

From the perspective of deontology the relationship between a pharmacist and a doctor plays crucial role as both specialists focus on human health maintenance. The basis for this kind of relationship is mutual respect, support, and image improvement.

Pharmacist should support a doctor in many regards, prevent tactless utterances addressed to a doctor or his prescriptions, not perform doctor's functions or offer medication of his free choice. If a mistake in prescription was detected a pharmacist should correct it. However, a pharmacist should not ignore doctor's mistakes as from the position of deontology they may do harm to patient. Henceforth, it is necessary to inform doctors and hospitals about detected mistakes.

Conclusions. Therefore, pharmaceutical ethics is a science about moral worth of actions and behavior of pharmacists of all categories in their professional life. High quality service involves key elements of service management service such as service standardization, personnel training, personnel motivation system, service quality control, corporate culture. From the perspective of deontology the relationship between a pharmacist and a doctor plays crucial role as both specialists focus on human health maintenance.

EPISTOLARY HERITAGE OF HRYHORII SKOVORODA

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Introduction. Epistolary is the oldest part of traditional Ukrainian culture. But, unfortunately, in recent decades people started to forget it. Humanity is gradually switching to electronic correspondence, the whole layer of culture is fading. Hryhorii Savych Skovoroda's epistolary heritage makes up a large part of his work. By analyzing it we can explain and reveal the origins of the writer's inspiration and philosophy.

The aim of the study: using the example of Skovoroda's epistolary heritage to show the way it has affected the consciousness of the prominent philosopher's contemporaries and shaped public opinion.

Materials: Skovoroda H. The full collection of works in two volumes / Skovoroda H. – K.: Scientific thought (Ukr. Naukova dumka), 1973. – T.1. – 532 p. 4. Skovoroda H. The full collection of works in two volumes / Skovoroda H. – K.: Scientific thought (Ukr. Naukova dumka), 1973. – T.2. – 576 p.

Methods: comparative and historical, textual.

Obtained results and conclusions: An analysis of only a small part of Skovoroda's epistolary heritage shows how deeply the philosopher felt his students and friends, and trusted them with his thoughts. Skovoroda's correspondence is still an important source of wisdom for all of us and an example of self-knowledge.

H. Skovoroda spoke about the meaning of his correspondence with students and friends in a letter to his student M. Kovalynskiy dated July 12, 1763: "Just as a musical instrument sounds pleasantly when we listen to it from afar, the conversation with an absent friend is usually much more pleasant than that with the one present. It is especially true with you since it happens that I love you more and I seek for the most pleasant conversation with you when you are away and one soul talks to another silently without the participation of the body and the two spend time together. In this case no distance and no satiation reduce pleasure, but rather make it stronger."

Now we will talk about correspondence with Yakiv Pravytskyi, with whom the philosopher felt the kinship of the soul. The two exchanged letters in 1782-1792.

Yakiv Pravytskyi was Skovoroda's student and one of his closest friends. He was born in Zhykhor village in Kharkiv region. In 1752 he started his study in Kharkiv Collegium. After finishing it he became a priest in Archangel Church in Babai (Kharkiv region). He collected and rewrote Skovoroda's works, corresponded with the philosopher. He died in 1765.

For the most part, in his letters Skovoroda wrote about his views and beliefs. He felt the need for spiritual fellowship with Yakiv Pravytskyi, his student, brother and friend "in the eyes of the Lord," that

is, spiritually and internally. In one of the letters, Skovoroda shared that he wanted to see Pravytskiy because of the fact that he enjoyed discussing the main ideas and the provisions of his theological and philosophical systems with him. In each letter to Pravytskiy Skovoroda sent his best regards to their common friends: "Give Father Vasyl, Father Yevstafiy, Father Gusliata my sincere love". Yakiv Pravytskiy and his comrades collected Skovoroda's works, which he most often dedicated to them. However, Skovoroda's and Pravytskiy's views were not always similar. For example, if we compare the treatise Lotov's Wife (Rus. Zhena Lotova), where Skovoroda describes all his affection towards Yakiv Pravytskiy and "Israeli Serpent" (Rus. Izrail'skiy zmiy), then we will have two totally different opinions. The basis of Skovoroda's letters is finding a vital sense in kindness and happiness. It's most important to be a person who lives in harmony and is in agreement with himself. The themes of the related work of love for God, our inner state depend on from all of them. Skovoroda was a man who wanted to help people and knew how to do it, but not everyone understood his advice and guidance. "Yet, most of my friends are able of offending me when I try to calm down their recklessness at least a little; at the same time, they do not consider the fact that I was guided by goodwill when it did so [gave advice]."

Skovoroda divided the world to things you can see and those you can't, he thought that things we can feel, not spot with our eyes, were the most important. The body was not the main thing, it was your soul and heart that mattered. The heart was the endless depth filled with an incredible range of feelings "My body is far away from you, but my heart is close. Because our heart is the real Noah's dove. The heart is blessed when it accepts itself".

