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COGNITION AS A SUBJECT OF PHILOSOPHICAL ANALYSIS

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ABSTRACT

This article analyzes the category of cognition, which is one of the main issues of philosophy. The types and levels of knowledge are highlighted and explained using examples.

KEY WORDS: *philosophy, worldview, cognition, emotional cognition, cognitive cognition, logical cognition*

DISCUSSION

Orientation in the world always presupposes adequate reproduction, reflection of reality. This reproduction is the essence of the cognitive relationship to the world. A person's cognitive attitude to reality is a necessary side of the entire system of his relationship to the world, and the possibility of an adequate reproduction of reality is a worldview problem.

Knowledge, which is the result of human cognitive activity, can be understood as the basis of an ideal plan of activity. It is the realization of ideal plans of activity that allows us to draw a bridge between consciousness and reality, knowledge and being.

The functioning of knowledge as the basis of an ideal plan of activity provides the possibility of feedback from reality to our knowledge about it. In the course of the implementation of such ties, human knowledge about the world is refined, revised, and improved. Knowledge, therefore, is not a product of passive contemplation of reality. It arises, functions and improves in the process of active human activity.

At first, being woven into the fabric of real human life, cognition at a certain stage in the development of society is isolated into specialized spiritual production. A special form of spiritual production (along with art, etc.) is scientific and theoretical activity, the construction of a special scientific picture of the world, which differs from the picture of the world given in everyday consciousness. The cognitive activity of a person, woven into the

fabric of his real life, is always inextricably linked with the work of his consciousness, with emotions, will, memory, it also presupposes conviction, faith, mistakes, illusions, delusions. However, the essence of a person's cognitive attitude to the world, despite all these factors accompanying cognition, is to achieve an adequate reproduction of reality, without which a person's real orientation in the world and the successful transformation of this world are impossible.

Is humanity, man as a subject of cognition, capable of developing knowledge that is such an adequate reproduction of reality, what are the foundations and criteria of cognitive activity, in the process of which such knowledge arises and improves, - this is the worldview nature of the philosophical analysis of cognition. At present, knowledge is studied not only by philosophy. Currently, there is an intensive development of various special sciences that study cognition: cognitive psychology (psychology that studies cognitive processes), logic and methodology of scientific cognition, history of science, science of science, sociology of knowledge, etc. All these sciences make a valuable contribution to the study of knowledge, considering its individual aspects. A qualified, successful philosophical study of knowledge is impossible without relying on their achievements. However, the essence of the cognitive attitude to the world is the subject of precisely philosophical comprehension, for it is associated with the analysis and solution of the fundamental



worldview problems of a person's attitude to reality. Cognition is a necessary aspect of this relationship and itself can be understood only in the context of the latter.

In an effort to understand the specifics and structure of knowledge, we immediately discover that there are different types of knowledge. We know, for example, what a car is, what an algorithm is, we know how to fry a steak, why a dentist needs a drill. In the first two cases, this is knowledge about objects: material - a car and ideal - a mathematical function. In the third case, we are talking about the action of cooking. In the fourth - about the useful property of a thing. A special type of knowledge is made up of problems or tasks, that is, knowledge about the unknown. These are usually expressed in the form of questions and instructions.

Knowledge is necessary for a person to orientate himself in the world around him, to explain and foresee events, to plan and implement activities and to develop other new knowledge. Knowledge is the most important means of transforming reality. They represent a dynamic, rapidly developing system, the growth of which in modern conditions is faster than the growth of any other system. The use of knowledge in the practical transformative activity of people presupposes the presence of a special group of rules showing how, in what situations, by what means and for the achievement of what goals certain knowledge can be applied. So, knowledge about mathematical functions, for example, about logarithmic, or knowledge about the properties of cement and the location of celestial bodies turns out to be useful and can be used by a person only if we know the rules for calculating the logarithmic function, we know the rules for making cement mortars, we are able to plot the route of the ship along the location of the heavenly bodies. The rules showing how to carry out one or another activity on the basis of this knowledge are called the rules of activity. Knowledge, thus, is included in the system of activity and itself acts as special forms on the basis of which the procedures of activity are formulated.

Over the past decades, due to the rapid computerization of all spheres of production, spiritual and cultural activity, interest in the nature and essence of information has sharply increased, since computers are used to transmit, store, encode, decode and transform information. On their basis, special databases and knowledge are created that are used to solve many problems that were previously available only to humans. In this regard, the concepts of "knowledge" and "information" are often identified. At the same time, knowledge is considered as the highest form of reflection of reality. Taking into account that the specificity of reflection has already been considered, we will turn our attention here only to the question of how the concepts "information" and "knowledge" are related to this concept.

