NOVATEUR PUBLICATIONS
INTERNATIONAL JOURNAL OF INNOVATIONS IN ENGINEERING RESEARCH AND TECHNOLOGY [IJIERT]
ISSN: 2394-3696 Website: ijiert.org
VOLUME 7, ISSUE 12, Dec.-2020

INDEPENDENT RESEARCHER OF REPUBLICAN SPIRITUALITY AND ENLIGHTENMENT CENTER

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Philosophy: the possibilities of scientific knowledge, its possibilities and limits

Abstract
In this paper work we can see consideration of the topic of knowledge is carried out in a special section of theoretical philosophy – epistemology. Philosophy, generalizing the experience of knowledge (its own and scientific), formulates the most general principles of knowledge, thereby determining the strategy for implementing a person's cognitive attitude to the world and identifying prospects for transforming the world.

KEYWORDS: philosophy, cognitive attitude, levels of cognition, method of cognition.

INTRODUCTION

The cognitive attitude of a person to the world acquires a fundamental character and thus acts as one of the conditions for the actual human way of existence in the world. This condition has a very definite form – the constant opening of a person to the world, which, in fact, is the meaning and essence of the comprehension of being. To learn means to constantly open up to the dynamic world, adapt to it, and bring the dynamics of the inner world of a person in accordance with the dynamic variety of processes in the universe.

The doctrine of human ability to understand the world, to consciously influence the reality, on the processes of nature and society is one of the most important in any school as it relates to the main issues in philosophy. The complexity and inconsistency of the modern process of cognition, the variety of schools and concepts make it necessary to consider the specifics of the philosophical approach to cognitive activity. Cognition is a specific activity determined by socio-historical practice aimed at acquiring and developing knowledge, its deepening and improvement.

By its specificity, cognition is focused on the discovery of the laws of nature and society, the secrets of human existence and the world in General, the discovery of possible ways of acting with objects and phenomena. Knowledge is an objective reality given in the mind of a person who actually reproduces objective natural connections of the real world in his activity. The term "knowledge «in the philosophical literature is used in several senses: knowledge as an epistemological form of human relations to reality; knowledge as abilities, abilities, skills; knowledge as a proven result of knowledge.

The question of the know ability of the world, the ways and means of its knowledge is the subject of discussion between representatives of skepticism and agnosticism on the one hand, and epistemological optimism on the other. The former doubt and deny (in whole or in part) the fundamental possibility of knowing the world, identifying its laws, and comprehending objective truth. The latter do not deny the know ability of the world and affirm the know ability of truth.

THE LIMITS OF HUMAN COGNITION

Are evaluated within the framework of two main approaches: epistemological optimism and epistemological pessimism. The optimistic position assumes the limitless cognitive capabilities of a person. The knowledge and capabilities of man and science at a certain historical moment are limited, but within the framework of the historical process in General, they are steadily growing, which suggests that man knows all the secrets of the universe.

The pessimistic position is skeptical about the prospects of knowledge. The most common view is that knowledge of nature is possible, but its results will always represent relative truth and the achievement of complete, absolute knowledge is in principle impossible. In addition, there is an agnostic position according to which obtaining reliable information about the world around you is impossible in principle.

LEVELS OF COGNITION

In addition to sensory and rational forms of knowledge, its structure can be distinguished and several levels: everyday-practical and scientific, empirical and theoretical.Everyday knowledge is based on the everyday

life experience of a person. It is characterized by relative narrowness, common sense, "naive realism", the combination of rational elements with irrational ones, and the ambiguity of language. It is mostly "prescription", i.e. focused on direct practical application. This is more "knowledge of how..." (to cook, make, use) than "knowledge of what..." (represents a particular subject).Scientific knowledge differs from ordinary practical knowledge by many properties: insight into the essence of the object of knowledge, consistency, evidence, rigor and unambiguity of language, fixing methods of obtaining knowledge, etc.
The empirical and theoretical levels are already distinguished within the actual scientific knowledge. They are distinguished by the features of the procedure for generalizing facts, the methods of cognition used, the focus of cognitive efforts on fixing facts or creating General explanatory schemes that interpret facts, etc.

