

# ФИЛОСОФИЯ НАУКИ И ТЕХНИКИ

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## ON THE FUNCTIONS OF PHILOSOPHY

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### **Abstract**

**Aim.** Based on philosophical methodology, to reveal in detail the content and functions of philosophy both as a science and as a theoretical worldview.

**Methodology.** The work is carried out on the basis of an “expansion” approach, a systems approach using classification methods and comparative analysis.

**Results.** The functions of philosophy include: functions of the ontological-gnoseological block (ontological, gnoseological informational, integrative, explanatory, descriptive, terminological), functions of the historical block (historical, accumulative, communicative, reconstructive), functions of the logical block (the logical function proper, the functions of proof, rationalization, teleological), functions of the methodological-methodical block (methodological; methodical; nomonological, generative, critical, axiological, algorithmization function), functions of the ideological block (didactic, educational, propaganda, agitation, ethical, aesthetic, cultural, normative and the ideological function proper), functions of the practical block (praxeological, criterial, mobilization, organizational, regulatory).

**Research implications.** The results of the study can be used to improve the methodological competencies of both teachers of philosophical disciplines and students.

**Keywords:** function, ontology, epistemology, methodology, worldview, praxeology.

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Научная статья

## К ВОПРОСУ О ФУНКЦИЯХ ФИЛОСОФИИ

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### Аннотация

**Цель.** На основе философской методологии детально раскрыть содержание и функции философии и как науки, и как теоретического мировоззрения.

**Процедура и методы.** Работа выполнена на основе «расширительного» подхода, системного подхода с использованием методов классификации и сравнительного анализа.

**Результаты.** К функциям философии относятся: функции онтолого-гносеологического блока (онтологическая, гносеологическая информационная, интегративная, объяснительная, описательная, терминологическая); функции исторического блока (историческая, аккумулирующая, коммуникативная, реконструктивная); функции логического блока (собственно логическая функция, функции доказательства, рационализирования, телеологическая); функции методолого-методического блока (методологическая, методическая, номонологическая, генеративная, критическая, аксиологическая, функция алгоритмизации); функции мировоззренческого блока (дидактическая, воспитательная, пропагандистская, агитационная, этическая, эстетическая, культурологическая, нормативная и собственно мировоззренческая функции); функции практического блока (праксиологическая, критериальная, мобилизационная, организационная, регулятивная).

**Теоретическая и/или практическая значимость.** Результаты исследования могут быть использованы в совершенствовании методологических компетенций как у преподавателей философских дисциплин, так и у обучающихся.

**Ключевые слова:** гносеология, методология, мировоззрение, онтология, праксиология, функция

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### Introduction

As a rule, in scientific and educational literature, the functions of philosophy are reduced to the three most obvious: ideological, cognitive and methodological. However, they do not fully reveal the functional capabilities of philosophy, which are much broader. At the same time, a certain doubt arises about the logic, the sequence of presenting the functions of philosophy to the reader. It would be logical to name them in the following order: cognitive function → methodological function → ideological function.

If a worldview is considered a system of ideas about the world as a whole, then ideas are a product of cognition, which is closely connected with the «work» of either everyday, empirical methodology or scientific methodology. The above remark is due to a critical attitude towards the positions of researchers who do not always show sufficient attention to the laws of logic. At the same time, even such a reduced approach to the interpretation of the functions of philoso-

phy indicates the presence of similar functions in science, therefore, it contains a statement about the functional unity of science and philosophy. In our opinion, philosophy performs at least ten functions in the life of society. Let us call this vision the position of “timid” expansion of the functional capabilities of philosophy. In particular, V. V. Mironov sees in philosophy the function of worldview interpretation, methodological, heuristic, integrative or synthetic [1, p. 233–238]. Here, in addition to those already named, an integrative function is introduced.

O. N. Strelnik also argues in this “delicately expansive” manner, distinguishing the ideological, synthetic, critical and methodological functions of philosophy.<sup>1</sup> Of course, philosophy has these functions, but they do not give a complete picture of its social capabilities.

