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ON THE IMPORTANCE OF RATIONALITY FOR THE EVOLUTION OF THE LEADER AND HIS PUBLIC IMAGE IN THE IMPLEMENTATION OF THE RESULTS OF HIS ACTIVITIES

Abstract: *in the article, the authors consider the significance of modern rationality of thinking with its evolutionary stage, preceding the actual rationality of a "prudent person", since a modern rational person will have to transition to thinking, subordinating solutions to development problems in a historical perspective. Then what seems utopian to us today will appear realistically possible, because the understanding of development will change. Thinking within the limits of the ultimate reality of objects will be replaced by an awareness of the change in the final states of things as a regularity of the dialectic of development. Thinking at the level of prudence creates real grounds for the identity of thinking to being, providing it with prudence. (Translated article).*

Key words: leadership, rationality, significance, essence, efficiency, human personality, prudence, responsibility, preference.

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Introduction

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The prospect of the evolution of "reasonable man" is considered. Evolution differs from revolution as a leap, discontinuity in movement, in the time of implementation - it is long and includes various states

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of movement in the presence of stability of the vector of change. The vector of evolution is laid down in its initial moment. For homo sapiens, "reasonableness" was defined as a vector, that is, the ascent to reasonableness, and then to reasonableness itself, was already in the extremely important essence of this movement. It is logically and historically correct to recognize the social form of its movement as a system-forming factor in the evolution of a person into a "reasonable person". It is in sociality that one must look for the causes of all evolutionary changes in man, both positive and negative.

After the Age of Enlightenment and some time, conditioned by the triumph of rationality, when philosophy focused on reason as a source of creative power, raising rationality to the absolute of the world order, there came a time of recession - in economics it is called "correction". Correction in the interpretation of the significance of rationality for human evolution and its public way of implementation turned out to be a very serious test for understanding the essence of rationality. The inconsistency in understanding the very subject of research is associated with the conflicts of the social movement: disunity in the structure of society, the struggle for leadership in politics, economics, and the social hierarchy. The history of social life, throughout its entire length, rather concealed the rationality of the original social subject, and in recent centuries, society seemed to have fallen into turbulence. Can't calm down at all.

- The evolution of homo sapiens is mainly hampered by increased social egoism, which manifests itself in political, economic and national forms, and activates the individual status of egoism, that is, along with economic, political and socio-historical forces, there are forces that deform morality - a qualitative indicator of personality.

- The real ability to bring the social factor in line with the vector of evolution lies in the improvement of education, which is most effective in an integrated form with an emphasis on raising the civic responsibility of the individual. The "competent model" has exclusively applied value in the context of personal value.

- In the course of the evolution of Homo sapiens, the vector shifts from the general direction to the improvement of the mind to historically - concrete - to form a "reasonable person".

- It requires a fundamental restructuring of the methodological basis of research used, a rethinking of the philosophical heritage, especially the conceptually most important idea of Hegel to distinguish between two dialectically connected statuses of the existing: to be a reality and to be a reality.

Main part

Unlike politics, science continues to prove its high efficiency at the global level of activity.

Politicians entered the third millennium with two most important conclusions of scientific knowledge:

Firstly, scientists have proved that there is no systemic ecological crisis yet, but the parameters characterizing what is happening in world politics are such that the development of the natural factor of human life with increasing acceleration is approaching a loss of stability and transition to turbulence. If in politics, where the role of subjective factors is significant, it is allowed to discuss the possibility of "controlled chaos", then the crisis of the natural order of the organization of the natural environment will naturally turn into a total crisis, putting humanity on the brink of existence. It is unequivocally necessary, at least, to remove the prohibitive burden on the natural conditions of life and, for a start, to slow down the acceleration of crisis phenomena in nature, which is still real. In the report of the International Commission on Environment and Development (ICED), prepared under the leadership of the authoritative expert Gro Harlem Brundthland, laid at the heart of the concept of sustainable development, it is emphasized that irrational economic policies and an uncritical attitude towards new technologies have led to trends that neither the planet nor its people can withstand for long. The problem is complicated by the fact that total competition does not allow one to count on a transition to sustainability without significant mutual concessions. Members of the Club of Rome A. King and B. Schneider consider the achievement of sustainable development in the current conditions a utopia. "A sustainable society, they argue, never emerges within the framework of a world economy that relies only on the action of market forces, which are far from omnipotent, despite their importance for the implementation of the innovation process"; underlying the concept of sustainable development, it is emphasized that irrational economic policies and an uncritical attitude towards new technologies have led to the emergence of trends that neither the planet nor its people can withstand for long. The problem is complicated by the fact that total competition does not allow one to count on a transition to sustainability without significant mutual concessions. Members of the Club of Rome A. King and B. Schneider consider the achievement of sustainable development in the current conditions a utopia. "A sustainable society, they argue, never emerges within the framework of a world economy that relies only on the action of market forces, which are far from omnipotent, despite their importance for the implementation of the innovation process"; underlying the concept of sustainable development, it is emphasized that irrational economic policies and an uncritical attitude towards new technologies have led to the emergence of trends that neither the planet nor its people can withstand for long. The problem is complicated by the fact that total competition does not allow one to count on a transition

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secondly, politicians need to mobilize and remember their professional responsibility for the fate

of homo sapiens, to shift economic policy from the path of absolutization of competition for profit to the path of compromise and cooperation, which allows realizing the conclusion of science about the need to achieve sustainable social development in the face of growing dynamic disequilibrium.

The noosphere, which Leroy and Vernadsky wrote about, is formed in the interaction of natural and socio-economic processes, its configuration is not set, a priori, by the human mind. "Reason" and "reasonableness" are not identical. "Intelligence" may be similar to "Absolute Intelligence", but not the total intelligence of homo sapiens. Even the creation of the "Divine Reason" was not flawless, let's recall the text of the classic work of the famous scientist and orthodox Christian I. Goethe. Faust questioned the creator's instrument of creation, replacing "In the beginning was the word" with "In the beginning was the deed". The content of the fragment of the book also testifies to the position of the author himself, his logic of thoughts, it is built on the priority of the "case", which comes into conflict with rationality.

I. Goethe, thanks to a special attitude to activity, anticipated the problems of our modern times. A contemporary of I. Kant, G. Hegel, F. Schelling, a foreign member of the St. Petersburg Academy of Sciences, logically built thinking was aware that the word, despite its highest function of being a form of manifestation of conceptual thinking, itself becomes the activity of the mind, confirming the system-forming place of the matter in the relationship of man with Nature. It is within the framework of the subject of action that a person must prove the reasonableness of the vector of his evolution. The author of the article about Goethe in the Soviet (!) Encyclopedic Dictionary had reason to conclude: "Goethe embodied the search for the meaning of life in action."

The history of mankind, throughout its entire length, was based on practical activity, on the one hand, and found its final expression in the practical form of creativity of the spirit, on the other. Freedom of creativity beyond the sufficiency of practical equipment is the destiny of a single subjective reality in that it is finite in itself and is doomed to be a fantasy. The strength of the spirit is determined not so much by the spirit itself, but by the strength of the potential for practical objectification of the creative process. Freedom of creativity is the condition of its power, which, in turn, is conditioned by practical activity. Berdyaev, in search of the true direction of social progress, believed that humanity is still mastering the "lowlands" of its being, so strength remains its main tool. Rationality is expressed in logic, paving the route to the true direction of movement, to that, which Confucius and Lao Tzu sacredly called "The Way". In this logic, the meaning of the Christian understanding of the measure of activity is also revealed: "Strength is in truth!"

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Ideas N.A. Berdyaev deserve attention, but they should be taken critically. K. Jaspers did not agree with the opinion of N. Berdyaev, believing that humanity managed to rise spiritually high in the "Axial Age" of Antiquity, realizing the unity of the transnational movement. Practical life is also an argument against N. Berdyaev's statement. In the 20th century, despite all its contradictions, the understanding of the importance of the social-democratic content of political programs, the relevance of transnational relations for solving the most important problems of social development, and responsibility for a common history with nature has increased.

Supporting the essence of the conclusion of the authors of the monograph "The Concept of the Quality of Life": "The time has come for a "vertical ascent along the steps of the spirit", let us clarify that it is more about the need to accelerate this ascent, because it was in the historical past that it was prepared and began, and in the newest time began to slip.

Two hundred years ago, G. Hegel instructed: "A thoughtful consideration of the world already distinguishes between that which, in the vast realm of external and internal existence, is only a transient and insignificant, only a phenomenon, and that which in itself truly deserves the name of reality. Since philosophy differs only in form from other types of awareness of this content, it is necessary that it be consistent with reality and experience. One can even consider this coherence at least as an external touchstone of the truth of philosophical doctrine, while the highest ultimate goal of science is the reconciliation of self-conscious mind with the existing mind, with reality, generated by the knowledge of this coherence. In the preface to the Philosophy of Right, Hegel formulated the essence of his reflections in two well-known propositions:

In Western Europe today, thinkers whose reflection bears little resemblance to a philosophical desire to separate the reasonable and real from the accidental and short-lived in development, to reveal the methodological significance of the Hegelian aspiration, to understand the connection between the historical and the logical in development, are in vogue today. The democratic credo: "The freedom of everyone is a necessary prerequisite for universal freedom" - was absolutized on the basis of individual rights, subordinating private requirements to the right to ensure the progress of the social movement towards progressive changes.

The special status of the individual in history is indisputable. The history of civilization in Europe began with the rights of the individual to freedom of feelings, thoughts and actions, the individual is the initial subject of social life and the ultimate goal of social progress. However, the special status of the individual is determined by the social context. Robinsons are able to survive on their own, but they

are powerless to make history. Demands to ensure the rights of the individual are reasonable and valid only within the framework of strengthening a democratically built social system within a democratically organized social order and the legally protected status of the state as a product of the free will of the majority.

The main events of history have always been determined by the ratio of the total private awareness and really reasonable in the dynamics of social progress. To which it should be added that as social progress along the path of development, the presence in the movement of two large-scale factors increased: first of all, the importance of integration processes and, secondly, the ambiguous inclusion of natural conditions that lost their ability to normal reproduction under the irrational impact of economic policy.

Formally - logically, from the recognition of social progress as the content of the history of mankind, two conclusions follow: about the positive dynamics of the progress of the rationality of thinking in its mass expression, once, and the displacement of errors from the political provision of social renewal, two. So it would probably be if history were the realization of the ascent of the rationality laid down in it by G. Hegel. The real history does not stand on its head - the carriers of the mind, but on the fact that thanks to which a person went from Homo habilis and Homo erectus to Homo sapiens - the activity of reproducing intelligence socialized in the development of the human race. Hence the contradictions between the historical movement and its comprehension at the level of rationality, which can be confirmed by the contradictions between philosophical assessments and political construction,

The key to understanding the noted inconsistency in understanding the social movement can be the distinction made by I. Kant in the reasonableness of "pure" and "practical" forms of activity. "Pure" reason, according to I. Kant, is the ability to unconditional thinking. With a "pure" mind, thinking is born and, thanks to a "pure" mind, all people think on an equal footing, similarly, a basis is created for the possibility of a consistent, identical perception of the world. However, with such thinking, the content tends to an infinitesimal value, so G. Hegel called "pure reason" "empty reason".

The principle of activity of the "pure" mind is consistency, which is convenient from the point of view of the technology of thinking, but not productive for achieving mutual understanding, divided by the common history of mankind, since it implies a high content of thinking with differing knowledge, combined with opinions. On the basis of "pure" reason, due to its extreme abstractness, it is difficult to build a common platform for cooperation, but it is thanks to "pure" reason that such a prospect really exists. I. Kant found a mental basis for achieving

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mutual understanding: "The first step, he explained, taken by us beyond the sensually perceived world, forces us to begin our new knowledge with the study of an absolutely necessary essence and from its concepts to derive concepts of all things, since they are purely intelligible ". Mutual understanding is possible as mutual knowledge. "Any human knowledge, I. Kant clarified, begins with contemplation, passes from them to concepts and ends with ideas."