METHOD OF COGNITION

The most important structural component of the organization of the process of knowledge is also considered to be its methods, i.e. established ways of obtaining new knowledge. Many philosophers, as you remember, saw the main purpose of philosophy in the discovery and justification of the universal method of knowledge. F. bacon compared the method with a lamp that lights the way for a traveler wandering in the dark; R. Descartes illustrated the significance of the method by analogy with the advantages of planned urban development over chaotic, etc. The essence of the method of cognition can be formulated very simply: this is a procedure for obtaining knowledge, by which it can be reproduced, verified, and passed on to others. This is the main function of the method.So, metal is a set of rules, methods of cognitive and practical activity, determined by the nature and laws of the object under study.
There are a great many such rules and techniques. Some of them are based on the usual practice of dealing with objects of the material world, while others suggest a deeper justification — theoretical, scientific. Scientific methods are essentially the reverse side of theories. Every theory explains what a particular fragment of reality is. But by explaining, it shows how this reality should be handled, what can and should be done with it. The theory seems to "collapse" into a method. In turn, the method, directing and regulating further cognitive activity, contributes to the further development and deepening of knowledge. Human knowledge has essentially acquired a scientific form precisely when it "guessed" to track down and make clear the methods of its birth.The modern system of cognition methods is highly complex and differentiated. There are many possible ways to classify methods: by the breadth of the" capture " of reality, by the degree of generality, by applicability at different levels of knowledge, etc.
Let's take for example the simplest division of methods into General logical and scientific ones.The former are inherent in all knowledge as a whole. They "work" on both the ordinary and theoretical levels of knowledge. These are methods such as analysis and synthesis, induction and deduction, abstraction, analogy, and so on. The nature of their universality is explained by the fact that these methods of reality research are the simplest and most elementary operations of each person's actions and are formed almost directly, i.e. without intermediaries in the form of complex theoretical justifications. After all, even if we don't know the laws of formal logic, our thinking will still be mostly logical. Structure and dynamics of the cognitive process
Philosophy has traditionally distinguished in the act of human knowledge two different types: sensory (perceptual) and rational. The first is self-evidently connected with the activity of our sense organs (sight, hearing, touch, etc.). the Second implies the work of the mind — abstract conceptual thinking of a person.

FORMS OF SENSORY AND RATIONAL COGNITION

The main forms of sensory cognition: sensations, perceptions, and representations. The difference between them is this. Sensation is an elementary mental process that consists in capturing individual properties of objects and phenomena of the material world at the moment of their direct impact on our sense organs. Perception is a complete reflection of objects and phenomena in the mind when they directly affect the senses. The most important features of perception are: objectivity (reference to objects of the external world), integrity and structure (a generalized structure that is actually abstracted from individual sensations is perceived — not individual notes, but a melody, for example).
Representation — stored images of objects that once affected our senses. Unlike sensations and perceptions, representations do not require direct contact of the senses with the object. Here, for the first time, the

psychic phenomenon breaks away from its material source and begins to function as a relatively independent phenomenon.Rational cognition is basically reduced to conceptual abstract thinking (although there is also non-conceptual thinking). Abstract thinking is a purposeful and generalized reproduction in an ideal form of essential and natural properties, connections and relationships of things. The main forms of rational knowledge: concepts, judgments, conclusions, hypotheses, theories.

A concept is a mental formation in which objects of a certain class are generalized according to a certain set of characteristics. Generalization is carried out by abstraction, i.e. distraction from non-essential, specific features of objects. At the same time, concepts not only generalize things, but also dissect them, group them into certain classes, thereby distinguishing them from each other. In contrast to sensations and perceptions, concepts are deprived of the sensual, visual identity.Judgment is a form of thought in which something is affirmed or denied through the connection of concepts.Inference — reasoning in which a new judgment is derived from one or more judgments, logically following from the first.

A hypothesis is an assumption expressed in terms that aims to provide a preliminary explanation for a fact or group of facts. A hypothesis confirmed by experience is transformed into a theory.But an ordinary person draws this logic of thinking not from science, but from his material and objective actions, the "logic" of which (i.e., the laws of nature) cannot be violated even with a very strong desire. Let us briefly describe some of the General logical methods.