This also includes researchers who propose to distinguish the ideological, cognitive functions of philosophy, as well as the function of

<sup>1</sup> Стрельник О. Н. Философия: конспект лекций. М.: Юрайт, 2010. С. 12–13.

social and cultural criticism, methodological, prognostic and constructive functions.<sup>1</sup>

Many authors identify six functional capabilities of philosophy: ideological, epistemological, integrative, cultural, methodological and ethical.<sup>2</sup> One of the most common is the conclusion that philosophy performs eight main functions in the life of society: a) ideological; b) methodological; c) prognostic; d) school of theoretical thinking and wisdom; d) critical; e) axiological; g) social; h) humanitarian.<sup>3</sup>

A somewhat different position from the previous one is that of A. A. Sychev, who believes that philosophy performs eight main functions. Unlike the previous point of view, he does not name the functions of the school of theoretical thinking and the social function, replacing them with a humanistic and integrative one.<sup>4</sup>

By presenting these variants of interpretation of the functions of philosophy, emphasizing their differences, the author of the book aims to solve the main task – to prove the fact of the functional unity of science and philosophy. The first, as already noted, is characterized by all functions without exception, which are presented in different versions on the pages of philosophical works by different authors.

And yet, in our opinion, philosophy performs ten or more functions in the life of society. This point of view is largely fair. Its supporters highlight the following functions of philosophy: 1) ideological; 2) fundamental; 3) methodological; 4) epistemological; 5) logical; 6) educational; 7) axiological; 8) integrative; 9) critical; 10) regulatory; 11) prognostic.<sup>5</sup>

Despite the fact that the list of the named functions is not without some contradictions and omissions, its focus on a more complete disclosure of the functional capabilities of philosophy is important. And this focus again shows the functional unity of science and philosophy.

We would like to draw special attention to the approach that highlights the following functions of philosophy: integrative (synthetic); critical; ontological; methodological; ideological; selective; speculative-predictive; epistemological; the function of an auxiliary criterion of truth derived from practice.<sup>6</sup>

If we distinguish between the “ideological and methodological functions of philosophy, then the following should be attributed to the former:

a) the humanistic function helps to comprehend life, find its meaning and strengthen one's spirit.

b) the socio-axiological function includes the following subfunctions:

– constructive and holistic development of ideas about values (goodness, justice, truth, beauty),

– formation of ideas about the social ideal (the relationship between the individual and society),

– interpretation of social reality,

– criticism of structures, states of social reality, discrepancies between social reality and ideals.

c) the cultural and educational function protects a person from the superficial and narrow framework of the everyday type of thinking; cultivates the subject's ability not to bypass cognitive contradictions.

d) the reflective and informational function includes the development of a worldview that corresponds to the modern level of science, historical practice and the intellectual requirements of a person.

Methodological functions of philosophy (relation to science):

– heuristic (formation of hypotheses and theories),

– coordinating (coordination of methods),

– integrating (between scientific disciplines),

– logical-gnoseological (special sciences need logic, gnoseology, general methodology of knowledge).<sup>7</sup>

<sup>1</sup> Волкогонова О. Д., Сидорова Н. М. Основы философии. М.: ИД Форум: Инфра-М, 2013. С. 17.

<sup>2</sup> Бучило Н. Ф., Чумаков А. Н. Философия: учебное пособие. М.: Пер СЭ, 2001. С. 32–35.

<sup>3</sup> Философия / под. ред. В. Н. Лавриненко, В. П. Ратникова. М.: ЮНИТИ, 2001. С. 21–22.

<sup>4</sup> Сычев А. А. Основы философии. М.: Альфа-М: ИНФРА-М, 2008. С. 12–13.

<sup>5</sup> Данильян О. Г., Тараненко В. М. Философия. М.: Эксмо, 2007. С. 40–42.

<sup>6</sup> Философия / отв. ред. В. П. Кохановский. 16-е изд. Ростов н/Д.: Феникс, 2007. С. 146.

<sup>7</sup> Вечканов В. Э. Философия. 2-е изд., стер. М.: Экзамен, 2007. С. 11–12.

What is interesting about this approach to the functions of philosophy? Firstly, by its unique definition of the essence of functions. It is unlikely that one can fully agree with it, since the definition of a function lacks an ontological basis, but the hint at a function as a manifestation of the activity of a phenomenon in an environment deserves attention. Secondly, the desire to systematize the functions of philosophy into two groups is of interest: ideological and methodological. Thirdly, the attempt to present their essence through subfunctions is interesting. In our opinion, the task has not been fully solved, it is quite contradictory and unproven [2]. But that is another matter. Without entering into a discussion, we emphasize that this author also illustrates the functional unity of science and philosophy.

