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## **Productive methodological principles of activity, thinking and communication as a result of practical philosophy**

The relevance of the proposed article is determined by the search in modern educational formats for the place and purpose of philosophy as a historically proven way of forming a culture of thinking. The methodological principles of this intellectual activity can be applied in politics, economics, educational systems, scientific and applied disciplines, as well as in the activities of many other social institutions. In addition, the article highlights important aspects of personal development in the field of ethics, and it follows that philosophy should give a person not only pragmatic advice, but also bring high moral standards into his life. Since modern society is increasingly focused on the applied nature of the knowledge it receives, philosophy, which is the most theoretically developed form of knowledge, is looking for new ways to further develop and implement into everyday practice the ways of rational organization of human life and society. In the modern situation, when most people get acquainted with philosophy within the framework of a certain educational program as knowledge already ready and fixed in specific texts, often experiencing difficulties in mastering it, it is important, from our point of view, to pay attention to the connection of philosophical teachings with the real needs of man and society. This is also what many modern authors say, one way or another connected with the process of studying and teaching philosophy. The authors' proposed version of understanding the practical applicability of philosophy as a methodology for achieving productive results of activity, thinking and communication can be considered as a response to the request of a modern person regarding the effectiveness of independent intellectual efforts in achieving personal and social well-being.

*Keywords:* practical philosophy, methodology, activity, thinking, communication, vitality.

### *Introduction*

One of the fundamental and distinctive features that distinguish the existence of philosophy in the culture of mankind is the need for constant justification of its purpose and necessity for the life and activities of man and society. Indeed, with regard to other classes and their results, such a need does not arise, since people in practice are convinced of the need for the diverse knowledge that these classes give them. Philosophy, from the first steps of its existence, acted as a search for such knowledge that was not directly related to the daily life of human existence, but would be a guarantee that the very daily existence of people makes sense, and the knowledge obtained is reliable. Because having a variety of knowledge and applying it to improve their lives, people discover that knowledge can be limited in its usefulness due to its insufficiency, imperfection, inconsistency with changed living conditions and many other factors and circumstances. It was this reason for the emergence of philosophy that Aristotle drew attention to, analyzing the nature of knowledge: "Knowledge and understanding for the sake of knowledge and understanding itself are most inherent in the science of what is most worthy of knowledge, because whoever prefers knowledge for the sake of knowledge will most prefer the most perfect science, and this is the science of the most worthy of knowledge. And the origin and causes are the most worthy of knowledge, because through them and on their basis everything else is known, and not through what is subordinate to them. And the science that is most dominant and more important than the auxiliary one is the one that recognizes the goal for which it is necessary to act in each individual case..." [1; 68].

Thus, philosophy, as the "only free science", took its special place in culture, becoming the basis of those educational practices that were aimed at discovering objective truth in the natural world, human society and the sphere of thought itself. However, this desire to discover objective truth at the highest possible level of abstraction from everyday life led to the fact that, having reached this truth, a person inevitably returned to everyday existence, but with an understanding of the need to change his activities in the light of knowledge about the essence of objects and phenomena. This was developed in reflections on the practical applicability

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of the results of philosophical thinking and was fixed as a methodological function of philosophy in its scientific interpretation. For example, in Epicurus we find: “The words of that philosopher are empty, which do not cure any human suffering. Just as medicine is of no use if it does not expel diseases from the body, so philosophy is of no use if it does not expel diseases from the soul” [2; 641]. Seneca notes: “The first thing that philosophy promises to give is the ability to live among people, benevolence and sociability” [3; 10]. And in the detailed definition of Descartes, the founder of the European philosophy of rationalism, a certain program for the formation of methodological culture as the basis for the reasonable organization of people's daily lives has already been given: “All philosophy is like a tree, the roots of which are metaphysics, the trunk is physics, and the branches emanating from this trunk are all other sciences, which are reduced to three main ones: medicine, mechanics and ethics. By the latter I mean the highest and the most perfect science of morals; it presupposes a complete knowledge of other sciences and is the last step to the highest wisdom. Just as fruits are harvested not from the roots or from the trunk of a tree, but only from the ends of its branches, so the special usefulness of philosophy depends on those parts of it that can only be studied at the end” [4; 412].

