UDC 16

B.Zh.Zhusupova

Ye.A.Buketov Karaganda State University
(E-mail: zhusupova2013@mail.ru)

Modern social, scientific and philosophical background investigation of the problem of uncertainty in knowledge

The modern scientific world came to the following cognitive paradox: expanding their field of activity, with the fundamental results of the study in terms complex calculations using advanced scientific equipment, a new methodology of knowledge, including a wide range of activities a number of new phenomena and laws, she, along with all the uncertainty describes a very important phenomena, less accurate in predicting a process of different systems. After a period of classical and non-classical in the evolution of scientific knowledge emerges postnonclassical science major categories which are: «uncertainty», «deterministic chaos», «self-organization» and many others. Statement of the problem of uncertainty in the scientific and social cognition reflects the latest trends in the development of the modern world and, of course, has the objective and subjective social, scientific and philosophical background.

Key words: uncertainty, social, relations, culture, society, human, ontological, status, epistemological, philosophical, postmodern, synergetic, methodology.

Modern social philosophy stands next to the new vector of development, which I think we should not draw as round, involving a spiral of progressive development, but whatever. According to M.Mamardashvili, «the most difficult in the modern thought — is accustomed to see the world not as a finished, predata for understanding» [1; 58]. Indeed, the world today requires much rethinking a new meaning. In this regard, legitimately claim that «evolution philosophy is when something really broken in the conquered bliss in this ontological rootedness person. This is evidenced, in particular, the development in the XX century the idea of physical uncertainty, statistical research methods, monstrous development, strengthening the symbolic side of modern physical theory, the appearance in it of an increasing number of concepts that can not give a clear physical meaning. As a result, a person begins to feel that he has to deal with a world that almost does not exclude the possibility of his understanding. And here — on the surface of public consciousness an idea of the crisis of physics that physics was the alleged «inhuman». And the question arises (at least in line with this issue is being rethought) and there is a ready-made world of laws and certain entities?» [1;59].

The problem posed in the title of this work is relevant to the situation of today. The modern world has accelerated over time, expanded in space, filled with lots of new unexplained processes, acute contradictions apparent paradoxes. Not knowing what awaits us in the future, we are already seeing a lot of unusual, captivating and frightening at the same time we phenomena in almost all areas of environment and present in our reality.

Uncertainty Frequent used word in the modern lexicon, as well as in modern speech, and not only in everyday but also in scientific and philosophical, as well as one of the main features, characteristics of the contemporary world. This is due to a change in the general picture of the world in knowledge, a new look at the object of knowledge, and, consequently, on the cognitive process as a whole. In epistemology for a long time it was believed that in the course of cognition can clearly identify the object without any impact on him by the subject (even in the Kantian idea of subjective design object in the process of learning a clear distinction between subject and object in any case can not be deleted). However, in 1927, in quantum mechanics, the German physicist Werner Heisenberg discovered the principle of the uncertainty relation in the order of the complementarity principle of Niels Bohr, who destroys the autonomy of the object and the subject. In the scientific and philosophical knowledge is actual problem of a new vision, a new interpretation of the relation between subject and object of knowledge, the problem of permutation of accents in conjunction subject — object. In addition to physics holds corpuscular and the wave theory of light, which changes the view of the relationship of matter and energy in quantum physics is the opening of the antiproton, proving the existence of two forms of matter — particles and antiparticles, which leads to the fact that it becomes an actual scientific uncertainty and philosophical problem.

The latest sensational discoveries in physics of the twentieth century cast doubt (if not destroy) the views of classical physics. So, the French scientist Pierre Laplace in the beginning of the XIX century, has been influenced by scientific theories of modern times, especially the Newtonian theory of gravitation, put

forward the idea that the universe — it is strictly deterministic object that excludes all uncertainty. Laplace was sure that all the processes of the universe be precisely predicted, provided that the person will be able to discover the scientific laws of its functioning and if we know its initial parameters for a certain period of time. Such a rigid determinism Laplace allowed to go further and argue that similar laws exist for all, including for a clear definition, accurate forecasting of social processes in general, and human behavior in particular, that later became known as Laplace mechanistic determinism. Such an optimistic attitude and cognitive situation were largely justified if we consider the matter as a lifeless mass, which is driven by some external force that characterized the classical science as a whole, based on Newtonian mechanics. As it turns out later, classical science, therefore, was based on work with ideal objects existing in the closed, isolated systems.