Taking into account the above, we can draw several conclusions:

1. There is no unity among scientists regarding the essence of the functions of philosophy.

2. The functions of philosophy are interpreted in a very wide range.

3. Most researchers see the functional basis of philosophy in the unity of its three main functions: epistemological, methodological and ideological.

4. It is recognized that the named functions do not exhaust the entire diversity of the functions of philosophy.

5. The functions of philosophy have not been fully studied. Work in this direction should continue.

6. The functions of philosophy are diverse, but at the same time their systematization is possible.

7. Only through movement towards the essence of the real social functions of philosophy it is possible to come to its understanding.

8. The functions of philosophy are dialectically variable phenomena, not static.

9. The functions of science and philosophy (if we understand science as a specific social phenomenon) coincide not only in the main things, but also in the details, which gives the right to speak of their unity. It would seem that having made the above conclusions, it would be possible to put an end to the eter-

nal dispute about whether philosophy is a science. At the same time, this study is aimed at a complete (as far as possible today) disclosure of the system of functions of philosophical knowledge in the interests of solving two problems: a) showing the unity of science and philosophy; b) confirming the practical possibilities of the latter.

Having confirmed the practical status of philosophy, we can talk about the special practical significance of the philosophical, general scientific algorithm of cognition. Based on the above positions of scientists and moving towards the object of philosophy, it becomes possible to solve two groups of problems: to determine the essence of the entire set of functions of philosophical knowledge and then group them.

So, let us present the whole variety of social functions of philosophy; let us try to logicalize them (coordinate, subordinate); let us collect them into certain “essential” blocks; let us show the logic of the “work” of these “blocks”; let us prove that philosophy is functionally a science. Let us begin by trying to present as fully as possible the functions that philosophy performs in our lives. Philosophy studies the laws of nature, society and consciousness in unity, therefore, it must function in nature, society and human consciousness. Let us try to single out its functions on an ontological basis, and not on the basis of the opinions of even very authoritative researchers. For greater clarity, let us divide the functions under consideration into conditional blocks.

### **Functions of the ontological-gnoseological block**

Philosophy, like other sciences, has always performed, performs and will perform the ontological function. First of all, let us pay attention to the interpretation of the essence of the ontological function in modern philosophical literature. In reflections on the main functions of dialectics, the ontological function is called the first, the main one, which is very important.

The *ontological function* is the movement of philosophical knowledge for objective reality in all its manifestations, while the prob-

lems of cognition are derivatives of the being of things.

The content of the ontological function of philosophy is expressed here in several interconnected positions:

a) philosophy represents reality in the unity of all its attributes,

b) it is a system of ideas about the general properties and patterns of the real world,

c) these ideas are formed on the basis of the synthesis of concepts and principles of science,

d) philosophy, realizing its ontological function, develops "models" of reality.

It should be recognized that philosophy is characterized by both the synthesis of scientific knowledge and the creation of models of reality. However, in the context of reflections on the ontological function of philosophy, one cannot fully agree with this position. The main thing in it is following the objects of reality and presenting it in the unity of all its components.

The ontological function of philosophy manifests itself in the fact of its creation of a doctrine of being, called «ontology» in science. It should be noted that it is philosophy that studies being as such, comprehending reality in all its diversity. Private and branch sciences also have an ontological base, studying some fragments of reality. At the same time, they perform an ontological function only in relation to the phenomena of their subject areas.

To summarize, we note that philosophy has a clearly expressed ontological function, the content of which becomes even more obvious in the form of the content of other functions that it performs as a science.