The "road map" is also characteristic of productive cognition. The movement of knowledge in a general direction and along a common path inevitably contributes to rapprochement in understanding the order of movement. "Practical" mind I. Kant represented as a "thinking" will. It is called upon to indicate what "should be done" in the context of the contradictory existence of right and duty. It is expedient to see in the universality of formally organized thinking an abstract prerequisite for the possibility of achieving consistency in understanding what is happening in the world and the consequences of the development of existing being. Despite the fact that "pure" reason is essentially removed from the content of the world movement, because it is consistent, and it is torn apart by contradictions, it would be unprofessional to underestimate the practical value of the reality of the universal orderliness of human speculation.

Attempts to question the universality of the organization of thinking of homo sapiens were provoked by anti-human and anti-scientific ideologies. They are officially condemned by the world community. All numbers in the natural series consist of units. In the limit, the unit is comparable to an infinitesimal value that can be neglected, however, Pythagoras raised the unit and bracketed the natural series. For him, the unit was more than just a number, it was the system-forming factor of the series. Without one, there were no other numbers. "O" (zero) in an abstract sense with respect to the subject content loses its meaning altogether, however, even in such a crisis status, it retains its existence. Why? Because "O" is potentially significant. "O", put in a certain row, already acquires an objective expression - it determines the real possibility that what characterizes this series. According to "O" we cannot be given a quantitative equivalent of the phenomenon, but its quality, albeit purely nominal, is already defined in "O". Abstraction, for which objectivity tends to "O" can be compared with the calculus of infinitesimal quantities. Two or three centuries ago, infinitesimal quantities were of no interest to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with Kant's idea of "pure" reason, the time for the significance of the fact of "pure" thinking is coming. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its

unity, for the world must first exist before it can be united." We see something similar in I. Kant's idea of "pure" reason. but its quality, albeit purely nominal, is already defined in "O". Abstraction, for which objectivity tends to "O" can be compared with the calculus of infinitesimal quantities. Two or three centuries ago, infinitesimal quantities were of no interest to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with Kant's idea of "pure" reason, the time for the significance of the fact of "pure" thinking is coming. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its unity, for the world must first exist before it can be united." We see something similar in I. Kant's idea of "pure" reason. but its quality, albeit purely nominal, is already defined in "O". Abstraction, for which objectivity tends to "O" can be compared with the calculus of infinitesimal quantities. Two or three centuries ago, infinitesimal quantities were of no interest to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with Kant's idea of "pure" reason, the time for the significance of the fact of "pure" thinking is coming. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its unity, for the world must first exist before it can be united." We see something similar in I. Kant's idea of "pure" reason. Two or three centuries ago, infinitesimal quantities were of no interest to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with Kant's idea of "pure" reason, the time for the significance of the fact of "pure" thinking is coming. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its unity, for the world must first exist before it can be united." We see something similar in I. Kant's idea of "pure" reason. although its being is its prerequisite for its unity, for the world must first exist before it can be one. We see something similar in I. Kant's idea of "pure" reason. although its being is its prerequisite for its unity, for the world must first exist before it can be one. We see something similar in I. Kant's idea of "pure" reason.

In G. Hegel's criticism of "pure" and "practical" reason, there is, of course, a "rational grain". I. Kant contrasted form and content, could not reveal the

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dialectics of their connection, simplified contradictions to antinomies, divided the latter into different realities, at the same time I. Kant brilliantly pointed out the natural-historical basis for resolving the inconsistency of specific configurations of thinking. He did this in an abstract form, hardly aware of the historical perspective, but it was he who, from the height of philosophical generalization, discovered something without which it would not even be advisable to discuss the solution of global problems in the modern world community, divided by the national format.

When humanity becomes rational, the individual rationality of homo sapiens will acquire a social form of the reality of rationality, the vector of contradictions will change, not competition, but participation will become dominant, the great German thinker I. Kant will be remembered as a discoverer, and G. Hegel as a pilot of movement in the contradictions of real history.

The dialectical materialism of K. Marx and F. Engels stood on the "shoulders" of these thought giants. The underestimation and, to some extent, oblivion of the contribution of German classical philosophy to the analysis of the social movement is the result of a change in historical eras. I. Kant and G. Hegel created when the need of the bourgeoisie for radical social changes was urgent, it took the place of the locomotive of progress and needed those who saw the path of history and spiritually paved the movement of capitalism. It is not important how to understand the struggle of socially formed forces in society, the main thing is to realize that the change of the social subject in politics is the beginning of the end of what he did, being a historically creative force. Plato accepted democracy only because he saw no alternative to it even in an ideal state.

The solution of the dialectical contradiction between the particular and the general in social progress remains the most difficult problem for ideology, politics and morality. It is here that various kinds of speculation dominate, hence the nature of spiritual evolution in the last two centuries. Reasonableness is simplified to situational reasoning, the role of the subconscious is actualized, mysticism, theosophy, utilitarian thinking flourish, thinking is replaced by the ability to look for ready-made solutions, the producing potential of reasonableness is being replaced by consumer potential. Even the quality of life is determined on the basis of the ability to satisfy needs. Few people remember that it is precisely in the needs that the interdependence of a living organism and the environment of its existence is laid.

Biological evolution was a natural mechanism for weakening and partially overcoming the subordination of a living being to natural conditions. F. Engels' commentary on Hegel's understanding of the origin and development of thinking is interesting:

"When Hegel, F. Engels noted, passes from life to knowledge through fertilization (reproduction), then there is already in embryo the doctrine of development, the doctrine that once given organic life, it must develop through the development of generations to the breed of thinking beings. In the biological history of species, the prerequisites for subsequent subjectivity at high levels of development were formed. "... It goes without saying, F. Engels explained, that we do not think to deny in animals the ability for planned, deliberate actions. On the contrary, a planned course of action always exists in the embryo, wherever protoplasm, living protein exists. But all the planned actions of all animals failed to impress nature with the stamp of their will. Only a human could do this. In short, the animal only uses external nature and produces changes in it simply by virtue of its presence; man, by the changes he introduces, makes it serve his purposes, dominates it. On the margins of the manuscript, F. Engels specified: "It ennobles." The systems thinking of F. Engels was not content with the one-sidedness of man's "domination" over nature. The beginnings of the ideas of Leroy and Vernadsky must be sought already in the 1870s. Biological history contains part of the answer to the question: why, then, did the "intention" embedded in the trend of movement not be fully realized? It was not possible to realize it in most of the history of man,

In order for an evolutionary transition to take place, allowing one to obtain a subjective form of the reality of a living being, it was necessary to form a more effective mechanism of cognition as the ability to discover stable, necessary and general relationships in life conditions and be a tool for effective control over changes in relations with the environment. What was needed was the rationality of thinking, allowing the subject to responsibly think of himself in the "subject-object" system.

The transition to Homo sapiens is not the last in the evolution of man. Homo sapiens has become, simplifying, a semi-finished product of that form of subjectivity, which is called upon to replace "practical criticism" of natural circumstances with "practical co-creation" with the natural environment, to make it from an object of activity an "object-subject". At a new stage of evolution, a "prudent person" should be formed. The rise of critical thinking and a critical attitude to the very ability to think coincided with a crisis in society - its critical state. Such a coincidence is not accidental. The critical characters of modernism and postmodernism differ substantially. Postmodernism critically rethinks the mechanism and conditions of critical thinking, tries to adapt the critical potential to the changed circumstances of life.

Criticism of criticism looks clearly less convincing. D. Hume, B. Pascal, I. Kant, G. Hegel, K. Marx and F. Engels, if they did not manage to understand all aspects of the system of conceptual

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thinking, then they formulated the problems and found methodological approaches to the description of the phenomena under study. They determined the critically important moments of the organization of the abstract component of thinking.

Returning to the idea of a “pure” mind and its critical analysis, let us illustrate the practical value of this achievement by a parallel with the actualization in the second half of the 20th century and the first decades of the current concept of “quality” of life. There is no more methodological and practical significance in the concept of “quality” of life than in Kant's proposal to single out “pure” reason. For which part of humanity is the concept of “quality of life” methodologically and vitally relevant? Even the “golden” billion, for the most part, sees such a life in the movies, on TV and behind a high fence with guards. The vast majority of the Earth's population still survives. It is commendable that the richest began to realize their involvement in the contradictions of development, to create charitable foundations, but no charity will change the critical state of the situation.

It is necessary to change the ideological and methodological approaches to understanding life on Earth, that is, to start with the most abstract and simple - understanding the commonality of human nature and the lack of an alternative to cooperation. Only in the general system, armed with a single way of organizing thinking, people are able not to deviate from the path of development.

The power of social subjectivity, starting with the individual, is in the thinking ability, and it should be developed, first of all. The diversity of languages hides the universality of the organization of thought; differences in culture and ways of managing indicate that peoples move along a common historical path in their own way, depending on the specific circumstances of the action. In view of the phenomena of history, behind their national identity, it is not always easy to discern the logic of the generality of the movement.

It is also necessary to understand that historical logic is formed as dialectical, it fundamentally does not coincide with the matrix of formal thinking. We have already noted that the logic of the movement process not loaded with specific content reflects the final states in change and is based on the principle of consistency, it has more simplicity and clarity, which is natural for any initial state of movement. Historical logic, on the contrary, is designed to regulate not relatively final states of movement, but self-movement. Dialectical logic fixes the order of self-movement, built on the unity of the opposite, it is the logic of the inconsistency of movement, embedded in its primary state - the dialectic of the individual, particular and universal.

The history that exists in the movement turns into a truly historical, “unreasonable” - into “reasonable”, using Hegelian terminology, naturally,

and dialectical logic reveals the contradictions of the laws of historical development. The dialectical logic of social progress emphasizes its natural development, which serves as a basis for asserting that the desired phenomenon is fundamentally knowable.

Historical knowledge is complicated not so much by the contradictions of the real process as by the state of the researchers' initial ideological positions. In physics there are concepts of “observer”, “reference system”, “reference point”. Something similar formally exists in historical knowledge, only here it is subjective conceptually - it continues ideological reflection in politics.

Politics actively intervenes in historical analysis; objective dialectics is replaced by sophistry and eclecticism. No wonder history is often rewritten. Ideological and political obstacles to knowledge hinder the achievement of the intersubjective in understanding the past. The distortion of the past entails the formation of a subjective historical experience, on the basis of which a tendentious understanding of the present and development prospects is built.

Ideological delusions are very dangerous, they gradually develop into self-deception, disorientate political activity, and lead to social crises, which was emphasized by V.V. Putin at the St. Petersburg International Economic Forum 2021, answering questions from the heads of the world's largest news agencies about the reasons for the collapse of the superpowers.

There are few grounds for hoping for a constructive ideological compromise, but in ideology, in addition to its core, which determines the fundamental interest of the social subject in the historical movement, there is also a periphery that contains views on infrastructural problems. It is here that it is realistic to count on the fact that the ideological cover of the basic interest provides for a certain backlash - the admission of totally significant agreements in solving problems that are urgent for humanity, mainly in the social sector of transformations.

It is immediately important to determine the prospect of such changes within the framework of the forms of opportunity. The modern world will not support overtly negative scenarios, so ideologies build plans for the future, using the ambiguity of the concept of “possibility”, which opposes the concept of “impossibility”. Ideological manipulators speculate on the differences between “formal” and “real” possibilities. Possibility in ideological programs is presented outside of its specific status, which contradicts the requirement of specific historical presentation.

