

ОНТОЛОГИЯ И ТЕОРИЯ ПОЗНАНИЯ

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GENERALLY RECOGNIZED SCIENTIFIC CATEGORIES AS A THEORETICAL AND METHODOLOGICAL BASIS FOR SCIENTIFIC RESEARCH. PART I

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Abstract

Aim. Within the framework of philosophical methodology, give a definition of general scientific (philosophical) categories, which, working to solve research problems, are transformed into methods of scientific knowledge.

Methodology. The work was carried out on the basis of a systematic approach using methods of classification and comparative analysis.

Results. It was revealed that philosophical categories are concepts of the ultimate degree of generality in the conditions of specific periods of historical development, since they reflect the universal signs of the elements that underlie the phenomena of nature, society, and human consciousness. Objects, subjects of study for science are only existing phenomena. If science loses its object and subject foundations, it acquires the features of a myth, fiction.

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

Keywords: being, category, connection, consciousness, element, existence, interaction, law, matter, part, reality, regularity, relation, tendency

ОБЩЕПРИЗНАННЫЕ НАУЧНЫЕ КАТЕГОРИИ КАК ТЕОРЕТИКО-МЕТОДОЛОГИЧЕСКИЙ БАЗИС НАУЧНЫХ ИССЛЕДОВАНИЙ. ЧАСТЬ I

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Аннотация

Цель. В рамках философской методологии дать определение общенаучным (философским) категориям, которые, работая на решение исследовательских задач, трансформируются в приёмы научного познания.

Процедура и методы. Работа выполнена на основе системного подхода с использованием методов классификации и сравнительного анализа.

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Результаты. Выявлено, что философские категории являются понятиями предельной степени общности в условиях конкретных периодов исторического развития, поскольку в них отражены всеобщие признаки элементов, лежащих в основе явлений природы, общества и человеческого сознания. Объектами, предметами изучения для науки являются только реально существующие явления. Если наука теряет свои объектные и предметные основы, она приобретает черты мифа, вымысла.

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: бытие, категория, связь, сознание, элемент, существование, взаимодействие, закон, материя, часть, действительность, закономерность, отношение, тенденция

Introduction

There is a well-known thesis according to which cognition techniques are formed based on the content of general scientific categories. They also have a general scientific character; they participate in all scientific research without exception. This fact gives particular importance to understanding the essence of general scientific (philosophical) categories, which, working to solve the problems of scientific research, are transformed into methods of scientific research. This circumstance determines the need for a detailed presentation of the content of general scientific (philosophical) categories in their modern version.

Philosophical categories are concepts of the ultimate degree of generality in the conditions of specific periods of historical development, since they reflect the universal signs of the elements underlying the phenomena of nature, society, and human consciousness. Objects, subjects of study for science are only really existing phenomena. If science loses its object and subject foundations, it works at the level of myth, fiction, invention. This inherently contradicts and harms the development of scientific knowledge [1; 2; 3].

Categories “being”, “existence”, “reality”

It is difficult to disagree with the fact that the category of “being” is the original, basic category in the system of philosophical concepts. The idea of being is concretized in the following fair conclusion: “Being is a philosophical category, with the help of which the universal connection between everything

that exists – natural, social and spiritual is realized”¹.

As you can see, it is the philosophical approach to the category of being that is quite clearly presented here. This definition contains a fragment that clarifies the essence of the category “being”. At the same time, if we go from the object of knowledge, then we should focus on the main feature of the phenomenon of being. The category “being” reflects the fact of the presence of the phenomenon in the real world. This fact is the basis for the scientific knowledge of really existing phenomena. It is unlikely that we have the right to put an end to this statement. The reason is that having combined his intellectual capabilities, the author – Hegel (and after him – and his talented followers) put the categories “being”, “existence” and “reality” in one row. Moreover, it seems to us that they quite accurately and concretely presented their unity and differences. The comments on Hegel’s “Science of Logic” contain remarks: a) existence is higher than being, and reality is higher than existence; b) being, as follows from the context of the thoughts of the author and his followers, fixes the fact of the presence of the phenomenon in life; c) existence reflects the activity, resonances of the present phenomenon in the environment; d) reality allows fixing the essence of the phenomena present in the environment.

This conclusion can be presented in the following edition: being is a category that reflects the fact of the presence of a phenomenon in the environment; existence – a category that reflects the fact of the active

¹ Моисеева Н. А., Сороковикова В. А. Философия: краткий курс. СПб.: Питер, 2010. С. 129.

presence of a phenomenon in the environment; reality is a category that reflects the fact of active manifestation in the environment of the essential features of cognizable phenomena. Thus, the first block of philosophical categories is represented by “being”, “existence”, “reality”. They are one. The difference is only in the nuances of knowledge. Moreover, it should be noted that the real, most complete idea of the actual existence of phenomena arises only after the «work» of the entire methodological apparatus of philosophical categories.