Philosophy is fully characterized by the *cognitive function* (it is also *gnoseological*, it is also *epistemological*). Researchers interpret this function quite broadly. There are scientists who rightly believe that the *gnoseological* function of philosophy is to cognize the essence of the phenomena of real reality.<sup>1</sup> Others believe that the *cognitive function* of philoso-

phy is the study of man's place in the world.<sup>2</sup> While sharing this approach in its main features, some authors note that it finds its main expression in the focus on the search for truth and the definition of its criteria.<sup>3</sup> There is a position according to which the *epistemological function* of philosophy consists in studying the cognitive process itself, and not the material objects themselves.<sup>4</sup>

In our opinion, the content of the *epistemological function* of philosophical knowledge is as follows:

a) in the creation and development of a real, productive, in many ways universal theory of reflection,

b) in determining the content of philosophical, general scientific forms of knowledge,

d) in the development of philosophical, general scientific algorithms for cognition of phenomena,

d) in the creation of a theory of truth and the definition of criteria, mechanisms for its indication.

It seems that the above arguments are sufficient to recognize the *epistemological function* of philosophy as really existing and having its own, in many ways original content.

The ontological and *epistemological possibilities* of philosophy receive their logical development in its *information function*. It should be noted that, firstly, the very process of development of philosophical knowledge is a carrier of colossal amounts of information, understood both narrowly and broadly. Secondly, philosophy has worked and works in the interests of obtaining new information about the phenomena of reality, comprehending their ways of exchanging signals with each other. Thirdly, philosophy has developed and is developing theories, methodologies of the methods of «extracting» new information

<sup>1</sup> Данильян О. Г., Тараненко В. М. *Философия: учебник*. М.: ЭКСМО, 2007. С. 41.

<sup>2</sup> Волкогонова О. Д., Сидорова Н. М. *Основы философии*. М.: ИД Форум-Инфра М, 2013. С. 17.

<sup>3</sup> Моисеева Н. А., Сороковикова В. А. *Философия: краткий курс*. 2-е изд., доп. СПб.: Питер, 2010. С. 21.

<sup>4</sup> *Философия* / отв. ред. В. П. Кохановский. 16-е изд. Ростов н/Д.: Феникс, 2007. С. 146; Кохановский В. П. *Основы философии науки. Основы философии науки: учебное пособие для аспирантов*. М.: Феникс, 2008. С. 333.

about phenomena. Fourthly, all sciences have an information function. The peculiarity of the information function of philosophy lies in the understanding of the processes of information exchange not only within the three universal environments (nature, society and consciousness), but also between them. No other science deals with this directly [3].

Fifthly, each science, receiving information from its subject field, seeks its practical application. Thus, in the works of economists one can find the following conclusions: "Information is all the data that people need to understand their activities in the world of economics."<sup>1</sup> Or: "Information is data, information, values of economic indicators that are stored, processed and used in the development of economic decisions in management" [4, p. 48]. As can be seen, they are focused on practical use only in the world of economics. Philosophy, having a wide information field, has a more capacious base for the practical implementation of its information function.

Characterizing the essence of the information function of philosophy, we will once again emphasize its information unity with all sciences.

The diversity of information obtained in all sciences gives rise to the need for its integration into a certain holistic formation. Philosophy, like other sciences, is characterized by an *integrative* ("synthetic", "integrating") function. Almost all authors agree that the essence of this function in philosophy is the combination of practical, cognitive and value experience.<sup>2</sup> There are researchers who, without denying the above, emphasize that the knowledge provided by individual disciplines is so diverse that it needs to be brought together into a single, holistic system.<sup>3</sup>

One cannot ignore the position according to which the essence of the synthetic function of philosophy is that it «is the quintessence of the main ideas and values of a particular historical era, uniting various forms of culture into a single semantic whole. Philosophy is a form of spiritual culture that acts as an integrator of all other forms.»<sup>4</sup>

In our opinion, the integrative function of philosophy is interpreted here somewhat broadly, within the framework of the presentation of philosophy as a cultural phenomenon. Let us try to reveal the essence of the integrative function of philosophy as a science.

1) Philosophy could not exist and develop without the integration of its information, the meanings of its subject area.

2) At all times, philosophical science has developed and will develop on the basis of data from other sciences, without the integration of which such development seems hardly possible.

3) Philosophical knowledge is multifaceted, diverse, without its integration it could not be used as a theoretical and methodological basis for other sciences.

4) Philosophical science participates in understanding cultural phenomena. Its capabilities and productivity in this regard depend on the degree of integration of philosophical knowledge, which is often multidirectional.

