several main trends can be distinguished: 1) the ethics of guilt and repentance, which is now cultivated by a number of social and sociopolitical movements, 2) the ethics of oblivion, which presupposes a number of different "DE- "And calling to erase from memory all historical experience, recognized as negative, 3)

ethics of cultivating cosmopolitan memory, based on the ideals of humanism and humanity, and, perhaps, 4) ethics of global responsibility to future generations, creating new principles. At the same time, as we can see, the first two work sometimes very selectively, depending on the political ambitions of various groups. The last two, based on the upholding of universal human values and generally valid ethical principles, emphasize that "this should not happen again." All this is done by constructing various systems of argumentation or by searching for individual strong arguments claiming the status of moral arguments. worked out. This has not been worked out yet also because the question very often rests precisely on the criteria of such an assessment. At the moment, there are no such uniform criteria, which is universally demonstrated by the practice of speculating in traumatic historical experience, depending on the changing "authorities" in matters of historical "judging" in the political sphere. It was this kind of speculative politicization of the national post-traumas of the First World War that contributed to the outbreak of the Second World War. It would seem that the experience of the First World War, where a huge number of people died, should not have been repeated, but it not only repeated itself, but acquired even more tragic and unthinkable forms. And today's comprehension of the experience of the Second World War so far has not given us the answers, but what should be the ethics and morality so that this does not happen again. Or another example, already related to the speculative politicization of certain forms of the historical past, is today's Black lives matter movement. Despite the emergence of an alternative "All lives matter", scandals continue not only in public spheres, but also in the intellectual tradition, raising the problem of constructing a coherent ethical analysis of the moral arguments for reanimating historical traumas in a new way. And if we nevertheless try to speak about the new ethics of historical memory and about historical responsibility in the language of philosophical ethics, then, turning to such problems, we must also determine what this system will be based on: what is evil, what are the criteria for its detection and overcoming so that some "historical" evil does not create another evil, does not continue in a new negative historical experience and does not repeat itself in new forms, continuing the transfer of that negative historical experience to today's practice, what is radical evil and permissible evil, are ethics and morality capable of prevent it, and if yes, what will make this ethic work. In the traditional binary opposition "aggressor-victim", the system of constructing meanings is already partly predetermined by the very clearness of the opposition, but history often shows cases of very ambiguous oppositions, such as "Hiroshima-Pearl Harbor", problematized, in particular, in works on the historical memory of a number of Japanese researchers. Here another problem arises in the alleged project of historical ethics - the problem of justice, which has already been raised more than once, for example, in a number of contemporary discussions about the justice of certain forms of war. The extent to which such approaches are compatible with ethics in general is another ethical and philosophical challenge that arises in this area and requires certain answers.

Andrei Linchenko

WHAT IS THE ETHICS OF HISTORY?

1. The transformation of ethical theory, philosophy of history and historical didactics in the 20th century convincingly testifies to the growing interest in ethical reflection in relation to past events and their interpretation in the present. In the context of the evolution of the ethics of responsibility in the 20th century, this finds expression in the actualization of the temporal dimension of responsibility. The important role of both the modus of the future and the modus of the past turns historical consciousness into a decisive condition for orientation between different ethical positions. In the context of the transformation of the subject of value attitudes to the past, leading values and the assessment mechanism in the philosophy of history and historical science, we can talk about the growth trend of the influence of the axiological dimension. If in historical science it was caused primarily by the expansion of the number of historical sources and, accordingly, by a change in their cognitive status, then in the philosophy of history, mistrust in one's own language of theoretical description is brought to the fore, which manifests itself both in the form of a crisis of trust in the historical meta-narrative, and in the very problematization of the narrative of historical writing. The evolution of historical didactics demonstrates the growing importance of the axiological dimension, as well as the need to comprehend the ethical discourse in teaching history.

2. Despite the fact that the discourse of ethics of history has been independently developed in the analyzed areas of knowledge, the further development of this discipline requires a unified conceptual approach to understanding the subject of this kind of ethics, its theoretical and methodological foundations and basic values. The ethics of history turns out to be broader than the "ethos" of historical science, which indicates its interdisciplinary and socially oriented nature. At the same time, the most important problem of determining the disciplinary status of the ethics of history as a section of applied ethics is the very situation of competition between different types of ethical reflection today: normative, descriptive ethics and metaethics. How does historical ethics as a section of applied ethics relate to them? And how could a project of historical ethics look like in the light of modern interpretations of ethics of science as a variant of humanitarian expertise and mediation in zones of cultural exchange?

3. The socially oriented nature of the ethics of history allows us to analyze it in the context of historical culture, which indicates the actualization of the mediation potential between various ways of representing the past in the present. If we accept historical culture as the main context for the actualization of the problems of historical ethics, then we could interpret the ethics of history as a section of applied ethics, the task of which is to analyze, substantiate and revise the value-normative contexts of both scientific and historical knowledge and all extra-

scientific forms of referring to the past in historical culture in order to develop strategies for historical consciousness and cultural and historical orientation based on it.

4. In the context of the project of the transcendental historic of M. Baumgartner, the report analyzes the specifics of modern ethics of history, its socially oriented, externalistic nature, the focus on overcoming the passive nature in relation to historical science, the tendency to overcome descriptivism, the normative and consequential nature.

5. The consequential nature of the ethics of history indicates the need to rethink one of its central concepts - historical responsibility, which, according to German (J. Rüsen, B. Grunewald, D. Tillmanns) and Russian (V.N.Syrov, D.A. Anikin) scientists acting today not as an ontological predestination, manifested in individual actions, but as a social practice that develops within a certain community and is focused on the appropriation or participation in the distribution of symbolic capital.

«New Challenges to Sport Ethics at the XXI Century» November, 20 (Sarurday)

Tamas Doczi

ETHICAL DILEMMAS SURROUNDING ATHLETES' LIFE DURING THE PANDEMIC

Many scholars often cite the statement: 'Sport is the mirror of society', which implies the recognition that it is a subsystem with patterns, phenomena and relations that are similar to other walks of life, yet, many of the latent functions and dysfunctions are revealed in sport to a greater extent, due to its high media exposure. The popular myths surrounding sport, often (over-)emphasizing its role in education, socialization, social integration and social mobility make it attractive for the public, elite athletes are treated as role models and are highly respected in most societies. Nevertheless, the values attached to sport, which appear so clearly when we talk about, and most certainly, when we argue for the importance of sport, seem to appear in (or disappear from) the praxis of sport in a much less consistent manner. In the past few decades, some forms of sport, especially high performance sport has in many ways diverted from the 'optimistic' Coubertinian definition of sport. Competing in elite sport has become a profession, which is defined by strict prescriptions of training routines and daily activities in general, and constrained by various legal, medical and media protocols. Under these circumstances, the issue of high performance athletes' well-being has been a pressing concern for a while, especially due to the long-term injuries sustained by competitors of numerous sports; however, the Covid-19 pandemic has brought further questions to the forefront. These questions go far beyond well-being, and can be connected to human rights, such as the right to work in just and favourable conditions, the right to social protection and to the highest attainable standards of physical and mental well-being, and the right for freedom of opinion and expression. The presentation deals with the situation of professional athletes during the pandemic, from a sociological perspective, focusing on their obligations and their rights and the contradictions between the two.

Emese Ivan

AN OVERVIEW AND CRITICAL ANALYSIS OF THE US PARALYMPIC MILITARY PROGRAM (PMP)

Since the commencement of the wars in Iraq and Afghanistan, thousands of American military personnel have returned home with serious physical and psychological wounds, including amputations, traumatic brain injuries and paralysis. In 2004 the US Paralympics, a division of the US Olympic Committee back then, created the Paralympic Military Program (PMP) to introduce sport to these recently disabled soldiers. The PMP emphasizes the rehabilitative benefits of sport, but also pursues the implicit goal of discovering potential elite athletes capable of representing the USA in international competitions. As a result, a growing number of veterans have represented the USA at the Paralympic Games in 2008, 2012, 2016, and most recently, in Tokyo 2021.

The aim of this paper is to provide a historical overview of the sport-military relation as it is evidenced in the recreational and recuperative activities in the 18-19th centuries and more importantly, the mutually reinforced symbolism of strength, unity, and patriotism as it can be witnessed over the 20th century.

However, the implementation and utilization of PMP in the 21st century is also worthy of critical examination in a sense that it tries to a) deflect attention away from the devastating consequences of war; b) normalize militarization; c) "serve as a pedagogical force that shapes our lives and memories."(Giroux, 2007)

Anna Tonkovidova

ARTIFICIAL INTELLIGENCE IN SPORTS: UTILITARIAN OR CATHEDRAL IMPLEMENTATION CRITERIA

Sport went, as Jean Baudrillard notes, beyond the bounds of sport. Sport is already politics, economics and fashion. In connection with the penetration of other spheres of society into the field of sports, it is necessary to determine a certain criterion for the implementation of activities in the field of sports, including the activities of artificial intelligence. There can be two such criteria: cathedral and utilitarian. Questions: How should I proceed? What should be the guiding thread of my actions? - you can give two different answers. In the first case, we can say: Act according to the voice of your conscience, which is the voice of reason itself, or of the cosmic order, or of divine will. Or you can say: Act so that your action leads to an increase in the amount of general well-being or

happiness. Sport presupposes a competitive moment, which means a refereeing system, in which an artificial intelligence system is possible for use. Artificial intelligence cannot be taken out of the "brackets" of ethical and moral issues, which means that it is necessary to determine a certain criterion for the activity of artificial intelligence on the basis of the indicated criteria. Utilitarianism (the first traces of which can be found among the sophists and among Plato himself) was developed not only by the Enlighteners, but also by English economists and philosophers in the first half of the 19th century and remained one of the fundamental alternatives to moral philosophy in the modern world. According to old utilitarianism, action is good or bad depending on whether it promotes or does not contribute to general well-being or happiness. According to new utilitarianism, an action is good or bad depending on whether it conforms or does not conform to the rule; but the rule is good or bad depending on whether it promotes or does not contribute to general well-being. According to the old utilitarianism, the calculation of the pleasures or pains that a certain action can entail should be carried out by those who are going to perform this very action, according to the new utilitarianism, this calculation should be carried out only by those who intend to make a judgment about the rules of morality and want to check or determine its value. According to the conciliar criterion of activity, which was designated in Russian philosophy, what is morally just cannot be confused with what is useful for the individual and for society; that truly moral action is inspired not by interest, but by the norm that obliges the conscience, and that the very concept of duty would not have been born if morality was based on utility, because following an interest is not a duty, but an inclination. The link between fairness and utility does not indicate the identity of the two terms, but rather their difference. Foreseeing all the consequences that a certain action will have in the future on ourselves and on others in order to determine the degree of its usefulness is a difficult and almost impossible task, if we rely on the indications that past experience can give; all the more so that this experience can allow us to anticipate the likely, not the undeniable course of things.