In the modern situation, when most people get acquainted with philosophy within the framework of a certain educational program as knowledge already ready and fixed in specific texts, often experiencing difficulties in mastering it, it is important, from our point of view, to pay attention to this direct connection of philosophical teachings with the real needs of man and society. This is also what many modern authors say, one way or another connected with the process of studying and teaching philosophy. For example, Russian scientists O.V. Pashchenko and V.A. Klenovskaya write: “Modern researchers are looking for new opportunities to broadcast philosophical knowledge. One of these channels is a new direction — philosophical practice, the main objectives of which are: enriching academic philosophy with critical thinking; increasing motivation to accumulate practical experience; restoring dialogue between people and developing the ability to peacefully resolve conflicts. Philosophical practice allows us to see the practical application of philosophy in life, turning a person's gaze to the ideological issues and problems that fill the world of everyday life, where the main aspects of philosophizing are presented in terms of practical significance for the individual” [5; 65]. For the famous modern Russian philosopher A.A. Guseinov “the subject of practical philosophy is the practice of human life itself, the real life activity of people to the extent that it has a reasonable, conscious and free character, or, to put it another way, in which it itself is philosophical” [6; 43]. V.V. Kuznetsov states: “The uniqueness of philosophy lies in that it combines right thinking with the experience of a decent life. The problem lies in the fact that this unity constantly risks being lost due to the splitting of philosophy as the integrity of the life praxis. Philosophy as a discourse leaves being in oblivion as a problem of existence and destiny. The answer to this challenge is a practical philosophy in which the lost unity is being recreated, but on new grounds. This philosophy appears as a new field of humanitarian knowledge, the subject of which is the worthy existence of man, race, people, Homeland and human civilization as a whole” [7; 19].

Agreeing that the need to return philosophy to its true purpose — to contribute to the formation of an intellectual relationship between a person's ability to a high level of theoretical thinking and the ability to find adequate answers to a wide variety of questions arising in everyday life — is an urgent task of modern study and teaching of philosophy, the authors offer their vision of its possible solution.

#### *Research methods*

The specificity of the methodology of the proposed research is determined by the fact that establishing the relationship between theoretical philosophy and life practice requires not only recognition of the equivalence of these spheres of our existence, but also actualizes the need to realize their interdependence and mutual influence. Therefore, the theoretical basis of our research is based on the application of the method of ascent from the abstract to the concrete, which allows us to identify the essence of the object under study, and then, revealing its new connections and relationships, come to a system of specific definitions that reproduce in thinking the interaction of these connections and relationships at a new level of knowledge. The practical component of our research is based on the postulation of attention to the logical and methodological significance of philosophy, which provides an initial introduction to philosophical truth and appropriate worthy practical activity through philosophical criticism of everyday life, generated by doubt about the evidence of the conditions of real life given to us.

### *Results and discussion*

In order to become stronger as an active subject of individual and social activity and overcome the state of infantilism, which, in our opinion, is characteristic of modern society, it is necessary to leave as little blurriness and uncertainty in one's worldview as possible. To do this, we must clearly indicate at what stable levels we regularly come into contact with reality. In general, all our interaction with the world takes place in three directions: thinking, activity and communication. Let's try to figure out which principles of methodological culture, from our point of view, will help make life better in each of these areas.

#### **I Principles of thinking:**

1) The principle of generalization and concretization.

Generalization is an intellectual process in which we combine various objects or phenomena into a single group based on the identity of their essential characteristics. Thanks to the generalization, a methodological guideline is formed for obtaining a holistic image of a group of objects — an image devoid of insignificant qualities. At the same time, there is a certain degree of simplification. Here the image of the so-called idealized object arises. An idealized object is an epistemological model of an object with the establishment of patterns, connections, which are practically impossible to identify if only the real object is examined. This is the formation of an integral, abstract model of the object. In the case of concretization, on the contrary, we fill the general scheme with individual signs and meanings. Without precise examples, too general patterns of reasoning will seem questionable. Thus, thinking that lacks concrete examples is meaningless, and concrete examples that have not received theoretical generalization are meaningless.

2) The principle of slow thinking.

A fussy mind inevitably falls into error, because the truth does not like haste. The right idea is like a cultivated plant that needs care and a certain amount of time to grow and mature. Only weeds grow quickly and easily, that is, misconceptions.

3) The principle of a controlled mind.