5) Philosophy performs explanatory, descriptive and conceptual functions. Integrated philosophical knowledge acquires social significance if it is explained, described and terminologically and conceptually fixed, and also if it works in the interests of explaining, describing and terminologically (conceptually) expressing information appearing in society, obtained by other sciences. We will not detail the essence of the named functions, since this has already been done by the authors of many works.<sup>5</sup> In this context, we will cite just one interesting and specific thought, according to

<sup>1</sup> Липсиц И.В. Экономика: учебник. 3-е изд., стер. М.: Омега-Л, 2007. С. 19, 651.

<sup>2</sup> Данильян О. Г., Тараненко В. М. Философия: учебник. М.: ЭКСМО, 2007. С. 41; Кохановский В. П. Основы философии науки: учебное пособие. 2-е изд. Ростов н/Д.: Феникс, 2003. С. 331.

<sup>3</sup> Моисеева Н. А., Сорокикова В. А. Философия: краткий курс. 2-е изд., доп. СПб.: Питер, 2010. С. 21; Бучило Н. Ф., Чумаков А. Н. Философия: учебное пособие. М.: Пер СЭ, 2001. С. 33.

<sup>4</sup> Стрельник О. Н. Философия: конспект лекций. М.: Юрайт, 2010. С. 13.

<sup>5</sup> Кохановский В. П. Основы философии науки: учебное пособие. 2-е изд. Ростов н/Д.: Феникс, 2003. С. 16; Бучило Н. Ф., Чумаков А. Н. Философия: учебное пособие. М.: Пер СЭ, 2001. С. 218, 221.

which the social functional purpose of philosophy is a dual task: "to explain social existence and to promote its material and spiritual change."<sup>1</sup> There is no doubt that philosophical knowledge actively works in this regard.

It should be noted that philosophy is an accumulator of historical information, performing an accumulating function in science. Today it is obvious that the knowledge accumulated by philosophy is in demand in the scientific community. This is manifested in a very wide range: from the opportunity to "show off" some philosophical conclusion to the use of a philosophical algorithm, a philosophical "code" of knowledge. Accumulation of knowledge about all phenomena of being without exception gives rise to certain communicative processes both in philosophy itself and between sciences and subjects of practice, forming *the communicative function* of philosophical knowledge.

In presenting the historical purpose of philosophy, one should pay attention to its reconstructive function. Experience shows that in a number of cases it was the philosophical reconstruction of the past that brought us closer to the truth.

Thus, the historical block of functions of philosophy is an organic connection of its historical, cumulative (accumulating), communicative and reconstructive capabilities. Characterizing the historical block of functions of philosophy, it is necessary to emphasize its organic unity with the «ontological» block, determined by the objective, existential course of historical events that cannot really exist, develop and function without the existence of phenomena.

### Functions of the "historical" block

Philosophy has a very serious historical purpose, in which its historical function is clearly expressed. To a greater or lesser extent, all sciences without exception perform this function. This usually depends on the age and productivity of a particular science.

Philosophy accumulates historical information, being one of the most ancient scienc-

es, therefore, its historical component is the most saturated. At the same time, philosophy is also a fragment of the historical process, which is additional evidence of the fulfillment of its historical function. Reflecting on *the historical function* of philosophy, it will be appropriate to draw a conclusion about the essence of history: "History is a temporal sequence of world events that create a certain reality, as well as a record in the form of the usual temporal succession of one event after another (i.e. in the form of a chronicle)."<sup>2</sup> There is no doubt that philosophical knowledge actively works in this regard.

It should be noted that philosophy is an accumulator of historical information, performing *an accumulating function* in science. Today it is obvious that the knowledge accumulated by philosophy is in demand in the scientific community. This is manifested in a very wide range: from the opportunity to "show off" some philosophical conclusion to the use of a philosophical algorithm, a philosophical "code" of knowledge. The accumulation of knowledge about all phenomena of existence without exception gives rise to certain communicative processes both in philosophy itself and between sciences and subjects of practice, forming *the communicative function* of philosophical knowledge.

In presenting the historical purpose of philosophy, one should pay attention to its *reconstructive function*. Experience shows that in a number of cases it was the philosophical reconstruction of the past that brought us closer to the truth.