Analysis is a cognitive procedure of mental (or real) dismemberment, decomposition of an object into its constituent elements in order to identify their system properties and relationships. To artificially isolate the specialised sciences from philosophy amounts to condemning scientists to finding for themselves world-view and methodological guidelines for their researches. Ignorance of philosophical culture is bound to have a negative effect on any general theoretical conclusions from a given set of scientific facts. One cannot achieve any real theoretical comprehension, particularly of the global problems of a specialised science, without a broad grasp of inter-disciplinary and philosophical views.

The specialised scientists who ignore philosophical problems sometimes turn out to be in thrall to completely obsolete or makeshift philosophical ideas without even knowing it themselves. The desire to ignore philosophy is particularly characteristic of such a trend in bourgeois thought as positivism, whose advocates have claimed that science has no need of philosophy. Their ill-considered principle is that "science is in itself philosophy".

They work on the assumption that scientific knowledge has developed widely enough to provide answers to all philosophical problems without resorting to any actual philosophical system. But the "cunning" of philosophy lies in the fact that any form of contempt for it, any rejection of philosophy is in itself a kind of philosophy. It is as impossible to get rid of philosophy as it is to rid oneself of all convictions. Philosophy is the regulative nucleus of the theoretically-minded individual. Philosophy takes its revenge on those who dissociate themselves from it. This can be seen from the example of a number of scientists who after maintaining the positions of crude empiricism and scorning philosophy have eventually fallen into mysticism. So, calls for freedom from any philosophical assumptions are a sign of intellectual narrowness.

The positivists, while denying philosophy in words, actually preach the flawed philosophy of agnosticism and deny the possibility of knowing the laws of existence, particularly those of the development of society. This is also a philosophy, but one that is totally misguided and also socially harmful.Abstraction is a method of thinking that consists in distracting from the properties and relations of the object under study that are insignificant and not significant for the subject of knowledge, while simultaneously highlighting those properties that are important and essential in the context of research. Abstraction is a very sharp and effective tool of the theoretical mind that allows you to surgically accurately "cut" out of the chaotic interweaving of real connections and relationships exactly those that represent the essence of the object under study. In the framework of everyday knowledge, "abstract thinking" usually means poor, meaningless, one-sided thinking.

This is because at this level there are virtually no means to distinguish between essential and non-essential abstractions, random and necessary. (When we get angry with someone and even allow ourselves to reward another person with various offensive characteristics; or when we vote for a particular politician simply because he is "cute", we show examples of the most real abstract, i.e. abstract thinking. Only "distracted" at the same time and become the cause of our behavior properties of people are not the most important, do not

Express their essence, and random, superficial, although the most noticeable.) At the theoretical level, abstraction is only the initial step, after which a long and complex process of ascent begins from abstract (one-sided, but essential) to concrete (complete, multi-sided) knowledge about the subject.

ALL THESE GENERAL LOGICAL METHODS ARE USED, OF COURSE, IN SCIENTIFIC KNOWLEDGE

In scientific knowledge, it is also customary to distinguish methods of the empirical level of knowledge-observation, measurement, experiment, and methods of the theoretical level-idealization, formalization, modeling, system approach, structural and functional analysis, etc. All these methods belong to the category of General scientific methods, i.e. they are applied in all areas of scientific knowledge. In addition to them, there are also private scientific methods, which are systems of principles of specific scientific theories formulated in an imperative form.

The contribution of philosophy to the system of methods of cognition is no less in the development of the content of extremely General concepts of our thinking-the categories of General and individual, necessary and accidental, form and content, etc.the Categorical grid of our thinking also has a methodological function. The system of categories is not only a means of preserving knowledge, but also a means of analyzing, dissecting any reality and at any level (whether theoretical or ordinary). To establish the exact meaning of these categories and to trace their Genesis and historical variability is nothing more than to construct a method of knowledge, and the most General and universal of all possible.The system of the most General methods of cognition, as well as the doctrine of these methods, is called methodology.

Today, the methodology of scientific knowledge has the status of a relatively independent philosophical discipline. However, the degree of influence of philosophy on the process of cognition is determined not only, and even not so much, by its purely theoretical constructions in the field of methodology. Philosophy has an impact on the overall development of knowledge, embedding its basic principles in the worldview of people (both scientists and non-scientists). One of these principles is epistemological optimism-the absolute certainty that the truth in the process of knowledge is ultimately achievable. However, philosophy would not be philosophy if it did not see a problem here, and not just a statement of evidence.

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