The mind in human activity manifests itself as the ability to independently obtain the necessary knowledge, the ability to correlate this knowledge with the phenomena and processes of real life and, most importantly, the ability to apply this knowledge correctly. Therefore, when such a complex formation and manifestation of the mind is replaced by simple algorithms for memorizing and reproducing any facts, we can talk about the subordination of the mind to the external conditions of existence of diverse knowledge that the mind itself has not received, and therefore about the loss of human control over his mind. And this is fraught not only with the inability to use independent thinking as the basis of individual well-being, but also with the prospects of becoming the object of manipulation by all kinds of external structures that suppress human freedom.

4) The principle of filtering the received information.

The need to reflect on the information we receive in the modern world is no longer so much an intellectual habit as an essential condition for human spiritual health, since the volume and speed of the flow of information we receive daily are steadily increasing. Besides, this stream carries with it not only pleasant and benign information, but also information of a destructive nature. Therefore, the ability to think skillfully, using the spiritual experience of philosophy, allows a person to engage in the hygiene of his spiritual health, establishing a filter of critical thinking in the flow of information.

#### **II Principles of operation:**

1) The principle of synthesis of theory and practice.

In the process of obtaining theoretical knowledge, we must understand why we need it — how it can be applied in practice. Unfortunately, a serious problem of modern education is that the development of theoretical knowledge takes place in a form that is in no way useful to students in real life. The desire to make the learning process more effective forces us to look for various ways to combine theory and practice into a single expedient process. As one of the options for such a connection, a method is proposed for drawing up a plan to achieve the desired future. A well-structured plan multiplies the productivity of actions at times. Without it, there is always the possibility of missing out on doing what was originally intended. In addition, preliminary theorizing expands the range of future practice.

Any action plan should include two fundamental components, namely, theses that answer the questions “What needs to be done?” and “How to do it?”. The question is “What needs to be done?”. It implies a general concept of formulating actions, whereas the question “How to do it?” means going into details. For example: “What needs to be done?” — “Lose weight”; “How to do it?” — “Limit the diet, set a certain diet, do

physical exercises” — further more specific clarifications. Fixing the plan on a material medium (paper, electronic device) allows you to plan the maximum possible number of actions, as well as quickly determine, firstly, the possibility or impossibility of their implementation, and secondly, their sequence. Of course, the schedule can be kept in mind, but seeing the written words will be a strong motivating factor — a reminder of what we haven't done yet. It should also be understood that in any case, the developed plan is not a replacement for work, but a preparation for it. In all spheres of life, in order to achieve a real result, in addition to determining the order of actions, efforts are necessary. Thus, the personal experience gained during the implementation of the plan is one of the most valuable components of the worldview.

2) The principle of consistency:

Any process in its development assumes a certain logical sequence. You can't jump over the stages of progress. An ordinary soldier will not be able to become a general in one day; a caterpillar will not be able to turn into a butterfly, bypassing the pupal stage; a schoolboy will not solve problems with logarithms and integrals if he does not know the simple rules of mathematical calculation.

The movement towards the realization of a goal is a process that is carried out in accordance with its internal logic of development and consists of various levels. The one who sees, calculates, and plans these levels has a clear orientation of activity and is less likely to be distracted by secondary factors. Thus, in every sphere of life, if a person wants to achieve a goal, he must be aware of what stage of development he is at in relation to it.

3) The principle of responsibility.

In professional and interpersonal relationships, we always have certain responsibilities. Anyone who does not fulfill them or performs them poorly, not only harms the cause, but also ceases to arouse people's trust. In this sense, the social essence of a person, our involvement in various social relations and the activities of social institutions cannot be complete without awareness of our responsibility for the quality and results of social activities in general. Because responsibility to others has greater moral force than responsibility solely to oneself. This is what both the “golden rule of morality” and Kant's “categorical imperative” draw our attention to.

4) The principle of productive mistakes.

Sometimes, in order to achieve what you want, you need to make a great many unsuccessful attempts. An undesirable result from which you have drawn the right conclusions is, to a certain extent, a positive result. Thus, when we show intelligence and patience, failures become steps on the way to the goal, not a wall in front of it. As John Dewey said: “A truly thinking person draws no less knowledge from his mistakes than from his successes” [8; 223].

5) The principle of prioritizing skills.