However, in the end of XIX century picture of the world drawn by classical science, begins to question where in science occur latest discoveries in the history of science has become known as the «crisis of physics.» Newtonian physics ambivalent discovered its limitations, undialectical while appearing prerequisite for the theory of relativity. But if these discoveries have demonstrated a relative knowledge, the discovery W.Heisenberg indicated principle unknowable, the uncertainty of the natural processes of the microcosm.

World armatures we measure their coordinates in the space and velocity over time without affecting them. But in the world of quantum phenomena is almost impossible, as by measuring the parameters we are working on the system. The measurement process, for example, the position of a particle in space, will inevitably be reflected in its speed, and unpredictable, that is, it will be impossible to calculate. In other words, in order to measure the magnitude of some micro-object, it is necessary to apply a certain energy measuring device, and more precise measurement is desired, the thus more energy is applied; exerted energy acts on an object affect its parameters, which, in turn, prevents accurate measurement. In short, it is a fundamental uncertainty in the knowledge of elementary physical world.

Uncertainty Principle is projected not only natural but also largely on the social world. However, in the philosophy he adopted controversial and is the subject of intense debate. The uncertainty principle led to the end of the Laplace hopes of getting a scientific theory, which would be fully established hard-deterministic model of the universe.

Thus, the philosophical formulation of the problem of uncertainty in knowledge acquired greater importance after the analysis of the processes of natural science and it is a microcosm scientists — naturalists first talked about it.

In the mid-twentieth century there postnonclassical picture of the world, when in all areas of knowledge, as in natural science, as well as humanitarian, discover a whole new trend in the development, indicating a more complex functioning of the world of nature and society, the presence in it of such factors as relativity, subjectivism, irrationalism, dissipative, fractal, randomness and even uncertainty. Modern science does not claim to universal objectivism, universalism, Mir appeared in many complex, uncertain than previously thought: it revealed a complex ontological organization, a non-linear structure; it periodically replaced by randomness and order through the processes of self-organization, discovered and described synergy; he found nonstatic, incompleteness, fractal-closed disequilibrium. This complex, ontologically multiple, dynamic, non-linear world with multiple feedbacks develops in the same complex laws with a mass of hidden internal processes and are very difficult to study the relative, so in the process of cognition is the uncertainty is included as an integral essential attribute.

Uncertainty and previously present in the classical scientific systems was their element, but still regarded as unusual, specific and non-specific, alien, even extreme phenomenon that bind either incomplete scientific description or subjective characteristics of the knowing subject. It was only with the advent of quantum mechanics in the scientific vocabulary and methodology began to penetrate the uncertainty principle, but even then it is only limited scope microcosm.

But deterministic setting of classical science, physics eventually were radically destroyed synergy and other non-linear paradigms that set the appearance of inevitability and regularity in developing systems of deterministic chaos and thus to incorporate uncertainty in the process of describing the set of macro and megasystems, including a description and explanation of social processes. Before modern epistemology has been tasked to relate traditional classical methodology of the study with uncertainty, unpredictability of behavior of the objects and even unsolvable in the process of cognition.

Another prerequisite that caused a particular interest in the problem of the uncertainty principle and was the appearance in the 1980–1990-ies of complex scientific discipline — Virtualistics that examines virtual phenomena. These phenomena were universal, non-trivial, ontologically uncertain, partially embodied par-

tially updated. They are more difficult to definability, the study, which brings additional uncertainty in the process of cognition..