Aspirations to put on the main path of social progress the achievement of “quality” of life, politics, “quality” ecology look tempting. However, how feasible is all this in a regulated perspective? It is not

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right to place an abstract possibility in a series of practical actions. It should be “in the mind”, serve as an abstract vector of politics, and politics should solve those problems that have matured as a “real” opportunity. In the “real” possibility, the conditions of the “abstract” ripen. Having embodied in reality, having become the reality of being, the “real” possibility, at the same time, makes the “abstract” possibility “real”, opens up the prospect for it to become reality, gaining “reasonableness”.

The idea of “quality” of life now and in the near future is practically irrelevant as a global political problem. Moreover, the desire for the “quality” of life will deepen the social contradictions within the total humanity. First, it is necessary to ensure a relatively qualitative right of people to life within the limits of the elementary requirements of civilized development. A task that requires the accumulation of considerable forces. In addition, the very concept of “quality” of life is defined in an overly abstract way. “Conceptually, to determine the problems of the quality of life, rightly write the authors of the monograph “The Concept of the Quality of Life”, it is possible, if we proceed from the unity of mankind, regulate relations with the biosphere, increase the role of science, the priority value of wisdom and spirituality...”.

The unity of humanity is still purely formal, due to the commonality of the planet; the attitude to the biosphere, more precisely, to the biosphere, since human activity is partly included in it, remains at the level of the “force-reaction” system, and not symbiosis; investments in science still depend on its ability to be a direct productive force, which clearly does not correspond to the actual status of science, its rationality. Wisdom and spirituality are the products of an individual's education and the rationality of his participation in social life. As the classical paradigm of the development of education is replaced by a “competence-based” model, the improvement of thinking, feeling and needs for the activity of the individual, really runs the risk of remaining an advantage of the previous generations who managed to get education before modernization.

Objectively-critical specialists, in search of overcoming the “one-dimensionality” of personal formation under the influence of modernization caused by the Industrial Revolution and its consequences, back in the middle of the last century, spoke in favor of changing the nature of industrial production, drawing public attention to the need not to make science and education dependent on the needs of mass production, and make the development of production dependent on the activities of scientists and teachers.

“In the modernization of society, we read in Britannic(e), the significance of the individual becomes more and more important, gradually supplanting such units of society as the family,

community or professional group...”. The rise of the role of individuality, along with the strengthening of specialization in production and the weakening of the functioning of such traditional factors of socialization as the family, professional ties, dooms the individual to an independent search for self-expression.

Robinson Crusoe was alone in the absence of people, and modernization created the conditions for the individual to be a Robinson among people. The one-dimensionality of labor, due to the nature of the source of life of the individual - production, enhanced by the specifics of education, which is organized in the service of production, exacerbated by the loss of family values and the decrease in the influence of the professional community, literally kicks the individual out of the system of stable social ties. She can only rely on her own potential and luck in casual relationships.

Interpersonal distance increases. In chemical reactions, electrons located in distant orbits “fly away”, something similar happens in public life. The weaker the significance of social interaction, the more homogeneous and one-dimensional the personality is formed. Knowledge and skills replace thinking. In such a situation, extraordinary abilities and willpower are needed, which cannot be a mass gift. Economic crises are built on by sociocultural stagnation. The crisis in the system of social relations is already fixed by researchers in the titles of monographs. Culture is deprived of the traditional spiritual basis. The entertainment industry is not so harmless, especially when it is induced to undermine spiritual cultural foundations. The scheme is well developed: entertainment is accessible with its simplicity and the natural need for unloading after hard work, but one thing, when entertainment takes its rightful place in the structure of a person's life, and another, when entertainment displaces the creative potential of a person. Modern “Oblomovs” do not always lie on sofas, but the end awaits them just as sad because of the inevitability of personality deformation. Times change, the patterns of social change are stable over time.

The British sociologist W. Beck called modern society a “risk society”, paying special attention to changes in the system of social and individual values. The individual loses the socio-cultural guidelines of life, becomes “not rooted”. Similar changes were predicted by K. Jaspers, A. Toynbee, N. Berdyayev, Zh.P. Sartre. W. Beck's compatriot E. Bauman is convinced that the individual in modern society is nominally social. In fact, he feels among people, as if he was in “an uninhabited world”, or in an inhabited and extremely difficult to live. The prerequisites for the transition from the real world to the virtual world are being created. . The essence of the problem facing humanity, A. Peccei believes, “is precisely in the fact that people do not have time to adapt their culture in accordance with the changes that they themselves

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make to this world, and the source of this crisis lies within.

Western researchers prefer situations? Unlike sociologists and culturologists who think in general terms, those who really act describe the tendencies of the social movement, leaving out of the analysis the underlying forces that lead to the manifested changes. The identification of the causal factors of crisis phenomena requires an answer to a very painful question: what way out of the described policy factors does not put aside attempts, if not to overcome negative changes in society, then at least to slow them down by improving cultural factors, primarily in education. The Bologna Protocols were formally signed only by our politicians, who in the 1990s did not feel their political responsibility and did not feel a sense of duty associated with conscience.

Europe has suffered the practical and spiritual experience enshrined in them. This experience and its outcome were not ideal, but they turned out to be a way out in a difficult historical situation. In the modern world, there are two seemingly incompatible trends. On the one hand, centripetal processes are intensifying in national relations, integration is taking place, accompanied by synergistic effects, for example, thanks to the standardization of education, trust is strengthened, the social space for free movement expands, without which the comprehensive development of the individual is impossible. On the other hand, as studies show, the "autonomization" of the personality continues, "the transition of the personality to peripheral social orbits", which leads to the instability of its position, the weakening of social ties - "rootless".

In fact, everything is connected, trends exist as the realization of opportunities, they are, in principle, controlled and managed politically. One of the effective tools is education policy. There are unique finds in the European experience of education integration.

The history of this process has shown that integration should be directed by professionals, not bureaucrats; education can by no means be an economically determined activity; the development of education should combine the transnational with the national; the formation of professional competencies must be subordinated to the formation of the personality of a citizen. The modern industrial society has exhausted the resources of its historical rationality; already in the middle of the 20th century it aroused the critical mood of prominent political figures and scientists. Evidence of the depth of the crisis was the desire to qualitatively change the industrial system. In the foreseeable future, society is unlikely to be able to develop without improving the industrial mode of production, but it is capable of significantly restructuring the production industry, and most importantly, reshuffling the relationship of sociocultural practice with industrial production.

Realizing that history will not yet emerge from the evolution of industrial production, the authoritative economist and diplomat J. Galbraith published his work *The New Industrial Society* (1967) back in the late 1960s. Fifty years later many of the ideas of the American researcher have become even more relevant, especially his desire to justify the historical need to update the concept of capitalism by convergence with the achievements of socialist management. Contrary to the desire of domestic liberals to bury socialism as an alternative production system to a market economy, the history of the need to objectify the rational into reality makes it necessary to critically reconsider both the socialist experience of the industrial development of society and its criticism by ideologically biased critics. Concerned about the limitations in the preparation of the individual for social realities in the system of publicly organized education in the United States, J. Galbraith wrote: "Education, especially higher education, clearly has the most important - in the long term - value for the emancipation of the human personality. Higher education is now widely adapted to the needs of the industrial system. The teaching staff of universities and colleges should have a decisive influence on the nature of the education that young people receive and the content of scientific research. The needs of the industrial system should be of secondary importance in comparison with the tasks of the general spiritual and intellectual development, - the author of the concept of the "New Industrial Society" argued "as a result of the critical analysis." And so that no one had any doubts about what exactly was being discussed, J. Galbraith clarified: "He (the teacher) must realize this and exercise his power not in the interests of the industrial system, but in the interests of the comprehensive development of the human personality." The "cog" of the human personality was made not by socialism, but by the industrial system, common to socialism, and for capitalism. The problems of improving education are universal for social development in the conditions of the industrial nature of production. The difference exists mainly in the attitude towards such problems on the part of the state. In the USSR, striving to build a socialist system of industrialization, the political regulator of the development of education was the state, expressing the program ideas of the CPSU. In the US, there is no formal regulator, but there are all-powerful industrial groups and vigorous lobbying of their interests by parties in the struggle for political leadership in the system of government. The quality of education in the USSR was subordinated to the formation of personality in the process of vocational training, which was often accompanied by costs in a special aspect. In connection with this, the state introduced the status of "young specialist" - a kind of "transitional" period for graduates in mastering the profession in real production. In the United States,

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graduates are “finished” by the companies themselves, depending on their own needs and capabilities, with an emphasis not on civil status, but on competence.

For clarity, we note a fact that is very uncomfortable for the domestic interpretation of competencies - Americans distinguish between competencies and sociocultural characteristics of a person. They understand that it will not be possible to decompose the content of the concept of “personality” into competencies without a solid and especially significant remainder, of course, if you do not speculate and juggle this concept. In what range of competencies should the following concepts be placed: courage, courage, selflessness, fidelity to duty, honor, patriotism, love, friendship, mercy?

J. Galbraith was not alone in criticizing the dangers of the one-sidedness of professional training in universities. Complementing the vices of adapting education to the specifics of industrialization created by standardization, E. Fromm, the leader of the Frankfurt School of sociologists, repeatedly noted the substitution of understanding of cognition as a creative process in the production of knowledge by mastering ready-made technologies for consuming existing knowledge. “If it is true, we read from Fromm that an intelligent person is, first of all, one who is able to be surprised, then this statement is a sad commentary on the mind of modern man. With all the virtues of our high literacy and universal education, we have lost this gift - the ability to wonder. It is believed that everything is already known - if not to ourselves, then to some kind of specialist who is supposed to know what we do not know. We think, that it is most important to find the right answer among ready-made answers, and asking the right question is not so important. Orientation towards learning, the ability to consume the accumulated bank of knowledge makes the initial state of the individual's activity dependent not on his abilities, but on circumstances external to him. The “industrialization” of education leads to the oppression of individuality, suppresses the need for its self-expression in cognitive activity. From the standpoint of humanism, E. Fromm put forward a project to create, in particular in the United States, a harmonious, “healthy society” based on psychoanalytic “social and individual” “therapy”. K. Jaspere also resonates with the thoughts of J. Galbraith and E. Fromm, explaining that: “The value of each individual person will only then be inviolable, when specific people are no longer considered as interchangeable material for the formation of a universal measure. The social and professional type we are approaching we accept only as our role in the world. The individuality of a person is initially created by the activity of her mind, which corresponds to both the biological and social understanding of a person, therefore, the emphasis of education at all levels and in all forms should be unchanged - made on the

development of thinking. Heraclitus already realized that “knowledge does not teach the mind much”, so you need to learn how to activate thinking as a technology for the production of knowledge. Aristotle was convinced that “a person needs to be taught to think, not to think.” Confucius taught: “Learning without reflection is useless...”. “The study of wisdom, according to Y. Kamensky, elevates and makes us strong and generous.” The founder of didactics explained: “The mind illuminates the way for the will, and the will commands the actions.” The wise expression of D. Descartes is well known: “I think, therefore I am”. Little has changed in the interpretation of the essence of education for two and a half thousand years, let us refer to our compatriot P. Sorokin: “... The essence, he wrote, of the social process is thought, the world of concepts ..., it is also the main initial factor of social evolution. All the main types of social life (world outlook, art, practice) are conditioned by knowledge (science) or, which also represent a modification of this factor. All social relations are ultimately conditioned by thought. This, in particular, is confirmed by De Roberti's “law of delay”. Modernization of domestic education is a product of policy, focused on a one-sided reflection of the experience of Western Europe and North America. It is not our intention to explore the reasons why an interesting experience has been ideologically filtered. Systematic assessments of the Europeans and Americans themselves, very instructive monitoring of educational policy since 1953, as well as the thoughts of prominent specialists and simply experienced teachers, for example, Bel Kaufman, were selectively excluded from it. B. Kaufman's book “Up the stairs leading down” was very popular in the Soviet Union, but after 1989 it was not reprinted. Perhaps because of the frankness of the judgments of a man who sincerely experienced the crisis of education in the United States. Inviting the reader to name three reasons for what is happening, she added to them the fourth, which “is not customary to talk about - the moral climate in which we live. Is learning highly valued in America? The bookworm and the crammer make everyone laugh, and what could be more absurd than an absent-minded eccentric professor? At the forefront we put material well-being, money; the very word “success” refers not to the achievements of the mind and spirit, but to financial prosperity. But the main thing is to give the Americans concrete results and as soon as possible. And the acquisition of knowledge is not a product, but a process that continues while we are alive ... We, the author sums up his reflections, neglect the need to learn and cognize ...”. Since the 1960s, the United States has been looking for ways to solve the problems in education that arose in connection with the obvious passion of politicians for the social and practical function of the school. The absolutization of utilitarianism inevitably led to the one-dimensionality

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of personal development - "technological slavery". Americans, sensing a dead end movement, made a kind of maneuver. They divided the movement towards higher education into two parallel paths, relatively speaking, with normal gauge and narrow gauge. Colleges differ from universities mainly in that they do not include educational and scientific experience in the program. University students are obliged to participate in the scientific work of the organization.