Thus, the historical block of functions of philosophy is an organic connection of its historical, cumulative (accumulating), communicative and reconstructive capabilities. In characterizing the historical block of functions of philosophy, it is necessary to emphasize its organic unity with the «ontological» block, determined by the objective, existential course of historical events, which cannot really exist, develop and function without the existence of phenomena.

<sup>1</sup> Философия / под. ред. В. Н. Лавриненко, В. П. Ратникова. М.: ЮНИТИ, 2001. С. 22.

<sup>2</sup> Философский энциклопедический словарь. М.: ИНФРА, 2011. С. 191.

### Functions of the logical block

The process of cognition is impossible without a logical basis, acting both in the course of studying the phenomena of reality and in the interests of interpreting the results of cognition and their practical use. In a word, following the epistemological block of functions of philosophy, there is a need to pay attention to the content of the logical block of its functions.

Let us pay attention to the content of the *logical function* of philosophy itself. Gnoseology, based on the ontological basis, offers scientific forms of understanding, cognition of the phenomena of reality, being at the same time the basis for the formation of the logic of cognition of phenomena. The division of epistemology and logic is quite conditional and is permissible only in the procedures of studying the mechanism of cognition itself. In real life, they are organically connected.

If the requirements of the laws of logic (both formal and dialectical) are violated during the process of cognition, it cannot be qualified as scientific. On the contrary, compliance with the laws of logic contributes to the understanding of truth, which is the main task of science. It should be noted that philosophy in the process of its historical development has taken, takes and will take part in the development of the logic of scientific knowledge. The logical function is inherent in all sciences, including philosophy, which speaks of their functional unity. In the context of this work, the logical possibilities of philosophy are of particular interest. Let us consider them.

Firstly, the science of logic was born in the depths of philosophical knowledge.

Secondly, philosophy substantiated the essence of the laws of formal and dialectical logic.

Thirdly, philosophy has broad and objective possibilities for the modern development of logic. Despite the fact that all sciences perform a logical function, their logical components are different. Philosophy has a powerful logical potential, since it proposes to consider phenomena in their connections, subordination, correlation and coordination, that is, in logical dependencies.

Fourthly, philosophical knowledge has made a significant contribution to the substantiation of logical forms (terms, judgments, inferences, hypotheses, theories, etc.).

The logical block of functions of philosophy is difficult to imagine without the *function of goal-setting (or teleological function)*. Having received knowledge, logically comprehended it, described and explained it, it is possible to clearly define both the goals of further cognition of phenomena of a specific subject area, and to determine the goals of their practical use.

Thus, the logical block of functions of philosophy is represented by: the logical function itself, the functions of proof, rationalization (rationalization) and the teleological function.

### Functions of the methodological and methodical block

This block occupies a special place in the system of functions of philosophy. In our opinion, it is mainly expressed by the following functions: *methodological; methodical; nomonological (identification of the laws of its subject area); generative; critical; evaluative (axiological); function of algorithmization*.

Gnosiology and logic form the methodology of cognition and transformation of the phenomena of reality. Philosophical science, combining epistemological and logical components, offers the world a philosophical methodology, which has already been said a lot on the pages of this work.

*Methodical function.* If we understand this function as “the concretization of the method, bringing it to the instruction, algorithm, clear description of the mode of existence” [5, c. 23], then we can conclude that philosophy has this function. This is expressed in the following:

a) the very fact of the presence of methodological possibilities of science presupposes the solution of methodological problems (what methodological tools to use and in what sequences),

b) it is well known that methodology is methodology in action,

c) the methodology expresses and develops the methodology,

d) the methodology itself develops under the influence of not only theory, but also methodology.

The methodological and methodical functions are inherent to varying degrees in all sciences. Philosophical methodology and methods have general scientific application.

One of the most important indicators of the scientific nature of knowledge is the possibility of its algorithmization, the implementation of which is *the algorithmic function* of science. Its essence lies in the combination of epistemological, logical, methodological and methodical capabilities of a particular science, the result of which is the development of a system of rules that optimize the knowledge of phenomena in the subject area of a particular science.

An algorithm of cognition that works in practice, offered by a specific science, allows us to talk about its algorithmic capabilities, about its algorithmic function. Philosophical science also has this function, realized through the mechanism of the philosophical (general scientific) algorithm of cognition and transformation of the phenomena of reality.

