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New Modern Western Philosophy (In the Example of K. Popper)

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Abstract: The article considers the main stages of development of science since the Ancient world to the present day and examines the dynamics of the relationship between science and philosophy for centuries. This paper contains a brief characteristic of the most important concepts of the science developed by Western philosophers of the last century (logical positivism, concept of K. Popper, epistemological anarchism).

Keywords: philosophy of science, scientific knowledge, development of science.

The newest version of positivism is postpositivism (second half and end of the 20th century). Its main representatives are K. Popper (1902-1994) T. Kuhn (born 1892)

Characteristic

Postpositivism avoids the logical study of symbols (language, scientific apparatus) and turns to the history of science; The main goal of postpositivism is to study the development of science, not science (language, concept), their devices (like non-positivists); Postpositivism softens its attitude toward philosophy in general; According to postpositivists, there is no interaction between the theory of truth and its verifiability (possibility of verifying it in practice), that is, there is no sharp contradiction between the general concept of science and the language of science. Also, it is not necessary to exclude unverifiable metaphysical, non-scientific issues from philosophy; Regarding the issue of the development of science, according to postpositivists, science is not in a straight line, it is in a leaping development, it has the characteristics of rise and fall, but the general trend is aimed at the growth and perfection of scientific knowledge;

The main questions of interest to postpositivists are:

How does a new theory emerge?

How is it recognized?

What is the criterion for comparison of similar and competing scientific theories?

Can there be understanding between proponents of alternative theories?

The problem of falsification (is it necessary to abandon a scientific theory when you find one or more untrue, false arguments in it?) The problem of closeness to the truth of scientific theories (what are the criteria for checking the validity of a scientific theory? The problem of rationality (what is rationality in science?) The problem of measurement in scientific theory (the dimension of a scientific theory, the problem of determining kinship by which criteria.) The problem of understanding, finding common points of conflicting theories.

Erich Fromm is one of the leading representatives of Western philosophy and sociology, and analyzes the reasons for the formation of the phenomenon of moral crisis in Western society under the influence of the ideas of liberal democracy and the ideas of freedom in society. His work "Escape from Freedom" ("Begstvo ot svobody"), published in 1941, brought him fame. E. Fromm was born in 1904 in Frankfurt am Main, Germany, and died in 1980 in Muralti, Switzerland. His worldview Z. Freud's theory of psychoanalysis and D. Aderno, G. Marcuse, M. It was formed under the influence of Horkheimer and other scientists. He Z. As a member of Freud's school of psychoanalysis, the young Marx was also influenced by atheistic ideas. In the work "Christian Dogmas" he tries to combine psychoanalysis and the evolution of Christianity.

E. Fromm points out that early Christianity and state Christianity are opposite phenomena, and sharply criticizes the rise of religion to the level of state ideology. This brings him unwittingly close to Marxist atheistic secularism. E. Fromm tries to justify the possibility of a godless religion on the example of Taoism, Confucianism and Buddhism. For example, although authoritarianism is not a religion, it claims that it can make people obey its policies and fulfills the function of religion. By psychologically analyzing religious terms, he tries to prove that they are fictitious and cannot reflect real reality. At the same time, he expands the scope of the concept of "religion" and emphasizes that certain political systems can serve as a religion. Instead, E. Fromm has a place in these ideas. In fact, Confucianism was the official ideology in China until the first Chinese revolution in 1911. Although the socialist idea of Marxism-Leninism is considered the official ideology in China today, Confucianism has the status of a religious ideology, and Confucian spirituality is the priority in Chinese society. Confucius is a historical figure, not a god. Its moral code has ensured the stable

development of Chinese society for several thousand years. Paternalism, respect for adults, that is, political leaders, emperors, the psychology of unconditional obedience serve to ensure social stability in the world's most populous Chinese society.

E. Although Fromm is a Freudian, he accuses orthodox Freudianism of placing the instincts in human nature above the social in nature. According to him, both the sick mentality and the healthy mentality ultimately depend on the social environment and social factors in which a person lives. This idea brings him closer to Marxism. He accuses capitalist society of making people mentally ill. An important and noteworthy aspect of E. Fromm's secularism is his attention to human inner experiences and spiritual aspects. According to him, a person is always looking for a spiritual ointment, a spiritual cure - for this, he turns to religion, the church, he finds not a divine cure from religion, the church, but an idealized spiritual comfort, thereby satisfying his need.