The idea is conceptually interesting, it can be adapted to domestic education at universities, clearly prescribing the content of bachelor's training and determining the advantages of the professional status of a specialist. In the history of Russia, a similar practice took place. In St. Petersburg, from the middle of the 19th century, the Institute of the Corps of Railway Engineers with a full cycle of professional engineering training and the Technological Institute with a shortened program of scientific knowledge worked in parallel. Graduates of these universities, of course, had different status both in the profession and in society.

At the same time, the desire to turn universities into research organizations by reducing the general professional training of specialists looks doubtfully appropriate:

firstly, the status of graduate school is thus replaced;

secondly, there is a real danger of nullifying the upbringing of a professional culture and a responsible attitude to national identity.

Having mastered the required knowledge, research skills and a foreign language at the expense of the domestic taxpayer, many graduates of such universities, even before completing their studies, are actively looking for a profitable investment of their capital outside their homeland. Liberal ideologists are satisfied with this outcome of the process, and regulators are obliged to think: how right is it to work for "colleagues-competitors" who are looking for any reason to limit our capabilities with regular sanctions. In the leading firms of the West, in senior positions, according to S.P. Kapitsa, today more than 30 percent of specialists are from the Russian Federation, while Russian production, according to the speech of G. Gref at the St. Petersburg International Economic Forum 2021, is experiencing a growing shortage of specialists. Reflecting objective trends in public life, the growing potential of a person's personal participation in them with his unique rationality, German classical idealism, in the form characteristic of idealism, elevated rationality up to its absolutization beyond the limits of human rationality. But, in addition to the system developed by G. Hegel, there was also a universal and most perfect of the existing, dialectical way of thinking that he identified, thanks to which his worldview system also worked for some time. The dialectical approach made it possible

to interpret the author's intentions in a different way, to understand them quite rationally, and to use them in practical politics. First of all, we have in mind the idea of distinguishing between the "real" and the "actual" in social life, of being aware of the natural-historical perspective of their mutual transition. Policy is built on a combination of experience,

In A.P. Chekhov's story "Intruder", a fisherman caught unscrewing the nut that fastens the rail to the sleepers explains to the investigator that he could not do without it. The hook should be located close to the bottom, fish trifle floats on top, which no one needs. The big fish you want to catch is at depth. The integration taking place in the world is a regularity and reasonableness of its development. One must learn to integrate into it, filtering the existing reality in such a way as to have something from it that has the potential to turn into reality, to move from the real to the rational.

The historical spiral continues to spin around the axis of human intelligence. Only in our time it becomes more relevant to think not about the essence of rationality, but about the prospect of its evolution into prudence. The future belongs to the "prudent man". Prudence is able to resolve the contradictions of reality: to find a balance of national and universal interests; guarantees the harmony of social needs and the preservation of the natural order; needs and rational organization of production; personal and social. It elevates culture as the primary essential force; defines scientific knowledge as a systemic socially oriented activity; values education as a basic source of humanism and democracy. The formula for prudence is simple: everyone should do what they do best, but always remember that the best awaits him only if the requirements of a single historical movement for all are met. Reason is given to man to do good. "Reality is rational," G. Hegel is right, but rationality itself is valid only as having created good.

The criteria for human prudence are contained in the evolution of homo sapiens. It is advisable to consider the birth of the ability of consciousness to the very awareness of its activity as the highest achievement of the evolution of rationality. Prudence will come when self-consciousness itself acquires a steadily rational form of activity aimed at a consistently rational systemic solution to the above-mentioned contradictions of social progress. In the religious aspect, the prudence of a person will reveal in full the spectrum of his likeness to the creator. The "prudent man" will become a truly creative social subject. The control function of conscience will be completed by the responsibility of the individual not only for himself, but also for everything that happens - "I am responsible for everything"! Awareness of personal responsibility will ensure the balance of the individual with the overall balance. Personality as usual

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Experienced acquisitions of the integration of European higher education would be very useful for implementation in our country. It turned out the opposite. Our modernization was designed like a European one with a deadly amendment to funding on a residual basis. The Europeans elevated the improvement of education to the most important direction of social policy, in Russia they sent them to go with the flow of the financial flow, supplying them not with an engine, and not even with a sail, but with an oar and a pole, so that they feel responsible for themselves. In Europe, the management of mass education is the prerogative of professionals, with us - officials, for whom its reality exists in their own distant past, therefore they manage education according to formal reports developed according to the patterns of bureaucracy.

The version that the history of man does not end with the formation of homo sapiens, on the contrary, the development of "reasonable man" is a kind of necessary introduction to his evolution into "reasonable man", the emergence of a new round in the spiral of human progress, which will be characterized by neither adaptation nor selfish transformation of the environment, but the universality of cooperation based on the systematically built activity of a "prudent person", which requires clarification of a number of concepts. These concepts have been nominally known for a long time, but during the development time there was no agreed definition of their content. Our goal is not to give a new interpretation, we believe that it is sufficient, in the situation that has formed in cognition, to set our priorities.

Separately, we note that since we are talking about the problem of species evolution, it is advisable to analyze it at two levels of knowledge: at the level of representations of mass thinking - "common sense" and within the limits of professional conceptual expression in scientific and philosophical knowledge. R. Descartes called "common sense" "reason from nature", believing that it contains "the ability to correctly judge and distinguish true from false" in conditions of methodically limited thinking. "Common sense," according to the French scientist and philosopher, people are best endowed with than anything else, because everyone believes in himself so much common sense that even people who are the most demanding in other areas are usually content with the common sense that they possess. Nevertheless, Descartes himself was not satisfied with knowledge within the boundaries of "common sense", and, as is well known, he

As a predecessor of I. Kant and G. Hegel, R. Descartes tried to define the most general concepts in the theory of knowledge, starting with "thinking". "By the word thinking (cognitatio), he wrote, I mean everything that happens in us in such a way that we perceive it directly by ourselves; and therefore not

only to understand, to will, to imagine, but also to feel means here the same thing as to think. R. Descartes divided the mental activity into two bases: perception by the mind and determination by the will. Reason and reason identified. He explained the delusions by the fact that the actions of the will are more extensive and more significant than the mind: "... Although God did not give us a comprehending mind, we should not consider him the culprit of our delusions, the philosopher explained, the created mind is finite, and the finite mind, by its very essence, cannot comprehend everything " .

Thinking appeared at the very beginning of human evolution. Man inherited thinking, thanks to purely natural history, completing and transforming it in his own special development. Consciousness has become a product of the evolution of already proper human thinking, split into rational and rational activity. Reason implements thinking within its consistency. The mind operates within the framework of conflicting thoughts. The mind has a dialectical nature. Apparently, the quality of human thinking is formed in the direction of reflecting the dialectics of nature in it. In the light of the idea that we are developing, only dialectical thinking, focused on resolving conflicting knowledge, can be a platform for ascent to the "prudent person".

The logic of human evolution is built in such a way that a person at any stage of his history is forced to change the natural conditions of life, to come into conflict with nature. Another thing is that the contradictions at each stage are specific. Once it was about survival, a person had to prove his right to exist by any means. The survival formula is simple: "either, or." Nature severely tested a person for strength - the stability of existence, and a person, being in extreme conditions, took from nature, regardless of the consequences that he was not always aware of. Rational thinking provided for most of human history, but as the number of species grew and its practical power grew, contradictions aggravated, ecological constants were violated. Social progress was loaded with negative products of its own development, the ascent was accompanied by breakdowns. The inconsistency in the changes in reality weakened the position of rationality in the historical movement. History has tested the very rationality of man. Reconstruction of thinking was required, it became necessary to think, reflecting not the final states of phenomena, but their movement. In movement, thinking discovered self-movement as a change by the force of the contradictory relations that form everything that exists. The time has come to put rationality on the main path of thinking, capable of managing inconsistency in knowledge. In movement, thinking discovered self-movement as a change by the force of the contradictory relations that form everything that exists. The time has come to put rationality on the main path of thinking, capable of

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The reasonableness of thinking in the era of R. Descartes, B. Spinoza, F. Bacon and G. Leibniz undoubtedly already existed, but it did not yet have the status of relevance, it did not acquire the significance of reality. Reason operated in the absence of sufficient objective conditioning. Nevertheless, R. Descartes brilliantly guessed the vector of the direction of human progress towards the dominant development of thinking. Through education, his phrase entered the history of philosophy and mass consciousness: "I think, therefore I exist." It seems to us that the public and partly professional reactions to the above statement of the philosopher are not commensurate with the author's intention. The phrase was "cut out" from the context, and R. Descartes twice on two pages revealed his interpretation of these words. Paragraph 7 of the Principles of Philosophy, he unambiguously titled: "That one cannot doubt without existing, and that this is the first certain knowledge that can be acquired. The author's reasoning on the formulated thesis is completed by the following phrase: "It is so absurd to assume that what thinks does not exist while it thinks that, despite the most extreme assumptions, we cannot but believe that there is the first and surest of all conclusions. presented to those who methodically arrange their thoughts. In paragraph 10, R. Descartes corrected the meaning of what was said in paragraph seven: "Having said that the proposition: I think, therefore I exist, is the first and most reliable, I did not deny the need to know before that what thinking, certainty, existence without denying that in order to think one must exist. The author's reasoning on the formulated thesis is completed by the following phrase: "It is so absurd to assume that what thinks does not exist while it thinks that, despite the most extreme assumptions, we cannot but believe that there is the first and surest of all conclusions. presented to those who methodically arrange their thoughts. In paragraph 10, R. Descartes corrected the meaning of what was said in paragraph seven: "Having said that the proposition: I think, therefore I exist, is the first and most reliable, I did not deny the need to know before that what thinking, certainty, existence without denying that in order to think one must exist. The author's reasoning on the formulated thesis is completed by the following phrase: "It is so absurd to assume that what thinks does not exist while it thinks that, despite the most extreme assumptions, we cannot but believe that there is the first and surest of all conclusions. presented to those who methodically arrange their thoughts. In paragraph 10, R. Descartes corrected the meaning of what was said in paragraph seven: "Having said that the proposition: I think,

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Contrary to the widespread interpretation of the content of the thesis, R. Descartes did not give his idea a worldview format, remaining within the declared dualism. The philosopher did not seek in it a solution to the problem of the nature of the substance of being. He just tried to understand the nature of man as a "thinking thing", to find out the relationship between "soul" and "body". The concept of "existence" had a local content for him, both "soul" and "body" were included in its scope, it held them together in the same way. For R. Descartes, it was important to find the basis for the "most reliable" recognition of existence, and not all, but exclusively human reality. And he found this argument in thinking: "The concept of our soul or thought precedes that which we have of bodies, and this concept is more reliable, since we still doubt whether there are bodies in the world.

