

**Секция «Философия. Культурология. Религиоведение»**

**Supervenience in works of David Chalmers**

***Петик Ярослав Александрович***

*Студент*

*Киевский Национальный Университет имени Тараса Шевченко, Философский факультет, Киев, Украина*

*E-mail: truedarkbodhi@gmail.com*

David Chalmers comes to using the popular in contemporary analytic philosophy notion of supervenience while working on the theory of human consciousness. What is supervenience? The classic definition is - a set of properties A supervenes on a set of properties B if and only if any two objects x and y which share all properties in B (are "B-indiscernible") must also share all properties in A (are "A-indiscernible").

Chalmers gives a little bit different explanation. B-properties supervene on A-properties if no two possible situations are identical with respect to their A-properties while differing in their B-properties. The history of the term dates back to 1644. In philosophy the first use of the term is considered to occur in the works of emergentism and meta-ethics in early XX century.

The example of the practical use of the term is description of the relation between physical states of the brain and so-called mental states of human being. Human feels pain – certain electro-magnetic process occurs in neural tissues. Thus the pure phenomenal feeling a human has is supervenient on physical process in the brain. So we can say that table I see before me is supervenes on the microphysical particles it consists of.

Indeed these microphysical particles with their relations and order create an object which we with the help of our mental activity intentionally define as a table. Atoms supervene on elementary particles, then molecules supervene on atoms and so on coming to such high level facts as social events of human society for example. John Searle builds certain points of his recent work "Making the social world" on this dependency of social facts on microphysical facts. After defining supervenience as a phenomenon Chalmers gives us analysis of different types of supervenience.

The supervenience is local if B-properties supervene locally on A-properties and thus A-properties of individual determine B-properties of the individual. And in the case of global supervenience A-facts about the entire world determine the B-facts : that is, if there are no two possible worlds identical with respect to their A-properties, but differing with respect to their B-properties. Another distinction is a difference between logical (or conceptual) and natural (nomic, empirical) supervenience. B-properties supervene logically on A-properties if no two possible situations are identical with respect to their A-properties but distinct with respect to their B-properties. And B-properties supervene naturally on A-properties if any two natural situations with the same A-properties have the same B-properties.

Notion of supervenience is used by Chalmers to show how high-level facts are dependent on low-level facts and thus can be reductively explained. And probably the main point of the whole plot is the consciousness is not a high-level-fact and that it cannot be explained in such a way. It opens the whole new field for studying and explaining this phenomenon.