Iliia Vasilyev

BREAK-OUT SPORTS LEAGUES AND SPORTS FEDERATIONS MEMBERSHIP'S OBLIGATIONS

The announcement of a new tournament not organized by UEFA by several of Europe's leading football clubs in the spring of 2021 did not come as a bolt from the blue. On April 18, 2021, an official press release appeared on the creation of the so-called "Super League", marking the creation of a new football competition in Europe by 15 clubs not under the jurisdiction of the Union of European Football Federations or the International Football Federation. The reason for the league's appearance was rather veiled through the situation of economic turbulence in European football caused by the pandemic. As noted, the founding clubs have, over the years of their participation in UEFA competitions, always aimed to improve the quality and intensity of such competitions. However, the coronavirus epidemic has spurred the search for a sustainable approach to support European football. The solutions proposed by UEFA were not seen for some clubs as a panacea against fundamental problems, which is why the Super League appeared. In a sense, this case is one of a series of situations that make you think about the existing pyramid of governance in European football. UEFA has begun looking for a legal basis in its regulation to hold clubs sporting responsibility. The creation of the Super League was undoubtedly another challenge to the pyramid of sports management, in this case - in terms of European football. The restrained position of FIFA on this case speaks of the ambiguity of the situation: it is possible to negotiate, but both parties understand the low chances of checking the norms of the UEFA acts we have considered for the proportionality of the restrictions introduced for clubs - actual bans on self-realization and self-development. By participating in competitions organized by UEFA, the club is committing itself to a kind of corporate guild: choose between the achieved selection for the confederation competition and third-party offers.

Aleksandr Gonashvili

CONSIDERATION OF SPORTS MORALITY FROM THE PERSPECTIVE OF A RELATIONAL APPROACH IN SOCIOLOGY

The main interest of this paper lies in the moral practices of modern sport. The relational approach therefore serves as a means of sociological investigation into the specific moral component of the lives of athletes. This means, on the one hand, that the initial ground of sport morality is the capitalist system of society and, on the other hand, that the social reality of moral practices lies in the field of relationships and can only be explained by their nature. A distinctive feature of the moral practices of modern sports is their entry into the space of play, subject to the logic of competitiveness. Gaming reality derives from leisure time and retains its important features. Even the commodification of sports on the basis of the capitalist system and the capitalist form of free-time activities doesn't make these features disappear. Thus, people carrying out sports practices are inevitably confronted with the need to take into account the material interests of life, for all practices depend on the need to secure a certain way of life. In today's capitalist society morality has become a particular problem because the social conditions of the former moral teachings have changed. Society has lost its former class-hierarchical character, patriarchal kinship, religious-ideological forms. Human activity is becoming abstract, measured exclusively by an abstractly universal equivalent in the form of money. Alienation under these conditions results in the loss of an understanding of morality as one's own behaviour, as a construction of one's own moral consciousness and one's own will. But the modern world does not yet offer a universal substitute for religious and mystical faith to ensure faith in one's own

moral consciousness. Capitalist society, while giving man, the possibility of relying on his own reason, has limited him in the conditions of realising this possibility. As a result, this contradiction in contemporary society is reflected in the various moral codes that mark man as a guide for his right conduct.

Mikhail Sinyutin

IS IT MORAL TO LOSE? AN INVITATION TO REFLECTION

Sports are built on the goal of winning. Therefore, the victory seems to be a criterion for the moral judgment of athletes. Moreover, often the absolutization of victory as a goal is considered as a violation of the conditions for the formation of a moral act in sports, while neglecting this goal is considered following the basic principles of sports integrity. However, what should be done if an athlete pursues a goal of loose? Is there a moral justification for this decision? It seems that an affirmative answer in this situation is possible only with an emphasis on the circumstances and conditions of decision-making, in other words, based on the conditional ethics. At the same time, the question remains about the possibility of moral justification when an athlete's actions violate the existing rules, norms and guidelines that ensure the integrity of the sport. Is such an excuse possible in the case of administrative and legal punishment of an athlete?

All these questions are filled with concrete content when considering an example from the sports life of Russia. The situation that interests us arose on February 26, 2017 in the match of the Russian Bandy Championship of the teams "Vodnik" (Arkhangelsk) and "Baikal-Energia" (Irkutsk). The match ended with a score of 11: 9 in favor of Irkutsk, with all the goals scored in their own net. How the mutual desire for defeat became possible, and why it took such active forms, and finally what is the moral side of the problem – these questions are proposed to be discussed in the framework of a scientific discussion.

Pinar Yaprak

REMAINING PERVASIVE CHALLENGES IN SPORTS AND BEYOND IN THE PROCESS OF ARTIFICIALLY INTELLIGENT SOCIETIES

"Efforts towards the highest ethical probabilities in artificially intelligent societies (AIS) are scarce and often occur among narrow groups of science, law, and commercial communities. Moreover, fields such as sports, politics, and medicine, which relatively have more history than AIS, continue confronting challenges about ethical conduct both within their current paradigms and concerning AIS. Maturation is mainly a two-faced phenomenon (with negative and positive attributions); both AI and sports fields are marked for such double-sidedness. For instance, both AI and sports programs aim for sustainability, advancement, improvement, development. On the other hand, they have chronic negative dimensions as explained through the Great Sport Myth (GSM) concept by Coakley (2015) or through non-authentic cyborgs and reproduced inequalities in (pre)AI ages signaled by Haraway (1981) and Yaprak (2012, 2015). The quality of the overall outcome with the less legitimated practices contains several red flags for some of the fields, weakening their positions to be called weal-balanced, or ethical. Those, for example, are related to ongoing problems in considering the current interdisciplinary, cultural, and authentic input, imbalances between powers and regarding the burden of cost and to identity, formation of the power structure and abuse of power, unequal distribution of resources, challenges with or without a resolution. Several challenges experienced in different interacting fields and contexts demonstrate how one can experience the complex, pervasive, ongoing, worldwide, and critical negative/un/ill maturities.

By focusing on such separate socio-political contexts and cases that represent ""pervasive hypocrisy and ethical dilemma in AI and sports configurations in the age of hyper-simulation""; this content provides some explanations, especially regarding the following mission and goals of the present meeting (XIII International Conference, Theoretical and Applied Ethics: Traditions and Prospects – 2021, Ethics As Research and Profession""), in response to -and beyond- the questions as ""what is the place and role of ethics at the beginning of the XXI century?"" , ""current interdisciplinary (sport, AIS) contexts that are associated with old and new moral questions; new moral questions emerged in today's context (such as ethics of AIS and cultural heritage), old problems such as violence and discrimination; the challenge of solving ethical discourse in public and professional settings; applied ethics and challenges of modern society"" and ""ethical issues of emerging technology"". I include the relevant findings and insights from my interdisciplinary background (mainly from health, education, management, and social-political sciences), the content analysis of some typical cases, and literature including but not limited to the sociology of sport, human rights (woman's, child, and deaf studies), sports philosophy, AI and ethics.

These analyses and results reveal and expand (ethical) knowledge and solutions to some determined complex issues in policy and practice, experienced at macro and micro levels within and beyond (concerning) sports fields. Overall, this paper expands the content for more understood (subjective) probability regarding the aforementioned critical issues by highlighting some interdisciplinary cases and knowledge.

Chia-Ting Sun

THE RESEARCH TRENDS OF GENE DOPING IN TAIWAN

The world has changed at an uncontrollable rate in the past three decades. The Gene technology industry has become a business with great output value in this generation. It also influences sports and caused changes in sport culture and its related ethical concepts. Because of the wide range of gene technologies that may involve in the

sports field, and its existing studies mostly originate from Europe and America, there is a demand that developing the research topics, methods, and objects for enhancing our understanding of it. This article will take two journal articles I published in Taiwan as the starting point to explore related issues. In these two articles, I took one of the new forms of doping, gene doping, as an example, and explored the global governance and practice of it, and the frame Taiwanese scholars conducted to comprehend it. I will briefly discuss the current research trends of gene doping in Taiwan and analyze the possible reasons for this trend. Furthermore, I will point out that the efforts of sports humanities and social sciences research on gene doping and gene technology are still insufficient. This article suggests that we may apply more perspectives to analyze current phenomena, such as 'Ethical, Legal, and Social Implications (ELSI)' or 'Science, Technology, and Society (STS)'.

THE YOUNG SCHOLARS SESSIONS **November, 20 (Saturday)**

Nina Perova

ILLUSIONS OF MORAL BIOENHANCEMENT.

Modern research in the field of biological moral enhancement focuses on two main technologies: pharmacological enhancement and gene modification.

Pharmacological enhancement is when neurotransmitters are introduced into the body or their production is stimulated, which will lead to a person becoming more moral. The simplest example is the use of oxytocin. According to a number of studies, oxytocin is responsible for "social happiness" - its production leads to the establishment of social bonds and the formation of happiness on those bonds. This process is the main pro-social behavior; without it, trust, generosity, and mutual assistance are impossible. In theory, an artificial increase in the level of oxytocin in the body can become the basis for more moral behavior, since a person will be more inclined to interact, and the level of altruism and empathy will increase.

Genetic modifications imply the ability to activate and deactivate certain DNA strands to control morality. So, by highlighting the gene of aggression, you can deactivate it and then a person will not be able to be aggressive. A number of leading theorists of biological enhancement point, for example, to the biological predisposition of "unconditionally immoral behavior" - an aversion to certain racial groups. In this regard, the correct manipulation of the genome can lead to the eradication of this quality, and therefore, subsequently, to the eradication of racial discrimination.