Modern indeterministic position in the scientific picture of the world have been strengthened the emergence of the phenomenon of fractality that attribute in complex non-linear objects. Fractal (from the Latin fractus — crushed, broken, broken) — nonlinear complex geometric figure made up of several of the same complex nonlinear geometric parts, is a miniature copy of the whole figure, and thus has the property of self-similarity. Before researchers studying the geometrically complex fractal objects, there is a problem to describe their characteristics, and it is even more complicated with the growth of fractals.

The concept of fractals — part of synergy. Synergetics as a scientific methodology and direction of research originated in the late twentieth century and its main task to announce the search for common principles and laws that determine the processes of self-organization in a variety of natural and social systems. Under the self-organization refers to the processes of a self-ordered in space and time structures in complex nonequilibrium macro-systems located near the bifurcation points, near which the system weaken and become unstable. Under the influence of minor external influences, or fluctuations in the system can change dramatically. This is the process of emergence of order out of chaos. Reinvented the concept of chaos, a new concept of deterministic chaos, or as a complex dynamic implicit ordering, there is a potential and able to manifest in a multitude of different structures shown in the system. Was found an interesting fact that in nonequilibrium systems under the influence of the external environment of energy and matter equilibrium is established. As a result, creating new stable ordered structures and new processes of self-organization. This brand new concept of natural science is another confirmation of the principle of self-propulsion and self-development of matter.

Synergetics claims qualitatively new picture of the world, not only in comparison with the classical, but also in comparison with the quantum-relativistic, non-classical, which arose in the middle of the XX century. Synergetics disclaims image of the world, consisting of elementary particles and states of the world as a set of non-linear processes. Like the image of the world of plurality of integral, the assumption synergy, it also pluralistic. Synergetic approach — this variety of wording approaches, the most famous of which — the theory of dissipative structures Hermann Haken (first used the term «synergy»), Isabella Stengers and Ilya Prigogine. As stated by Prigogine, the emergence and development of synergy happening in the overall revision of views on science and rationality to the new end of the twentieth century. This indicated a «new dialogue with nature» and the «rebirth of time» (Prigogine).

The modern scientific world came to the following cognitive paradox: expanding their field of activity, with the fundamental results of the study in terms complex calculations using advanced scientific equipment, a new methodology of knowledge, including a wide range of activities a number of new phenomena and laws, she, along with all the uncertainty describes a very important phenomena, less accurate in predicting a process of different systems. After a period of classical and non-classical in the evolution of scientific knowledge emerges postnonclassical science major categories which are: «uncertainty», «deterministic chaos», «self-organization» and many others. Therefore, the explanation, the study of the principle of scientific uncertainty — urgent and important task.

This change in the picture of the world in science could not but affect the social. Society, society, people are certainly much more complex, non-linear, open, dissipative systems, the development of which it is difficult to clearly analyze, especially in an era of tremendous scientific discoveries XX-XXI century. During the scientific and technological revolution the world has changed society in many ways — its quantitative change as the acceleration of social time together with the expansion of social space with dialectical inevitably led to tremendous qualitative transformation, contradictions, ambiguities. We are on the «threshold» is a completely new, unknown reality that beckons, simultaneously triggering the alarm.

Nature also socialized. Due to large-scale human activities, penetrated deep into its structure, nature has changed. Now she is not what it was up to the individual — pristine, untouched. It radically changed its relation with the quality of society. Unbiased opposition of nature and society is mediated by a man, his influence on her. Nature is thus humanized material, anthropomorphic, that unlike the myth, reality becomes apparent. On the one hand, are actively involved in the nature of human space, thus broadening the social reality. On the other, under the onslaught of man it acquires its own history. And now that has changed, it is a completely new, unknown to us, affects society. The clearest example of the human dimension of the nature of scientific discovery are enormous XX-XXI century as production of clones, surrogacy, plastic surgery, the creation of GMO, the creation of synthetic materials and others who, on the one hand, help to solve many

social problems, and the other is an active mixing into natural processes, the creation of 'humanised nature, the consequences of which completely undefined.