Note that in the real world there are (coexist) two large groups of phenomena: material and spiritual (ideal). This fact is reflected in the categories of “matter” and “consciousness”. Let’s look at how these categories are interpreted in science.

Categories “matter” and “consciousness”

One of the encyclopedic sources offers the following interpretation of *matter*: “Matter (from Latin *Materia* – matter, substance, primary beginning) is a philosophical category for designating the primary givenness of any object, that beginning (substance) from which these objects originate”¹. It follows from this conclusion that matter is the primary substance of all phenomena and processes occurring in reality. In fact, the same position is expressed in a different edition: matter is an extremely generalized idea of the material-corporeal, of the world of nature and the Cosmos, but a very important addition is not present in it. Its meaning lies in the fact that the category of “matter” is interpreted as an extremely generalized idea of the world. It is fair to conclude that matter is not the possibility of the existence of phenomena, but their real existence. This position in science is presented in the following edition: “Matter is not the real possibility of all forms, but their actual existence. The only property relatively different from matter is only consciousness, spirit”². It is also interesting because it points to consciousness, which is a

property of matter. In fact, the same position is advocated by many other researchers³.

It seems to us fair to note that the concept of “matter” is a kind of criterion that makes it possible to distinguish between objective and subjective reality. In a literal edition, this provision is presented to science as follows: «Matter is one of the main categories of philosophy, in particular ontology. Matter is not an absolute entity that underlies everything that exists. In the framework of materialistic philosophy, matter is understood as all phenomena, processes, things that exist outside and independently of human consciousness. Therefore, the very definition of the concept of “matter” aims to find a criterion that allows one to distinguish between subjective reality, which has “numerous forms, from fantasy and fiction to theoretical idealization of the highest degree of abstraction, and objective reality, which exists outside and independently of the subject”⁴.

Thus, there is every reason for the following conclusions: a) the category of “matter” reflects the objective reality, that is, the phenomena and processes of being; b) being embraces phenomena that really exist (regardless of people’s consciousness), the category «matter» characterizes phenomena that are reflected in people’s *consciousness* in the form of ideal images that form their consciousness in unity.

The category of “consciousness” occupies a special place in the system of philosophical categories. The characteristic signs of consciousness are its secondary nature in relation to matter; the determinism of its images by material phenomena; connection in the mind of ideal images: sensual, strong-willed, and intellectual.

Thus, the category «matter» reflects the objective reality, the phenomena of being that exist independently of people’s consciousness, and the category «consciousness» is a scientific expression of the content of images that are formed in the human brain under the influence

¹ Словарь философских терминов / под науч. ред. В. Г. Кузнецова. М.: ИНФРА-М, 2013. С. 313.

² Философия: учебное пособие для высших учебных заведений / отв. ред. В. П. Кохановский. М.: Феникс, 2003. С. 243.

³ Волкогонова О. Д. Основы философии: учебник. М.: ФОРУМ, ИНФРА-М, 2022. 480 с.; Данильян О. Г., Тараненко В. М. Философия: учебник. М.: ЭКСМО, 2007. 512 с.

⁴ Москвичев Л. Н. Философия: учебник / под общ. ред. Л. Н. Москвичева. 2-е изд., испр. и доп. М.: Издательство РАГС, 2006. С. 277.

of being. Comprehending the world, its material and spiritual components, the subject of knowledge discovers its discreteness, that is, its elemental composition. No phenomenon of reality is indivisible. It necessarily consists of at least two phenomena forming it, that is, each phenomenon is discrete. So, there is a need to determine the content of the philosophical, general scientific category "element".

Categories "element" and "part"

Undoubtedly, the *elements* and *parts* of phenomena are phenomena of the same order. Elements, like parts, are part of all phenomena without exception. But it is hardly possible to agree that there are no differences between them or that they are of a formal nature. In our opinion, it is the parts that are the necessary elements of the phenomenon, and without them they cannot exist. This is where the differences between elements and parts lie.

Of particular interest are the conclusions that parts are formed as a result of the integration of elements: parts are understood as such objects, elements that make up more complex integral formations. It is obvious that the authors of the above point of view believe that the parts are the formation of a certain whole, which is qualified as a part.

Categories "relationship", "interaction", "connection", "regularity", "law", "tendency"

It is proved that it is *interactions* that determine the properties of objects. Of course, the properties of phenomena are determined in one way or another by their interactions with other phenomena. However, one should pay attention to the fact that in the "classics of the genre" properties are stable manifestations in the environment of the qualities of phenomena, and the latter are nothing more than unique ways of connecting the elements of phenomena into a whole. If we agree with such an interpretation of the qualities of phenomena, then we should recognize the fact that their properties arise as a result of the interactions of various phenomena (elements). However, interactions are different interactions. In particular, the interaction of

elements of phenomena is one thing, they form their qualities, the external manifestation of which are properties. At the same time, the interactions of phenomena with each other form qualities of another level.