When we say that subject A reflects object B, we mean that certain changes in A correspond to certain changes in B and are caused by them. Speaking about information, we mean, first of all, a special method of interaction through which the transfer of change from B to A in the process of reflection is carried out, a method realized through the flow of signals coming from the object to the subject and transformed in a special way in it. The level of complexity and form of information depends, therefore, on the qualitative characteristics of the object and subject, on the type of transmitting signals, which at the highest level are implemented in the form of linguistic sign systems. Finally, speaking of knowledge, we mean precisely the highest level of information that functions in human society.

At the same time, not all information coming from B and perceived by A acts as knowledge, but only that part of it that is transformed and processed by A (in this case, by a person) in a special way. In the process of processing, information must acquire a symbolic form or be expressed in it with the help of other knowledge stored in memory, it must acquire meaning and meaning. Therefore, knowledge is always information, but not all information is knowledge. In the transformation of information into knowledge, a number of laws governing the activity of the brain and various mental processes, as well as various rules that include knowledge in the system of social relations, in the cultural context of a certain era, are involved. Thanks to this, knowledge becomes the property of society, and not just of individual individuals. How is the process of cognition carried out? What links or stages does it consist of? What is their structure?

Most of the philosophical systems that have developed in modern times, distinguished two main stages: sensory and rational cognition. Their role and significance in the process of cognition were determined depending on the position of a particular philosopher. Rationalists, such as Descartes, Spinoza, Leibniz, Kant and Hegel, tended to attribute decisive importance to rational knowledge, without denying the importance of sensory knowledge as a mechanism for connecting the mind with the material world. The supporters of empiricism, on the contrary, recognized sensory perception as the main and even the only source of our knowledge. There is nothing in the intellect, Hobbes argued, that there is nothing in sensory perception. And Locke repeated this idea in an even sharper form. But if all knowledge, rationalists thought, is formed only on the basis of sensory perception with the help of special rules or principles, then where do these rules or principles come from, because they cannot be perceived with the help of the senses. This dispute has not lost its acuteness even today. It acquired particular



importance in connection with the development of research on the creation of “artificial intelligence”.

In the philosophy of modern times, rationality, as a rule, was understood as a special, universal, universal and necessary logical system, a set of special rules that determine the ability of the human mind to comprehend the world and create true knowledge. It seemed to Descartes, Spinoza and Leibniz as a special innate ability. But where does false, untrue knowledge come from in this case? Where do the irrational, that is, not based on generally accepted logic, judgments and views come from? How can there be judgments that contradict logic, that is, irrational judgments leading to the destruction of everything that is considered rational, reasonable? The rationalists of the 17th and 18th centuries answered these questions as follows: in the human soul, in addition to the rational principle, there is also an emotional and volitional principle. Emotions, which were also called affects, or “passions of the soul”: anger, joy, longing, gaiety, love, hatred, likes and dislikes, etc., can make a person consciously or unconsciously abandon reasonable evidence, the requirements of the logic of reasoning and lead to a distortion of truth for the sake of feeling, to subordinate the mind to the “passions of the soul.” The will, depending on the goals set, can contribute to reason and rational action, but it can also come into conflict with it, and this creates the possibility of irrational actions and deeds.

When considering sensory cognition, that is, cognition included in material-objective activity, its dependence on language, on conceptual thinking was shown. What are concepts, how are they formed? In its most general form, the answer is as follows.

In the course of physical impact on specific objects and phenomena, in the course of their use and transformation, in the process of creating and changing social relations, mankind acquires diverse knowledge about relations. The relationships between different types and types of material objects and processes, between different properties of objects, etc. are revealed. The relationships of things, phenomena, processes are diverse and, accordingly, knowledge about relationships is multifarious. This can be, for example, knowledge about the relationship between the properties of iron, from which an ax is made, and wood, which the ax can chop. But it can also be more complex knowledge of the relationship between the mass and acceleration of a body, the relationship between elementary particles inside an atom, etc.

Since knowledge is aimed at identifying relations between the properties of objects, between the objects themselves and the processes in which they are included, these relations become objects of cognition. But what does this mean for understanding the process of cognition, and in particular for

understanding the mechanisms of the emergence of concepts and their role in cognition?

Already in everyday practical life, we are constantly dealing with individual concrete objects that exist in reality and can be directly perceived with the help of sight, hearing, touch. But at the same time, we necessarily reveal the relationship between objects, and also fix our attitude towards them, which, for example, can be seen in the following simple phrases: “This is a house,” “this house is beautiful,” “a red rose,” etc. The words “house”, “beautiful”, “red” can be attributed not only to this particular individual object, which we directly have in mind. The word “house” can be applied to all buildings that are very different from each other, which serve a person as a dwelling. The words “beautiful”, “red” can also be attributed to a variety of objects, different classes of objects: after all, not only houses are beautiful, not only roses are red.

