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**PHENOMENOLOGICAL DIALOGUE AS RESULT OF EVOLUTION
OF THE MAIN STRATEGY OF THE WESTERN EUROPE
AN PHILOSOPHY IN THE XX CENTURY**

Abstract. Logical dialogue – dialogue of minds is shown in article; phenomenological – dialogue of reasons. Phenomenological dialogue – direct exchange and the translation between the personal integrity, the worlds keeping the features; except the dialog anything and nobody is present opportunity.

Keywords: evolution, philosophy, dialogue, phenomenon, concept.

Introduction. In the Western European philosophy of the XX century three main orientations (strategy) are rather distinctly allocated, each of which unites a number of philosophical schools and concepts:

– existential and phenomenological, presented by phenomenology, existential philosophy and philosophical hermeneutics;

– analytical, subdivided on logical-analytical (embodied, first of all, in logical positivism and focused, mainly, on the analysis of scientific knowledge) and late analytical (covering a wide range of the philosophical (language) of the concepts focused, first of all, on a natural language);

– social and critical, presented by a set of the concepts of the western Marxism which aren't differing in ideological or organizational unity.

Allocation of these three strategies only conditionally schematizes a motley picture of the Western European philosophy of the XX century. However, such schematization allows to mark out at these various strategies of philosophizing common features which characterize the typological unity consisting that in the met philosophical plan it belongs to "philosophy of the subject". Her general characteristic which is initially shown in all three branches is an installation on change (the person, scientific knowledge, society) with a support on sovereign critical consciousness which only carrier is the philosophy.

Methods and results. In the evolution of the main strategies philosophy is the inner transformation of philosophizing, the essence of which consists in overcoming the model of consciousness. Thus, in the framework of existential-phenomenological strategy it is manifested in the transition from subjective reasonable analysts of human existence to philosophical hermeneutics, which, while retaining a pathos of the existential philosophy, he deals with the derivation of subjectivity from language: language is a way of transmitting the history of the world, preceded by any act of reflection; before any philosophically focused critical thinking the world is always already the world interpreted in the language. There is no such position outside of the linguistic experience of the world, which would make it subject to external review.

Transition from consciousness model to language model within the analytical strategy of philosophizing is connected with "pragmatically turn" in the analysis. The logic-analytical philosophy which has found the fullest embodiment in an epistemology of logical empiricism was based, contrary to external visibility, on consciousness model which was shown also in an interpretation of language by logical empiricism. An absolute representative function of language contained analysis embodied in

language knowledge according to the model of relationship of the subject (depsychologization consciousness) to the outside world. The "turn" connected with late Wittgenstein's works and American pragmatically analysts Quine, Goodman and Sellers meant, first of all, development of the pragmatically concept of value thanks to which communicative function of language moves to the forefront, and function of representation is treated as derivative of it. Over individual language game (life form) making "a world picture" – epistemical evidence, primary and premised concerning all rational representations of individual consciousness and acting owing to this fact as systematized mythology appears the quasi subject of knowledge in this case.

Transition from consciousness model to language model in evolution of the western Marxism can be tracked on the example of "the critical theory of society", presented by Horkheimer, Adorno's names and to Markus which was based on the strategy of external criticism: being guided by humanity ideals, it was necessary to reveal unreason dominating in capitalist society, to expose hidden – ideological – forms of suppression of the personality. The version of the western Marxism developed by Althusser based on structuralize methodology proves social critical a position not a concept of the personality, but a concept of social system. In conceptual system of coordinates of social totality of ideology act, first of all, as structures which impose themselves to a huge number of people, without passing through their consciousness.

Overcoming model consciousness has caused cardinal change of an image of philosophy and the nature of philosophizing. The being of this change can be recorded in three fundamental shifts:

- the epistemological and moral subject treated as autonomous, which isn't involved and transparent for itself, is finally de-centered. Subjectivity and an intentionality aren't considered than that primary any more, and represent as functions of life forms and language systems; they don't constitute the world, and are elements of the world opened in language;

- in connection with crisis of the idea of the independent rational subject there is irrelevant an understanding of knowledge as representation according to which the learning subject resists to the world of objects, independent of him, and more or less precisely reproduces the last in the

knowledge. The opposition of the subject and an object since it is found, on the one hand, that "objective data" always and with is abolished;

- inevitability subjectively prev interpreted, and, with another that a condition of a possibility of our knowledge of the "external" world is our intrinsic belonging to it. The prerequisite of propositional knowledge appears not articulated setting of the world to which we is effective are included;

- the consigns to the past traditional for philosophy an circumscribed of theoretical thinking from rhetoric, poetics and literature proving purity and logical severity of a philosophizing. Becomes obvious and presence is legitimated. Becomes obvious and presence at a philosophical discourse of figurative measurement, indirect communication, power effects and etc. is legitimated [1].