We live in a period of acceleration of social time, which led to a natural change in the social space. In addition, the maturing trend in the usual ratio of social time and space under the influence of a high level of development of information technology (being here and now, we can communicate over a huge area, including past and future). XX and XXI Century got a lot of adjectives — «information society», «post-industrial society», «post-modern society», «postmodern society» — and represents a qualitatively and quantitatively new education compared to all known to us known in the history of mankind. In particular, the term «post-modern society» entered the French poststructuralists (Derrida, Jean-F.Liotar, G.Deleuze, R.Barthes et al.) As a symbol of the spiritual condition of social life, due to the fact that the collapse metanarratives in culture («rules») that justify, ordering the life of society and man. «Postindustrial society» — the term proposed D.Bell.

Twenty-first century — the era of radical changes in all spheres of human life. Age of dynamic, variegated variety of events, ups and accidents, controversial and amazing, «energy» in the widest sense of the word. It requires maximum mobility of modern man, concentration, alertness, constant tension, change of life to traditional guidelines, breaking stereotypes — in general, innovative thinking. The reality that emerged suddenly around us, often paradoxical and absurd. Are breaking all lifestyle attitude. Man meets a new reality, which has not had time to adapt, which in many ways seems alien and hostile to him, that it is sometimes difficult to understand in a timely manner. As the history of mankind, in such intense periods of radical changes in society, as a rule, broken communication, human relations, and the man unwittingly released, remaining alone with their problems, with their «existence». This becomes a central theme in philosophical discourse existentialists, postmodernists and many other currents of modern philosophy.

Man «pulled» from the fact of being human. In accelerating the time he lives or past, yearning for him and calling him often «good», or the future, making him great optimistic hopes. He does not live here and now. He was always ready to live alone. Therefore, the end perceives as a surprise.

In pre-industrial society, human life was placed in man and nature. People are completely dependent on her, expressing ambivalent feelings for her, admiring her and at the same time fearful that forced worship, adore nature. Therefore, people interacted with the natural environment. In an industrial society one lives in the human machine, which means that a person interacts with the environment artificial, between human beings are machines that produce goods. In the post-industrial culture, man, finally, begins to interact with the person and nature as it is excluded from the labor and social life. But the attitude of people do not adapt to real communication and involve communication, in which people play social roles. So, this is not real communication and relationships between entities of society, who buy only practical significance. Familiar picture emerges of a modern society: a lot of people, thanks to modern means of communication wide circle of friends, but the connections between people are short-term, superficial, quantitative, and most importantly, people rush to our lives as words and things. Moreover, for the social masks people can not see the person, more alienated from him. This was in the early twentieth century also wrote Leo Tolstoy's novel «Resurrection»: «they (officials.— *B.J.*) seen in front of the people and not their duty to them, but the service and its requirements, which they placed above human requirements» [2; 355]. Consequently from the perspective of the American sociologist Daniel Bell», «people have to learn to live with each other» [3; 91]. People must learn to live like human beings. Today laid bare the strange and terrible paradox of human existence: man can not live like human beings.

A similar trend of modernity has led to the fact that in the field of social and philosophical knowledge of the twentieth century to isolate and intensified especially anthropological aspect in which one of the founders of existentialism Martin Heidegger brings to the mystery of human nature as the existence, as a mystery of uncertain background, which may be a manifestation, translucence, capture this essence. It is an existential component of human existence makes the problem of uncertainty in social cognition. The essence of man, his existence, position in nature and society are not only still uncertain, incomplete, unresolved, open, but also more uncertain, incomplete, unknown. Existence — is that a priori has always procedurally, always-not-completed. «Transcending beyond itself» [4;7] posing as a primary philosophical problem the problem of uncertainty.

Uncertainty man undoubtedly projected on society. According to one of the brightest representatives of postmodernism Jean Baudrillard all modern societies with their values based on the «uncertainty principle» [5;83]. «Post-metaphysical pluralism» refers to a situation German philosopher Jurgen Habermas [6;102].