We, discussing in detail the experience of the reflections of the French scientist and philosopher, want to emphasize the very fact of recognizing the priority value of thinking as evidence that the scientific and philosophical awareness of the significance of human rationality has come into contact with the religious exaltation of human rationality, created "after the model and likeness" of the divine mind. . Homo sapiens evolved, actively developing their mental abilities. The use of the concept of "soul" was characteristic of the beginning of the New Age, it synthesized all levels of thinking and more clearly included mental activity, primarily will. R. Descartes, as if prophetically predicted the systemic significance for the future of man of virtue, however, in his understanding, virtue did not rise to the heights of conceptual thinking.

R. Descartes approached the idea of reasonableness of a "reasonable person" from the side of spiritual responsibility for feelings, thoughts and deeds, but in his mind not only prudence, even reason

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itself remained an abstract concept, because “thinking”, an exhaustive manifestation of the soul, was not structured, except for the traditional differentiation into sensory actions and mental forms. The consciousness of R. Descartes largely inherited medieval terms, modernizing the content of those ideas that were “packed” in them. The process of rethinking traditional views on human intelligence was still beginning. History did not easily reveal the growing role of the creative potential of thinking in the life of man and society. The problem of the structural organization of thinking acquired urgency. New concepts emerged.

The new time has necessitated a new approach to thinking. The former interpretation of the freedom of human wisdom, localized within the framework of religious prescriptions, should be an instrument for moving along the path indicated by the true creator of all things, seriously hindered the development of mental activity, however, could only slow down the progress of the rational. The low rate of social movement during the Middle Ages testified to its conditionality on the part of ideological regulation, but at the same time, the energy of rationality continued to accumulate. The real power of the mind could be transformed within itself, added, multiplied, striving for a critical mass of action. And, most importantly, the power of human intelligence was able to begin to actively operate with changes in the theory of knowledge.

Philosophy had to make the transition from that type of understanding of thinking, to which G. Hegel's expression "barbarism of thinking" can be applied with a certain stretch. But, in order to fulfill its historical mission, philosophy itself had to change, become "critical" and "speculative." "Philosophy, G. Hegel pointed out, should make thinking itself an object of thought." And he further clarifies what has been said in relation to philosophy as a science: "The only goal and business of science is to achieve the concept of its concept and, thus, come to its starting point and to its satisfaction." G. Hegel had in mind a specific technology of philosophical knowledge, when the desired concept is determined by developing descriptive concepts. Assessing the merit of I. Kant, who critically studied the tools of thinking, their real possibilities, G. Hegel approached thinking as creativity. The "pure" and "practical" reason, "common sense" was replaced by the dialectical triad of rationality of G. Hegel. In thinking, he identified three levels of activity: "sensuality", "reason" and "mind". Thinking was identified with activity, which showed its cognitive and social power. "Insofar as thinking, as an active one," the philosopher explained, "is taken in relation to objects—as a reflection on something—insofar as the universal, as a product of its activity, has the meaning of the essence of the matter, essential, internal, true." Hegel uses the concept of "spirit", but he contrasts "spirit" with

"thinking". "Spirit" is a spontaneously organized natural state of consciousness of a person who is directly included in the world of things, including human society. The spirit, "as a feeling and contemplating", has the sensuous as its subject, images as the imaginative, and ends as the will. "The highest inner essence of the spirit, according to G. Hegel, is thinking." The thinking of the "spirit" manifests itself in the forms of rational and rational activity. "Consciousness, the thinker clarified, forms ideas about objects for itself before concepts about them, and only by passing through ideas and turning its activity on them does the thinking spirit rise to thinking knowledge and comprehension through concepts." Reason precedes reason and acts together with it. The lot of rational activity has been and will remain reflection on objects, their relations. The mind is able to analyze the opposite results arising in cognition, it is not given to it to resolve the contradictions that characterize the unity of opposites, therefore the understanding shares the existence of opposites. Reasoning activity is dialectically limited, it can bring together and oppose opposites, but cannot synthesize them: there are thesis and antithesis, but there is no synthesis, which indicates the incompleteness of the technological cycle in cognition. Knowledge is inhibited from within. These were the antinomies of I. Kant, which did not allow him to overcome the barrier of cognition. Modern quantum mechanics relies on the principle of complementarity, unable to resolve the relationship of opposites. These were the antinomies of I. Kant, which did not allow him to overcome the barrier of cognition. Modern quantum mechanics relies on the principle of complementarity, unable to resolve the relationship of opposites. These were the antinomies of I. Kant, which did not allow him to overcome the barrier of cognition. Modern quantum mechanics relies on the principle of complementarity, unable to resolve the relationship of opposites.

The pinnacle of dialectical thinking in the philosophy of G. Hegel is "reasonable dialectics". Reason rises above reason, but it also presupposes the preparatory work of the latter. G. Hegel's thinking works in the interaction of its modes of manifestation. The dialectic of reason completes the work begun by reason. The entire dialectical way of thinking - the "road map" - consists of the establishments: identities - differences - differences - opposites - contradictions (grounds). "Contradiction is what actually drives the world and it is ridiculous to say that contradiction cannot be thought," G. Hegel summed up his reflections. G. Hegel developed the basic scheme of dialectical thinking, but the main thing is that the dialectical approach to cognition helped him raise the understanding of reason as a real creative force.

After the philosophical recognition of the creative power of the mind, the question of the vector of this power became relevant. As a matter of fact -

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the vector of development of the "reasonable person". To apply something, you need to have it. Having completed the ascent from efficiency and a straight path to rationality, man found himself at the beginning of his new history. Philosophy and science, having analyzed the structure of human thinking, having determined its potential, were able to build the architecture of the manifestation of rationality, to discover the natural nature of thinking in the forms of rational and rational activity. Together with reason and will came the possibility of human freedom with all its individual and social dangers.

The possession of rationality and free will predetermined the need to learn how to use the new forces born in evolution. It was necessary to become a tamer of the mind, to master art, to give it the direction that the will, objectified in practice, must and can realize as an instrument for resolving contradictions that are no longer mental, but real. The evolution of rationality of a particular state of a person turns into the evolution of rationality for the benefit of everyone and everything, - into the development of human reasonableness, rationality acquires the scale of universality.

Prudence is the pinnacle of the evolution of human intelligence in its modern interpretation. Without this historically built configuration, rationality will remain within the boundaries of its abstract certainty, for the logical necessity to be rational is similar to Kant's "pure reason". The rest, different from the prospect of rationality becoming prudence, scenarios for the promotion of rationality: the isolation of rationality on itself and not having certainty - deprive evolution of historicism.

The need for knowledge of the future is natural for a person, it continues the ability that originated in biological movement - the possibility of anticipatory reflection, described by P. Anokhin. When time pushes its boundaries in front of a living being, then this perspective must be used in the interests of development. The famous American writer and philosopher R. Emerson wrote: "In the face of the universe, let us rejoice that we have reached not a dead end, but a boundless ocean. Our life appears not so much as the present, but as a prospect, open to us not so much as petty deeds for which it is spent, but as a promise of that abundantly flowing vitality. And he added: "For the most part, it is perceived only as a promise, this vitality will still manifest itself; we know that we must not sell ourselves too cheaply, for we belong to something very great. So forward and again - forward! In daylight hours, we know for sure that a completely new picture of life and a new understanding of our duties to it are already possible for us.

R. Emerson is right in presenting the future in which descendants will find themselves as a "completely new picture" of life. Prudence is not a simple natural continuation of human rationality, it,

despite all its similarity with modern rationality, opposes it. Rationality allows quantitative difference, and this, in turn, comparability of different states and competitive relations. Prudence is distinguished by its qualitative certainty. It cannot be less or more. It is not surprising, therefore, that the history of Homo sapiens is filled with conflicts along the entire perimeter of social relations. And in relations with nature, rationality often served as an instrument to justify destructive practices. The abstractness of rationality - it determined the way the development of human actions, leaving the object to which these actions were directed. The priority position in the rationality of the subject deformed the systemic construction of a person with the world of relations. Ultimately, the costs were reflected in the rationality. The abstract nature of the position of rationality was also manifested in its definition. G. Hegel, having singled out inconsistency as a quality of thinking at the level of reason, solved the problem within the boundaries of the science of logic, in the most general form, which can be qualified as an introduction to the theory of reason. Hegel's triadic schemes for tracing the progression of thinking are able to provide effective assistance to those who have met in cognition with opposites in the unity of their existence. However, everything listed here formalizes the technology of intelligent activity, dissects the stages of the movement of thoughts, serves as a "road map" of thinking, which you need to be able to read, calculate and, - the most difficult.

If we proceed from the fact that the movement of objects and the ways of their relations are reflected in the structure and history of thinking, then the contradictions of reason reproduce the relations of opposites in objects. But thinking is non-material, and therefore the contradictions of thinking are specific, not mirror images. The contradictions of objects were formed in the process of their movement, and the contradictions of the mind went through a comparable path. The formation of rationality was due to the contradictions of being, but thinking could not simply repeat this real experience. Thinking, in order to rise to rationality, has passed a difficult path. At each stage of the path, it formed the possibility of inconsistency in cognition, starting with the prelogical and limited logic of states identical to itself (rest), through antinomies to dialectics.

Prior to the studies of L. Levy - Brühl, presented in his works "Cognitive Functions in Lower Societies" (1910), "Primitive Thinking" (1930) and other works, anthropology was dominated by the British concept of the identity of the mental mechanism of "primitive" people and modern ones. English anthropologists did not take into account the historicity of the evolution of the thinking of homo sapiens. L. Levy-Brühl put forward a very important thesis about the existence of a type of logical thinking known to us before the history, calling early thinking "logical" and

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emphasizing that it is not anti-logical, it is also not illogical. Calling it logical, I only want to say that it does not seek, in the first place, like our thinking, to avoid contradiction. It is subject to the "law of participation". Oriented in this way it has no inclination to fall into contradictions without any reason (that would make it completely absurd for us), but it does not even think about avoiding contradictions. Most often it treats them with indifference.

The mind, having determined a new stage of human evolution, turned out to be not so perfect as to complete the evolution. The mind of homo sapiens did not raise the resolution of contradictions to the level of realization of the universality of development interests. The concreteness of the particular in the conflict of opposites blocked the development of rationality itself, it submitted to a particular orientation. The evolution of the rationality of homo sapiens has reached a dead end of private or "egoistic rationality".

In an abstract form, mankind has realized the historical limitations of the progress of the rationality of homo sapiens, even calculated the time of the "red line" of the movement of its private rationality in interaction with the natural condition of life - 2030. It remains to make one transition - to turn the perspective into the actuality of existing being, to give the rationality of knowledge the power of universal will, which turns out to be in an unresolvable contradiction with the rationality of homo sapiens. Humanity at the stage of homo sapiens has come to a historical crossroads.

There are two development options. First: on the historical basis created over many millennia by homo sapiens, to make the transition from the rationality of man to the rationality of mankind and thus continue history with a new content of human activity. The second is to follow the paved path, improving rationality in its traditional expression, when rationality is based on the abstractness of actions, and rationality itself is tied to private interests. In other words, the intelligence of a species is represented by the sum of the intelligences of the individuals that make up the species, which already in the primary state makes obvious the reality of the contradiction that hinders progress.