Overcoming model of consciousness in deeper current destabilizes philosophical position per se as calls into question into distinctions of visibility and original reality, subjective opinion and knowledge, fundamental for it. The opposition of visibility and reality passes through all western philosophical tradition, began with distinction by Parmenides of the world of the truth and the world of opinion. The understanding of reality changed - in metaphysical tradition God was focus of a teleology order, then the substantivization reality was aligned by consciousness. But overcoming philosophy of the subject eliminates instance, competent to appeal to valid (original, authentic, etc.). The back of similar disappearance of reality is some kind of crisis of intellectualism: in the western cultural tradition, informative privileges of intellectuals were legalized by distinction of visibility and reality. Laymen (or public), remaining in the sphere of visibility, can have only subjective and casual opinions, and only intellectuals (in particular, philosophers) by means of special discipline of thinking break to original reality and become exclusive owners of knowledge. But if distinction of visibility and reality is erased, then what the right of philosophers to know and teach others can be based on?

On the basis of told it is possible to conclude that overcoming philosophy of the subject in deeper current means crisis of model of knowledge for another and for another. Respectively, the key characteristic of modern philosophizing is change of communicative structure of philosophical knowledge. In a new situation distinctions between philosophical currents and schools are substantially erased, and the main line of opposition it is connected rather with a question of destiny of philosophical rationality.

Language becomes not only the means of communication and a component of cognitive activity, but also the only environment in which all conscious and unconscious human life proceeds. The philosophizing connected with the analysis of language is not only style of thinking, but also a certain philosophical position. All problems decide at the language level, and criteria of the analysis are seen in the language, extra language, is material – practical criteria of activity are leveled by [2].

The main defect of theories of Quine, Feyerabend, Kuhn, according to Davidson, consists in that, hundred, despite a relativism, language (and conceptual schemes) in them mediate between consciousness and neutral reality. From here their concern in a question as our conceptual frameworks (predictions, the organizations, coordination) treat experience (the nature, reality, sensual data). It is actually necessary to reject in general the idea of language as intermediary between I and reality or between our conventions and the nature. Language it – only the noise and tags having metamorphic value they shouldn't be subdivided on having literal value and not having him. Feature of a counterargument of Davidson consists that, approving insolvency both old – neopositivistic dogmas of empiricism, and new, based on the idea of the conceptual scheme, he insists on preservation of a concept an objective truth. For this purpose, this concept needs to be transferred from the verification plane to the communication plane, "rejecting the dependence on a concept of not interpreted reality as something being out of all schemes and science, we don't refuse a concept of an objective truth ... Of course, the truth of offers is relative to language, but it is objective as far as it is possible" [3, p. 151]. However, at the same time it is never necessary to forget that the truth is reached not on the basis of the principle of a retrieving of the general basis for various theories, and on the principle of trust to carriers of other language. "Having created the theory which coordinates trust and formal conditions for the theory, we will make everything that can be made for ensuring communication and nothing bigger is required" [3, p. 158]. All questions concerning the relation of consciousness and language to the Universe are causal, but not questions of gnoseological representation.

The future of analytical philosophy is connected to the solution of a question of a relation between language, consciousness and the world. Consciousness, as well as language, equally inside and out of the world. It is that part of the world which represents both the world, and itself. Methods of a research of this phenomenon – logical (prior) also develop by means of the transcendental argument (recognizing that when there are facts, they exist). So it is possible to say about a pattern, or its parts consisting of mental and speech entities and about how we constructed of them something whole. The concept of consciousness placing consciousness out of the world (as the part representing the world), skepticism concerning cognoscibility of the world generates. May we be convinced of what is independent of language, but impressibility reality in it? Value of the term can't be based only on the theory. Separation of the object relation, its separation from value, assumes that our language isn't theoretically loaded so the result advances the base. Stroud considers that today analytical the philosophy (as a series of heterogeneous concepts) is far from critical, negative or revolutionary, and in the main aspects became closer than the beginning of the century to the roots, in it interest in metaphysics, ontology [4, p. 524] revives.

Consciousness of a subject is connected to speech activities, i.e. consciousness propositional as its deep characteristic (in a counterbalance intentionally). This consciousness not subjective-objective because it is mediated by the speech. Ontologically about real as real the analytical philosophy transforms a question and an analytical question of understanding of ontological expressions. Clarifying the relation to traditional philosophy of reason practical reason (as a possibility of consciousness to reason and prove the statements), analysts find underestimation of a role of logical. Value of offers can't be understood in detail and only the new conceptual (it is developed in polemic with object theoretical concepts of philosophy) gives the chance to understand assertive (affirmative) expressions (their predicative forms).

In the latest American analytical philosophy of consciousness (philosophy of mind) which is engaged in studying of the mechanism of fixing of processes of consciousness in a natural language deviation from the theory of psychophysical overlapping towards the theory of identity spiritual and corporal is swept up. The philosophy of consciousness is engaged in the conceptual analysis of the linguistic means used for the description and an explanation of processes of consciousness (and mentalities). The researches devoted to intentionally characteristics of consciousness, problems of individual language and knowledge of other consciousnesses, fixing in language of pain, to various situations of imagination, mental predispositions to this or that behavior move to the forefront. Thus, it becomes more difficult to keep her as a part of analytical disciplines, and the paradigm of the conceptual analysis of mentality is offered as avoiding of a cognitive and a behaviorism extremes.