The secular teaching of Sigmund Freud. Sigmund Freud, a psychiatrist and doctor who lived in the middle of the 19th century and the middle of the 20th century, and his theory of psychoanalysis have a great place in Western science. Z.Freud uses psychological and medical models in researching and analyzing the phenomenon of religion. Freud, who began his career in the fields of physiology and neurology, also took a natural-scientific approach to religion. His treatises "Totem and Taboo" (1913) and "The Interpretation of Dreams" written in 1999 are devoted to the research of the natural-scientific, physiological and psychological functions of the phenomenon of religion. According to Freud, the basis of the current secular laws are the first religious ideas of mankind - for example, "taboo". Freud believes that the term "taboo" is derived from the language of the Polynesian Indians. The word "taboo" is used in two senses: "sacred" and "forbidden", "dangerous". The words "caker" of the Romans, "kadaugr" of the Jews, and "voaq" of the Greeks have the same meaning. The antonym of "taboo" is pronounced "noa" in Polynesian. Tabu, Z. According to Freud, it is a means of prohibiting human activity at two levels - the moral and the religious level. Freud argued that the influence and power of "taboo" is like electricity - it is in some sense a positive, beneficial force and at the same time a "dangerous", "forbidden" force.

The modern world is in a process of continuous development, many areas of social life are progressing. This is to a large extent due to the enormous successes of modern science. In the 21st century, science has become a

locomotive of development, spreading its influence beyond its own subject areas. Therefore, humanity needs to find answers to the following questions: how does science develop? What is the mechanism for changing theories that prevailed in different eras? Scientists of the 20th century were the first to attempt to conduct a comprehensive analysis of science and provide answers to these questions. Why did science become a subject of philosophical knowledge only in the 20th century? It is proposed to briefly consider the main stages of the development of science, as well as find out how the relationship between philosophy and science has changed over the centuries.

In the Ancient world, philosophy and science were not separated; they both served the knowledge of existence, and not practice. Philosophy and science of that time were called upon to create a rationalistic consciousness, replacing the mythological one. During the Middle Ages, the role of science and philosophy decreased. The theological worldview forced philosophy and science to become the handmaidens of theology.

Starting from the New Age, science gradually forms its own methodology and separates itself from philosophy. Rene Descartes, a French scientist of the 16th century, imagined science as a kind of tree, the root of which is metaphysics, the trunk is physics, and the branches are special fields of science. In that era, science was perceived as a kind of integral, complex phenomenon, stable and consistent.

Such ideas existed until the 20th century, when attitudes towards science changed dramatically. By this time, science had finally taken shape in its classical form. Already in the last century, it took strong positions in many areas of human life, taking on the ideological function. Science began to provide real, practical solutions to many previously insoluble problems. Philosophers were forced to pay attention to science, which was developing at high speed, because they saw in it not only the driving force of development, but also a threat to humanity. Also at this time, new theories appeared (the theory of relativity, research in genetics), destroying the idea of science as an integral, consistent process. Science began to function in different aspects, offering theories that were difficult to correlate within the framework of an integral mechanism (for example, theories of classical and non-classical physics). So, by the 20th century, the prerequisites for a deep analysis of the essence of science and the processes occurring in it arose. Let us consider the consistent change in ideas about the

essence of science and the laws of its development that dominated in the 20th century.

In the 20s of the last century, a circle of young scientists was formed at the University of Vienna (M. Schlick, R. Carnap, O. Neurath), who subsequently formulated the philosophical and methodological concept of "logical positivism". Scientists believed that all knowledge is knowledge of what is given to a person in reality, and they perceived the world as a set of sensory perceptions. They reduced the functions of science to the description of these perceptions, which form protocol sentences, the truth of which was not questioned. Logical positivists rejected the possibility of predictions and explanations of all kinds of facts, since they were confident in the absence of cause-and-effect relationships between data. They presented scientific theory in the form of a pyramid, at the top of which are the main postulates, and at the base are the protocol proposals. The progress of science consisted in the construction of such pyramids and the merging of theories of a certain scientific field into one, the result of this process should be a system - a single unified science. The ideas of the logical positivists were very naive, so they found many critics.