Without going into details of other approaches to defining the essence of the category «interaction», we note that it reflects the essence of the simultaneous impact of phenomena on each other, existing in the same space and at the same time. In other words, within the framework of interaction, a specific process takes place, due to the characteristics of the objects of interaction. It is universal. This gives the right to reflect its essence by a specific general scientific category. In our opinion, such a category exists. This is the *relationship* category. It is designed to give answers to questions about the intensity of the effects of different phenomena on each other. Everything seems simple if the essence of the category "relationship" is proposed in the above edition. However, this is not the case in life. Here is one of the most popular interpretations of the essence of the category "relationship". It sounds like this: "Relationship presupposes, on the one hand, the interconnection, and on the other, the isolation of things. The connection that arises as a result of the influence of things on each other and causes their mutual changes is called interaction"¹.

Let's analyze it. First, as can be seen, the relationship is interpreted through the interconnection of phenomena. This is justified, but with this approach, the essence of the relationship is far from obvious. Secondly, it is difficult to disagree with the fact that interrelated phenomena are nevertheless isolated from each other. And again, agreeing with this conclusion, we have every reason to doubt that it expresses the essential features of the relations of phenomena. But if we return to the thesis given earlier, the essence of which is focused on reflecting the intensity of the impact of phenomena on each other during their interaction, then we have the opportunity to see the qualitative specifics of relations. This gives us the right to interpret the philosophical category "relationship" as follows:

¹ Бучило А. Ф., Исаев И. А. История и философия науки: учебное пособие. М.: Проспект, 2021. С. 97.

relationship is a general scientific category that reflects the essence of the intensity of the effects of phenomena on each other during their interaction¹.

Since interactions are inherent in all phenomena of reality, the essence of these interactions should reflect a certain general scientific category, and this category is «*connection*». In our opinion, the most adequate definition of this category was given by A. A. Kokorin: “connection is a general scientific category that reflects the essence of the interactions of elements and parts of phenomena, without which they cannot exist”².

Such an understanding of the essence of the connections between phenomena does not always correlate with the approaches of researchers who offer a variety of variations on a given topic. An analysis of the literature allows us to see the difference in approaches in understanding the essence of the category “relationship” (“ratio”).

It is true that connection implies the dependence of phenomena on each other, since connection is the essential “dependence” of phenomena. In this regard, one should agree with the statement: “communication is the dependence of one phenomenon on another in any respect”³.

This point of view is dominant in understanding the essence of the connections of phenomena. This is evidenced by numerous conclusions contained in various sources. Undoubtedly, that the connection arises from the relations of phenomena. This can hardly be disputed. At the same time, the connection has its own ontological basis. Communication is the specific relations of phenomena - such relations, without which phenomena cannot exist. This, in our opinion, is the essence of the concept of “connection” [7; 9; 10].

Along with the category of “connection”, attention should be paid to the category of “all-connectedness”. The latter fixes the connection

of all elements of the studied phenomena without exception with each other. In other words, the category of “all-connectedness” reflects the essence of the connections of each phenomenon of the phenomenon under study with each other. We can say this: the category of “all-connectedness” fixes the fact of the total connection of each element with each other. If connections can be scientific aspects, then all-connectedness provides all-aspect connections in phenomena. The interconnectedness of elements is the main basis for the integrity of phenomena. Ensuring the integrity of phenomena is the main purpose of the mechanism of the all-connectedness of the elements of phenomena. The specific class of connections reflects the category “law”. In fact, the vast majority of researchers accept and share the position, the essence of which is that the law is stable, essential and recurring connections of phenomena of a certain class. We agree with this point of view.

If approaches to the category “law” do not create any specific intrigue, then when it comes to the content and essence of such a category as “regularity”, we encounter numerous difficulties and discrepancies. Let’s pay attention to the main ones.

Many researchers associate the content of regularities with the genesis of laws. They consider patterns as some kind of “precursors” of the appearance of laws. True, they have problems with the vision of ontological differences between the category regularity and the category nature of the phenomenon. After all, laws, like all other phenomena of being, have their own nature.

Practice convinces us that diverse laws enter into stable, repetitive, necessary connections with each other, forming the laws of action of laws in the course of their interaction. So, in our opinion, there are regularities. Regularity is a category that reflects the regular connections of laws that determine the emergence, existence, development and functioning of phenomena. In this context, it is quite appropriate to interpret regularities as laws of laws, laws of the second level of knowledge of phenomena. It seems to us that nomonology, as the highest fourth (after

¹ Кокорин А. А. Методология научных исследований: учебное пособие. М.: МГОУ, 2015. С. 169.

