

Continuity and tradition of philosophy in the context

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Abstract: Philosophers, responding to a query time, try to display the image of the new man to replace the image of man, obsolete as a result of social and cultural change. And this new image had to be better adapted to these changes. R. Rorty in "Philosophy and the Future," notes that the influence of Hegel's philosophy, moved the question "Who we are?" On the philosophical question, "Who do we have to try to become?" but Rorty speaks about the autonomy of philosophy, about the competence of a clear philosophy, and its contrast with issues of political, aesthetic and economic. He rejects the philosophical avant-garde. Age of Bruno and Bacon, was the period when the philosophers tried to take time seriously, but this loss of interest became fully aware only in the nineteenth century. Philosophical views and socio-political positions Mamardashvili were formed in the womb, now has become for us the history and philosophy of the Soviet period. Therefore, an objective assessment of his scientific contribution to the development of modern philosophy is impossible without an understanding of the problems and issues of the philosophy of the time. Soviet or Marxist philosophy is, in fact, dialectical materialism and historical materialism. Dialectics represent and implanted as an abstract doctrine, not taking into account the historical and philosophical heritage. The principle of partisanship interfere with the proper understanding of Plato, Descartes, Kant, Hegel and others, who as members of the idealists and nothing good they could not be. Questions historical emergence of the dialectic remained unexplored and thought out to the end.

Key words: *Socio-political positions; Philosophical views; Scientific contribution; Historical materialism; Consciousness; Epistemological problem; Historical emergence; Dialectics; Negation; Substantive logic; Real philosophy*

1. Introduction

The philosophical consciousness dominated by the idea of associating an object of natural science basics of Marxism. Dialectics understood as the doctrine of the law, and act the same in nature and in society, and human thought. It is against these dialectical materialism and historical materialism plants were then emerging school of the new generation of philosophers, among which stands out colorful figure Evald Vasilyevich Ilyenkov. Dialectics they believe cannot act the same everywhere, in his particular and universal at the same time as it can be presented only as a dialectic thinking and as a dialectics of the development of human knowledge, that is, as the logic and theory of knowledge. Wide resonance in Soviet philosophy has caused discussion about the problem of the ideal. Ilyenkov based on the ideas of classical German philosophy, and relying on the work of Marx, developed the original concept of the ideal as a product of human activity and at the same time as a special kind of objective reality. So, the ideal and the ideal in the concept Ilyenkov, as well as the mind and thinking is a way of being human, and if a man has not touched the ideal, it is an indicator of its degeneration. In this original concept, a person begins where his natural being removed through the ideal, which is inherent

to it as an elementary morality. In the context of such an interpretation of thinking is not only seen as an epistemological problem, but also as an aesthetic and moral. In this context, the problem of ideal and ideal not lie in a plane gnosiological problems and understanding of human plane. This concept was built on an analysis of the history of philosophy and social thought. This concept has been accepted by a number of psychologists. However, the representatives of that time accused Ilyenkov to move away from materialism. From school Ilyenkov out research methods of historical analysis B.A.Grushina, Kazakhstan School Abdildina study dialectical logic, as well as the first works of MK Mamardashvili, devoted to the problems of thinking. So, contrary to the understanding of dialectics as the science of the laws are equally valid in nature and in society, and human thought, Abdil'din understand dialectics in particular, and at the same time universal form. It is the dialectic as the dialectic of thought, as the dialectic of human knowledge, as the logic and theory of knowledge. In his understanding of the dialectic is a movement from the abstract to the concrete. The most specific to him it is the human mind.

2. This method reflects the logic of our thinking as the constant movement of the transition from the first to the second, as the removal of where we are laying the foundation for a new

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understanding of how to remove the synthesis of opposites.