Karl Popper, an Austrian and British philosopher, unlike the logical positivists, did not absolutize sensory perception, recognizing any way of replenishing knowledge, primarily theory. Popper also believed that the model of development of knowledge and science is not cumulative. The philosopher was of the opinion that science must constantly develop so as not to become an irrefutable dogma. Popper came to the following conclusion: the refutation of theories is important in the development of science. Refuted theories play a key role in the progress of science: they open up previously unknown areas and show the depth of scientific research, because refutation requires detailed study and search for contradictions, which is valuable for scientific knowledge.

The break with cumulativeism was finally formalized by the American historian and philosopher Thomas Kuhn. In his work "The Structure of Scientific Revolutions" (1963), the scientist described his own original idea of science. The central category of Kuhn's model was the category "paradigm". A paradigm, according to Kuhn, is one or more fundamental theories that have received universal recognition and have guided scientific research for some time [3]. The paradigm outlines a certain range of problems that make sense and require resolution, that is, it limits possible directions for further research. Thomas Kuhn

notes that the paradigm within which a scientist works determines what sensory data he will receive during the research process. Kuhn attaches great importance to the ideological function of the paradigm. The paradigm becomes the “glasses” through which a person looks at the world. During the learning process, students learn to produce certain data in response to external influences, to isolate facts from the flow of phenomena, in other words, to draw certain conclusions from the received primary data. Within the framework of the vision of a model of science, T. Kuhn introduces the concept of a scientific community, denoting a group of people committed to one paradigm [3]. Kuhn draws the attention of the philosophy of science to the subject-historical nature of knowledge: scientific communities of different eras had unique historical and ideological prejudices that influenced the results of their research.

A scientist defines science that develops within the framework of a generally accepted paradigm as “normal” science. Kuhn is convinced that during the normal period of scientific development, scientists strive to develop an already existing paradigm, confirm its truth with facts, and offer more detailed solutions to problems that were previously only approximately resolved. During the normal period of scientific development, scientists are engaged in solving “puzzles”, a kind of crossword puzzles. These crossword puzzles are guaranteed to have a solution that can be obtained in a prescribed manner. The scientist's task is to strictly follow this method and move forward in solving the problem without inventing his own picture or a new way of addition. Kuhn deprives the scientist's work of the romantic aura of grandiose discoveries; unlike Popper, Kuhn's scientist solves pressing individual problems.

Normal science accumulates knowledge in the process of its development. If some problems cannot be solved, this is not initially a reason to reject the theory. However, it gradually becomes clear that the problem, in principle, cannot be resolved within the framework of this paradigm. An anomaly occurs. Gradually, anomalies accumulate and undermine confidence in the paradigm. A state of crisis ensues. The normal period of scientific development ceases. At this time, new theories appear; over time, one of them gains the trust of scientists and a new scientific community is formed. Kuhn called this process of paradigm shift a scientific revolution. Kuhn believed that the accumulation of knowledge occurs only during the normal period of development of science, and the transition to a new paradigm erases all previous achievements. This is the model of the development of science according to Thomas Kuhn.

The English philosopher Imre Lakatos had similar ideas. He viewed science as a field of competing research programs. Lakatos believed in the continuous change of theories that make up the historical dynamics of science. These theories, as they develop, form a specific research program. Unquestionable provisions form the core of the program. Further development of the program is associated with the search for hypotheses that confirm the provisions contained in the core. This creates a protective belt for the program that holds back the onslaught on the program. A program is viable if it manages to solve problems that arise.

The most radical concept of scientific development (epistemological anarchism) was formulated by the Austrian scientist Paul Feyerabend. It is based on the principle of proliferation and the principle of incommensurability. The first principle encourages scientists to develop new theories of their own, no matter how absurd they may seem to society. The second principle states that it is impossible to compare different concepts due to their fundamental differences, thus Feyerabend defends the existence of absolutely all concepts. After analyzing the history of science, the scientist came to the conclusion that there is not a single methodological rule that would not be violated during the historical process. Therefore, Feyerabend denied the rational nature of scientific activity.

In conclusion, we can draw the following conclusion: philosophers' views on science were not static. In the last century, many concepts of the model of science have emerged. The concept of the logical positivists has been destroyed, but no other concept has taken its place to date. The most important criterion of scientific knowledge is called into question - truth and science itself as a rational activity. Analytical philosophy of science found itself in a state of crisis.

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