In rationality, historically and epistemologically, there is what is necessary for the development of the species - the technology of cognition of the contradictions of reality, but in the existing state of rationality there is no general specific direction vector of rationality. By elevating competition to an absolute instrument of progress, the ideology expressing a conditional commonality of rational interests further exacerbated the fluctuations in particular forms of rationality. In addition, today one should be afraid not so much of the uncertainty of the total manifestation of private rationality, as of the aspirations of certain

authoritative forces whose actions are aimed at maintaining real contradictions, by and large, of artificial origin.

Dynamic disequilibrium is good for the stability of the mechanical movement of bodies, but not for human relations. To what extent is the favorable prospect of the social development of rationality determined? To have a basis for answering this question satisfactorily, one must examine the social forces that are capable of directing individual rational actions and controlling their dynamics. The social factor in the development of individual awareness of reality was studied in detail by French sociologists: Durkheim, Galbwachs, Blondel, and others. They, as a rule, considered society within the limits of social consciousness. They were interested in the spiritual social superstructure: opinions, knowledge, behavior and other manifestations of spiritual activity. The spiritual part of social life was defined by them as "collective representations". The conditionality of the formation of "collective ideas" was mainly outside the brackets of such studies, which can be recognized as an appropriate limitation in the interests of studying the specific problem of the formation and development of the individual's consciousness. It is reality sui generis that acts directly on the consciousness of the individual.

"Society is a reality sui generis," E. Durkheim argued, it has its own properties that cannot be found at all or in the same form in the rest of the world. Therefore, the representations that express it have a completely different content, purely individual representations ... ". E. Durkheim formulated the conclusion from the analysis of the study of the problem as follows: "Collective representations are the product of an extensive, almost boundless cooperation that develops not only in space, but also in time. Therefore, they seem to concentrate a very peculiar mental life, infinitely richer and more complex than the mental life of an individual. Hence it is clear why the mind has the ability to go beyond empirical knowledge.

In this context, the "empirical" is identical to the "individual", "private" E. Durkheim extended the understanding of "collective representations" to the area of conceptual thinking: "If concepts were only general ideas," the sociologist argued, they would not particularly enrich knowledge, because the general, as we have already pointed out, does not contain anything that would not be in the particular. If these are primarily collective ideas, then they add to what we have learned from our personal experience, all the wisdom and knowledge that the social group has accumulated and preserved over the centuries. To understand a thing means at the same time to capture or define its essential elements and attribute them to a known set of things, for each civilization has an organized system of concepts that characterizes it.

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“Collective consciousness, according to Durkheim, is the highest form of mental life, it is the consciousness of consciousnesses. Being outside and above local and individual contingencies, it sees things only from their permanent and essential side, which it fixes in the transmitted concepts. Looking down, it sees further to the side. At each given moment, it embraces the entire existing and known reality, and therefore it alone can provide the mind with a framework suitable for accommodating the entire totality of beings and allowing us to make this totality the object of our thinking.

Some of E. Durkheim's statements are disputable, but the logic of his research is important to us. It allows us to trace the movement of the author's thought in a very significant direction, presented in the Hegelian synthesis of the individual and the general. E. Durkheim proves that the concept, in its purely abstract form, serves as a transitional state of knowledge into concrete-abstract, or concrete-theoretical knowledge, from which there is a way to turn it into a conviction and thereby determine the actions of the will. The understanding of rationality in the philosophy of the Enlightenment and, to some extent, in its continuation in the following centuries was overly abstract. The concept of "collective representation" creates the prospect of enriching the content of rationality with a specific meaning and allows us to expect with optimism in the future the rationality of a "prudent person" developed into universality.

One of these "working" concepts is "wisdom" and its detailed study, for example, in the concept of "philosophy". IN AND. Dahl reported: "Wise, based on goodness and truth, in the highest degree, reasonable and well-meaning." Philosophy V. I. Dahl calls "love of wisdom." "The mind of V.I. Dahl defines it more clearly and understandably: "a spiritual power that can remember (comprehend, cognize), judge," think, apply, compare "and conclude" decide, draw a conclusion ", the ability to correctly, consistently link thoughts, from causes, consequences of it and to the goal, the end, especially when applied to the case. Reason, meaning, intellectus, verstand, mind, ratio, vernunft. The spirit of V. I. Dal traditionally divided into mind and will. "Intelligence" put in a common row with "understanding", "reason". G. Hegel's idea to divide reason and reason by the type of logical thinking, having formally opposed the logical order of reasoning and the dialectical one, V. I. Dal did not reflect, although, probably, he was familiar with his main works. He probably tried to explain the terms as adequately as possible in the interests of the living Great Russian language. In the Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron, popular before the revolutions of 1917, the word "wisdom" is absent, "mind" is presented as a set of mental actions that distinguish a person, "reason" is included in the

volume of rationality. The modern interpretation of wisdom and "reason" in Russian dictionaries is unintelligible. "Wisdom" is deep knowledge, understanding of which "Prudence" is deliberation in actions and deeds, prudence, prudence. "Reason, mind, reason, ability to think." familiar with his main works. He probably tried to explain the terms as adequately as possible in the interests of the living Great Russian language. In the Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron, popular before the revolutions of 1917, the word "wisdom" is absent, "mind" is presented as a set of mental actions that distinguish a person, "reason" is included in the volume of rationality. The modern interpretation of wisdom and "reason" in Russian dictionaries is unintelligible. "Wisdom" is deep knowledge, understanding of which "Prudence" is deliberation in actions and deeds, prudence, prudence. "Reason, mind, reason, ability to think." familiar with his main works. He probably tried to explain the terms as adequately as possible in the interests of the living Great Russian language. In the Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron, popular before the revolutions of 1917, the word "wisdom" is absent, "mind" is presented as a set of mental actions that distinguish a person, "reason" is included in the volume of rationality. The modern interpretation of wisdom and "reason" in Russian dictionaries is unintelligible. "Wisdom" is deep knowledge, understanding of which "Prudence" is deliberation in actions and deeds, prudence, prudence. "Reason, mind, reason, ability to think." A. Efron" the word "wisdom" is absent, "mind" is presented as a set of mental actions that distinguish a person, "reason" is included in the volume of rationality. The modern interpretation of wisdom and "reason" in Russian dictionaries is unintelligible. "Wisdom" is deep knowledge, understanding of which "Prudence" is deliberation in actions and deeds, prudence, prudence. "Reason, mind, reason, ability to think." A. Efron" the word "wisdom" is absent, "mind" is presented as a set of mental actions that distinguish a person, "reason" is included in the volume of rationality. The modern interpretation of wisdom and "reason" in Russian dictionaries is unintelligible. "Wisdom" is deep knowledge, understanding of which "Prudence" is deliberation in actions and deeds, prudence, prudence. "Reason, mind, reason, ability to think."

Summarizing the ideas about the prospects of a "reasonable person" expressed in different countries, on different continents, at different times, in different directions, specialists cannot fail to notice one thing in common in their thoughts. Each of them, in their own way, is concerned about the inconsistency of the evolution of intelligence. A more concrete assessment would be possible if there were a more definite professional and public understanding of rationality itself and the auxiliary concepts that describe its quality. Unfortunately, as the well-known Russian

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proverb says: "the shoemaker himself without boots, and the pie man without pies."

In the context of our topic, such a situation in cognition serves as confirmation of the basic thesis that "reasonableness", being the direction of human evolution, taking shape even in the history of the predecessors of homo sapiens, could not become the pinnacle of human history. The reason for this is the excessive abstractness of rationality. We have already noted that the "reasonableness" of homo sapiens is very close in its epistemological status to the "pure mind" of I. Kant. It is no coincidence that in a number of scientifically popular publications, when interpreting "reasonableness", a comparison is used with the Kantian interpretation of reason. A finite or, more precisely, a localized understanding of the quality of an evolutionary stage can be closed on itself - its own development, but in this way it limits itself and its history. Inevitably, the "dissolution" of objectivity in its abstractions, which happened with the rationality of homo sapiens.

The promotion of evolution presupposes that development acquires concreteness, created by the inclusion of subject complementarity in it. It is necessary to inform the evolution vector of something that will concentrate the movement. Much can be concretized rationality, as evidenced by the variety of ideas expressed by people concerned about the fate of man.

Judging by the growing misunderstanding; inconsistencies in views on social progress, social and individual values, driving forces of development, ways of resolving conflicts; the sustainability of nihilism; absolutization of the consumer attitude to life, competition in everything and forever, it is not difficult to come to a pessimistic conclusion in assessing the prospects for the rationality of modern man.

Historical examples, as well as individual natural facts, cannot be arguments in proof. This is the general theoretical rule. A theory can only be "beaten" by another theory that is more effective in explaining the change in facts, that is, from facts that contradict the existing theory, one should first build an alternative theory in order to then oppose its advantages to the current theory. This is the general order, which always has a special case. Having grouped the social practice of the end of the second millennium of a new era and adding to it the practical life of the beginning of the new millennium, we will, without exaggeration, get a sad result of the evolution of rationality.

Having dealt with colonialism, racism, fascism, "reasonable man" created the means of universal destruction and tested their effect on his own kind at a time when circumstances did not require this at all. Such a scale of intimidation was not known to our ancestors by rationality and their ancestors were weakly intelligent. The absolutization of competition leads to the suppression of rationality. Competition,

just like selfishness, manifests itself in two forms: in the form of a struggle for survival and in the form of competition - civilized interaction in the struggle for leadership. For some reason, supporters of the first form of competition count only profits, pretending that there are no costs from such competition, or write them off as inevitable costs of production development. In the press, we have not found even approximate data on the extravagance of irrational competition.

The covid pandemic has exposed the unreasonableness of politics: a low level of political culture, selfishness in politics. But behind everything that science calls political activity, there is the rationality of homo sapiens. The modern rationality of homo sapiens is good alone with itself, in the individual format of existence, while providing everything necessary and without force majeure. At the same time, there is no reason to underestimate the formation of human intelligence as a significant achievement of human evolution and the basis for its continuation.

Our version connects the new history of rationality with the orientation of the mind towards goods in their broadest sense. "Benefits" we define as the fundamental conditions of human existence and development. Some of the benefits are of natural origin, but most of the benefits are created and maintained by human activity itself.

Having a mind is meaningfully abstract, so it is not enough to be intelligent in life. Only having learned to use the power of reason, a person, in the interests of all mankind, will be worthy of it and will have the right to be called truly reasonable. To use the mind in the final destination means to increase the benefits. It is to the blessings that man owes his birth and his whole life. This is something that he should always accept with gratitude. To be grateful is the other side of a person's rationality, which makes rationality concrete. Those who understand the rationality of a person as an instrument to create good things and treat them with dignity are not mistaken.

The very enumeration of the basic range of human benefits speaks in favor of such a statement: Nature, Society, Motherland, Family, People who lived and live the same. The great humanist Exepuri was asked: what would you do if you were on an unfamiliar planet? Without hesitation, he replied: "I shouted - "People, where are you!" When everyone realizes that what is valuable is not what has a price tag indicating the amount, but what is vital, the mind will be realized as a characteristic of a person, it will fulfill its historical mission - to make a person not formally, but really reasonable.

The basic range of benefits is completed with tools for its creation and enrichment: responsibility for maintaining the natural environment, its ability to reproduce itself and us normally; participation in the development of social relations; service to the

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Fatherland, fidelity to duty; love for the family, relatives and friendliness in relations with oneself - like. Social institutions are at the service of ensuring human well-being: environmental protection; health and healthy lifestyle; education; security; improving the production of material goods; life protection in social reproduction; science, art, physical culture, sports and tourism, transport support for the organization of physical and social space and everything that helps to live more effectively in time,

All of these benefits are known to almost everyone and for a long time. The problem is to make them out of existing alienated phenomena as actual values of the human mind, to give them the meaning of reasonable necessity. The initial condition for solving the problem is not a secret - the quality and availability of the benefit of creating tools are necessary. However, only at the level of the current state of rationality can one naively expect that the quality and availability of welfare tools will automatically transform them into the desired benefits in the minds of mass homo sapiens.