State of uncertainty of the future of society as a state of existential horror acutely noted in futurology and is denoted by the American philosopher Alvin Toffler as «Future Shock» [7;7], especially since such bleak forecasts for good reason. Future Shock caused by many negative trends in modern society, instability, lack of moral compass, the rapid change of social and spiritual processes, marginality of their carriers, making predictions for the future are open and undefined. This underscores the urgency of the problem. The problem of uncertainty in social development, as it turns out, is one key to cultural studies and philosophy of postmodernism, which raises «uncertainty principle» to the rank of chief for the destruction of ontology principles. Deconstructivist sense of uncertainty in the culture, including cognitive, presented in the works of Jacques Derrida, Deleuze, G., J.-F.Lyotard. Jean Baudrillard, calling scattered and fractal values of modern society, its basic principle is called the uncertainty and instability.

In the philosophy of the twentieth century, there was no coincidence postpositivism who refuses empirical basis of science, believing that it is unattainable; rejects opposition of science and philosophy; refuses linearly progressive development of science. In contrast to positivism postpositivism brings entirely new epistemological principles that cast doubt on absolute scientific truth:

- Every scientific theory is based on a priori (regardless of experience) provisions, the validity of which is taken for granted, since it can not be proved;

- Basic scientific principles are in fact arbitrary decisions, which the authors seem to be convincing. Known representative of the philosophy of science Karl Popper has compared the main provisions of any scientific theory with the verdict of the jury in the criminal law. In «Logic and the growth of scientific knowledge», he writes: «... empirical basis of objective science is not something absolute, science does not stand on firm ground. For the pillars cease to drive deeper, not because encounter solid layer; when the hope that the building will stand on them, then come to a decision to temporarily satisfied with the strength of support» [8; 233];

- Certain knowledge is not given. Knowledge — critical guessing. «We do not know, and guess. Our divination guided unscientific, metaphysical belief that there are laws with which we can lift the veil that we can do the obvious» [9; 102].

Discovery of the principle of synergy has made it possible to change the methodology of knowledge, both scientific and philosophical. Since the late 20th century synergetics actively penetrate into the sphere of the social sciences, and today synergetic paradigm occupies an important place in the social sciences. Society — is complexly open system which, on the one hand, corresponds to a synergistic paradigm research, on the other hand, it poses a problem. So, one of the pioneers of synergy Ilya Prigogine pointed out the difficulties of application to the study of social synergy social processes that explain the uncertainty of parameters (such as «quality of life»); the need to consider «... pretty tough given the external environment with which the considered system exchanges matter, energy and information»; the presence of a person «own projects» and «voluntarily» [10; 211].

Synergetics, thus a new methodology, a new concept of knowledge, both natural and human, a new paradigm. That synergy is a paradigm of scientific research show: the presence in it of several divergent trends; philosophical treatment of its ideas; application and development of synergy occurs in a number of disciplines. In general, the concept of paradigm proposed American philosopher Thomas Kuhn in the mid-20th century. On the basis of its concept, synergy can be considered postnonclassical paradigm of science. Synergetic paradigm seeks to discover the whole knowledge of their objects find their unity, so its appearance is one of the progressive stages of the development of science.

Increasingly apply the concepts in the philosophy of instability, bifurcation, nonlinearity. Synergetics claims to act as a new outlook, radically changed the understanding of necessity and chance in the world and society. Under the new methodology being investigated forms and causes of social processes. There is a new understanding of the case as an independent factor of social evolution and its role in the self-organizing social processes. It turns out that the society and people organized fractal, which corresponds to a synergistic paradigm.

Not knowing what awaits us in the future, we are already seeing a lot of unusual, captivating and frightening at the same time we phenomena paradoxes in virtually all areas of the world around us and within us reality. This finding with the discovery of the theory of relativity layering, ambiguity, multi-level nature, new, unknown to science anomalous and paranormal, sometimes mystical, phenomena in man that firsthand indicates unexplored mysteries of the human mind and the world as a whole.