Having skills is more important than having tools. You won't become a violinist just by buying a violin. You won't become a cook just by buying kitchen appliances. Money is also something of a tool. And getting a million dollars without practical knowledge in the field of finance will not make a person a full-fledged millionaire. Without the ability to handle big money, he is likely to lose his wealth. Thus, we must invest in the development of our abilities, and not only in the accumulation of money and things. As the Portuguese proverb says: “What you have ends, what you can remain” [9; 56].

6) The principle of division into spare and superfluous.

Every addition is divided into a spare and an extra one. For example, a car needs four wheels to move. The fifth is lying in the trunk, the wheel is a spare, but the sixth may already be superfluous. A spare is something you need, something that may come in handy in the future. Superfluous is just something useless and disturbing. In general, the ability to separate these concepts, that is, an understanding of what is best to preserve and what should be disposed of, brings order and harmony to our activities. By getting rid of excess, we make life more economical, and by keeping the spare, we make it more secure.

7) The principle of relevance and timeliness.

The reasonableness of human actions is largely determined by such concepts as relevance and timeliness. Thus, to the philosophical question of “what should we do?” should be added the equally important questions “where and when should we do it?”. The history of the biological evolution of human ancestors shows that not the strongest physical species survived, but the most able to act in accordance with the changes taking place in space and time, that is, ready for the maximum number of environmental changes.

### **III Principles of communication:**

1) The principle of attention and empathy.

The attention that we show to another person as a specific individual helps us to build our communication with him based on the potential recognition of his individual characteristics as an actual value. That is, we feel sympathy for a person in advance even before any knowledge of his real character traits and active abilities. Such a benevolent attitude towards each of the participants in the communication allows everyone to freely offer their own vision of the issue under discussion and readily accept the position of the other. The result of showing attention and empathy in the process of communication should be the ability to find the most constructive form of dialogue as a way to discuss issues of human relationships.

#### 2) The principle of harmony.

Recognizing that each person has unique mental and spiritual characteristics that may not always be in demand in the existing system of public relations, we are able to manifest human abilities more significant than social roles and functions in interaction with other people. It is about the ability to establish relationships of spiritual kinship and mutual responsibility, belonging of everyone to everyone and everyone to everyone. In such communication, the priority is not self-affirmation at the expense of others, but the harmonization of joint efforts to achieve the common good, in which the creative vocation and purpose of each person is revealed in an effort to put the interests of other people above their individual interests.

### *Conclusions*

Turning to philosophy as a methodology for the formation of the ability to make judgments about a single fact based on an understanding of its essential content, it can be stated: the higher the level of theoretical culture, the stock of theoretical knowledge, the more opportunities and options for their application in everyday life, which makes it more reasonable and prosperous. By understanding and applying methodology as a practical philosophy, we can understand and acquire a specific life force. But to do this, you need to reveal what is contained in the concept of “power”?

Power is something that allows you to influence reality to a greater extent in order to achieve planned goals; for the sake of self-actualization of a person; for the sake of achieving the good for society. Any force has value not in itself — as a fact, but only as a tool for the realization of intentions. It is associated with such qualities of character as concentration, patience and perseverance. In the accumulation of power, the effect of the dialectical law of the transition from quantitative to qualitative changes is observed. Great power carries great responsibility and great temptations, so the universal rule regarding all power is that before you accumulate it, you should know how to control it. It is always necessary to understand what needs to be done with it and, importantly, what should not be done with it. The Roman poet Horace also wrote: “A force devoid of common sense collapses under its own weight” [10; 72].

One of the signs of a lack of control over force is the inability to prioritize, which results in a distraction of attention, which in turn is expressed in overstrain and inconsistency of actions. In this case, the amount of power becomes the enemy of its quality. The ability to control power is closely related to ethical issues. Strength is empowerment, but this does not mean that achieving it is a guarantee of permissiveness and impunity. Anyone who regularly uses it to the detriment of others will at some point face a backlash that will devalue all the results achieved, showing their destructive nature.

Conclusions: 1) with reasonable use, power brings us a certain benefit; 2) power is something that gradually accumulates, and does not come in an instant; 3) with great power comes great responsibility and great temptations; 4) with inept use, power destroys its owner; 5) it is necessary to know what to do with by force and what should not be done with it; 6) before accumulating force, you should know how to control it; 7) it is necessary to take into account the ethical aspects of managing force and understand that achieving it does not mean permissiveness and impunity; 8) before complicating the force expressed as a system, one should know how this system is ordered; 9) understanding how to control the force expressed as a system and how this system is ordered is based on knowledge of it as a whole, as well as knowledge of the functioning of its parts.