Criticism of both types of biological enhancement is associated with the appeal to biological risks: dependence on drugs, the likelihood of results, the lack of research on the consequences and side effects of gene modifications. However, rather rarely the question is asked about those qualities and categories that are supposedly created, regulated and instilled. To what extent is the person they are trying to create as a result of biological enhancement actually moral?

There are many theories about happiness and its nature, such as hedonism, utilitarianism, epicureanism. However, the happiness that bioenhancement creates is not based on any of the many ethical theories. Scientists assume only that an increase in oxytocin levels triggers the reward system. Oxytocin, acting on opioid receptors, makes a person feel pleasure, as well as register oxytocin as its source. In this case, the pleasure system is blocked, and the desire system is activated. Instead of happiness, a person experiences euphoria, and provides himself with the impossibility of satisfaction with happiness in the moral sense of the word. As a result, a person does not become happy, but only experiences a feeling of happiness, falling into an illusion. Happiness and the feeling of happiness are not the same thing, but scientists are missing this difference.

Another misconception is revealed in the example of aversion to certain racial groups, which supposedly can be eradicated by gene modification. While traits such as aggression can be biologically determined, racial dislike does not apply to them. Discrimination based on race, gender and any other basis is based on social attitudes and beliefs. They are formed and taught, they are not determined by biology. These ethical categories also include, for example, justice. It is impossible to determine the gene of justice because it is not determined by biology or heredity.

Overall, the idea of a moral person within the framework of biological moral enhancement seems dubious and, in many respects, illusory. It is based on the affirmation of biology as the only source of morality. It is built on the illusion of ignoring the real nature and foundations of morality.

Aleksandr Feigin

DIFFERENT MORALITIES AND CONFLICTS UNDER THE SCOPE OF MORALITY RESEARCH

Researchers working on morality have been studying conflicts for years. The main focus of the research has been on the issue of moral dilemmas, that is, on situations of decision making with different possible decisions reflecting different approaches (i.e. deontology, contractualism, utilitarianism) to and understandings of what is moral and what is not. This distinction is significant not only for prediction of how one tends to behave in a certain

situation taking into account their personal dispositions but also for interpersonal perception. For example, Everett, Pizarro and Crockett (2016) showed that people can make inferences about trustworthiness of others based on decisions they make when face a moral dilemma.

However, not only moral dilemmas are of interest but other types of conflicts connected to morality as well. One prominent area of the research is devoted to conflicts between several domains of morality. Haidt and colleagues claimed that there are five domains of morality: Harm/Care, Fairness/Reciprocity, Loyalty/Ingroup, Authority, and Divinity (Haidt & Graham, 2007; Graham et al., 2011). For instance, Waytz and colleagues (2013) showed that Loyalty is in conflict with Fairness when one witnesses injustice and has to decide if s/he is going to blow the whistle or not.

Another one interesting observation regarding domains of morality is that people may use the rhetoric of one morality domain so as to maintain their position arguing on a certain topic while it actually is connected to the other domain. For instance, Koleva et al. (2012) found out that anti-abortion claims are actually connected to Divinity, even though people who speak against abortion usually use the rhetoric of Harm/Care.

Furthermore, different significance given to each domain of morality by different people can lead to interpersonal and even intergroup conflicts. To illustrate, it was shown by Haidt and Graham (2007) that liberals and conservatives attach different value to different domains of morality.

It is worth to pay special attention to Fairness. The research on distributive justice shows that a conflict between people may occur because of lack of consensus on how goods should be distributed: based on equity, equality, or need (Deutsch, 1975). Thus, while one person believes it is fair to distribute goods according to contributions, another person believes distributions should be executed according to needs, whereas the third person prefers equal distribution of goods. Procedural justice in its turn is directly about how fairly people are treated.

To sum, conflicts emerged due to different perceptions of what is moral and what is not from the perspectives of different people are not something unusual. Variations of these conflicts and their features are not exhaustively studied and warrant for further investigation.

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Diana Lolaeva

Nadezhda Shveina

NARRATIVE OF VIEWERS' PERCEPTIONS OF MUSEUM SPACES AND MONUMENTS ON THE EXAMPLE OF W. FISCHER'S "BIG CLAY #4": AN ETHICAL DIMENSION

Memory as an aspect of the past becomes relevant in the present when it is represented in a new understanding depending on the context: social, historical, political, etc. within, for example, museum spaces and monuments. Modern museum practices are aimed at building a dialogue with the visitor, the active development of loyalty. One of the reasons influencing the need to create a disposing environment for the visitor is the need for museums to form their own financial fund, which leads to a forced focus on the number of visitors.

The appeal to the ideas of elitist culture, usual for the past decades, has lost its relevance in connection with the concept of the primacy of mass culture. This ideological change has led to the competition of the museum with the entertainment sphere (cinemas, circuses, parks, nightclubs, etc.), which affects the equation of museum spaces with other forms of leisure of the modern consumer, not bearing the intellectual value laid down earlier. Thus, we can notice the impact on the ethical component of the museum space.

The monument, like the museum, localizing memory, is transformed over time, responding to public demand. The contemporary view of the reinterpretation of museification is reflected in discussions of the viewer's misunderstanding of the author's thought, which can be seen in the example of Urs Fischer's sculpture "Big Clay No. 4." We can say that the viewer is not always ready to perceive an artistic object that does not correspond to the image of academic art. The artist, adhering to the idea of "provocation for provocation's sake," raised a public outcry, motivating people to analyze what they saw. The stormy public reaction to the event, which is expressed in mass references (media, television programs, social networks), creates a dialogue between the viewer and the artist.

The very process of transformation of monuments generates memory events (demolition, vandalism, renaming, installation), which entails productive interaction with the public. Similar results are achieved in performative

practices relevant to museum and gallery spaces. The concepts of museums and their expositions set the theme of the discussion about the usual perception of the museum in everyday life: the definition of the measure of performance, the use of medialization and digitalization. The organization of exhibitions, expositions, and events using the above-mentioned practices can have the effect of reducing visitor loyalty, which leads to the need for a detailed presentation of information. This is the hallmark of Urs Fischer's work, who presented a sculpture without an accompanying source, which caused a negative reaction, which is our hypothesis.

The aim of our work is to reveal the visitor's attitude to contemporary artistic practices from an ethical point of view, using the example of Urs Fischer's work "Big Clay #4".

Ivan Romanov

"NEW ETHICS" AS A SIMULATION IN THE CONTEXT OF THE POST-INDUSTRIAL WORLD

In the post-industrial society, the process of transformation of humanistic ideas in the world went parallel to the level of development of democratic institutions. The term "new ethics" refers primarily to the Russian cultural cluster. New, it can be called only in isolation from the processes that took place in Western Europe in the 70-80-ies of the XX century, associated with the revolution of moral values. During this period, social norms are being formed based on rethinking the place of violence and discrimination of individual social groups. The issues of ethical relations within society are determined by the history of the formation of the concept of humanism. In the modern post-industrial society of the XXI century, the "new ethics" is a simulation of humanism.

The modern type of humanism developed in the Renaissance based on Christian ethics, on the idea of equality of all people before God. However, the peculiarity of Renaissance humanism was the transformation of theocentrism into anthropocentrism, which moves it away from the original model.

With the development of humanistic thought, in the age of Enlightenment, in the conditions of the formation of an industrial society, the concepts of universal equality based on legal regulation were created. The concept of "humanism" acquires a secular character, dissociating itself from the religious basis of the concept of equality.

In this report, humanism in the modern world is considered as a simulacrum - this follows from Baudrillard's concept of hyperreality. Having moved from theocentrism to anthropocentrism, humanism has lost its reference in the face of religion. Thus, simulation contains causal connections, while humanism, in this system, loses those, generating hyperreality. There is a need in society for a transcendent justification of the omnipotence of the state.

In this case, the problem is the justification of the principle of universal equality, which appeared due to the absence of a referent. Equality becomes a simulacrum of humanism, defining society itself as a referent. The new ethics, taking the form of a moral censor, axiomatically asserting the value of equality as such, elevates it into the red corner of every person's moral ideals. At the same time, remaining in the postmodern paradigm of universal pluralism, which does not allow the assertion of moral universals, turns the moral ideal into a simulacrum. It follows from this that in the XXI century the concept of "new ethics" is being formed, for which the secular humanism of the Enlightenment is the referent, and the "new ethics" itself is organized in the form of a simulation based on a simulacrum.

Thus, the initially organized concept of humanism, the basis of which is religious ethics, having lost its referent in the process of legal justification of equality in the era of the formation of industrial society, created a simulacrum of humanism.

Tikhon Spirin

ETHICAL GROUNDS OF AGREEMENT AND COMMUNICATION STRATEGIES IN THE MODERN WORLD

The report will examine the ethical obstacles to reaching agreement between individuals in the light of range of problems of hermeneutic and suggest a way to overcome the disagreement.

The "Black Lives Matter" movement, the "SlutWalks" and "Free the nipples" actions cause a mixed reaction in the modern society. Any action against racism and sexism in society is positioned as a path to the common weal in the context of the dichotomy of normative-evaluative categories of good and evil.

One of the realities of the modern world is freedom of speech. The idea of freedom of speech extends to different types of texts that are present in the modern world: movies, podcasts, music, etc. But freedom of speech is violated on ethical grounds, for example, based on the idea of respect for another. An example is the ban on the distribution of certain films in different countries, which is justified from an ethical point of view.

Based on the works of hermeneutic philosophers: F. Schleiermacher, H.-G. Gadamer and P. Ricoeur, the author of this report introduces the following approach to agreement: it is a process, the result of which is a state when "I" and "Other" have an identical view of the world. Agreement is bonding. Disagreement comes in two forms: separation and denial.

Previously, political ideology and religion served as the basis for ethics on a national and continental scale. Political ideologies discredited themselves in the XX century, religion in some countries is perceived as a stronghold of ethics, but ethics based on religious grounds applies only to followers of a particular religion, taking into account the secular world, a particular religion is not the basis of ethics for the majority. Based on the ideas of Rudolf Otto, it can be argued that, firstly, religion is not an ethical phenomenon, and secondly, religious ethics affects only believers and therefore cannot be a universal stronghold of ethics.