The modern perspective of philosophy of language is in the center (understood as the theory of value) and defined, as a rule, opposition by the internality, rooting in the Cartesian theory mental, and externalist, presented in the 80th years S. Kripke, D. Kaplan, H. Patnem, etc., interpretations of value [5]. The latest analytical philosophy doesn't deny programs and the conceptual device of philosophy of language, cooperating with consciousness philosophy, action philosophy, logic philosophy, morals philosophy, analytical metaphysics, etc. Analysis of language supplemented with by the epistemic and other traditionally philosophical methods. The question of correlation of methods of the analysis of language with tensional, transcendental and other methods of modern philosophy is raised. In too time, since 80-hgg., attempts to deprive of her a dominant position are made. There were new directions of a research – psychology philosophy (D. Dennet, D. Fodor, Ch. Chikhara) [6], the theory of actions, cognitive science, a sociobiology, feminism (philosophy of social distinction) and the radical philosophy investigating phenomenology human a perception and communications which suggest to find on the way of a cross-disciplinary research new prospects for the solution of philosophical problems [7-9]. Behind all this there are such authoritative names as Ya. Khintikka, Fellestad, G. Castaneda, J. Syorl, M. Foucault, Ge. Derrida, Zh. Delyoz, Zh. Lakan, P. de Mang.

It is possible to claim that there passes the stage of formation of the new philosophy with various methods discussing a problem of consciousness, knowledge and activity, a role the intentionality of concepts within the modern theory of language, the status of language community in knowledge, awareness of interrelation of scientific theories and cultural consciousness. The idea of the global phenomenological dialogue, formulated in «philosophical anthropology» of M. Buber, «the dialogical project» of S. Frank and the cult urological concept of M. Bakhtin. In their works, we see painful search of a nonexistent concept in language which they designate the word "dialogue" and use the mass of the efforts to describe the global process designated by this word (the mechanism, the natural phenomenon) corresponding to dialogue - exchange of opinion between people, approximately as a multidimensional volume design – with ground of the projections on the drawing.

Conclusions: The similar problem – attempt of a research only partly of the global process learned by the person (the mechanism, the phenomenon) designated by the term "dialogue" – was solved in Dasein – M. Heidegger's analysis, philosophical anthropology of M. Sheler, "psychology top" of L. S. Vygotsky, analytical psychology of K. G. Jung, philosophy of symbolical forms of E. Kassirer, an anthropology P. A. Florensky and other philosophers of dialogue, for example, of

O. Rozenshtoka-Hyussi and E. Ebner, etc. Logical dialogue – dialogue of minds; phenomenological – dialogue of reasons. Phenomenological dialogue – direct exchange and the translation between the personal integrity, the worlds keeping the features; except them anything and nobody is present [10]. The possibility of mutual understanding proved by semantic parallels, similar transcendental structures and similarity of the organizations of consciousness doesn't guarantee adequacy of the translation. Completeness of understanding can be provided only with knowledge of "Another" language in all its specifics. The analysis of evolution of the main strategy of the Western European philosophy in the 20th century brings us to a thought that the philosophy of the 21st century will be is the cornerstone by use of the concept and mechanisms of phenomenological dialogue.

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БАТЫС ЕУРОПАДАҒЫ НЕГІЗГІ СТРАТЕГИЯНЫҢ ЭВОЛЮЦИЯСЫ НӘТИЖЕСІНДЕ ПАЙДА БОЛҒАН ФЕНОМЕНОЛОГИЯЛЫҚ ДИАЛОГ – XX ҒАСЫРДАҒЫ ФИЛОСОФИЯ

Аннотация. Логикалық диалог – ақылдың диалогы мақалада көрсетілген; феноменологиялық – себептердің диалогы. Феноменологиялық диалог – жеке мінез-құлық арасындағы тікелей алмасу және ауысу, ерекшеліктерін сақтайтын әлемдер; диалогты қоспағанда, ештеңе жоқ және ешкімге мүмкіндік жоқ.

Түйін сөздер: эволюция, философия, диалог, феномен, тұжырымдама.

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ФЕНОМЕНОЛОГИЧЕСКИЙ ДИАЛОГ КАК РЕЗУЛЬТАТ ЭВОЛЮЦИИ ОСНОВНОЙ СТРАТЕГИИ ЗАПАДНОЙ ЕВРОПЫ – ФИЛОСОФИЯ В XX ВЕКЕ

Аннотация. Логический диалог – диалог умов показан в статье; феноменологический – диалог причин. Феноменологический диалог – прямой обмен и перевод между личной целостностью, мирами, сохраняющими особенности; кроме диалога ничего, и никто не имеет возможности.

Ключевые слова: эволюция, философия, диалог, феномен, концепция.