

it, but they must be understood, mastered, appropriated. This is what determines the constant spiritual exploration, measurements of infinity, polyphonic silence voiced by means of philosophy.

In theoretical explanations of the appearance of human, there are more and more people who, first of all, connect human existence with space. In antiquity and the Middle Ages, man was determined by the fact that he belonged to the general structure of the space. Thus, for example, the problem of all neoplaton anthropology, starting with Plato and Proclus, was the ratio of the human mind to the world mind. The famous medieval thinker Ibn Gebirol expressed confidence in the identity of human and the universe. In Ukrainian philosophical thought, the idea of human cosmic origin is essentially traditional. It is most vividly expressed by Hryhori Skovoroda. The relationship between macro- and microcosmos is constantly being clarified on the pages of his works.

Thus, there's a lot of evidence of human cosmic origin and cosmic connections. By space in this case, we mean the universe, what is beyond it, including the latter as part of it. This world of space is represented by science as a set of galaxies, star clusters, processes of transformation of one material state into another. And only the ability of an individual to assert himself under any conditions makes a human being a real beginning of human existence. It is potentially contained in the cosmic origin of man, but it is realized by him in the personal space between and non-existence.

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SOME CATEGORICAL STRUCTURES OF MODERN COSMOLOGY

The necessary and general relations of reality, which philosophical ontology explores, express its general concepts – categories. With the help of categories and their compositions [1], the worldview significance of new knowledge is realized, which specific sciences about their subject areas produce. The advancement of such sciences as cosmology, beyond the macroscopic world of human being, opens up new relationships that require their own understanding in terms of philosophical categories [2]. Connections between the categories form categorical structures that manifest themselves during the methodological analysis of the content of specific knowledge systems. The separation of the categories and their structures contributes to the consciousness of the worldview value of scientific knowledge, that is, the explication of new aspects in human relation to the Universe.

The categorical structures that are conceptualized by modern cosmology, in particular, include:

- Interaction-system-element (eg. star-gravity-galaxy);

- Single-multiple-integer (observable Universe-hypothetical parallel universes-Multiverse). The Multiverse appears simultaneously as a multitude of different universes (potentiality), as well as in the form of a particular world order or world (actuality) [2, p.218];
- Order-time-disorder (singularity-entropy-disorder). In the Universe, due to increasing entropy since the moment of singularity (order), disorder grows (second law of thermodynamics);
- External-object-internal. One of the most important problems of modern cosmology is the problem of dark matter (DM) and dark energy (DE). We know how DM (object) manifests itself in interaction with visible matter (external), but its structure (internal) is unknown today. The same situation with DE.

With the development of relativistic cosmology and the theory of elementary particles, philosophical categories with the help of which cosmological knowledge is realized acquire new meanings, new interrelations, and require a more detailed worldview-philosophical analysis. Because "The Universe – as astronomer Fred Hoyle said – is a challenge for all of us!".

Literature 1. Kuznetsov V. I. Categorical compositions as a form of worldview consciousness of the content of physical knowledge / Vladimir Ivanovich Kuznetsov // Gnoseological analysis of the structure of natural science knowledge / Vladimir Ivanovich Kuznetsov. – Kiev: Naukova Dumka, 1981. – pp. 215-235. 2. Crymski S. B. Weltanschauung's Categories in Modern Science / S. B. Crymski, V. I. Kuznetsov. – Kiev: Naukova Dumka, 1983. – 222 p.

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METAPHYSICAL ASPECTS OF THE ANTHROPIC COSMOLOGICAL PRINCIPLE AND PHILOSOPHY OF COSMISM

This study focuses on the metaphysical aspects of cosmological and philosophical discussions of Cosmos interpreted as a "human-sized" world system in the context of the "strong" anthropic principle. The philosophical analysis is carried out on the basis of the materialist approach and the principles of dialectics. The tasks of this studying are to investigate philosophical-ontological and moral-ethical aspects of the role of man and consciousness in the development of matter.

The notion of the "expediency" in the anthropic understanding of the world is argued not to be correlated with the anthropocentrism and idealistic teleology. The idea of the "highest purpose" of the existence of mankind is rationally removed by understanding of the self-organization and self-