XX and XXI century exposed the complexity of the universe in general, social life in particular. Modern man is in a state of confusion, bewilderment before challenging the unknown. How did he navigate the

complex, contradictory and uncertain world? Where are the limits of certainty and uncertainty principle of complex systems? What is difficult to understand? Each of us affects the situation of waiting and looking into the future. How to prevent a social crisis, how to get society on the path of progress of civilization? Must be able to understand the laws of self-organization, which operates a complex system. «An important role is played here by chaos», free will, «disorderly behavior at the micro level, leading to the emergence of macro-dissipative (non-equilibrium open) processes. It dissipative processes combined system components into a single unit, promote common development. This — the transmission of information, human migration, it is the spread of disease and market relations. Without these events, each part of the system turns in on itself, from the general structure» [11; 89].

Sociologists give specific methods for the solution of social problems. For example, they are invited to identify trends systems that meet the needs of society and of will and human, to develop them purposefully, rather than create its own structure, which is alien, destructive of the natural, for it to spend resources, tools, energy.

It is necessary to take into account the initial and the current state of the system, as one system with different starting conditions, the ability to exercise fundamentally different, including opposing the scheme of development, strive to different results and «targets.» Therefore, there are various models of modernization, civilization and socialization.

Dynamics of civilization is so great that at the time of exacerbation completely, seemingly minor accident lead to unpredictable macro consequences. For example, a group of terrorists could pose a threat to the existence of entire human world, without affecting the entire states have a policy.

To this end, humanity must be able to apply the principle of co-evolution of complex systems, know the laws of their joint global development. Primarily, we must move away from the «homogenization» of the principle of equalization system. Structure quite different levels of development can unite into one complex.

Sociologists therefore propose to raise the level of nonlinearity, its degree of complexity. «This kind of» education environment «is also often found in self-organizing systems. Do not these people are doing every day, bringing up their children? If we compare the brain child of tabula rasa, a blank page, then education is not merely filling her knowledge and skills, but above all the improvement of the material to this page so that it is self-sufficient could give rise to ideas and concepts to build on its internal model of the environment and the surrounding the world [11; 90].

But most likely it is necessary to think about the most fundamental change in human civilization. In the information society, which is formed in the last decade, a fundamental change human relationships. In place of the pair interactions come collective, and thanks to modern communicative scientific and technical facilities in these relationships include a huge mass of people. This further increases the scale of the nonlinearity of the medium, the level of complexity of society, social relations and relations.

It seems that knowledge and skillful application of the laws of self-development of dissipative systems, the principles of their co-evolution, self-creation on the basis of their complex structures will allow to develop new positive approach to solving global problems faced by the modern science and in general to human civilization.

In the West in recent years, a new direction, called «complexity science» (science of complexity). It is by far the interdisciplinary direction and consists of a collection of different techniques, philosophical views, intellectual discourses, metaphors in order to study complex systems. The main objective of this direction — to be able to predict the trends of development of those systems that do not lend themselves to precise unique description, which, no doubt, include, for example, natural, social and economic systems.

Our future is open and diverse, but it is not arbitrary, or social cognition a priori, it would be meaningless, which is inconsistent with the facts. There are a number of future growth opportunities. This spectrum is mainly determined by its own properties.

Despite the presence of the inevitable elements of uncertainty, chaos, there are some possibilities of human penetration into the future, there is some visible horizon of our future. In this sense, the synergistic method gives us the opportunity to shape the future of the real vision of a system through the analysis of existing configurations of complex structures, resulting in fast evolution of certain modes. [12].

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Б.Ж.Жүсіпова

Танымдағы белгісіздік мәселелерін зерттеудің қазіргі әлеуметтік және ғылыми-философиялық алғышарттары

Мақалада қазіргі ғылым таным жолында парадоксқа тіреліп отырғандығы жайлы айтылды. Ол өзінің ісін кеңейтіп, зерттеудің тамырларын терендетіп, нақты ғылыми құралдар қолданып, жаңа әдістер ұстануда. Сонымен қатар, оған қарамастан, қазіргі ғылым көптеген қиындықтарға тап болуда, болжамдар жасаған кезде қиналып танымда белгісіздікке келіп отыр. Ғылымдағы классикалық және классикалық емес кезеңдер постклассикалық кезеңге ауысып отыр. Бұл жаңа кезеңге «белгісіз», «хаос», «өзіндік ұйымдастыру» және т.б. ұғымдар тән. Әлеуметтік және ғылыми танымда белгісіздік мәселесінің негіздері, алғышарттары екендігі автормен дәлелденген.