The main feature of the culture of thinking is a critical ability, which cannot be understood without the method of ascent from the abstract to the concrete. This method reflects the logic of our thinking as the constant movement of the transition from the first to the second, as the removal of where we are laying the foundation for a new understanding of how to remove the synthesis of opposites. A specific method of historicism ascent begins with an analysis of historical fact, expressed in the concept. Thinking is only possible through concepts, so criticism is not of historical fact, and the fact expressed in the concept. Therefore, the dialectic of thinking involves the study of nature concept, and in this sense it can only be of historical dialectics, the dialectics of human history. Therefore, for the culture of thinking it must be at least a minimal history of human thought that was possible dialectic. Climbing is the removal of the previous, not just criticism of it. Critical thinking and its culture, and is - in the ability of ascent from the abstract to the concrete, as the unity of the historical and logical. These ideas had a profound influence on the development of the concept of thinking Mamardashvili. Since his first philosophical works devoted to the analysis and synthesis of form and content in theoretical philosophy Mamardashvili *myshlenii*. Skvoznoy topic is the problem of thinking and its significance for the development of the human personality. Value concept Mamardashvili thinking is that it is based on a correct understanding of the philosophy of Plato, Kant, Hegel, Schelling, and others for whom the idea, the idea does not have a simple way of sensible, objective world. According to Mamardashvili, the idea is always movement, and the negation of the negation, the effort to overcome the gap between subject and object of knowledge, between the idea and the objective world, the idea goes back to the true being, the understanding of the essence of being through the negation of the senses - the objective world. Thought acts as a moral force for the existence of man. A study of thought in this aspect cannot be without a special methodology that meets the requirements of this theoretical. This method studies in Mamardashvili is its special substantive logic, through which he explores the thinking. By this logic Mamardashvili fundamentally separates form and content of thought. The formal structure and content of thought are important for understanding his concept of thinking. Under the form of Mamardashvili understands the "organ of thought" of knowledge and culture. In his understanding of form is not reducible to the content of thought, as a form of respect to the content generating function executes. Form - a design for generating ideas, meanings, experiences, human condition in general. The form serves as an opportunity to express the structure and content of thought, is education ensures the completeness of thought, expression of

form in the structure of thinking involves some effort, work, or, as he would say Mamardashvili - "event of thought." All of these complex tasks of constructing a theory of thinking, put forward by Mamardashvili would be incomplete and biased without explication, and the isolation of the fundamental assumptions about the structure of thought and its concept of thought in the history of philosophy.

3. Mamardashvili, differences in historical and philosophical systems arise only at the stage of the linguistic explication of mental acts and their interpretation.

Mamardashvili's position is that the history of philosophy is our principle of open cultural form. So, turning to the history of philosophy we can experiment with the most complex forms and limits the terms think ability. The result of this experiment is the invention of forms, opening up new possibilities of thinking, self-realization of human culture. While the real field of philosophy one, it represents a continuum of acts of philosophical thinking, realizing the inevitability of a certain mental. According to Mamardashvili, differences in historical and philosophical systems arise only at the stage of the linguistic explication of mental acts and their interpretation. Thus, Mamardashvili distinguishes between "real philosophy", which is one, and the "philosophy of the teachings and systems." The principal feature of the real philosophy as ontological basis of philosophy is the ultimate personality and individuality. Mamardashvili says that only at the points of individuation acts of thinking, written to the historical and philosophical doctrines as the real philosophical acts happening ontological "completions of the world." Due to the concept of "real philosophy" and the "principle of individuation" is carried out going beyond the epistemological to the ontological interpretation of thought formulation of the problem of thinking as thought. In his historical and philosophical works Mamardashvili continues "real philosophy" of Plato, Descartes, and Kant. Their philosophies were personality and individuality. These philosophers had their schools. The same we can say about Mamardashvili. His philosophy is a purely personality and personality, he did not seek to create its own school of philosophy. Mamardashvili does not want to be the interpreter of the teachings of Descartes, Kant, Proust; it tends to be full of their interlocutor. In this sense, it becomes clear why he called his work "Cartesian thinking", "Kantian variations." Soviet social reality Mamardashvili estimates as "society, fallen from the spiritual and cultural history," one of the important reasons for this situation, he believes historically incorrect understanding of the tradition of the ideal, thinking, thinking. This situation Mamardashvili describes as an anthropological catastrophe. The only condition for the realization of their ideas and plans