B. Spinoza justly wrote: "We strive for something, desire something, feel attraction and want something not because we consider it good, but on the contrary, we consider something good because we strive for it, we desire,

we feel attracted to it and want it ... We do not want anything because it is good, but, on the contrary, we call good something we desire and, therefore, what we feel disgust for, we call evil. " In connection with the loss of common grounds, conflicts of values appeared, categories of good, evil, justice, etc. acquired a multiplicity of interpretations, agreement is lost.

The report will present a strategy for reaching agreement, taking into account the overcoming of ethical differences, by rethinking the concept of selfishness. Egoism is viewed not as an ethical category, but as an ontological one, taking into account the mechanism of the work of egoism and the possibility of its transformation for communication between individuals.

Dmitry Kononov

PHILOSOPHICAL AND ETHICAL FOUNDATIONS OF THE "SOCIAL RATING" SYSTEM IN CHINA

Social rating is a system of monitoring and evaluating individual citizens or organizations by various parameters, the values of which are obtained using mass surveillance tools and using big data analysis technology of IT and the social sphere. The creators of the social rating system justify its usefulness by the fact that it makes life safer, society more honest and fairer. But the flip side is a number of ethical issues, namely, freedom, creativity, privacy and much more. The inclusion of the IT sphere, for which the maxims of ethics have not yet been defined, further actualizes these problems.

The social rating system was invented in the West. However, the idea of a social rating has gained the widest popularity in China. It was in China from January 1, 2021, according to the 2014 document on the social rating, that this system started working. Moreover, in China, the idea of a social rating has its own specifics.

Every citizen has a starting rating of one hundred units. Their preservation, growth or decline depend only on the behavior of a citizen, which is analyzed by a single information center for 160 thousand different parameters. Favorable is: assistance to parents, payment of taxes, support of the state course. And delinquent or deviant in these areas lowers the rating

The prerequisites for social rating in China arose much earlier and have an ethical and philosophical character.

1) Confucianism - respect for ancestors, promotion of virtue and social group, in the unity of "Tao" (the way of life through morality and morality).

2) Moism (Mo-jia) – caring and implementing actions for the common good.

3) Legalism (Fa-jia) – equality of all before the law, where the highest goal is to build a powerful state.

There is also the influence of the "autonomous ethics of Kant" when a person himself determines what is good for him and what is bad, regardless of external influence.

The ability to learn a lesson from history and the integration of the conquerors' culture into philosophical and ideological systems formed the basis of the concept of China's cultural superiority. At the same time, China has been repeatedly reformed, but has preserved the "cultural code", even with the experiments of socialism: building "socialism with Chinese specifics", development and implementation: Jiang Zemin's "Theories of the Three Representations" (culture; production; high standard of living), Xi Jinping's new Chinese socialism and concepts encouraging hedonism and eudaimonism.

Thanks to the social rating system of the People's Republic of China, it was one of the first to cope with the pandemic and maintain economic growth at 2.3%. This was achieved by disclosing the names of the company and persons who violated the covid regime. They were issued huge fines and imposed social responsibility of an unjustified level.

Thus, the philosophical and ethical dominant of the People's Republic of China has the character of "moral relativism", good and evil are blurred, and the concept of the maxim of behavior depends not only on the creators of the evaluation system, the political and economic elite, but also on the people themselves, the carriers of the rating. Maxim: "Everything is allowed", devalues the ethical and moral choice of society in favor of the difference in the benefits of actors. Social rating is a tool of total control, which is least related to the good of society, although it implies an excellent solution. Despite the fact that China has all the prerequisites for the development of a social rating system, today it is rather a populist experiment that has little to do with the ethics of society. In addition, its implementation through the IT sphere, together with the influence of the Communist Party, will not lead to a unified ethical and moral society, since the autonomy of actors in choosing ethical and moral maxims remains outside the jurisdiction of controlling companies implementing social rating.

Ivan Robin

RISK ETHICS

Throughout the history of mankind, the attitude to risk has not changed much. For thousands of years, people went to it, hoping to achieve this or that result - be it wealth, salvation, or something simpler, for example, removing a banana from a tree. Over the years, the process of evolution forced people to evolve, and together with them, concepts "developed" closely related to human perception of the world around them and the consequences that may occur after performing certain actions. All this led to the fact that all aspects of human existence were more and more closely intertwined with each other, forcing us to take into account as many aspects as possible with each new interaction with the world around us. But you can interact with this world in different ways.

And if we are talking about a risk directed exclusively at ourselves, our own, then, of course, we should not start talking about ethics ... But, unfortunately, the overwhelming majority of each of us have certain obligations and

promises to others, so risk yourself, their health and well-being can not always be decent from the point of view of ethics.

Take, for example, the father of the family, who is also a gambler and the chief electrician of a city of federal significance. Suppose his entire family dies in a catastrophic incident, and as a coping mechanism, he goes into an endless "swim" in the casino. Not good, but from the point of view of a basic understanding of human perception, it is a tolerable method for surviving hellish stress. But from the point of view of risk ethics, by such a decision he endangers not only and not so much himself and his well-being, he endangers the entire city of federal significance - several million people. Of these, there are those who undergo heart surgery, there are those who have cardio-stimulants - there are many options, and let's not just forget about the possible loss of business if, for example, all ice cream is thawed in ice cream shops.

Therefore, let's be honest - risk ethics should be developed comprehensively and constantly, since the topic from all sides is incredibly interesting and relevant to every person who is in society

Alina Bytდაევა

THE PROBLEM OF PUBLICITY AND PRIVACY ON THE INTERNET AND SOCIAL NETWORKS.

Speaking about the specifics of publicity on the Internet, several important problems should be noted. In the virtual world, in contrast to the real one, some characteristics, their actual publicities (the unity of time and place, equality of participants, problems for each of them) are shifting. With the rapid development of technology and media, these conditions are changing: the concept itself is changing, and, therefore, the space in which public communication or intimate relationships is possible, as well as time boundaries, are changing. All this leads to a qualitatively different specificity of this publicity.

Harvard professor, social psychologist, writer and philosopher Shoshana Zuboff has an important place in research on the issues of the digital revolution, the evolution of capitalism and the historical manifestation of psychological individuality and the conditions of human development.

Important features of the function of the public sphere are needed, such as a scattered audience and an abundance of low-quality content-edited statements that would be completely meaningless or even impossible in real dialogue.

However, despite the aforementioned feature, the publicity on the Internet has a certain homogeneity, which also affects the quality of communication. It is formed due to the algorithms used by various sites, social networks and platforms in order to interest the user, his content will definitely interest him.

The reasons for the transformation of the public sphere in the virtual space are largely based on new technical methods of interaction, as well as the penetration of personal information of users into it. Private information begins to play a significant role in all human interactions, giving rise to the very dialogical nature of publicity and privacy. Moreover, the disclosure to the disclosure of the new Internet, and with its appearance, has only intensified.

Now there is an intensive transition of people's personal information from the private to the public sphere, but not everything is so simple. Confusion between the public and the private suffers more and more often, which, nevertheless, do not come into balance. Every person using social networks cannot be completely outspoken and who he really is. The user involuntarily hides under a nickname and builds his image on the Internet. Vincent Miller, an American professor of theology and culture, claims that if in the initial period of the appearance of the Internet, artificially created images prevailed, now there is a tendency towards deanonymization. This completely removes all the masks necessary for functioning in the public sphere.

Unknowingly, a person filters personal information posted on the Internet and does not fully reveal himself. This situation makes it possible to talk about "simulating intimacy" on the Internet in order to promote one's own identity.

The blurring of boundaries between public and private influence on self-perception and self-justification of a person is created in the creation of a new identity. The energy of the virtual space is fixed on the production of "I", which is used as a commodity.

The tendency towards deanonymization with the creation of human social networks is the ability to use masks necessary for the existence and realization of one's personality in various contexts. As Žižek, a Slovenian cultural scientist and social philosopher, writes, with the destruction of the practice of owning masks, publicity practically disappears.

Thus, it is necessary to constantly check your actions against the constructed image. Feelings of anxiety due to fear do not create a need to be yourself, transferring privacy as much as possible into the public sphere.

The established traditions of the surveillance capitalist society and the personality-oriented structures of the new media lead to the need to use data for a presence in the public sphere. The gaining of authority is due to self-promotion. The postmedia environment shows by the fact that a person broadcasts himself as a media, a commodity.

Alexander Kutsev

"THE ANCIENT CITY" OF FUSTEL DE COULANGE – A PARADIGMAL ESSAY FOR STUDYING MORALITY, POLITICS AND THE HISTORY OF PHILOSOPHY

Theses for the report:

1. The book of the famous French historian Fustel de Coulanges "The Ancient City. A Classic Study of the Religious And Civil Institutions of Ancient Greece and Rome" was written directly from the works of ancient authors

and reveals such foundations and facts of the life of ancient society which make it an obligatory work for everyone who is at least superficially ready to get acquainted with the history of the ancient era.

2. These foundations and facts of the life of ancient society which are fundamental for the study of the principles of morality, the development of political institutions, civil and family relations, the history of law and the history of philosophy, not to mention culture, are all based on such a common source for them as religion. Actually, religion is this main fact here but then you will have to perceive it in the light of this book in a new way.

3. But the point is not in religion. But in the fact that social sciences still almost ignore one main basis without which there can be no adequate and honest research in the above-mentioned areas of knowledge to which religious studies should also be added.

4. The main conclusion that can be drawn from this book, and by adapting its data to date, is the importance of generic religion, the beginnings of which can be confidently traced in the minds of modern people, moreover, of any social, cultural, and religious orientation.

5. Almost unnoticed by Fustel de Coulanges himself, the extract of this entire ancient religiosity, as well as the laws, culture and institutions emanating from it, is the concept of involvement (involvement in), which is cross-cutting for a serious study of the most acute problems like any old and modern society.

Evgenij Demyanyuk

ETHICAL ASPECTS OF THE PRAGMATIC ARGUMENT AND BELIEF IN GOD

The report aims to consider the pragmatic argument and belief in God. By way of illustration, two classical interpretations of the pragmatic argument from the works of J. Beattie and W. James.

