

*Petr G. Makuhin,
PhD, Associate Professor
Omsk State Technical University*

Multiparadigmatic (Pluralistic) Philosophical Knowledge in the Context of Contemporary Debates about the Russian Philosophy Status: an Argument in Favor of its Unscientific Indicator or Heuristic Potential?

***Key words:** scientific philosophy apology, philosophy multiparadigmatic, philosophy heuristic potential, philosophy discussion of the prospects in the Russian higher education, " exclusion principle ", the philosophical interpretation of N. Bohr principle of complementarity.*

***Annotation:** The article discusses the peculiarities of philosophical knowledge in contemporary Russian culture to the limit in terms of updated institutionalization of philosophy in society and education that makes rethink the critics arguments of its scientific status; first and foremost - an indication of its multiparadigmatic. The article criticized the categorical opposition of philosophy based on this science, but also shows the heuristic pluralism.*

Philosophy has always been characterized by the need to defend its right to exist by deepening self-reflection, as well as one of the main ways the philosophy of self-determination is always to relate themselves to other areas of culture - mythology, religion, art, science, and especially, on the basis of what is regularly renewed debate on scientific problem as its possible characteristics. In modern Russian culture scientific philosophy even topicality increases in institutional and practical aspects, in terms of teaching organization - because at the turn of the 80s - 90s, in the context of Soviet philosophy scientific self-criticism it was argued that form of teaching philosophy should correspond to its essence - interpreted as unscientific (most indicative figures are MK Mamardashvili and AL Nikiforov). Indeed, if philosophy is "outlook", " art form", etc., an attempt to organize the process of teaching by analogy with the scientific disciplines is absurd. Consequently, the philosophy scientific status apology - as a prerequisite for its preservation in Higher Education in Russia! - necessarily presupposes the discussion, formulating counterarguments to replicating in modern Russian literature arguments of antiscientific approach to the philosophy status. The most reasonable among the latter arguments are those providing the guidance on: multiparadigmatic (pluralistic) philosophy; ambiguity of its language; the absence of the public and of the significant range of problems and progress in solving them; absence of specific empirical basis; subjectivity; uncertainty procedures of verification and falsification, and hence - invalidity claims to truth. From this list we highlight the problem of multiparadigmatic (i.e. simultaneous coexistence and mutual criticism - or mutual disregard - set philosophical currents), where we finally arrive comprehending any other on this list.

Comprehending the transformation of both the science and its image occurred over the last century, we conclude that the current level of science research development does not fit in; first, the fundamental difference of science and philosophy because multiparadigmatic last, as well as listing philosophers' personal qualities as the main reason for this policonceptness - in fact it already became non-classical scientific rationality in the correlation of knowledge with an operational aspect of cognition, and postnonclassical in addition to this even with the values and goals (1). Second, if both opponents and supporters of scientific philosophy came from the classical model of science, firmly tying its multiparadigmatic problems and the availability (or lack of it) progress in addressing its underlying issues (i.e. past sought to justify, at least partially the possibility of its cumulative progress, in which a plurality of simultaneously coexisting paradigms replaced single or dominant scientific philosophy), but today it is more logical to proceed from non-cumulative model of science development. It involves going back and rethinking that have already solved seemingly issues and paradigms competition at every stage of its development, recognizing the legitimacy of many approaches in the study of complex objects, which are accepted in accordance with the principle of subsidiarity of N. Bohr (2).