Formally, everyone knows that vaccination protects against infection, guarantees health, in extreme cases, not the most difficult course of the disease. Evidence of the good and access to the good are present, there is no awareness of the good. Instead of real reasonable actions, we have endless discussions about the inappropriateness of the technologies recommended by science and healthcare to protect the quality of life.

Perhaps only education has been endowed by the mind of a person with the status of significance of a universal scale, and then not so much in the primary meaning - to realize rationality in the interests of self-development of the individual, - but in order to ensure social and professional advancement of people.

The rationality of a person is projected in two directions: into his own movement and outside his reality, and the second is dependent on the first. Logic shows that education is an activity, first of all, in the interests of personal self-development, it enriches the mental, sensual and practical expression of individuality, creates the prerequisites for interest in the individual in her environment, opens up the prospect of social ascent. However, the mass awareness of the obvious logic of self-affirmation of the individual through education clearly does not meet the standards of reasonableness. Education by the mind of the majority of modern representatives of homo sapiens is perceived not as a need for spiritual development, but as a necessary measure for solving utilitarian problems. The global university dropout statistics show that, less than 2/3 of freshmen make it to graduation. Japan stands apart, where the cult of an educated person is high.

To blame one personal unreason in relation to education would be unfair. Three social subjects are involved in education: the personality of the pupil

(student), teaching staff and state institutions. To the extent that teachers and administrators with regulators act as subjects of the process, and not as nominees - organizers and mediators of the implementation of the will of those who really govern and determine the goals of education, education can be viewed through the prism of its personal and social value.

The history of education as a socially significant institution is closely connected with the history of philosophical thought. So it was in the West and in the East. The concepts of "teacher", "thinker", "philosopher" initially coincided both in status and in personal terms. Pythagoras, Socrates, Plato, Aristotle, Buddha, Lao Tzu, Confucius, Mei Tzu went down in history twice: as philosophers of the first wave and as the founders of pedagogical art. What is usually called pedagogical science is in fact a technology of education, over which the philosophy of education rises, dominating strategically. In pedagogy, two components are distinguished: a philosophical attitude and the art of translating it into the mass consciousness with the help of the mastery of a systematically built learning process.

The policy in the field of education is called upon to determine and control the balance of the ideological, ideological, educational and practical components, so that two forces interact in the educational process - the power of thinking and the power of knowledge. It is necessary to minimize the risks of absolutization of the abstractness of thoughts and the utility of knowledge.

The well-known Russian historian and teacher V. O. Klyuchevsky wrote about pedagogy: she is "not a nanny, but a morning alarm clock: the word was given to her not to lull her thought while rocking someone else's child, but to wake someone else's." A teacher, they used to say in Russia, is not the one who teaches, but the one from whom one learns. It is education that has the potential of universal activation of mental activity, opens up the power of rationality to the individual.

Of all generally significant social institutions, education bears the greatest historical burden in promoting social and personal development. This is the main tool for the socialization of the human individual into a personal individuality; the sustainability of the reproduction of social progress, and in the national context, the development of the identity of the nation and the prevention of nationalistic egoism.

Improving education is a strategic task, because its solution presupposes the achievement in education of the harmony of national and universal interests. Based on the traditions of the national mentality, it is responsible for the formation of universal humanistic and democratic values. In this connection, in the European documents regulating the development of university education, it is clearly stated that the educational business is outside the totality of

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economic enterprises. J. Galbraith also wrote about this, protesting against industrial pressure on educational activities. And a century before J. Galbraith, R. Emerson spoke about the socio-economic problems of education in his lectures, explaining their origin by industrial activity: "The whole current organization of the economy makes me think deeply: because it has created a false relationship between people in the sense that I already feel free from the need to show good breeding and nobility in relations with a person whose services I pay for with money. Human relations in such an economy are not determined by rationality. They depend on what is alienated by the capacity for rational activity from rationality itself. Meanwhile, R. Emerson summed up: "Society does not gain anything as soon as a person tries to update the order of things without updating himself." which is alienated by the capacity for rational activity from rationality itself. Meanwhile, R. Emerson summed up: "Society does not gain anything as soon as a person tries to update the order of things without updating himself." which is alienated by the capacity for rational activity from rationality itself. Meanwhile, R. Emerson summed up: "Society does not gain anything as soon as a person tries to update the order of things without updating himself."

Education is directly aimed at shaping the social status of a person. Indirectly, through the socialization of the individual, it contributes to social development. The social platform for the effectiveness of educational activities is subjective rationality, which is realized through all subjects of public life. In the orientation towards rationality, it is a guarantee of educated activity to preserve social progress, and it is also the reason for the uneven implementation of this function. Only a systematically holistically built education from enlightenment to the limits of professional training is able to ensure the social advancement of a graduate along the main historical path - the development of civilization, bring the consciousness of students into resonance with rationality, activate their thinking in the direction of creation, reveal the historical significance of unity in the worldview of national, transnational and universal values. Otherwise, social progress will lose the power of rationality with the vector of universal welfare. Reasonableness will lose its essence - to be an instrument of the historical creation of goods. The logic of the development of rationality is valid only in combination with the vector of comprehensive improvement of reality, the subject of which is an educated person, and the main goal of an educated person is the growth of human well-being.

Hence the high demands in the organization of public education on its first side - spiritual development in the educational activity of the student's personality. The history of higher engineering education in Russia began with the St.

Petersburg Institute of the Corps of Railway Engineers, the first rectors of which were a Frenchman of Spanish origin A. Betancourt and a citizen of France and Russia, an authoritative scientist in the field of hydraulic engineering and mechanics P. Bazin. Addressing the graduates of 1832, P. Bazin instructed: "Most of all, we strive to inspire that in the field of service, so rightly called the field of honor, knowledge is only a tool; that the possession of it does not relieve from the performance of any obligation, that even the most extensive information becomes vain without unapproachable behavior, and that one must first be an honest person.

Klyuchevsky clarified: "In education, two things are distinguished: one is the development and alignment of individual characteristics, personal properties and inclinations of a person, the other is the development of a general type, the inoculation of those social rules, concepts and interests that make up the culture of the time and that make diverse personalities capable of to a friendly hostel.

The Covid 2019 pandemic has actualized the problems of implementing successful education. Interest in the history of education was activated. Goethe correctly noted: "Everything clever was invented before us. Our task is to reflect on this again." The history of education, which has a serious impact on the subsequent course of its development, began in the "Axial Time" - VI - IV centuries BC. The school came to the aid of family or home education.

The school organization of the educational process, like the home organization, began as a search for the optimal form. The search took shape in two directions. In the first one, the student's freedom of participation in the organization of the educational process dominated. Students migrated from one teacher to another, which was considered normal behavior. "Class", as a phenomenon, existed only phantomly. The second was based on the stationary relationship of the teacher with the student. Along with the teacher, the figure of the "teacher" arose - the one who accompanied the student to school and back, and was also a tutor. The concept of "pedagogy" ("pedagogy") is closer in content to the first status of a teacher. In its content, most of all that corresponds to the technical and technological components of the educational process.

The teacher had to prepare the students for the movement along the Path of life, to help them climb this Path and to place pointing semantic landmarks. Confucius, for example, explained to his students: "Strive for the truth, hold on to virtue, rely on humanity, and amuse yourself with the liberal arts."

From the historical experience of the organization of education, several fundamental conclusions of universal significance can be drawn:

First, education is most effective in the form of school organization. It, unlike home, contributes to the development of the communication potential of the

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emerging personality. Criticizing the principle of Betsky to exclude the family factor from education in order to more effectively implement socially and politically significant goals, V.O. Klyuchevsky wrote: "The family will never give up their educational work, they will not want to turn into a simple handicraft workshop that produces pedagogical and recruiting raw materials for the school and the barracks." It is necessary to develop education by improving the school form of its organization. It is diverse, which confirms its high functional and evolutionary potential.

Second: the system-forming factor of the school form of education is the activity of the teacher. It is necessary to create conditions for his creativity on the basis of mutual understanding and joint work with students. The function of the administration is not to command teachers, but to build optimal conditions for organizing their professional work. The state, which is responsible for the development and security of the country, determines the core of the mission of education and the way in which educational institutions are organized: schools, auxiliary institutions. Criticizing the "pedagogical sins, logical errors and psychological oversights" of Betsky's school education reform program, Klyuchevsky explained that he was ready to forgive him everything for the consistency of "requirements that educators treat children" with meekness, courtesy and love ", they always kept a cheerful look with them and maintained in them "a cheerful spirit and a cheerful disposition." Where this is not there, there can now be no pedagogy, no school."

Third: education is a source of personal knowledge necessary for the freedom of its creative activity in society, but the main task of education is to learn to reproduce and replenish existing scientific and cultural knowledge, that is, to teach to think within the framework of humanistic and democratic traditions. In the middle of the 19th century, R. Emerson bitterly stated: "The spirit of irreconcilable criticism is revealed in aspirations to reform the education system. The current system is accused of not caring about naturalness or truth. They complain that it does not involve learning practically necessary things. We comprehend the same words; ten or fifteen years they keep us locked up, while college and university follow the school, and finally they are released into the wild, having provided information that no one needs - we remember a lot of words, but we can't do anything. The Romans considered useless everything that cannot be learned without sitting down at a desk. The English have an old rule: "Spend all summer in the fields, all winter in your office." By the way, Charles Darwin did just that before he discovered the laws of evolution. A hundred years later, B. Kaufman confirmed the danger of extremes in relation to knowledge. Finding a balance between the abstract and the utilitarian in knowledge relaying is not easy.

There is only one way out: it is necessary to teach to think, then the student will be able to independently make the necessary-sufficient selection of knowledge. The power of knowledge is made when they go back to the forms of conceptual thinking of the mind through contradictions in the movement of the student's consciousness. all winter in my office. By the way, Charles Darwin did just that before he discovered the laws of evolution. A hundred years later, B. Kaufman confirmed the danger of extremes in relation to knowledge. Finding a balance between the abstract and the utilitarian in knowledge relaying is not easy. There is only one way out: it is necessary to teach to think, then the student will be able to independently make the necessary-sufficient selection of knowledge. The power of knowledge is made when they go back to the forms of conceptual thinking of the mind through contradictions in the movement of the student's consciousness. then the student will be able to independently make the necessary-sufficient selection of knowledge. The power of knowledge is made when they go back to the forms of conceptual thinking of the mind through contradictions in the movement of the student's consciousness. then the student will be able to independently make the necessary-sufficient selection of knowledge. The power of knowledge is made when they go back to the forms of conceptual thinking of the mind through contradictions in the movement of the student's consciousness.

Fourth: the basis of the organization of education should be cultural support for the development of the individual in school education. The history of the cultural formation of personality in school is based on mastering the development of national and universal cultures and ends with the formation of a culture of professional activity.

Fifth: the presence of originality in the organization of school education in the West and East, South and North is essential in form, but not essential in its essence. As social progress progressed, formal differences were partially preserved, and the significance of their influence on content was minimized. The integration of educational activities has become a leading trend. It is a trend, since the universalization of education should not be detrimental to national interests.

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Sixth: competencies that characterize the quality of school preparation of students determine the particular manifestations of the personality, that is, they are an application, development, projections of the unitary quality of the personality. Personal competencies are conditionally real, they are simply the names of individual abilities of the individual, “noumena” in the interpretation of medieval “realists”. The interpretation of competence in the spirit of the “nominalists”, attempts to decompose the quality of the personality in them without a trace, are doomed to an inevitable fiasco. In the competence of the individual, in fact, they renamed what used to be the “professionally important qualities” of an employee.