Skovoroda also wrote letters to Mykhailo Kovalynskyi – his friend, with whom he corresponded until his death. Mykhailo Kovalynskyi (February 27, 1745 – June 18, 1807) was an educator, a governor of Ryazan (1796-1800), a major general, secret counselor. He was also a student, and later a close friend of Skovoroda. He was brought up on the ideals of the ancient Greek philosopher Socrates, the principles of humanism and spirituality. The meaning of Skovoroda's communication with his younger friend was that he felt as if spiritually and even emotionally they were alike. "When I am sad, you immediately take away some of the grief, if I am happy about something, you also become a participant of this happiness." The two met when the writer was 42 years old and as a person who did not have any family or children, he saw something in Kovalynskyi, and due to his unrealized parental instinct the latter became his student, his close friend, a son, to some extent.

Letters to Kovalynskyi represent the collection of all beliefs, ideas and thoughts, which appear when a person looks for integrity and independence, which help to take a place in the world. Numerous references to biblical parables and phraseologisms explain the essence of Skovoroda's philosophy. Quite often the poet raised socio-political topics that concerned the relationship between different segments of the society, typical for people of that time. Skovoroda was quite educated on the subject because he had an opportunity to talk both to representatives of tsarist circle and to simple people. According to Skovoroda, the masters' community (Ukr. panstvo) was the center of evil, deceit and crime. He was also skeptical about the highest ranks of power and was worried about his student Mykhailo Kovalynskyi, who at that time was a part of that environment. "If you were in a safer place, I would be less worried, but you are in the masters' circle – the nest of deceit and crime. A man of your young age is inexperienced, easily subjected to deception and influenced by immorality; I myself have some experience [with it] and it makes me more worried – and I have the right to worry."

During the time when Skovoroda was in a chapel at the tsarist court he, after much observation and reflection, realized that he was hiding under the veil of jewels and diamonds. "What is this, whose evil spirit attracts us to the tinted beauty of this world? Is it the shine of palaces or porphyry? Oh, you cannot see how much evil lies inside, under a beautiful appearance: the snake is hidden in the grass." He did not respect tsars – evil or good – they reminded him of Herod, who was used to luxuries and wealth. "Herod was the most wicked person, corrupted by his customs and upbringing, he was used to the luxuries the same way the modern barons are used to them, as we can see... I have no respect for not only kings like Herod, but even for good kings".

The period of time when Skovoroda traveled was difficult, since he'd lost the integrity of his existence. "I live as not a poor person, but as a complete one, I learnt to be grateful for small things. And I sail as a sailor and look out for the sweetest of all the troubles of the refuge – death." Permanent poverty

and the lack of material freedom, the need for shelter did not allow him to fully immerse in the world of his works and became a hindrance to his socio-political work, so he directed himself towards the philosophy of human existence.

The philosopher completed his life journey near his friend M. Kovalynskyi. Death came to Skovoroda on November 9, 1794. The cross above his grave, at the request of the writer himself, says: "The world tried to catch me but failed..."

The epistolary heritage of H. Skovoroda shows us the infinite spiritual freedom of the philosopher, his phenomenal knowledge, reflects the social and spiritual life of the Ukrainian society of the eighteenth century.

THE PROBLEM OF ARTIFICIAL INTELLIGENCE: MAN AND MACHINE

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Introduction. Is artificial intelligence possible? The second half of the seventies and the beginning of the eighties were marked by declining confidence in the rapid creation of artificial intelligence, even the possibility of creating.

Aim. Exploring the scientific reference books, describe the validity of the recognition of a man of artificial intelligence and socio-ethical aspects of creation .

Materials and methods. Analysis of standard scientific publications, scientific literature and Internet sources.

Results and discussion. Machine learning transforms science, technology, business, politics, and the art of war. The Industrial Revolution automated manual labor, the information revolution did the same with mental labor, and machine learning automated the automation itself. According to Bostrom, at first, artificial intelligence will look like a child's brain. And like a child, he will be able to learn. People will stop trying to put as much information as possible into the program, and will teach it to know the world around. The need to answer the question about the inherent nature of the phenomenon of consciousness and the quality of some kind of "awareness", as well as the level of manifestation of this quality at various stages of the development of the nervous system, has been disturbed by many generations of researchers. Fundamental is the so-called "I" or I-concept, or self-consciousness. Obviously that an empty computer cognitive nervous network can be used as a testing ground for experiments with AI. By loading the same network with different knowledge, it is possible to study the laws of human cognitive activity, more precisely, to discover the connection between training, creativity, and the structure of the nervous network. Is it permissible for a researcher to repeatedly kill an AI, especially if the AI is a perfect intellectual copy of a real living person? Is it right for the prototype to allow such mockery of its intellectual copy, which has the same set of feelings as the prototype? Artificial intelligence today surpasses human in many areas. Thus, over the years, different types of artificial intelligence have won over champions of all kinds of gaming tournaments, be it chess or poker. Such achievements may not seem particularly impressive, but only because our requirements for the amazing adapt quickly to progress.

Conclusions. Despite the fact that the apparatus of neural networks in its current form cannot imitate human intelligence and thinking, it performs the main task of AI from a technical point of view – reproduction of rational human activity related to problem solving. The only thing that can be said about this is that if an AI can be created, then it will be created sooner or later. And it is better to create it under the control of the public, with careful consideration of security issues.