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### **Практикалық философияның нәтижесі ретінде қызметтің, ойлаудың және қарым-қатынастың өнімді әдіснамалық принциптері**

Мақаланың өзектілігі ойлау мәдениетін қалыптастырудың тарихи дәлелденген тәсілі ретінде философияның орны мен мақсатын заманауи білім беру форматтарында іздеумен анықталады. Бұл интеллектуалдық қызметтің әдіснамалық принциптерін саясатта, экономикада, білім беру жүйесінде, ғылыми және қолданбалы пәндерде, сонымен қатар көптеген басқа әлеуметтік институттардың қызметінде қолдануға болады. Сонымен қатар, мақалада этика саласындағы тұлға дамуының маңызды аспектілері атап өтіледі және философия адамға прагматикалық кеңес беріп қана қоймай, оның өміріне жоғары моральдық стандарттарды енгізуі керек деген тұжырым жасалған. Қазіргі қоғам алынған білімнің қолданбалы сипатына көбірек назар аударып бастағандықтан, білімнің теориялық тұрғыдан ең дамыған түрі болып табылатын философия адам мен қоғам өмірін ұтымды ұйымдастыру әдістерін одан әрі дамыту мен күнделікті тәжірибеге енгізудің жаңа жолдарын іздестіруде. Бүгінгі уақытта адамдардың көпшілігі философиямен белгілі бір білім беру бағдарламасы аясында дайындалып, нақты мәтіндерде жазылған білім ретінде танысып, оны меңгеруде жиі қиындықтарға тап болған кезде, біздің көзқарасымызша, философиялық ілімдердің адам мен қоғамның нақты қажеттіліктерімен байланысына назар аудару қажет. Көптеген қазіргі заманғы авторлар философияны оқып-үйрету процесімен байланысты мәселелер туралы айтады. Философиядағы іс-әрекеттің, ойлаудың және қарым-қатынастың өнімді нәтижелеріне қол жеткізу әдістемесі ретінде практикалық қолданылуын түсіну үшін авторлар ұсынған нұсқаны қазіргі адамның жеке интеллектуалдық күш-жігеріне және әлеуметтік әл-ауқатқа қол жеткізудегі тәуелсіз интеллектуалдық күш-жігерінің тиімділігіне қатысты сұранысына жауап ретінде қарастыруға болады.

*Кілт сөздер:* практикалық философия, әдіснама, қызмет, ойлау, қарым-қатынас, өмірлік күш.

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### **Продуктивные методологические принципы деятельности, мышления и общения как результат практической философии**

Актуальность предлагаемой статьи определяется поисками в современных образовательных форматах места и предназначения философии как исторически апробированного способа формирования культуры мышления. Методологические принципы данного интеллектуального вида деятельности могут применяться в политике, экономике, образовательных системах, научно-прикладных дисциплинах, а также в деятельности многих других социальных институтов. Кроме того, в статье выделяются важные аспекты развития личности в области этики, а отсюда следует, что философия должна давать человеку не только прагматические советы, но и вносить в его жизнь высокие нравственные нормы. Поскольку современное общество все больше ориентируется на прикладной характер получаемого знания, философия, являющаяся наиболее теоретически развитой формой знания, ищет новые пути для дальнейшего развития и внедрения в практику повседневности способов рациональной организации жизни человека и общества. В современной ситуации, когда большинство людей знакомится с философией в рамках определенной образовательной программы в качестве уже готового и зафиксированного в специфических текстах знания, часто испытывая трудности в его освоении, важно, с нашей точки зрения, обращать внимание на связь философских учений с реальными потребностями человека и общества. Об этом же говорят многие современные авторы, так или иначе связанные с процессом изучения и преподавания философии. Предлагаемый авторами

вариант понимания практической применимости философии как методологии достижения продуктивных результатов деятельности, мышления и общения можно рассматривать как ответ на запрос современного человека относительно эффективности самостоятельных интеллектуальных усилий в достижении личного и общественного благополучия.

*Ключевые слова:* практическая философия, методология, деятельность, мышление, общение, жизненная сила.

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