Mamardashvili sees in "internal exile", which he created for himself a certain field of freedom, privacy and field immunity beliefs. An indispensable condition for a kind of social contract that Mamardashvili concluded between them and the society is to allow for public thinking, thinking about thinking out loud, which is not subjected to harassment and interdiction. Social as well as spiritual creativity is only possible with the participation of a sufficient number of persons capable of the act of thought, independent of external authority. According to Mamardashvili beginning of philosophy is a fundamental lack of understanding, that is, the person should dare to say: "I do not understand." Philosophy cannot teach and learn from philosophy is an indispensable prerequisite, a necessary condition: "Only I, thinking and practicing the ability to distinguish between self and ask; he cannot open philosophy".

4. The principle of partisanship interfere with the proper understanding of Plato, Descartes, Kant, Hegel and others, who as members of the idealists and nothing good they could not be.

Soviet or Marxist philosophy is, in fact, dialectical materialism and historical materialism. Dialectics represent and implanted as an abstract doctrine, not taking into account the historical and philosophical heritage. The principle of partisanship interfere with the proper understanding of Plato, Descartes, Kant, Hegel and others, who as members of the idealists and nothing good they could not be. Questions historical emergence of the dialectic remained unexplored and thought out to the end. All moral and axiological and essential problems of the theory of knowledge lead outside philosophy. The philosophical consciousness dominated by the idea of associating an object of natural science basics of Marxism. Dialectics understood as the doctrine of the law, and act the same in nature and in society, and human thought. It is against these dialectical materialism and historical materialism plants were then emerging school of the new generation of philosophers, among which stands out colorful figure Evald Vasilyevich Ilyenkov. Teacher and mentor was Professor B.S.Chernyshev Ilyenkov, who lectures on Hegel's logic was in no hurry, as was customary at the time, in presenting the positive content of dialectics to put meaningful "but ...", "followed by the usual, that Hegel "was an idealist," and because of its dialectic comes into conflict with the idealistic system "[1, p.4]. The grateful student of Professor Chernyshev saw in Marxism historical and logical continuation of the great philosophical tradition. By focusing attention on the development of concepts of abstract and concrete in the history of philosophy, especially in the teachings of Spinoza and Hegel, he examined their development in the wealth of specific relationships, later assimilated by Marx. It is no accident EVIlyenkov accused of Hegelianism, but if the historical part of the study EVIlyenkov was included in the first edition of the

book, it could be accused of Spinozism and he thought highly of this thinker. Spinoza's definition of thinking as "the body's ability to build its path to other bodies in logic and location of the bodies in the space outside of the body" Ilyenkov considered modern materialistic definition. He saw "a direct link between Spinoza's definition of educational thinking and practice of Soviet psychologists and educators I.A.Sokolyanskogo A.I.Mescheryakova and have devoted themselves to the formation of the psyche of deaf-blind children: children are taught first viable human activities, human behavior, i.e. build a "trajectory" of its movement logically and location of bodies in space, and only then the rest "[2, p.54]. Ilyenkov shared Spinoza's thought about thinking as objective activity. The idea of the activity - the principle of activity - and then became one of the main problems of the German classics. Moreover, he distinguished Spinoza position that human thinking "is not tailored to the measure of individual self-awareness, and is guided by a theoretical self-consciousness on the spiritual and theoretical culture in general"; only the development of rational knowledge, taken in its entirety, develops concepts that are consistent with the nature of things; "Spinoza categorically affirms this view by analogy with the process of improvement of the material instruments of labor" [2, p.57]. That is the thinking - or rather, its categories are forms of reality itself, they -obektivnye subjective forms of human activity. Therefore, the main task, which set Ilyenkov, - development of the scientific principles of dialectical thinking within certain specific and true concept. The decision is complicated by the fact that it had to be carried out in the framework of the Marxist doctrine. Marx, as we know, did not leave the logic of how to systematically expand the science of the process of thinking, but he left the logic of "Capital". It is not the economic content and the method of Karl Marx, the logic of his thinking became the basis of research Ilyenkov. From school EVIlyenkov out research methods of historical analysis B.A.Grushina, Kazakhstani School of dialectical logic studies Zh.M.Abdildina. These ideas had a profound influence on the development of the concept of thinking Mamardashvili. During these years, he formed the famous Kazakhstani School of dialectical logic, headed by academician Zhabayhanom Mubarakovich Abdildin.

