

PHILOSOPHICAL UNDERSTANDING OF TRUTH. IS IT POSSIBLE TO RETURN TO THE ORIGINS OF WESTERN EUROPEAN THOUGHT?

Philosophy was born as a thought that tries to cognise the objective reality of the ideal world and the boundary levels of abstraction of the sensual world.

Having freed itself from religious and mythological consciousness, philosophy stepped into the space of metaphysics and began to look for its own path and methodology for development. The difficulty of the task, to this day, is that the capabilities of the human mind are limited, so it is impossible to study problems of the metaphysical level using strictly rational scientific methods. Intuition, insight, imagination, revelation, faith, meditative and prayer practices, even magic, although known to science, do not belong to the acceptable scientific arsenal of cognitive methods. Intuition, insight, imagination, and faith deserve special attention from the list, but their understanding in scientific knowledge remains problematic.

The original attitude and purpose of philosophy was proclaimed as the search for Truth (with a capital letter). That is, the Absolute Truth, by which religious systems understand the Divine Essence. That is, the goal of philosophical and religious search was the same. And just like religion, the initial and then the medieval stages of philosophy's development presupposed a special way of life for the philosopher that bordered on spiritual practice.

It is difficult to make an exhaustive definition of metaphysics. First of all, the space of metaphysics is the transcendental world and knowledge about it. Therefore, the ideas of the Good, the Beautiful, the One, and the Logos, which were identified with the Truth, become the research space of ancient philosophers.

Influential ancient and medieval philosophical concepts were mostly idealistic. Gradually, however, philosophical reflection became more rationalistic, society lost faith in the Church, and the latter lost its authority.

The medieval philosophical discussions about the duality of truth and its distinction in philosophy and religion, which lasted for almost a millennium, despite Thomas Aquinas' attempt to develop the concept of a single truth, led to the fact that the philosophical, and later scientific and philosophical direction of the search for truth, lost its metaphysical nature. The metaphysical Truth was recognised as

inaccessible to rational cognition, and philosophy followed the path of cognition, which implies that its result is knowledge expressed in conceptual form.

In the Renaissance, new philosophical trends (empiricism and rationalism) quickly gained leading positions in Western European thought. The New time, marked by social upheavals in European life, led to a sharp change in public attitudes towards everything related to metaphysics, mainly due to a negative attitude towards religion. The society as a whole at that time was fascinated by materialistic and rationalistic ideas, which were fuelled by advances in basic and applied science, which in turn led to scientific and technological progress and rapid changes in the quality of life.

In Western European philosophy, this resulted in the fact that questions of knowledge began to revolve mainly around natural science problems. The field of philosophical cognition became purely rationalistic, dominated by methods that use the reasoning and logical matrix of the mind, and evolved into epistemology. Metaphysics took the place of the "classics".

The philosophies of Nietzsche, Schopenhauer, Schelling, Kierkegaard, Jacobi, Dilthey, Spengler, Bergson, and later existentialism and personalism became an interesting, vivid, sometimes even extravagant phenomenon that, given the epithets, can even be defined as a special literary genre. All these thinkers felt the importance of the irrational component in the search for Truth, and Kant was right to argue that metaphysics cannot be a science.

So, what does the modern theory of truth tell us about Truth? Starting with Aristotle, it gradually focused on rationalistic knowledge, methods of achieving it, its verification and criteria of truth. Humanitarian knowledge also strives for scientificity and scientific status, but, for obvious reasons, remains in an intermediate position. The issue of truth in modern sciences remains relevant, but raises many questions. Each branch of scientific knowledge tries to interpret it in its own way. And this is far from the ancient and medieval Truth.

The ancient Greek philosophers are still an inspiration to their followers precisely because of the depth of the questions they asked. Questions about the existence and search for Truth, God, and the spiritual perfection of man arise quite naturally for those who think on a metaphysical level. The paths to such perfection may differ, but hardly anyone can deny that a lofty goal always fills life with deep meaning.

Today, however, philosophical truth has become virtually identical with rationalistic scientific truth, has deviated from its ancient Ideal, and is unable to provide society and individuals with spiritual and moral guidance for existence in today's unstable world. The gradual advancement of Western civilisation towards an increasingly developed consumer society has, in addition to obviously positive consequences, an apocalyptic component of growing social problems. The spiritual, ethical and value orientation of a critical number of people in today's most influential societies is not a priority. Utilitarianism, as an everyday philosophy of life of the majority (consciously or not), has led to a shocking contradiction when a highly developed civilisation in the material sense, which, thanks to the scientific and intellectual activity of man, has all the possibilities to create a decent life for all inhabitants of the planet, is on the verge of self-destruction, and the same collective mind, within the framework of traditional secular thinking, cannot find a generally acceptable solution to overcome the global crisis and build a working model of peaceful life on the planet.

Perhaps we need to go back to the origins and find the guidelines leading to the Truth there? Perhaps scientific truth is only reliable utilitarian knowledge (of course, important and necessary, but priorities need to be set), the search for which ultimately leads its zealous minister to Faustian despair? Perhaps existential questions are more important?

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SPACE LAW AND ITS FUTURE PROSPECTS

Nowadays, the evolving landscape of space law and its prospective developments have become the issue of primary importance. As humanity ventures further into the future, an increasing number of inquiries arise regarding the governance of space activities and the determination of who should be the one to decide on what should