Of particular interest to modern science is *the monological function* of philosophy. It is not often highlighted by researchers, but its importance for science is difficult to overestimate. Its essence lies in identifying the laws of the subject area of a particular science on the basis of epistemology, logic, methodology, methods and the use of the algorithm of cognition. In philosophy, this function works to identify general scientific laws. The ontological basis of the laws of philosophy are all stable, essential and necessary connections between the phenomena of nature, society and consciousness.

Cognition and understanding of the laws of science, their practical use leads to the formation of its evaluative (axiological) function. It is the discovery of laws that determine the emergence, development and existence of phenomena that allows them to be assessed objectively, to answer the question of what they are in essence. This is how *the evaluation function* is born in any science, including philosophy. The evaluation function works in two

planes: theoretical and practical. The theoretical plane involves assessing the performance of science's ontological, epistemological, logical, methodological, methodical functions, and the practical plane requires assessing their practical implementation. Based on this understanding of the evaluation function, we can state that it is fully inherent in philosophy.

Evaluation of phenomena is inextricably linked with criticism, which allows us to answer objectively a number of questions: what has been achieved in the course of cognition and practice, and what has not; has it been possible to achieve a true understanding of the essence of phenomena; what prevented this, etc.

It should be noted here that philosophy has performed, performs and will perform *a critical function* in relation to all phenomena and processes of reality. Reflecting on the content of the evaluative and critical functions of philosophy, one cannot help but notice that the objects of evaluation and criticism on the part of philosophy are all processes of reality: processes within philosophy itself; processes occurring in science as such; - processes of real being.

Methodology, methodology, nomonology, working both in the interests of obtaining new knowledge about the phenomena of being and in the interests of changing the world, form the generative function of science in general and philosophy in particular. On the basis of previously obtained philosophical knowledge, new knowledge is generated, new practical possibilities of philosophy are discovered. The belonging of the generative function of philosophy to this block is obvious. Thus, the methodological and methodical block includes the methodological, methodical, algorithmic, nomonological, evaluative, critical and generative functions of philosophy.

### Functions of the worldview block

Philosophy obviously influences people's worldview. This is so evident that some authors, denying the scientific nature of philosophy, present it exclusively as a worldview. This approach to philosophy is incorrect, which has already been proven earlier. Let us consider in detail the essence

and composition of the functions that form its worldview block.

Philosophy has performed, performs and will perform a *didactic function*. Its essence is represented by the processes of cognition of reality and training (education) of people, during which their worldview is formed. They work in the interests of people acquiring knowledge about the phenomena of reality, without which a person's worldview cannot be formed. That is why the didactic function is included in the worldview block of functions of philosophy.

*Educational function.* As is known, a worldview is not only a person's knowledge about the world, but also a person's attitude to reality. Such an attitude is formed in the process of a person's life, in the course of his education and training, as well as under the influence of education [6]. Philosophy is quite specifically involved in the education of people. This is expressed in a number of positions.

1. Training and education are inextricably linked. Philosophy actively influences the learning processes, therefore, it also works in the interests of educating people.

2. Philosophy, performing a historical function, cultivates in people respect for the past as the basis of modern existence of nature, society and human consciousness.

3. Philosophy contains solutions to a large number of problems that have educational significance. Thus, it answers the questions:

- about the existence of man and his place in the world,

- about the importance of the correct construction of relations between people in society,

- carries a humanistic charge,

- forms a respectful attitude towards the culture of peoples,

- disciplines the consciousness of people,

- introduces them to the difficult search for and respect for the truth,

- guides people to respectful self-esteem,

- solves a number of other auxiliary tasks.

Without claiming to fully disclose the essence of the educational function of philosophy, we state its presence.

*Propaganda function.* Philosophy carries a colossal amount of information, which, when combined with the consciousness of people, their life activity, performs the function of propaganda of certain knowledge presented in philosophy by its different schools. Any propaganda in one way or another participates in the formation of people's worldview, which gives us the right to include this function in the worldview block of functions of philosophy.

There are all grounds for highlighting the ethical function of philosophy, in favor of which at least two arguments can be given.

Firstly, the very content of philosophy contains certain moral norms that have formed in the course of its development. Secondly, the scientific discipline of ethics has developed within the framework of philosophy. Similarly, one can argue the fact of the existence of an *aesthetic function* in philosophy.