² Ibid. С. 170.

³ Философия: учебное пособие для высших учебных заведений / отв. ред. В. П. Кохановский. М.: Феникс, 2003. С. 265, 284.

cognitive, gnoseological and epistemological) level of scientific knowledge, should deal with regularities. Understanding the essence of the laws of regularities opens the way to determining the essential features of such phenomena as tendency in the development of phenomena. Let's see what the authors have written and are writing, researching the essence of the "tendency" category [4; 8].

A large group of researchers believe that the category "*tendency*", first of all, reflects the direction of development of any phenomena. One can hardly disagree with the fact that the category "*tendency*" in one way or another expresses the direction (directions) of the development of phenomena¹. This is true, but in this case the question of determining the directions of their development remains unexplored. Even without getting an answer to the question posed, it is gratifying that in most cases, when it comes to trends in the development of phenomena, it is indicated that they "work" in relation to all phenomena. Let us cite the following conclusion as an argument: "Tendency, ... the direction in which the development of something (society, economy, culture, etc.) is taking place, inclination, desire for movement"².

It is difficult to disagree with the fact that a trend is the direction in which the development of a phenomenon takes place. This has already received attention. But the clarification that in the course of this development, intentions, goals and aspirations are realized, somewhat expands the boundaries of understanding the essence of trends. At the same time, the question of the nature, determination of the formation of trends remains open.

An analysis of the above statements allows us to notice the following: a) the tendency in the development of phenomena is the results of identifying the directions of their development

in the course of the analysis; b) these directions become clear in the course of cognition of stable relationships, properties and signs of phenomena; c) trends make it possible to predict the development of phenomena in the future. Note that each of the above conclusions, of course, is connected with the nature and essence of trends. However, the most important issue remains the pragmatic component in the approach to trends. It sounds simple: how to learn to determine the essence of tendency in the development of phenomena? The researchers who see the roots of tendency in laws are closest to the correct answer to it. There is a hint of this in the sources in which the following laws are recorded: "In the macrocosm, it is customary to distinguish three types of laws – the law of tendency, the law of unambiguous determination ... and the statistical law – the law of large numbers"³.

There is a more specific conclusion: "The law is the necessary, stable, recurring essential connections and relationships of things. It indicates a certain order, sequence, trend in the development of phenomena"⁴. In this conclusion, an indication of a direct connection between tendency and laws is obvious.

In our opinion, the analysis of these premises contained on the pages of this source allows us to note the following: a) all areas and science, they are somehow connected with the trends in the development of phenomena in their subject areas; b) it is true that the degree of "tendentiousness" (if we may say so) of the laws of society and consciousness is greater than that of the laws of nature; c) at the same time, the laws of nature also work to determine the tendency in the development of its processes; d) no one can deny the facts of the dependence of the actions of both laws and tendencies on certain conditions. In short, it's time to express the author's point of view on the essence of trends. We would like to present it in the next edition. First, tendencies

¹ Куликов Л. М. Экономическая теория: учебник. М.: ТК Велби, 2006. 432 с.; Новый энциклопедический словарь / отв. ред. А. П. Горкин. М.: Большая Российская энциклопедия: Рипол Классик, 2007. 1455 с.; Философский энциклопедический словарь / ред.-сост. Е. Ф. Губский. М.: ИНФРА-М, 2009. 569 с.

² Большой толковый словарь русских существительных / под ред. Л. Г. Бабенко. М.: АСТ-ПРЕССКНИГА, 2005. С. 304.

³ Современный экономический словарь / под ред. Б. А. Райсберг, Л. Ш. Лазовского, Е. Б. Стародубцевой. М.: ИНФРА-М, 2022. С. 243.

⁴ Философия: учебное пособие для высших учебных заведений / отв. ред. В. П. Кохановский. М.: Феникс, 2003. С. 267.

are the realization of the operation of laws. Secondly, the laws, connected in a certain way, as already noted, give rise to patterns. Thirdly, the tendency, in our opinion, is the result of the action of regularities.

Thus, "tendency" is a category that reflects the result of the action of patterns. Summarizing, we note that the first block of philosophical categories is represented by the most general concepts – "being", "existence", "reality". The second block is the categories of material and ideal. The third block is the categories "element" and "part". The fourth is a block of categories – "interaction", "relationship", "connection", "all-connectedness", "law", "regularity", and "tendency".

Conclusion

We consider this study as one of the attempts to present a modern vision of the essence of their system. This system can by no means be idealized and considered complete. It will develop both quantitatively and qualitatively. Once again, we note that its appearance in the form of this article was dictated by the need to present to the reader of the content and essence of the methodology of scientific research, which is formed, first, based on general scientific categories. In a word, the categories of philosophy are the basis of the methodology of scientific research [5; 6].

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