These words already express and reflect the relationship between specific objects and phenomena, and reflect them in a generalized form. When we use them, we mean some certain general properties, characteristic features of various objects and phenomena, in many other dimensions very different from each other. It is the objective community of properties that becomes the main object of cognition. In this case, the process of cognition unfolds as follows: first of all, we rely on the study of real, concrete objects as material objects, their actual, objectively existing qualities and attributes. But at the same time, an active cognitive process takes place: a person purposefully compares different objects, which by no means always directly affect each other. Performing a certain action with these objects and pursuing a particular practical goal, a person compares them, compares them to each other in any particular respect, leaving aside those relationships and connections that are not of interest to him at the moment and in this aspect. A person, as it were, “dissects” with his thought the real integrity of a particular object, which is always included in the most varied relations with other objects and attributes, and therefore potentially represents a collection of the most diverse properties and attributes.

With the help of his thought, a person singles out, as it were, separates from integral concrete objects such relations that objectively, by themselves, and as some special objects do not exist. But they turn out to be important for the life and activity of man and mankind, and therefore become special objects of his cognitive activity. These objects, singled out and cognized by man, are expressed and fixed in words-concepts similar to the words “house”, “man”, “red”, “beauty”, etc.

For example, a red rose and a red cloth are different objects in many respects. But when a person is interested in their color, he is distracted from other



properties of these objects. He compares these objects in terms of their color (while he is often distracted from the shades of color, which can also be very different). Objective connections, relations of these objects, embodied in the commonality of their color, are fixed and reflected in the word-concept "red".

The processes in the course of which the concepts reflecting the general properties of objects and phenomena of the surrounding world are gradually and consistently formed, are measured for many centuries and go back into the depths of centuries. Before knowledge about certain relations acquires a generalized form and due to this acquires a conceptual expression, the processes of comparison, comparison, distinction, mental "dissection" and physical modification of objects must be carried out billions of times. All moments that are insignificant, secondary for a given relationship, for a given connection should be left aside. In the process of human activity, knowledge must also be freed from purely personal, individual moments (feelings, experiences of specific subjects, their purely individual goals). Knowledge must acquire a generalized form both in the sense that general objective relations must be expressed in it, and in the sense that it must, in one way or another, acquire an objective meaning for a multitude of people. In this case, the results of practical activity are not only concrete objects and phenomena, newly created or transformed, but also concepts that have arisen in the course of this process and are inseparable from it at this stage. Then the concepts created in the course of practical activity become an important component and form of this activity. In subsequent processes of use, they are checked, refined and modified due to constant comparison with specific objects and relations belonging to this type.

When we talk about a specific person or groups, communities of people, we habitually and naturally use the word "person". In most cases (more consciously or less consciously) we associate this word with some knowledge of the general properties of all human beings, their differences from other objects of nature, from animals, etc. When a word appears in unity with such (more complete or less complete, more dismembered or less dismembered) knowledge, it just figures as a concept. Concepts are the products of the socio-historical process of cognition, embodied in words, that highlight and fix the general essential properties, relations of objects and phenomena, and thanks to this, they simultaneously summarize the most important knowledge about the methods of action with these groups of objects and phenomena. Without concepts, human knowledge would be impossible. If, in the course of a long historical process of human cognition, such generalized forms of thought had not been developed and consolidated, then every person -

in every generation - would have to again and again describe, compare and express with a separate word every concrete thing, fact, phenomenon. Using words-concepts, we in an abbreviated form accumulate and use the results of the centuries-old practical experience of mankind.

Until now, we have talked mainly about such concepts that fix the general properties of material objects. "Red" is a concept that reflects the general property of some sensually observable things and their difference from other, differently colored material objects. When, further, we fix not only the difference between red, green, yellow, etc. objects, but also their identity, similarity, then their objective property to be colored in one way or another, that is, the property of color, comes to the fore. The concept of "color" is also being formed (along with the concepts of "red" and "green"), which has an even more general character, reflecting an even more general connection. For its formation, obviously, one must already somehow understand the connection and difference between specific red objects and red in general, that is, the difference and connection between the individual and the general. The concept of "color" takes into account not only the general properties of all colored things, but establishes relationships between them and between words-concepts that fix the relationship of different colors: "red", "green", "yellow", etc. Words-concepts of this kind fix the general relations of things and phenomena, but they themselves are no longer concrete material, but ideal, generalized objects of cognition; in this case, the "level" or the degree of abstraction from the concreteness of material objects and their sensibly observable properties can be different.

And yet, in relation to those concepts that arise and are used precisely in the direct process of material and practical activity, it is necessary to re-emphasize their connection with sensory cognition, observation, sensory-figurative reflection of reality. Figurative forms of reflection of the properties of the objective world themselves already contain the first stages and forms of generalization. For example, if we have in consciousness the image of a dog, then this latter is already a rather complex result of sensory experience - in one way or another, the features of various dogs that we could observe are synthesized in it. Our more general, abstract and holistic ideas (about the homeland, about this or that city, country, etc.) always have a figurative form.

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