5. Philosophical views and socio-political positions academician Z. M Abdildina formed in the womb, now has become for us the history and philosophy of the Soviet period.

Philosophical views and socio-political positions academician ZM Abdildina formed in the womb, now has become for us the history and philosophy of the Soviet period. Therefore, an objective assessment of his scientific contribution to the development of modern philosophy and dialectics is impossible without an understanding of the problems and issues of the philosophy of his time. The scientific

community of the Soviet Union at the time warmly received such large studies ZH.M Abdildina as "The problem started in the theoretical knowledge," "dialectical logical principles of the theory", "The principle of contradiction in modern science", "Dialectics of the subject's activity in scientific knowledge" "The role of the category of" idea "in scientific knowledge," and others. Praised these books outstanding Russian philosopher, professor of the Institute of Philosophy Academy of Sciences of the USSR E. Sitkovskiy V. Lektorsky, Ilyenkov, P. Kopnin. Editions of magazines "Problems of Philosophy", "Philosophy of Science" was carried out on the pages of discussion of the most significant works, ideas and concepts contained in these writings, were discussed at the international and national symposiums and conferences on dialectical logic and epistemology. Three of them, by the way, at the initiative of Jean Abdildina held in Almaty. He has been acting as a speaker at all World Congress of Philosophy since 1968. Back in the early 60s Abdil'din formed a group of young enthusiasts, philosophers, whose works have been seen throughout the Union. It should be noted that the first fundamental monograph J. Abdildina "The problem started in the theoretical knowledge" (1967) was almost the first time in the work of Soviet philosophical science more fully examined the designated challenge. She has earned high praise in the international, all-union philosophical congresses and conferences. So, contrary to the understanding of dialectics as the science of the laws are equally valid in nature and in society, and human thought, Abdil'din understand dialectics in particular, and at the same time a general [4]. It is the dialectic as the dialectic of thought, as the dialectic of human knowledge, as the logic and theory of knowledge. In his understanding of the dialectic is a movement from the abstract to the concrete. The most specific to him it is the human mind. Academician Abdil'din not accidentally turned to the dialectics of the abstract and the concrete. His philosophical work was aimed at the refutation of "abstract" and the protection of genuine Marxism, "live" Marxism, which was the foundation of the "Capital" of Marx. In dialectical logic method of ascent from the abstract to the concrete reflects the logic of our thinking as the constant movement of the transition from the first to the second, as the removal of where we are laying the foundation for a new understanding of how to remove the synthesis of opposites.

6. Critical thinking as the main feature and the component of the culture of thinking and is - in the ability of ascent from the abstract to the concrete, as the unity of the historical and logical.

A specific method of historicism ascent begins with an analysis of historical fact, expressed in the concept. In this concept of thinking is possible only through concepts, therefore, for example, cannot be criticism of historical fact, the criticism of historical fact is only possible as a fact expressed in the

concept. Therefore, the dialectic of thinking involves study of the nature of the concept, and in this sense it can only be of historical dialectics, the dialectics of human history. Therefore, for the culture of thinking it must be at least a minimal history of human thought that was possible dialectic. Climbing is the removal of the previous, not just criticism of it. Critical thinking as the main feature and the component of the culture of thinking and is - in the ability of ascent from the abstract to the concrete, as the unity of the historical and logical. Dialectics cannot act the same everywhere, in his particular and universal at the same time as it can be presented only as a dialectic thinking and as a dialectics of the development of human knowledge, that is, as the logic and theory of knowledge. Wide resonance in Soviet philosophy has caused discussion about the problem of the ideal. Ilyenkov based on the ideas of classical German philosophy, and relying on the work of Marx, developed the original concept of the ideal as a product of human activity and at the same time as a special kind of objective reality. So, the ideal and the ideal in the concept Ilyenkov - a product of the activities of thinking with the need to correspond to the objective essence of this activity. Only through purposive human activity shaped the thinking. The shape and the product of this activity is perfect, without which our thinking. What is the ideal? In the philosophy of an ideal Ilyenkov it represented as a product of activity and form of this activity, and not the object of desire. Ideal appears as a product of thinking, emerging as a result of socio-historical practice and that delayed us in the form of aesthetic feeling. The ideal is presented as a kind of tool of our thinking, without which it is impossible thinking. For example, if a pencil is a unique tool for drawing so perfect and is a tool of our thinking. Thus, the ideal is understood as producing a form of thinking.