When considering the positions of the authors, the emphasis is placed, on the one hand, on the logical structure of the arguments, and on the other, on their ethical nature. This argument is often called the Consolation Argument. Accordingly, in the context of the problems of consolation, several conceptual questions arise.

First, how does belief in God contribute to consolation?

Secondly, how can the consolation justify the existence of God; and more broadly, does consolation justify belief or justify the existence of God?

Thirdly, is the pragmatic argument limited exclusively to questions of God and belief in him?

The latter question is especially relevant in connection with the Beattie and Hume controversy. According to the representative of the Scottish School of Common Sense, a pragmatic argument serves not so much to justify belief as to justify self-censorship, the need to refrain from skepticism: the consequences of a skeptical position or skeptical consideration of questions about God can lead to a person's disappointment by depriving him of the last consolation in life. It is in this sense that depriving a person of the opportunity to believe, according to Beattie, is not ethical even if disbelief was not the original goal.

James has a slightly different formulation of the question. The American philosopher, firstly, does not oppose the rational understanding of religious issues. On the contrary, James absolutizes rationalism in such a way that it plays in his favor. In other words, according to James, we can critically assess the issues of religious belief, but if we are rational, we will have to recognize its necessity. Secondly, James' argument is not negative, but positive: he does not so much pay attention to what a person will lose as a result of disbelief, as he focuses on what benefits a person will receive if he still believes. For James, the question of faith turns into a hypothesis that can bring everyday benefits. In this sense, James' position is close to the classical position of B. Pascal, which is commonly referred to as Pascal's wager. In this regard, the question of the specifics of James' position, which has a pronounced pragmatic connotation, is being considered.

Elena Kuvaveva

THE DEVIL'S INTERVIEWER IS WORSE THAN THE DEVIL'S ADVOCATE? ON THE MORAL SIDE OF THE PROBLEM OF INVESTIGATING THE BANALITY OF EVIL

In modern media, cinema and TV series, literature, there are a large number of plots that are dedicated to murderers, serial maniacs and other lawbreakers. Well-known interviewers devote videos to revealing the identity of criminals.

So, in March 2021, TV presenter Ksenia Sobchak released an hour-long film "Conversation Free", which currently has 6.9 million views about the "Skopinsky maniac" Viktor Mokhov, who was kept in the basement of a house for almost 4 years and raped two underage girls. Sobchak interviewed him, where the maniac told that he was flattered by the attention of journalists, and also said that one of the victims should be dealt with, while he does not feel any torments of self-digging, and assesses his act with the words "stumbled a little". It was this interview that sparked a heated public debate about whether journalists should interview such people at all and how they should do it in case of a positive answer to the first question.

On the one hand, it is the right of journalists to explore the boundaries of good and evil, since it is impossible to understand the essence and nature of this evil without entering its territory. These videos are not propaganda of illegal behavior, do not call for crimes, and therefore there is no reason to introduce censorship on such content. In addition, there are quite a few of these people, they are among us, in society, in which the peculiar banality of evil is manifested.

But on the other hand, an unhealthy areola can be created around such characters, romanticizing both the personality of the killer and the crimes they commit. This is exactly what happened after the shooting at a school in

Kazan - the appearance of many fan accounts of the "Kazan shooter" on TikTok and Telegram, where people imbued with his personality not only posted cuts with pleasant music and hearts, but also raised funds for a lawyer for the criminal.

The shade of mystery and obscurity only draws more attention to the actions and personality of the criminals. It is also worth noting that through the media, the criminal gets a platform for broadcasting his thoughts and ideas, as in the case of the "Skopinsky maniac", which do not correspond to the generally accepted ideals of morality and law. In part because of their negative actions, criminals receive privileges in the form of the potential to broadcast their beliefs, compared to ordinary people who lead a legal lifestyle, consistent with accepted laws and moral norms in society.

In early 2019, Netflix released a series about the famous maniac, *Conversations with a Killer: Ted Bundy's Notes*. A few days after the release of the film to the platform, the company reached out to viewers on Twitter: "There has been a lot of talk about Bundy's supposed sexuality. We would like to gently remind you that there are thousands of hot men in the world, almost all of whom are unconvicted serial killers." In this way, Netflix reacted to the maniac's suddenly and unreasonably growing fanclub.

In general, the phenomenon of romanticizing serial maniacs and murderers is not new - there are many famous stories of Ted Bundy, Jeffrey Dahmer, Alexander Pichushkin, Richard Ramirez and shooters from the Columbine School, who have a huge number of fans and fan groups, but right now in the era of the information society, the power of the media is great, the mechanisms of popularizing and broadcasting the ideals and attitudes of criminals work like never before, exerting a strong influence on the consciousness of people and society.

Marina Shova

THE IDEA OF MORAL PROGRESS IN THE SOCIO-PHILOSOPHICAL WORKS OF ENLIGHTENMENT THINKERS

The age of enlightenment was a good soil for many scientific hypotheses and theories both in the field of natural sciences and in the areas of humanities. The concept of moral progress later called the subparadigm of that time is no exception. We study the works of such thinkers as J. A. Condorcet, I. Kant, J. Vico, J.-J. Rousseau in order to develop the presented problem.

The theory of moral progress as one of the most important laws of science about humanity appeared and was established only in the 18th century, because all necessary elements came together exactly in that time - linear understanding of history; the perception of humanity as a whole thing; quick industrial progress, which allowed us to see the previously indistinguishable difference between the previous and current historical eras; reflection of the information obtained as a result of great geographical discoveries.

The criterion of moral progress depends on the worldview that dominates in a certain period of history. The Enlightenment focused on the abilities of the mind and elevated it to the rank of the highest and most important value for a person. Both Condorcet and Kant, as well as Vico, adhered to this position. When the crisis came in philosophy, this belief began to rapidly lose its supporters. Some lost faith in progress and moved to the camp of former opponents, others began to look for other criteria, for example, happiness, benevolent relations between people, and others.

From the very beginning, thinkers who advocate moral progress understood that it is not continuous, and quite often the periods of prosperity are replaced by stages of decline and vice versa. Condorcet also spoke about it when he described the decline of Greece and Rome against the background of rapidly spreading Christianity, which was the reason for the fall, and in printing, he saw the first step towards getting out of these Dark Ages. Kant, when he wrote about attempts to build a world-civil state, which consist in the construction and destruction of various forms of social structure as a result of wars.

The relationship between moral progress and religion is ambiguous. Condorcet believes the primacy of religion in any society to be the cause of moral decline. While Vico expresses a completely opposite point of view - the religious worldview helps people to curb their passions and act virtuously.

The influence of technological progress on moral progress is contradictory. Condorcet argues that development in the technical sphere leads to development in the moral one. Since new tools help to study the field of a particular science more deeply, and the progressive movement in the sciences contributes to a similar process in morality, we can conclude that the improvement of technology has a positive effect on morality. Kant also noted that technological progress "helps to search for" the world-civil structure of society, and thereby brings closer the moment when moral behavior, such as the German thinker defines it, will be inherent in everyone. At the same time, according to Rousseau, the improvement of skills, arts and scientific knowledge leads only to luxury and perversion of morals. Vico, in turn, writes that progressive development, although it contributes to improving relations between people, but, when a person crosses the border, and only his interests become the main criterion for his actions, he accelerates the moral decline of society. The boom of faith in irreversible and all-good progress, including moral progress, came to naught at the end of the 19th century, when its negative consequences began to be felt. Despite this, the idea of moral progress continues to be present both explicitly and latently in many scientific discussions, especially now, when the issue of the development of robotics and artificial intelligence is acute.

*Ignat Bronikov***UTOPIA AS A METHOD OF RESEARCHING THE MORAL IDEAL.**

Throughout the history of mankind, the aspirations for a better world have haunted the human race. It seemed as if the very essence of man calls him to create ideal worlds. However, today utopias remain out of favor in everyday discourse, while in scientific discourse they have received the stigma of infinity. This state of affairs encourages us to ask the question, have utopias really disappeared and people no longer need them?

We cannot agree with this, instead we will try to demonstrate how utopia can be applied to moral problems in order to revive interest in at least one side of this great phenomenon.

So, in general, utopia can be viewed from different positions, but for our case we will accept such an interpretation of it, and by no means new: Utopia is a method of cognizing ideal essences and a tool for expressing them. The meaning of this idea can be shown on the example of Plato's "State", V. Chalikova writes: "The goal of Plato's utopia is to analyze the concept of justice, the value of which does not depend on the possibility or impossibility of empirical justice." That is, utopia appears here as a developer for photographic film, so Socrates with his listeners builds a model of an ideal state, and through it tries to find the idea of the sought-for concept of justice in itself. Following this, the works of T. More, T. Campanella, E. Cabet, C. Fourier and other utopians can be viewed precisely as an attempt to know what is good in itself, as well as an expression of the author's moral ideals. Consequently, dystopia expresses the opposite essence, that is, some absolute moral prohibitions.

We therefore suggest using this method, but giving it a much more instrumental character. Such a practice can be carried out to recognize oneself, having reduced all other moments of life from utopia, and leaving only the moral, it will be quite easy to build it, but this task will allow you to reveal your true moral foundations. "Utopia unleashes the will; pushing the boundaries of the possible, it rehabilitates, first of all, the morally impossible" - this allows us to reach the moral limit, although, as Moore wrote, " ... the establishment of an ideal may be outside the scope of our possibilities ... ", but this does not deprive it of its significance. The goal is not to find absolute goodness, but to find what is good for a particular person.

In addition, this practice can be used as a historiographic method of searching for the moral ideals of the epochs. Considering any modern community of people, create a utopia on the basis of their positions, that is, bring their convictions to the extreme, and thereby reveal their actual moral positions. We already have examples of such "utopias"; let us recall the Moral Code of the Builder of Communism or Ba Rong Ba Chi (Eight Virtues and Eight Vices).

This method can also be used in relation to other aspects of life, be it political or economic ideals. However, regarding the past times, a fair question arises as to how pertinent is the thesis that, for example, the moral norms of More's utopia are the desired representation of morality in the intellectual circle of England in the epoch of the XV-XVI centuries, or is it just the moral ideals of More himself.