Seventh: a symbol of the movement of Russia before the steam locomotive was a trio of horses, specially harnessed. N.V. called her “Bird Troika”. Gogol. The education movement is also carried out by a trio: culture, science, practice. The dynamics of their combination is quite stable. Culture is a guarantee of the quality of the individual; science is a tool for the effectiveness of professional activity of an individual's activity; practice is the most important guiding goal of the educational process. Education teaches a person to think, science organizes thinking, practice straightens it. This conclusion is confirmed by the history of the growth of universities in Europe in the Middle Ages, the characteristics of which are given in Table 1.

Table 1. Characteristics of the growth of universities in Europe in the Middle Ages

Centuries	XIII	XIV	XV	XVI
Number of universities	19	44	80	180

The technical organization of educational activities can be graphically represented as a square with active diagonals (Figure 1).

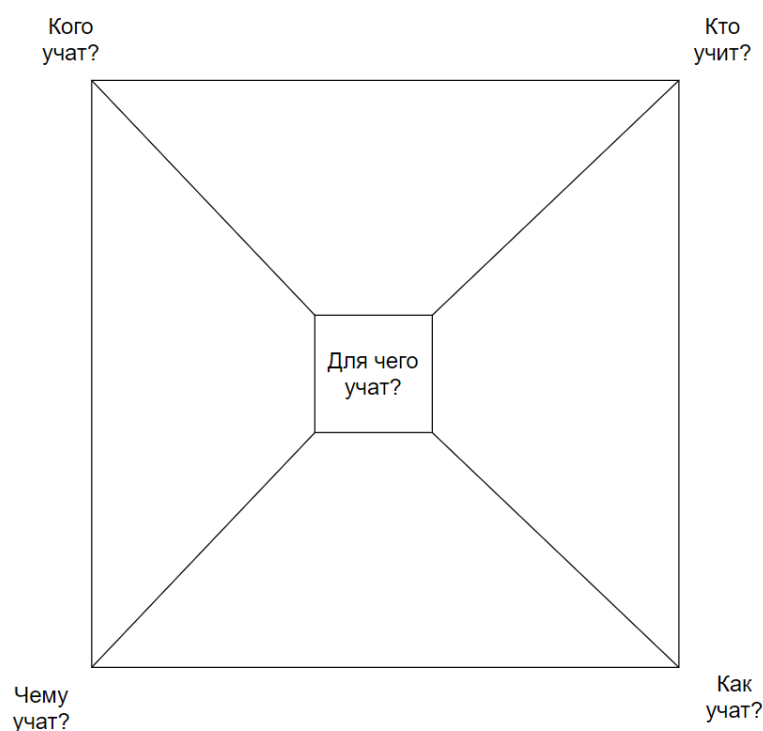


Figure 1. Educational activity in the form of a square with active diagonals

The technology of educational activity is developed by pedagogy, a theory that combines philosophical understanding with the art of organizing the implementation of basic installations into a practical mass result.

The mission of education is determined by professional scientific creativity and the political interests of the state. It is aimed at solving

humanitarian, cultural and socio-economic problems of strengthening the democratic institutions of society. Moreover, professional analysis should dominate over bureaucratic innovations. Bureaucratic initiatives are dangerous for the improvement of education along its entire perimeter.

The quality of education is measured by its effectiveness, efficiency - by the quality of an

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individual's education, the quality of an individual's education - by the activity of its participation in improving professional activities and developing social relations. The criteria for the quality of an individual's education are philanthropy, patriotism, democracy, social and business (professional) activity, the need to continue education.

The economics of education is designed to financially ensure the qualitative organization of educational activities as a fundamental system-forming factor of the future, a single country and humanity as a whole.

Just as a railway train acquires official status and begins to function only after it has been put on the main track, so a person becomes a person when he ascends the path of vocational education. Technical school, college, university put graduates on the Path of life. A (classic) railway track has two rails and a graduate relies on two components of his movement - his personal and professional acquisitions. A rational interpretation of what has been described reveals the concept of "socialization" - the embedding of the individual in the process of social movement. The school is a universal institution of socialization, and in order for both parties to benefit from socialization - the individual and society, school education must be spiritual and practical. Any sustainable deviation from the spiritual and practical course of school education is fraught with serious costs both for the individual and for society. The virtuality of practice and spirituality formalizes them, they lose their real power in the matter of cultural and professional formation of the personality.

We have summarized a number of rules for the effective organization of educational activities. They are quite simple and, as R. Descartes argued, do not need, therefore, comments.

These rules are as follows:

1. "Knowledge does not teach the mind much" (Heraclitus)
2. "One should not teach by thoughts, but by thinking" (Aristotle)
3. Teaching "eye to eye", "eye to screen" is a surrogate option when education is simplified to learning. Spirituality is a monopoly of subjective relations.
4. Everyone learns, both the one who teaches and the one who is taught. Teaching is a reliable way to learn.
5. The only way to learn is to learn by yourself with the help of everything else.
6. A person is born, a personality is born in education, it is also deformed by education.
7. School is the path to life. Education has a beginning, but no end other than the natural.
8. The school is the temple of education, but each temple is located on the street, it also participates in education.

9. The teacher is a way of life, the student is their reflection.

10. An optimally organized education is the highest of the arts.

11. Do not skimp on improving education.

12. Knowledge without understanding is like a "dry storm" - there is little benefit, but there can be many troubles.

Education is the most important institution for sustainable reproduction and development of homo sapiens. With the help of education, social experience is preserved and improved, generations are working on mistakes in overcoming natural and artificial contradictions. The epistemological basis of education is the developing thinking of the individual - the ability of the student's mind to perceive and process knowledge. The main value of education is reasonable capacity, its potential, the main problem is to create optimal organizational conditions for the manifestation of reasonable principles in all subjects of educational activity.

The structure of education and the systematic nature of relations in education are determined by the organization of thinking and should reflect the needs of social progress. The system-forming factor in the functioning of education is the relationship between education and training, which clearly demonstrates their purpose. Education is called upon to ensure the preservation of the values acquired by previous development of private, national, universal and professional scales. Knowledge is to orient the personality and the social subjects of its life activity - family, social group, national formation and communities in the labyrinths of contradictions of the natural-historical movement.

In the technical aspect, the improvement of education is built into two related tasks:

firstly, to optimize the ratio of education and training, taking into account the dominant position of education in order to preserve species identity;

secondly, to update knowledge in order to increase the sustainability of the development of the species. The second task is realized in social generations.

The very concept of "social generation" owes its relevance to the organization of the reproduction of the species through education. Education is a condition for the optimal adaptation of a species to the environment of existence, and training is a "navigation mechanism" for inclusion in the universal system of relations between society and nature. Rationality is a specific human platform of education, the organization of which should be aimed at developing one's mental and moral base. In the evolution of rationality into the historically specific reality of "prudence", education is given a special factorial position.

In the development of all living things, the factor of complementarity operates, which gives the

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development the efficiency and stability of the state of movement. The essence of this factor connects the ability to act and the attitude towards it. The ability to think, including rationally, does not in itself create a definite direction of activity. A steam locomotive is an instrument of movement, and it was created that way, but in exceptional cases it can also be used as a steam generator, warm people, animals, maintain production conditions, which was done in the 1990s by responsible leaders, understanding rationality not as an advantage in thinking but as a way to do good. The rationality of homo sapiens is its ability to create a culture, without which social progress loses its human value.

According to the religious worldview, the rationality of a person is the embodiment of his likeness to the Creator. But even the Creator, possessing absolute possibilities, failed to give human rationality the universal power to create only good, to unite human rationality and the universality of good deeds. A "wise man" did not become a "wise man" at the same time. Therefore, there are two versions:

the first is that intelligence acts on its own; charity also exists separately. They are able to intersect privately;

second, there are two types of intelligence, reflecting the levels of human social progress.

The rationality of homo sapiens is a platform for the continuation of its evolution, during which individual manifestations of the unity of rationality and good aspirations are transformed into a new type of human reality - prudence.

The "reasonable man" is being replaced by a "reasonable man", capable of solving those problems of development that turned out to be clearly beyond the strength of his predecessor. "Prudence" becomes a necessary feature of the species. Formalization of the content of the concept, as a rule, is associated with giving some convention to the content itself.

But such a logical procedure contributes to the advancement of knowledge, so the technique is quite common. We will also use it to better understand the content of the concept of "prudence". Let us first recall that "prudence" finds its expression in the development of rationality.

The formula of "prudence" is triune, it includes the interaction of three links of a single action by nature: "knowledge of the truth", "truthfulness as a personal responsibility for knowing the truth in words and deeds", "sequence of activities to objectify true knowledge". The secret of "prudence" is simple, its implementation is difficult. "Prudence" is valid only on the scale of socially significant actions. This is a kind of analogue of "herd immunity". The difficulty in achieving such a result is due to contradictions in the relationship of two dialectical opposites - "single" and "general".

In society, this complexity is exacerbated by the unevenness of social progress and, associated with it,

the disproportionate distribution of its products. That is why modern society needs the abstract intelligence of homo sapiens. In a single reality, the harmony of personal interest and social is achievable in any configuration of social relations. On a general scale, such coherence can be obtained only by changing the socio-economic basis that determines public consciousness. A natural basis for prudence has been formed. Changes are required in the mouths of social life - a transition from bourgeois-democratic egoism to social-democratic collectivism and participatory in the management of socially significant actions.

As a rule, thinking is analyzed as a tool for cognition, we tried to consider thinking as a tool for the development of consciousness, and, as a result, of the person himself.

General conclusion. The consciousness of modern man is defined as intelligent activity, and this corresponds to an abstract understanding of rationality. Our current rationality is largely potential, which is convincingly evidenced by the attitude of thinking towards opposites. We either underestimate them, or consider them in the traditions of Kite's understanding as antinomies, that is, recognizing opposites, we do not rise to the realization of their dialectical unity. The dominant position in modern intelligence is still occupied by reason, whose activity is limited to the separation of opposites, giving them the status of their own reality and analyzing the finiteness of their state. An explosion as an outstanding tool for analyzing objects of reality and managing within the finiteness of their existence by the behavior of homo sapiens. Reason is very conservative in solving the problem of turning an object into a subject of interaction, which makes reason a highly specialized way of cognition. It is more convenient for reason to show its abilities "here and now", to separate objects and subjects forever, to emphasize the finiteness of their reality. Perspective thinking, recognizing dialectical transitions, the unity of subjects and objects in development, aggravates the analytical ability of the mind.

Conclusion

The modern rationality of thinking, therefore, is conditional and can only be recognized as an evolutionary stage with a necessity preceding the actual rationality of a "prudent person". Intelligence must open up and become the dominant state of consciousness. The history of rationality moves in the direction of its dialectical essence. Dialectical ability is embedded in the mind. It is necessary to improve the dialectics of thinking - the achievement in dialectical thinking of the unity of the form of thoughts, their actual content and expression in the will, which ensures the process of objectification of true knowledge, combining the understanding of existing reality in the context of systemic changes. In

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single terms, this unity has already been achieved. What is relevant now is not theoretical evidence,

A modern rational person will have to transition to thinking that subordinates the solution of development problems in a historical perspective. Then what seems utopian to us today will appear realistically possible, because the understanding of development will change. Thinking within the limits of the ultimate reality of objects will be replaced by an

awareness of the change in the final states of things as a regularity of the dialectic of development. Thinking at the level of prudence creates real grounds for the identity of thinking and being. Apparently, the most effective social tool for the next evolution of a person from homo sapiens to a prudent person should be education, the effectiveness of which is directly dependent on the quality of politics and the will of politicians.

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