But a third argument must be added to these two starting from the philosophical interpretation of the latter principle, which is not only criticizes the categorical opposition of philosophy as irreducibly multiparadigmatic field of knowledge, on the one hand, and science on the other, but it also shows the heuristic multiparadigmatic. Understanding this third argument began with A. Zotov thought the "substantive relationship modeling in modern science being done often in the form of defining principles of the ban" (3, p.40), an example of what he called the Pauli exclusion principle, which simulates the electron shells of atoms, the theory of information etc., resulting in a "set of principles ban better answers" probabilistic "world (studied by modern science - MP) rather than resolving complex scientific language" (3, p.40). On this basis A. Zotov concludes referring to the raised issue: science at the present stage "captures not only those connections that are inherent in the object of study, but also the realm of possibilities that open to the operation of this facility, in its development, in eventually - in practice with it" (3, p.40). Comparing this aspect of understanding of modern scientific knowledge with philosophical knowledge features, we present the idea of the famous contemporary philosopher, scholar, historian and organizer of science V.S. Stepin on the predictive function of philosophy, which from the outset designed to "nonstandard categorical model of the world that do not meet and even contrary to the archetypes and stereotypes of consciousness, the dominant culture of the time"(4, p.196), thereby preparing "ideological prerequisites for cognitive and practical development of the world in the future" (4, p.196). A comparison of this with the above words by A. Zotov gives grounds to conclude that philosophical thinking is fully applicable following characterization of well-known philosopher of science N.I. Martishin modern scientific thinking, which eventually forms a "look at reality through a wide range of that would be real objects appear in a new view" (5, p.33). This gives grounds to recognize that true knowledge elements are presented in all philosophical systems, collectively forming a prism through which the view is promoted, first, the vision of the social and natural reality "in a new view", and , secondly, the corresponding transformation of existing reality. Therefore, we can conclude that not only multiparadigmatic philosophy does not preclude assertion of its scientific status, nor her

fruitful interaction with particular scientific knowledge , but also opens the last representatives of "New Horizons", giving them the opportunity to consider the issue through the aforementioned philosophical "broad prism" and through it deeply, thoroughly understand them.

It is appropriate to think of one of the central philosophizing scientists of the twentieth century, a brilliant representative of the dialectical approach to the problem of the relation between science and philosophy, V. Vernadsky, who noted that "with the passage of time, due to complexity and deepening of life, thanks to the growth of scientific knowledge, the emergence of new sciences and the huge value of new scientific discoveries and problems variety of philosophical ideas in our time are growing in such a degree that it never happened" (6, p.411), it is in a wide range of coexisting heterogeneity independent of different philosophical systems and sees the heuristic potential of philosophy (6, p.411). Lastly, emphasize again, associated with them exactly multiparadigmatic and not uniformity philosophy that is shared by many modern philosophers, for example, T. Oizerman, a number of textbooks and monographs actively develop the opposite position, in the 1999 revised the recognizing that in contrast to the philosophy of science at any stage of maturity, there is a theoretical view of the many philosophical doctrines: "Classics of philosophy, philosophy seeks to transform the system of scientific knowledge, philosophical doctrines condemned pluralism as something fundamentally incompatible with the concept of true philosophy , the principle of general scientific" (7, p. 37) and "did not see that in this variety of opposing philosophical doctrines gets its convincing expression of the wealth of philosophical ideas, an ongoing creative process" (7, p. 37-38).

Regarding the modern realization of this potential, it is important to note the "Problems of Philosophy" chief editor V.A. Lektorsky remark, who was agreed by most of the the "round table" participants organized by this edition named "Philosophy in Modern Culture: New Perspectives": "in modern philosophy there are many interesting in particular, the interaction of those areas and schools, which in the recent past faced each other " (8, p.6-7), such as "analytic philosophy began to interact with the phenomenology and hermeneutics, neopragmatizm with post-structuralism, "analytical Marxism" appeared (8, p.7), "analytical Hegelianism" and as a result a promising new problematic" is formed (8, p.7), suggesting dialogue and synthesis of opposing or parallel existing approaches. This trend can be called universal - for example, P.V. Alekseev and A.V. Panin, citing Paul Ricoeur thought about "the need of synthesis of Marxism, analytical philosophy and phenomenology", raise the question of the possibility of such a synthesis, its organic nature, and meet the following way: "we believe that a clear affirmative answer to this question can be given. Rather, between the different philosophical approaches relationship exists complementarity Bohr sense"(9, p.599), which again brings us back to the idea of recognition of the principle of non-classical science. M.N. Epstein similarly noting the multiplicity of contemporary trends engaged relation of consciousness and reality: materialism, physicalism, naturalism, dualism, reductionism, solipsism, and so on, indicates a "mixed approach": "semantic physicalism, non-reductive materialism naturalistic dualism, etc."(10). All this allows us to consider philosophy as though specific, but scientific, heuristic potential which concluded in including in its

multiparadigmatic promotes the progressive development and itself, and interacting with its particular scientific knowledge.

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