The idea of a utopian method for studying the moral ideal proposed in the report, of course, needs to be developed, but this is the first step to take a fresh look at the long-forgotten, but invaluable phenomenon of utopia, which can open us other ways to study moral problems.

*Ruslan Dzhabrailov***"NON-RESISTANCE TO EVIL BY FORCE" OF TOLSTOY ORGANICISM ETHICS OF NIKOLAY STRAKHOV: POLEMIC IN CORRESPONDENCE**

The article analyzes a situation concerning understanding of categories "ethics" and the concepts, arising from it (such as "development", "evolution", "moral choice") in the correspondence between L.T. Tolstoy (1828-1910) and N.N. Strakhov (1828-1896). The stated problem is considering both in the secular and religious fields. The main conclusion Based on the correspondence between them which began in 1870 and continued until 1894, will be drawn about the relationship between Tolstoy and Strakhov on the ethical issue.

The main problem of the paper is considering category of "ethics" in relation to concept of "non-resistance" of Tolstoy and the idea of organicism ethics of Strakhov. The feature of the correspondence is not a debating tone of Tolstoy and Strakhov, trying to prove the greater validity of their own point of view over the position of opponent. They are trying to discuss in the form of a dialogue the difficulties in the social and philosophical space that are emerging at the turn of the second half of the 19th century in Europe and the Russian Empire. There is a tendency for certain concessions on the part of Strakhov to Tolstoy in the context of this epistolary dialogue. Due to the fact that the author of "The World as a Whole", paying tribute to Tolstoy, the writer and at the same time Tolstoy, the philosopher, tried to fully understand the mindset, the totality of ideological attitudes, thanks to which the author of "Anna Karenina" reached his immortal ethical principle: non-resistance to evil by force. Strakhov, with his more scientific and philosophical orientation on the analysis of events, does not see the formulation and solution of problems in the Tolstoy spirit as acceptable. This is especially strongly reflected in the position of both these thinkers on the institutions of the Orthodox Church and the state, which have shaped the distinctive image of Russia throughout its centuries-old history. The paper uses hermeneutical, comparative, historical and philosophical methods, and also biographical description methods.

The main sources in this work are papers related to Tolstoy (Correspondence with N.N. Strakhov) and Strakhov (In the summer of 1877, The Writings of L.N. Tolstoy (1870), From a letter to L.N. Tolstoy, 1875) and a number of russian scientific publications devoted to the analysis of the ethical side of Tolstoy and Strakhov.

The main result in the paper is the awareness of the inconsistency of worldview attitudes not only in the philosophical dialogue with which Tolstoy and Strakhov look at the phenomenon of the "ethical", but also within their own worldview attitudes on which they rely. Equally aware of the need to build and consider an original ethical system, they differ in approaches to solving this problem: Tolstoy relies on the "truth" that lies outside Orthodox Christianity and the institutions of civilisation, and Strakhov tries to build his own, "organicist" approach not only to ethics, but also to the perception of the world as a whole.

Maximilian Neapolitanskiy

PROBLEMS OF ETHICS OF THE POSTHUMANISTIC SUBJECT IN THE WORKS OF R. BRAIDOTTI

Rosie Braidotti is one of the main theorists of posthumanism and post-anthropocentrism, as well as their ethics, epistemology and ontology in the discourse of current philosophy. Her work "Posthuman" raises the most important issues of modern ethics related to the end of human exclusivity, the inclusion of the philosophy of non-human actors and the problems of technologization and cyborgization of society. Rosie Braidotti is sure that in the context of the development of the latest technologies, the question of the structural crisis of the central position of a person in the world becomes really relevant. The critique of "imperial humanisms" and their ethics of exclusivity, which works on the principles of exclusion of other species of living beings, offers an inclusive ethics of the posthuman subject, which deals with understanding not only the problems of man and his position in the world of technology or environmental disasters.

Modern conceptual trends in philosophy (trans- and posthumanism, cyberfeminism, object-oriented philosophy, etc.) are the trigger for a post-anthropocentric view of many ethical problems. It is this "wave" of transformations that Rosie Braidotti picks up in her research, adding to them concepts related, for example, to the division of the philosophy of vitalism into the spheres of implementation – zoe and bios. Braidotti turns to the ethics of zoe-centric egalitarianism, exploring the problems of transversality:

Transversality actualizes zoe-centric egalitarianism as an ethics and as a method for explaining forms of alternative, posthuman subjectivity. For an ethics based on the primacy of relationships in interdependence, zoe is a value in itself.

Such a process of turning to the animal and non-human also has its own problems, the boundaries of which can be indicated by the following points: becoming an animal and becoming an earth as one of the paths to a new morality, fatigue from outdated trajectories of colonialism and Enlightenment ideals, ethical problems of the new materialism, as well as the relevance of non-subjective ethics in the context of the revision of modern axiology. At the theoretical level, Braidotti fights against the elements of necropolitics and totalitarian ways of controlling the bio-power, acting repressively not only towards man, but also his "relatives" and non-human companions.

Braidotti introduces a classification of posthumanisms, which helps her to better build the necessary coordinates on the map of modern philosophy. In particular, she identifies critical posthumanism, analytical posthumanism, as well as anti-humanism. Each of these concepts correlates to one degree or another with the ethics of a posthuman embedded in multidimensional relationships and collective ways of life organization.

Thus, in parallel, describing her personal historical and philosophical genealogy, originating from Spinoza and Deleuze, Braidotti expands the field of action of posthumanistic ethics, which in her works is applied to the areas of research of animal ethics, smart machines, environmental ethics and, more broadly, the ethics of the "unstable world".

Zoya Zaytseva

RIGHT AND DUTY IN THE ETHICAL SYSTEM OF M. MENDELSSOHN

Moses Mendelssohn (1729 - 1786) is one of the brightest representatives of the moral philosophy of the Enlightenment. His contribution to the ideological content of this era is quite clearly defined by K.A. Volkova, who pointed out that the authorship of the question "What is Enlightenment?" belongs not to I. Kant, but to M. Mendelssohn: "In September 1784, Mendelssohn's article entitled "On the question: what does it mean to enlighten?" meetings on Wednesdays". Four months later, in December 1784, Kant's article "Answer to the question: What is the Enlightenment?" Was published there for the first time [Volkova K.A. Moses Mendelssohn and his articles on the Enlightenment // Kant collection. 2011. No. 3. S. 86]. Not all of M. Mendelssohn's works have been translated into Russian at the moment and, accordingly, have a sufficient philosophical, ethical, legal reception. At the same time, as it seems to us, M. Mendelssohn is the author of a rather original, but at the same time relevant to the Enlightenment era, the concept of the ratio of law and duty, which he outlined in his main work: "Jerusalem". This book has not been translated into Russian, and further in the text we will refer to our own translation from the edition of Jonathan Bennett, 2017. In the chapter "What rights are" Mendelssohn points out that the moral ability to use what -or as a means to achieve happiness. A duty is a moral necessity (obligation) to act in a certain way. A duty corresponds to every right. However, if the system of the relationship between law and duty looked only in this way, it would be unnecessarily rigid and impossible to implement. Obviously, therefore, Mendelssohn explains that there are perfect and imperfect obligations (related to duty), as well as rights. He calls perfect rights enforceable rights, which are enforceable in the same measure as the corresponding obligations. Failure to fulfill a duty to be fulfilled is an offense from the point of view of law and injustice from a moral point of view. Mendelssohn calls imperfect rights claims (petitions), imperfect duties - duties of conscience. They are optional and the petition may be refused. A person who does not follow the instructions of his conscience is not a

criminal in the eyes of society, just a scoundrel. The summary of the chapter "What is right" from the work of Mendelssohn allows us to draw another conclusion regarding his work in comparison with the work of I. Kant. Mendelssohn's *Jerusalem*, which contains ideas about perfect rights subject to mandatory execution, was published in 1783, and Kant's doctrine of the categorical imperative was formulated by I. Kant in his work "Foundations of the Metaphysics of Morality", which was published for two years later.

Nataliya Dolotskaya

RIGORISM AND PROBABILISM AS APPROACHES TO THE DEFINITION OF POLITICAL VIOLENCE

It cannot be denied that the problem of political violence, including the question of defining and understanding this phenomenon, is multidimensional and debatable. One of the possible ways to consider this issue may be to place it in the discourse of rigorism and probabilism.

Rigorism should be understood as strict adherence to any principle without the possibility of any exceptions. This approach was most clearly formulated in the ethics of I. Kant, where duty acts as the only criterion of morality.

Probabilism appears as a kind of opposite of rigorism and is closely related to medieval casuistry. The main vector of probabilism is the probabilistic nature of knowledge, which in the context of ethical theory takes a "doubting" and "probabilistic" position not only in relation to principles, but also in relation to ethical concepts themselves, the definition of which may vary depending on the context.

In the context of considering approaches to understanding violence, these two directions regulate the possibility of a situational approach. If in the rigorous ethics the importance of the dominant principle is decisive, then in the ethics of probabilism the feasibility of the norm is understood somewhat differently.

Let's consider this by the example of "non-use of violence" as the initial norm. Then, for the rigorous direction, this norm will be fulfilled only if the non-use of violence will be carried out in all cases when it is possible, and will not be fulfilled, even when the non-use of violence will be carried out only in some cases when it is possible (that is, even in the only case of the use of violence, which is a violation of the norm of "non-use of violence").

In the context of probabilism, non-implementation of violence in some cases will be sufficient to fulfill this norm, and non-compliance with this norm will be non-compliance with it in all possible cases.

That is, when the principle of nonviolence prevails within the framework of rigorous ethics, this phenomenon is always labeled as an unacceptable "evil". In the context of probabilism, the phenomenon of violence is considered somewhat more broadly, since it admits the impossibility of the only true and universal "ethical code" or guiding moral principle.

The difference between probabilism in relation to a certain absolutism of rigorous ethics can be called an individually creative character, which assumes rather than a utopian social consensus in relation to norms and principles, but an independent nature of moral decision-making and the formation of ethical assessments. In the context of the problem of violence, this makes it possible not to reduce the entire layer of possible levels, types, motives and spheres of violence to a morally condemned phenomenon.