7. The concept of the Kazakhstani School of dialectical logic, the ideal presented in the context of research activities and socio-historical practice as basic in the formation of the ideal of thinking, and thus the formation of thought itself.

The concept of the Kazakhstani School of dialectical logic, the ideal presented in the context of research activities and socio-historical practice as basic in the formation of the ideal of thinking, and thus the formation of thought itself. And in this aspect, only skilled and capable people activity serves as an ideal and as a universally developed personality. Therefore, the more diverse activities to the human body is capable of, the richer his inner world of thought and culture. In the context of such an interpretation of thinking is not only seen as an epistemological problem, but also as an aesthetic and moral. This concept was built on an analysis of the history of philosophy and social thought. In the Soviet Union there was a group of like-minded, not only in the country but also abroad. In Moscow, Almaty, Kiev, Rostov-na-Donu, Sverdlovsk and other

research centers in the country have developed numerous groups and school supporters, adherents of dialectics and historical approach to Marxism. And it is above all the personal thought-an effort to overcome the ontological inconsistency of subject and object of knowledge, ideas and ontological contradictions of the objective world, the thinking is directed at understanding the true being, and hence to understand its spirit through critical thinking. The ultimate goal of such thinking is to overcome the human consumer thinking and achieve aesthetic unselfishness. Thus, thinking as moral force acts ontological condition of human existence. For the philosophy of today is characterized by theoretical and ideological disengagement from the classical philosophy of rationalism, of the preceding centuries. And in this aspect, we can safely say that modern philosophy is experiencing a crisis and, therefore, changed her life orientation.

8. Conclusion

Classical rationalism with its pathos gives way to disillusionment with the scientific capabilities of cognitive science in the ability of science to answer the numerous questions of concern to modern man. Since the crisis of Western European rationalism led to the widespread view that science does not have the ideological values, and, in turn, world, cannot in principle be scientific. In philosophy there disengagement "scientistic" and "anthropological" trends, bright representatives are Nietzsche and Bergson, Scheler, Husserl, Heidegger, Jaspers, and others. For Jaspers in the "Psychology of worldviews", criticized the rationalism of the old philosophy, I put forward the idea that philosophy can only be a "prophetic" and not scientific. In the history of philosophy, namely Jaspers raised the question of a fundamental difference of scientific and philosophical knowledge. "Philosophy, - he writes - was released from liability for the real life" [1], it is necessary to agree with the judgment Mamardashvili that the specifics of the new philosophy is that it explores are not abstract general definitions of life and thinking, universal laws of formation of reality in cognitive thinking. Mamardashvili argues that people only realized a inherent moral values that in his thinking are presented as the ideal and the ideal would be to commit acts of thinking, and to commit acts of thought. [2]. And when a person is able to comprehend, only then he can take free decisions and take full responsibility for those decisions - that is, the establishment of personality. The complexity of the knowledge of life and the world in general, in my view, expressed in the rich spiritual heritage of the Turkic world, which includes a significant philosophical component. Thus one of the most important features of the Turkic philosophy is its "focus on man." Many philosophical problems are comprehended in the Turkic world view through the prism of a person through its relation to a purely earthly, human problems and relationships.

9. Summary

Summarizing, we can say that without thinking and thinking the world is not finished, it is - an in human world. Only by thinking and thinking we grasp the essence of being, the truth of life and themselves. A study of the phenomenon of thought Merab Mamardashvili is of great importance for the development of the modern theory of thinking.

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