On the one hand, philosophical knowledge at the theoretical, methodological and methodical levels has participated and participates in understanding the problems of the beautiful and the ugly in our world. On the other hand, aesthetics as a scientific discipline was born within the framework of philosophy. This function should be included in the block of ideological functions of philosophy, since a person's determination of his or her attitude to the beautiful and the ugly is one of the fragments of his or her worldview.

*Culturological function.* Culture as a real phenomenon of existence has a serious impact on the formation of people's worldviews. Philosophy is an element of culture and at the same time comprehensively studies it as a social phenomenon. Consequently, philosophy also performs a culturological function.

The integration of the ethical, aesthetic and culturological functions of philosophy allows us to speak about *the existence of a normative (deontic) function*. In society, among other regulators, ethical, aesthetic and culturological norms operate, becoming part of the human worldview, therefore, philosophy is also related to the normative foundations of people's worldviews. Finally,

philosophical science performs the actual *worldview function*, participating directly in the formation of the philosophical component of the human worldview.

Thus, the worldview block of functions of philosophy includes its didactic, educational, propaganda, agitation, ethical, aesthetic, cultural, normative and actual worldview functions.

### Functions of the practical block

Particular attention should be paid to the content of this block, which should include functions that are formed both as a result of philosophy's participation in the theoretical understanding of practice and in solving practical problems. Philosophy has such functions.

*Praxeological function.* Within the framework of philosophy, such a scientific discipline as praxeology was born, the subject of which is practice, and the main task is the creation of a scientific theory of its content, essence and functions [7].

*The criterial function* of philosophy is relatively independent, the essence of which is to present practice as the highest criterion of truth. It was philosophy that proved that practice is the highest, main criterion of truth, and proposed mechanisms for using this criterion in real life.

Philosophical knowledge performs a *mobilization function*, orienting people both to general approaches to understanding the phenomena of reality, and to their combined actions for certain purposes in specific conditions of their existence. The mobilization function of philosophy is manifested in two plans: in the intellectual mobilization of people by philosophy; in human activity.

Philosophy also has an *organizational function* that unites people; determines their interactions; develops mechanisms for their consistent participation in solving practical problems; subordinates and coordinates human actions.

This process has both a theoretical philosophical component and a practical one.

The mobilization and organizational functions of philosophy are developed in the *regulatory function*, which implements the dialectical possibilities of philosophical knowledge. It is one thing to mobilize and gather people to solve some problems. Another thing is to establish their interaction. The third is to dialectically respond to changes in the conditions in which practical problems are solved, to adapt people's practical actions to changes in situations. This is the essence of the regulatory function, which is especially in demand during crisis situations and states of society [8].

Thus, the practical block of functions of philosophy is represented by the praxeological, criterion, mobilization, organizational and regulatory functions.

### Conclusion

This article did not aim to cover all the functions of philosophy. However, we have managed to consider the most important of them. Let's sum it up.

1. The allocation of 5–10 functions in philosophy seems unjustified: there are significantly more of them, as demonstrated by the presented study.

2. The diversity of the functions of philosophy determines their systematization. One of the possible options without claims to unambiguity and completeness was proposed above.

3. The functions of philosophy represent a system - they interact, are united and complement each other. The distinction between functions is relative and is possible only in their epistemological understanding.

4. The blocks of the functions of philosophy also form a system, but at a different level.

5. The presented system of functions proves the functional unity of philosophy with virtually all branches of scientific knowledge.

6. The considered functions of philosophy express its practical nature.

7. The functions of philosophy in the work are presented in a certain logical key, at three levels: in the general sequence of their presentation; in the connection of functions into certain blocks; in interblock logic.

It should be noted that the presented version of function blocks is not considered the only possible one.

Finally, comparing the social functions of philosophy and science, it is easy to find much in common. In fact, they are completely identical. The exception is some details that do not create grounds for the assertion of a functional difference between science and philosophy. This conclusion is

direct evidence that philosophy is a science working for practice, capable of offering its own original algorithm for cognition and transformation of the phenomena of reality. This is, on the one hand. On the other hand, all scientific research without exception, if they truly deserve such a qualification, perform the above-mentioned functions to one degree or another. This was the main reason for their presentation in this study.

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