The question of rigorism and probabilism in the context of the problem of violence is closely related to ethical casuistry. So, one can often come across the opinion that the position of probabilism is a method of ethical casuistry, understood in the everyday sense, that is, some resourcefulness in arguments when trying to justify or legitimize violence. However, it is worth noting that it would be more correct to understand this rather in the context of dialectical casuistry, as it was understood by medieval scholastics, that is, a certain process involving splitting the problem into some smaller parts and considering the case separately as opposed to one universal principle.

Anastasiia Zakharova

THE ETHICAL BASIS OF MEDIATOR EDUCATION

Many professions around the world have ethical codes. These include the ethical codes of a psychologist, a teacher, a doctor, a journalist, and so on. Without their existence and, more importantly, without following these codes, it is difficult to imagine the development and prosperity of specialties – because they contribute to the quality provision of services, and form a positive attitude towards the profession among clients. That is why, during their studies, students, in addition to specialized knowledge and skills, should also study the ethical side of the profession, learn it from the very beginning.

From an ethical point of view, it is important for the mediator's profession to learn its four principles. These are the principles of voluntariness, confidentiality, equality and neutrality. Compliance with these principles is a matter of both the effectiveness of mediation technology and its moral quality. The principle of voluntariness implies the participation of both clients and the mediator in negotiations of their own free will, without any coercion. In addition, it grants the right to withdraw from the mediation procedure at any time, the opportunity to express your opinion and make decisions. The value of the implementation of this principle is that only if there is an interest and a sincere desire of the parties to the conflict to resolve it, the goals set can be transformed into stable agreements.

The principle of confidentiality also applies to the parties to the conflict and to the mediator. The mediator does not have the right to disclose information obtained during mediation to third parties without the consent of the parties. Moreover, the mediator does not transmit information from one party obtained during individual conversations to the second participant of mediation without the consent of the first party. Maintaining confidentiality is important because it gives the conflicting a sense of security and provides an opportunity to speak freely about the situation, their goals, feelings and visible options for resolving the conflict.

The principle of equality of the parties applies to clients and implies that they have equal rights to participate in the negotiation process regardless of income level, social status, gender, age, and so on. The mediator is the guarantor of ensuring joint and equal expression of opinions, suggestions from clients, as well as the possibility of decision-making. This principle is important because a sense of balance of power in negotiations allows the parties to feel their importance and involvement in the work.

The mediator's neutrality implies that he is not a friend, relative or representative of the parties to the conflict. He does not go into the investigation of who is right and who is to blame, does not give advice, does not condemn and does not evaluate the situation that has occurred or the behavior of clients. The mediator helps the parties to set up a dialogue and hear each other - after all, this is what is necessary for a joint settlement of the conflict.

The principles described above are the basis for the effectiveness of mediation, the formation of trusting and environmentally friendly interaction, and maintaining the procedure at a high ethical level. Thus, we can say that learning (and later following) these principles is the basis of ethical education of mediators.

Arina Chepigo

TRADITIONAL KHANTY ETHICS TRANSFORMATION IN THE CONDITIONS OF MODERN INDUSTRIAL DEVELOPMENT OF WEST SIBERIA

In the late 16th century – beginning of 17th century most of Western Siberia was conquered by the Russian Empire. The arrival of the Russians affected the traditional forms of agriculture, material and spiritual culture and the traditional ethics of the indigenous peoples as well. In the recent past, this process had a new impetus because of the discovery of extensive oil and gas fields in Western Siberia and the transition from socialism to capitalism in Russia. The aim of the research is to explore the changes in the traditional ethics of Khanty under the industrial development of Western Siberia. Field notes given in this research were taken in the area of the rural settlement Russkinskaya (Surgut region of the Khanty-Mansiysk Autonomous Okrug) among the Tramagan Khanty. Besides, other scientific studies by such famous researchers as M.A. Lapina, N.V. Lukina, V.M. Kulemzin, Z.P. Sokolova were also analysed in this article.

Anna Globina

DEFENDER: BOTH AN OCCUPATION, AND A CATEGORY OF PEOPLE

Humanity, humanism, humanistic values- all of this and much more, obtained using derivational linguistic wealth, has been heard for many years, proclaimed from the political tribunes and, in general, having arisen in the Renaissance as a philosophy of placing a person in the center of the universe, and in nowadays he lives an active public life.

With such input data, changes and transformations could not ignore issues related to the so-called philanthropy in the Cyrillic layout. The format of the theses does not allow us to reveal in detail the critical aspects of humanism, therefore, let us dwell in more detail on one of the variations of speculative transformation proposed in the article "Anthroprostasy (protection of a person) - the ethical core of humanism" by N. S. Rozov, professor at the Institute of Philosophy and Law of the Russian Academy of Sciences. Humanism, often understood as an ideology that proclaims human life as the highest value is proposed to be reoriented towards the protection of man, and not towards love for him. The second continues to this day, leaving room for contradictions in a world where climbers and workaholics, by default, deserve, if not respect, then understanding and acceptance of their choice. This is one of the reasons why, according to the philosopher, it is worth recognizing the priority of universally significant values - prescriptions for observance of objective conditions that provide members of society with a full life per their interests and needs.

Indeed, in a dynamically and multidirectional developing world, the imposition of anything as the highest value sounds improbable, breeds conflicts. However, attention should be paid to the question of the fate of professional values in the grid of the new humanism.

Is it a humane person who does not choose to save human lives as the goal of his professional activity? Is a police officer on guard of state order more humane than a journalist who can indirectly influence the protection of certain social groups?

In such speculative experiments, one can go quite far, and therefore I will raise the final question: does the separation of values into personal and professional make sense in this case? Let's turn to two cases related to famous photographers. The first to be introduced is Kevin Carter, Pulitzer Prize Winner for Famine in Sudan. There is a little exhausted girl on the ground and her "death" as a vulture is awaiting a vulture nearby. It is the pinnacle of professionalism in composition and performance, with the potential for emotional impact (it has been repeatedly used by humanitarian companies). The very behavior of Carter as a photographer for the St. Petersburg Times (USA, Florida) described it as follows: "A person who adjusts his lens just to take a good picture of a suffering child is like a predator, just another vulture."

The second case is no less famous and relates to Nick Ut, the author of the photograph "Napalm in Vietnam" (also awarded), in which, among the children fleeing from the burning village, one can see a little girl whose skin is burnt by napalm. However, this story ended differently, the photographer and a team of TV journalists provided the necessary assistance to the heroine of the frame, taking her to the hospital.

Does this mean that a person who is "accustomed" to saving human lives will also save outside working hours? I tend to rather agree with this thesis. These stories are not presented to condemn or extol human virtues, but due

to them, ethical contradictions in the existing separation of personal and professional values become even more obvious, which is especially noticeable against the background of the transformation of humanistic ideals.

Maria Shkabrova

REFLECTION OF SUBJECTIVITY'S PROBLEM IN THE "ETHIC OF REBELLION"

Even within the clearly delineated epochal limits, we can find ourselves among the heterogeneity of the understanding of subjectivity. Where are we in our understanding of subjectivity and how did we get there? I would like to make a partial analysis, more of a historical and philosophical one, of the changings in the understanding of the subject and their impact on ethical discourse. The relevance of research becomes clear based on the essence of ethics.

Morality is understood as the subject of ethics. On the one hand, it (morality) has an individual dimension, characterizing an individual. On the other hand, morality is a reflection of social relations. While these moral perspectives sometimes seem difficult to combine, they have some common points.

In classical antiquity already, at least in the person of Plato and Aristotle, there is a tendency to see a rational and non-rational sides in a person. The non-rational nature most often correlates with the sensuality which, as the source of passions and drives, is difficult to control. Plato uses the image of a chariot in the dialogue "Phaedrus". So, if the mind was able to curb passions, a person gains virtue - control over himself, understanding of his actions, the possibility of pleasure from friendship. According to Aristotle, moderation - the ability to make an informed decision, to commit ethically correct actions - is the right way to a virtue.

However, it can be noted that in order for an act to be characterized as morally positive, the homogeneity of its basis is necessary - an authoritative instance dictating the norms of ethical assessment. Considering that the moral choice is made by a specific person, we could come to the conclusion about a certain attitude-access of each person to the described common points. In the Modern Philosophy, the "thinking subject" rightfully takes on the role of such an instance. Thus, the subject becomes a kind of self-evidence. Kant also comes to the necessity to postulate subjectivity: the transcendental unity of apperception is a condition of perception and judgment in general, uniting all rational beings. In an ethical context, Kant connects reason with will. Pure will is identified with good will. Practical reason rests on a moral principle that is self-evident to everyone, but is overlooked due to human imperfection, acquiring an imperative form for this reason. Moreover, the will follows the imperative insofar as we can postulate its freedom, the immortality of the soul, and the existence of God.

But what if passions are ethically rehabilitated, the connection of will with reason is questioned, God is dead? This is Nietzsche's "rebellious" position. His point of view had a huge impact on Camus, who later revealed the concept of existential rebellion. Of course, Plato's "idea of virtue" and Kant's "goodwill" mean different entities. Nevertheless, they have one thing in common: they are "divorced" from sensuality, in the sense that they do not emanate from it, but lead it. Nietzsche blurs the clear line between instinctive and conscious. Existing values must be denied, making space for "ethical rebirth." This stage, the stage of denial, is usually called nihilistic.

Camus rejects the nihilistic attitude, but the same "spirit of denial", of course, had a huge impact on the appearing of the position of "desperate confrontation between the questioning person and the silent universe." For this reason, the only evidence that is given to a person in the experience of absurdity is rebellion as an awareness of the meaninglessness and injustice of human destiny. The absurd brings us into a state of anxiety and total misunderstanding. The experiment of the absurd is not deduced from the field of pure thought or by logical reasoning, it affects our feelings and pushes us to the path of action, the purpose of which is ethical transformation. In my opinion, with the emergence of a new type of subjectivity, a new type of ethics is revealed - the "ethics of rebellion".

Daria Krutko

RELIGIOUS SYMBOLS IN CINEMA: WHAT CAN AND CANNOT BE DEMONSTRATED FROM THE POINT OF VIEW OF ETHICAL PRINCIPLES OF REPRESENTATIVES OF DIFFERENT CONCESSIONS.

