

Thus, the virtual world of today has no clear boundaries between reality, and is in general a continuation of the ideological content of the whole Noosphere complex, which, according to Vernandsky, is a world of science and science.

The process of digitalization of society plays a crucial role in shaping a new picture of the world, through which we can explain the qualitative changes that are taking place in many fields of human activity.

The new type of person in the gadgets and technology generation is a mobile, knowledgeable, and multifunctional persona, many of whom are no longer as extraordinary as other people might think in the past. The main purpose of such a person is to find a correlation between the existing world and the world of virtual reality, harmoniously developing their abilities in both worlds at the same time.

STUDY OF PERSIAN PHILOSOPHY IN TEHRAN UNIVERSITY

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Introduction. In modern Ukraine, philosophical science is actively developing, as evidenced by the scientific works of Academician M.V. Popovich (1930–2018). Philosophical science is also being studied in modern Iran. The Department of Philosophy of Tehran University has established strong scientific traditions related to the study of various issues of Persian and Islamic philosophy, as well as the history of Western philosophy. In 1928, a literary and humanitarian faculty was created, which became part of the Higher Pedagogical College. In 1934, after the founding of Tehran University, the faculty got its modern name. Until 1964, three faculties (philosophy, psychology, and pedagogical sciences) worked in the same study group. In 2019, the psychological and pedagogical sciences were separated and the Department of Philosophy began independent work.

Materials and methods. The Department of Philosophy is the oldest and most famous educational and research philosophical center of modern Iran. Since the mid-1960s, this center has been studying the most significant philosophical movements in the country. Due to the early Islamic ideological influence on the Zoroastrian and Manavian religious movements, Islam, Judaism and Greek philosophy, the Persian Islamist theologies formed the Sunni and Shiite trends in Islam.

Among the most significant Persian scholars of the Middle Ages it is necessary to name the names of Ibn Sina (980–1037), Shahabuddin Sohrevardi (1115–1191), Fakhra Razi Tabarestani (1149–1209), Mullah Sadr Shirazi (1571–1636) and many other philosophers and theologians .

The philosophical views of these and other Persian thinkers today are actively studied by scientists of the University of Tehran. Among the largest philosophers of Tehran University, it is necessary to name the names of such scientists as Kazem Assar, Yahya Falsafi, Reza Davari Ardakani, Abdolkarim Soorush and many others.

Kazem Assar (1922–1974) devoted his life to the study of issues related to the Shiite direction of philosophical thought in Islam. Yahya Falsafi (1943) is one of the first scientists who translates the work of Western philosophers in modern Iran. Reza Davari Ardakani (1933) explores the problems associated with the study of continental philosophy. Abdolkarim Soorush (1945) studies the issues of Islamic and world philosophy of the twentieth century. etc.

Unable to describe in more detail the scientific work of all philosophers of Tehran University, the speaker briefly dwelt on the characterization of the scientific activity of one of the prominent thinkers and philosophers of modern Iran, Seyed Ahmad Fardide (1910-1994).

Seyed Ahmad Fardid had a profound influence on the development of all philosophical science in the country. In particular, the work “Existence and Existentialism” was written by scientists. This scientist

is considered one of the main philosophers and ideologists of the Islamic government of Iran, who came to power after the overthrow of the Shah and the destruction of the monarchy in 1979.

Conclusions. In conclusion, it should be noted that throughout the history of Iran there were a large number of different philosophical schools and movements that studied various problems of a religious and philosophical nature. Such traditions have been preserved today, as evidenced by the scientific and teaching work of philosopher scientists at Tehran University.

XENOPHOBIA AND PSYCHOLOGY – ITS EFFECTS ON SOCIETY

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Xenophobia promotes self centeredness and discord amongst different races, nation and culture. This is an issue that has to be looked into and tackled. In my own understanding, xenophobia is the fear or dislike for strangers or anything strange. Xenophobic attacks can find its root in the roman and Greek culture, an example was when the ancient Greek referred to foreigners as barbarians, they believed that they were superior to all others. There are several causes of xenophobia such as competition for employment, commodities, housing and so on.

The rate of xenophobic attacks is on the high rise and statistics has it that Africa has the highest rate of attacks. Violent attacks peaked in 2008 and yet again in 2015. Recently, we have heard of an outbreak of the disease called corona virus, there have been predictions that this will further increase the rate of xenophobia due to the fear of contacting this deadly disease in this year 2020. There have been several waves of attack and this issue is actually deeper than we think.

Xenophobia can also be traced to psychology. The suffix “phobia” makes it a topic of debate whether it is a psychological order or not. According to psychology, the causes of this attack can be traced to a traumatic experience or terrorist attack which makes the person react the way he or she does. The symptoms of this attack can be increased heart rate, headaches, chest pain, excessive sweating and many more.

Xenophobia as a social phenomenon is a consequence of traumatic experiences of a society. It has led to loss of many lives and destruction of properties. It has instigated conflicts across several countries. The harm it has done cannot be overemphasized. It is high time we tackle this issue so that peace can be our watchword.

INSTAGRAM-FACE OF THE VISUAL AGE

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Introduction. Of particular importance in today's society is the sphere of the visual. The visual image is increasingly replacing verbal messages in the fields of art, politics, ideology, advertising, descriptions of scientific phenomena, everyday communication. One of the phenomena that most clearly illustrates these processes is Instagram.

Aim. To explore Instagram as a complex socio-cultural phenomenon that reflects and positions the principles of modern man's attitude to the world and to himself.