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ON THE PROBLEMS OF THE PHILOSOPHY OF TECHNICS

The philosophy of technics, or the philosophy of technical and technological sciences, is today an established name for one of the important areas of modern philosophical science. This direction requires further development, since it is very important to study the most general patterns of development of technics, engineering and technical activities, analysis of the development of technical sciences, as well as an understanding of their place in human culture and modern society.

Technosciences in the modern world have moved to the forefront of civilizational development with the transition to the sixth technological order, the deployment of the fourth industrial revolution, the formation of a system of "smart" cities, villages, houses, and enterprises. This is one of the newest trends in the theory and practice of the philosophy of technics.

Special research requires not only the relationship between man and technics, nature and technics, but also various transformations of culture under the influence of the latest technical developments. The ethical aspects of the implementation of technical projects are important, since technogenic civilization has generated many global educational, psychological, and communicative problems that require analysis and are associated not only with the creation, but also with the use of technics.

Two trends can be identified in the creation of technical objects: the departure from the human likeness and the desire for it. Subsequently, the anthropological criterion introduced into the philosophy of technics manifested itself in yet another aspect: whether human control over the development of technics will be lost, whether humanity will be able to cope with the consequences that, as a result of the use of technics, can harm it. The requirements of the theorists of the philosophy of science that "all centrifugal aspirations in science and technics must correspond to an equal in

strength centripetal movement to the depths of the human spirit, which will allow reaching an anthropological scale in control over technics" [1], are extremely relevant.

In essence, the philosophy of technics is, firstly, a special philosophical discipline that is designed to study the spiritual and worldview aspects of technoscience and the technical world, the essence of technics and the stages of its evolution. Secondly, this is the sphere of special rational activity where the value, ethical foundations of the technical world are formed. Here we consider not only the question of what modern technics is, but also how the technical world is built into the existence of man and mankind as a whole, what are the prospects for the development of technics and the humanization of technical reality.

The modern philosophy of technics provides a more complete and deeper understanding of technics, as well as the tasks of its research. In the philosophy of technics, all the aspects noted above are considered. Between a person and the result of his work – an artifact – there is an indirect link – activity. A person must be aware of the degree of technical novelty and prepare for himself the possibility of free use of technics for the benefit of mankind. To promote the formation of a subject that adequately functions in the new technical reality is one of the urgent tasks of the philosophy of technics today.

The classics of the philosophy of technics have many followers who are convinced that the problems developed within the framework of the discipline are an invaluable intellectual contribution to the culture of mankind. Indeed, science and technics have stepped far forward, new trends are deeply analyzed within the framework of the philosophy of technics.

Today, humanity has actually come to the idea of conscious modeling of the technosphere as a whole. The interdisciplinary, complex nature of technical knowledge is growing, transdisciplinary methodologies appear in the era of "post-non-classical scientific reality" [2]. The dependence of the development of technics, technical knowledge on the four combined NBIC technologies (nano-, bio-, info- and cognitive science) has appeared. Digital technologies are fundamentally changing the

world. Thanks to the Internet, opportunities for the implementation of any ideas are increasing. In a world in which digital content is constantly being created and consumed, a poorly controlled anarchy within Internet creativity is being born. Moreover, the passing of environmental and humanitarian examinations should be an immutable law for new technical projects. The most important pattern in the development of technics is not only the connection with practice and the material needs of society, but also the increasing dependence on support from the state and private business [3].

Will humanity be able to find a measure of interaction between the human-technics system in order to develop not only technologically, but also spiritually? Philosophers, representatives of the technical intelligentsia and sensible people must learn to evaluate the trends of progress. It is necessary to create scientifically based programs for the development of consciousness, worldview, education of people, to form a nationwide program for the rational development of science and technics and their use for the benefit of man.

In our opinion, only a free person can control scientific and technical progress. Progress and economic, political, spiritual slavery of people are in conflict. Research in the field of philosophy of technics contributes to understanding the role of the human personality in the modern information technical world. The conclusion follows from the foregoing: a modern person should not only be more educated, professional, creative, but also humane and moral. What is needed is the personal development of the person himself as a subject of activity, and not general declarations and calls for the modernization of society, innovative activity. We believe that this problem should be solved practically, by joining the efforts of the state, society and individuals. National programs should be created that provide for the development of a common culture, education, science, social mentality and the spiritual world of man. In universities, it would be very useful to introduce into the curricula such a discipline as the philosophy of technics.

Used Literature:

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АКАДЕМІЧНА ДОБРОЧЕСНІСТЬ І ПРОБЛЕМА ПОДОЛАННЯ ПЛАГІАТУ

В нинішніх умовах глобалізаційних процесів питання академічної доброчесності і проблема подолання плагіату набуває поширеного значення серед студентів та молодих науковців. Доступ до інформаційних продуктів та об'єктів інтелектуальної власності стає дедалі полегшеним внаслідок стрімкого розвитку новітніх технологій, та разом з тим, усе більшої значущості набувають процеси запозичення, привласнення чужих ідей, думок та їх використання в особистих цілях. Саме з цих причин сучасним викликом освітньо-наукового простору та ключовим показником розвитку суспільства є проблема порушення принципів академічної доброчесності та впровадження новітніх знань.

До академічної доброченості відносять прагнення відповідати шести базовим цінностям академічної доброчесності, що мають бути притаманними науковцям: чесність, довіра, повага, відповідальність, справедливість та витривалість. Даним принципам академічної доброчесності в сучасних умовах протиставляються види академічної недоброчесності, основні прояви яких спостерігаються в наступних видах діяльності: плагіат, самоплагіат, фабрикація