Religious ideas about good and evil are present in the general cultural ethical model of humanity. Also, for a long time, religious and secular ethics coincided. But religious morality is different from the "secular" one. For example, one of the differences is the way moral precepts are formulated and interpreted.

In turn, for a long time, adherence to religious ethics was determined by tradition, which is not currently the basis of social order.

The modern culture of "postmodernity" has a "mosaic" character. It is possible to note "axiological tolerance", i.e. there is no dominant value system.

Religion, on the other hand, presents more concrete solutions to ethical issues based on "sacred texts", the appeal to which gives rise to contradictory interpretations.

These differences can lead to some controversial points, and often even to conflicts, the origins of which are not recognized by the participants of the warring parties.

For example, the embodiment of religious motives in cinematography can cause debate among representatives of different concessions and art institutions.

The clergy believe that through the television screen, most people will learn about morality and faith. The way the "holy images" are shown on the screen is different from how they are described in the "holy books". And biblical stories become the basis for the script of the mass cinema.

Representatives of Orthodoxy believe that television and cinema formulate incorrect attitudes in the public consciousness and do not contribute to spiritual education ...

Today, in the Russian media space, the artistic vision of the cult is clearly opposed to the religious one, which greatly distinguishes the Orthodox culture from other countries. In the European tradition, religious subjects are not the "symbolic property" of the church.

Also, as in Christianity, in Islam there is a large number of disagreements about the possibility of depicting religious themes on the screen. And in general, cinematography has recently been allowed only in a number of Islamic countries. And multinational India, with the existence of a caste system, releases provocative films, because of which cinemas are "smashed".

Can religious ethics be a "dogma" that forms a certain agenda of how one can and should talk about "sacred", or does art have the right to show religion as the artist sees it, through the prism of his personal experience and attitudes? Or is there still some kind of taboo on what is permissible and not allowed to be shown on the screen?

Anastasia Shevarenkova

SELF-GOVERNMENT AND SELF-REGULATION IN THE PROFESSIONAL ETHICS OF A JOURNALIST

External regulation is not a new thing in the history of humankind. That is the reason for political identity forming, as well as still existing. It underlies the very concept of statehood. The tradition of self-government has existed in parallel with it, it can even be called its origin to certain extent, if Athenian democracy is taken as an example. In such case, self-government appears to be internal government, the evolution of which leads gradually to emergence of communities beginning to act as an external regulator for the most of society.

In contrast to the tradition of self-government, the emergence of the agencies of self-government can be considered a new phenomenon. The distinction between self-regulation and self-government is that the main aspect of self-regulation agencies is self-restraint. A striking example of such agencies is ethics commission.

An important milestone in the development of ethical commissions was the Chicago Commission on Press Freedom (1943-1947). The Chicago Commission on Freedom of the Press was a union of journalists and scientists, being a socially oriented research project — in other words, it was not an ethics commission. As a result, the report "Freedom and Responsibility of the Press" was presented. Freedom and responsibility are philosophical categories realized in their own dualism: there is no freedom without responsibility, and there is no responsibility without freedom.

The Chicago Commission focused on the interplay of the practical implications of these categories, and came to the conclusion that the press could be deprived of its freedom through external regulation if it did not take responsibility into account. The notion was embodied in journalistic codes enshrined in journalistic conferences that took place the next decade.

However, this maxim applies not only to commissions on journalistic ethics. At the moment, the balance of freedom from external regulation and responsibility to others is a key issue for professional ethics commissions and professional ethics in general.

Sergey Karpov

PROFESSIONAL ETHICS OF AN ARCHITECT IN A DIGITAL SOCIETY

In the context of the formation of a digital society, professional ethics acquires new problems and perspectives, as a result of which the following questions arise:

- Will the moral values of the professions change?
- How will these changes affect professional codes of ethics?
- What issues of digital ethics will affect the content of professional ethics?

The profession of an architect is one of those with a special emphasis on philosophy and professional ethics, as stated, for example, in the UNESCO-UIA Charter for Architectural Education. According to the Stanford Encyclopedia of Philosophy, the professional ethics of an architect is part of the philosophy of architecture, and includes not only the ethical and normative aspects of professional behavior, but also elements of the metaethics of architecture, which studies, for example, the influence of architectural aesthetics on the formation of professional ethics. In addition, the content of the professional ethics of the architect is influenced by the social, cultural, political and economic objectives of architecture. Studies of the literature on the ethics of an architect allow us to conclude that the professional ethics of an architect contains elements of business ethics, engineering ethics and art ethics (Chabdarov, M.M.; Caicco, G.; Fisher, S.; Harries, K.; Somerville, M.A.; Spector, T.). Recently, the ethics of the architect has been supplemented by the problems of digital ethics. It can be assumed that the professional ethics of an architect in the digital age will become associated with such a part of digital ethics as the ethics of artificial intelligence. According to the Digital Ethics Laboratory at Oxford University, AI ethics are determined by the values of the information society - openness, equity, fairness and tolerance. In a digital society, ethical assessment, forecasting the social, cultural, economic consequences of the use of intelligent technical systems (ITS) in architectural practice becomes important. In this regard, some researchers assign a special role in the ethics of AI to the ethics of responsibility (11th International Conference Theoretical and Applied Ethics: Traditions and Prospects. "The Coming of Digital Society: A Venture in Ethic Forecasting" (100 Daniel Bell's anniversary 1919-2019) (November 21-23, 2019; Saint Petersburg University, Russia), which further increases the importance of professional ethics in architectural activity, the role of the study of philosophical ethics in architectural education, as

well as the axiological analysis of existing codes of professional ethics. The ethics of responsibility underlies the ethics of algorithms and the ethics of artificial agents, which can also influence the content of the modern professional ethics of the architect. In addition, the digitalization of the profession of an architect creates the following problems: the admissibility of the technologization of the creative process and the boundaries of its technologization; the feasibility of creating and applying ethical algorithms in ITS; the limits of responsibility of an architect as an artist and an architect as an engineer when using ITS; development of ethical criteria for decision-making in the digital space. It can be assumed that with the development of digital technologies, the content of the professional ethics of the architect will expand, and the study of philosophical and professional ethics will take an important place in architectural education.

Viktoriiia Soloveva

THE ETHICS OF SCIENCE COMMUNICATION: KEY ISSUES AND WAYS OF SOLVING

This paper intends to look at science communication from an ethical perspective. Many researchers believe that science communication should be ethical, but how can this be done? The paper will raise one of the main questions in this area: what does it mean to be ethical when communicating in the field of science? It will also provide an overview of what the ethics of science communication and the relationship between values and science might look like. This will not only help to understand what might be the right, moral thing to do, but will also help to outline the main unifying features of science communication.

Contemporary Australian scholars of science communication, Fabien Medwiecki and Joan Leach, point out that science communication should not be seen and considered as science, science journalism, communication. It is closely linked to all of the above activities, but it is "something else". Thus, science communication has similar elements of science ethics, journalism ethics and applied ethics, but at the same time has its own unique characteristics.

Rather, there is no specific, universally accepted set of ethical standards in science communication. This is primarily due to the fact that the concept of science communication is interdisciplinary and includes a number of related fields. The ethics of science communication deals with a number of issues that range from timing of communication, narrative, accuracy and persuasion to funding and controversy between science and the public.

Research on the ethics of science communication faces many challenges. For example, the relevance of an ethical principle in each case depends on a significant number of factors of varying degrees of importance, from the characteristics of the audience to the purpose of the communication.

Particular attention has been paid to the problem of epistemic trust. Domestic researcher Konstantin Fursov notes in his works about the crisis of trust in science in Europe and the USA, which was identified in the 1990s of the 20th century. This crisis, in his opinion, has helped to designate necessity "to build no longer a dialogue between scientists and the population, but already polyalog - an open negotiation process concerning the future of scientific and technological development in which all set of interested actors participate on equal rights". Hence the question addressed in the paper: Why can scientists be seen as a source of authority?

The paper describes and compares some contemporary characteristics of ethical norms in the scientific community in Russia and Western countries, and shows the historical and philosophical plot of the ethics of science communication in the 20th century.

Vladislav Golovkov

THREE TYPES OF ETHICAL PROBLEMS IN ARTIFICIAL INTELLIGENCE

Every day, artificial intelligence technologies are becoming more and more everyday in the perception of society. In the course of the gradual and inexorable integration of artificial intelligence into our everyday life, various technical and ethical difficulties inevitably arise.

As part of my research, I distinguish three types of ethical problems generated by the existence of artificial intelligence:

1. Ethical issues arising in the creation of AI.
2. Ethical issues arising from the use of AI.
3. Ethical issues arising from the use of AI.

Ethical issues that arise when creating AI include:

1. Formalization of ethics.

On the one hand, this is a purely technical issue and there are no ethical issues here. On the other hand, at least the possibility or impossibility of formalizing morality can become the subject of reflection of ethics.

2. Choice of ethical principles.

This problem can be perceived as a global choice between ethical directions (most often, utilitarianism and deontology) or as a choice of individual principles taken from different concepts.

3. "Traceability" of the conformity of the machine's actions to the given principles.

If we make AI in accordance with certain principles, it becomes an important task to confirm that the real actions of artificial intelligence correspond to them.

Problems belonging to the second group are related to the use of AI technologies by ordinary people - users. They are mainly related to the essence of the technology itself and the constant improvement of its work. In this case, the problem area is the so-called Internet of Things (a single network connecting the objects of the real world

and virtual objects around us), designed to greatly improve the quality of work of devices with AI (through their communication). True, for the successful operation of this system, it is necessary to share data, including confidential data.

1. The simultaneous existence of "light" and "complex" AI and the possible need for additional training of users.
2. Confidentiality of personal data.

By ethical issues arising as a consequence of the use of AI, I mean:

1. Unemployment.
2. Distribution of the results of AI labor.
3. Bias, racism and discrimination.
4. The problem of responsibility.
5. Moral status of AI.

At this point in time, in my opinion, the most urgent are the problems associated with the creation of artificial intelligence, because we initially want to create ethical machines. On the other hand, the importance and scale of the problems of the latter group cannot be denied, although these are questions of the future rather than the present. In addition, the list is not comprehensive and somewhat predictive.