Б.Ж.Жусупова

Современные социальные и научно-философские предпосылки исследования проблемы неопределенности в познании

В статье выделено, что современный научный мир пришел к следующему когнитивному парадоксу: расширяя области своей деятельности, имея фундаментальные результаты исследования, оперируя сложными вычислениями, пользуясь совершенной научной аппаратурой, новой методологией познания, включая в широкое поле деятельности огромное количество новых явлений и законов, наука вместе с тем все неопределенней описывает очень важные феномены, все менее точна в предсказаниях процессов различных систем. Отмечено, что после периода классики и неклассического в эволюции научного знания вырисовывается постнекласическая наука, основными категориями которой становятся: «неопределенность», «детерминированный хаос», «самоорганизация» и много других. Автор подчеркивает, что постановка проблемы неопределенности в научном и социальном познании отражает новейшие тенденции в развитии современного мира и, безусловно, имеет объективные и субъективные социальные и научно-философские предпосылки.

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УДК 13 (100) (574)

А.Ш.Мирзабекова

Карагандинский государственный медицинский университет
(E-mail: mirsabekova@list.ru)

Культурно-идентификационная роль языка в национальном и цивилизационном измерении: социально-философский аспект

Социально-философский аспект анализа языка, как отмечено в статье, показывает, что человек понимает и воспринимает мир так, как он выражен в языке его народа. В этом суть культурно-идентификационной роли языка. Автор выделяет, что язык выражает специфические условия жизнедеятельности конкретного общества, его мировоззрение, фокусируя в себе национальную и духовно-культурную самобытность любой нации. Доказано, что языковая идентичность есть условие формирования и существования человека внутри этноса.

Ключевые слова: культурная идентификация, культура, язык, языковая идентичность, языковая память, этнос, нация, цивилизация.

История всякого языка отражает историю народа, концентрируя его опыт в своеобразной национальной форме, являясь хранителем культурной памяти языковой общности. Языковая память культуры представляет собой сложное единство актуальной памяти многих конкретных людей, говорящих и пишущих на данном языке, и объективно существующих произведений интеллектуальной и культурной элиты общества. Благодаря этому сохраняется, обогащается, изменяется, а значит, существует язык как целое, в качестве одного из важнейших детерминирущих компонентов культурной идентичности нации. Культурная идентичность означает самотождественность народа в сфере культуры, а на индивидуальном уровне — принадлежность, сопричастность индивида определенной культуре.

Язык — один из ярких примеров единства индивидуализированного и внеиндивидуального объективированного духовного. Язык есть совокупность слов или иных знаков, организованных по определенным правилам, составляющим его грамматику, т.е. любая знаковая система, при помощи которой можно передать информацию. Язык есть действительность мысли, ее материальная форма, в которой объективируются результаты, фрагменты процессов работы сознания. Человек в своей жизни застает уже готовые языковые формы, сложившиеся до него. При этом происходит восприятие содержащегося в языке культурного кода этноса, нации, цивилизации как совокупности зашифрованных смыслов, значений, оценок. «Поскольку мы, люди, чтобы быть тем, что мы есть, встроены в язык и никогда не сможем из него выйти, чтобы можно было обозреть его еще и как-нибудь со стороны, — пишет Хайдеггер, — то в поле нашего зрения существо языка оказывается всякий раз лишь в той мере, в какой мы сами оказываемся в его поле, вверены ему» [1; 63]. Тем самым язык как бытие объективированного духовного становится способом сохранения и воспроизводства культурной идентичности в социуме.

Язык наиболее точно характеризует народ, ибо является объективированной формой его самосознания. Он осознается как главный этноразличительный признак и этническая ценность. Приоритетная роль языка в самоопределении нации и осознании национальной идентичности была выделена в древней Греции. Гомер назвал варварами («барбарофонами», т.е. «лопочущими», «бормочущими»)