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## Social Life of Knowledge: Epistemological Analysis

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### Abstract

Epistemological theory which is considered to be the fundamental philosophy of cognition process, reveals itself as a possibility justification in a supra-individual, supra-personal, impersonal, transsubjective form, taking into consideration the content of objective knowledge. Epistemology also builds a cognitive drama as a stage action to achieve it. The purpose of the article is outlined in stage-by-stage consideration of the procedure for constituting the knowledge truth by social symbolic forms and exploring the contexts for the implantation of the cognition products into the cultural frame. The leading method in constituting truth is clarified through epistemological modeling of the ontogenetic and phylogenetic context of the of symbolic categorical forms formation and is comprehended through the operational and interactive aspect. The results of epistemological analysis are as follows: 1) at the micro level, the truth is positioned in the conceptual grid as "pragmatic coherence"; 2) at the macro level, truth is positioned in the conceptual grid as "practical correspondence"; 3) at the mega level, truth is positioned not as a process, but as an accomplished present state: the subject is absorbed not in searching, but staying in the truth. The significance of the research results seems to be that the driving force of mental activity is a constructive combination. Cognitive morphogenesis is carried out as a free combination of symbolic forms, governed by the rules of experimenting on own resources, the result of which is the development of the individual spiritual world. The lever is the logic of "the generation of meanings through the discrimination of meanings," which triggers autonomous autocatalytic processes.

**Keywords:** Truth, Correspondence, Coherence, Sociality, Epistemological analysis.

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## Introduction

The relevance of the research topic lies in the fact that we live in a real era of change and on the one hand, the traditional technogenic reality that has developed in the past centuries is engulfed in crisis, on the other – it reacts to changing living conditions, recreates itself and even expands to new fields of life. As a result, we can see not only reproducing of old forms of social life, but new ones are also being formed. Again, opposite tendencies emerge: the globalization and differentiation processes; the emergence of new social individuals, new forms of sociality. Thus, at the present time we are faced with the need to re-constitute reality and truth, coming to a new understanding of the world and man in it.

Society and thought, the universe of discourse and culture are deeper than many of its performances. Within the limits of epistemology, it cannot have development in the sociological paradigm of "condition". Gnoseology, unlike sociology, is interested not in life's action, but in its symbolic representation in human culture.

The traditional sociology of knowledge – the sociological discipline – touches upon but does not promote the potency of knowledge theory, leaving them to the means of professional research.

"Philosophy is what the philosopher is", says Fichte. "The theory is considered depending upon what kind of the theorist is", we say. Concentration on a freely operating knowledge agent allows us to seek not the absolute "truth of the world", but the symbolic ways of fixing it.

On the one hand, symbolic stylistics of the world is set by language and by means of its semasiological (sign), onomasiological (objective) and further semantic (at the stage of logical concepts) potential; on the other hand, it is set by the potential of background, basic knowledge which is associated with Lebenswelt – its value aimed orientations. Since not only linguistic, logical, epistemological, but ascetic, deontological dependencies on which much depends are taken into account (Ilyin, 2010). It is solved principally by the doctrine of a rationally operating person –the bearer of humanitarianism.

Knowledge is a rational, discursive form of truth expression, which activates all possible demonstration complexes. In order for knowledge to be shaped and taken in its place, it is required, therefore, the status rerum (SR) which is a kind of extra-subjective presence that meaningfully assimilates thought to the world.

## Materials and Methods

The leading method in constituting truth is clarified through gnoseological modeling of the ontogenetic and phylogenetic context of the formation of symbolic categorial forms and is comprehended through the operational and interactive aspect.

## Discussions

The constructive participation of sociality (SF – symbolic cognitive forms) in truth constituting (SR – status rerum) reduces to the following.

*Epistemological aspect.* Sociality is defined by the interval (distanceness of abstractions) through the active role of thinking forms: the theory conceptualizes not an object in itself, but a certain "side" of it; ontology as a natural referent of the theory in core is a cut, foreshortening, perspective designed by the synthetic conceptual formation cultivated by society. The concept, as Plato says, is not a random product of experience, but a generation of mind. It is such a generation, which has a logical ability to combine subject diversity into a single one under a certain angle of view.

A certain sight angle in astronomy was introduced by Galileo, who used "kinematic geometrization" as the synthetic-conceptual core SF. Another sight angle was also introduced by Kepler, the synthetic-conceptual

core SF which was built around "force." (In a letter to Fabricius Kepler explained: "The difference is ... that you use circles, and I use the forces inherent in bodies" (Kepler, 1982).

The super-task of SF is to synthesize conceptually, categorically i.e. to thematize, to interpret, to conduct a thought in various apparels, as a result, to make it close to reality. We emphasize not only the active (the freedom of versioning in the circle of socially induced legacy postulates), but also a fairly autonomous, self-acting, self-sufficient status of SF, whose adherence to experimental criticism does not allow us to escape conceptual content. Good remission examples of falsification in the name of defending the idea – Bohr's positions, who neutralized the Compton effect by the argument of the statistical nature of conservation laws, causality in atomic physics; Ehrenfest, who disavowed the negative result of Einstein's experiment ("refuting" the wave theory of light) by the reference to the group nature of waves (Markov, 1984).

If there are not enough intra-scientific considerations, we can note pseudoscientific fiction. In the case of Kepler, when physics was powerless, metaphysics came to the aid; when the mechanical model was unable to serve as an explanation tool, the mathematical model saved the situation, and the theological axiom in its turn was taken as a link (Holton, 1995).

At the same time, sociality in the person of SF represents, certifies, but does not replace SR. The parallel is in true of high art. Let us refer to

– Dostoevsky: "I deduced an irresistible conclusion that an artistic writer excluding a poem (SF – author), must know up to the smallest detail (historical and current) the depicted reality" (Dostoevsky, 1934);

– Durer: "Art ... is enclosed in nature. Whoever can wrest art from nature, he owns it";

– Balzac: "The strongest manifestations of happiness and grief in the end change the face of a man - distort the features, furrowing the face with innumerable wrinkles, giving each of them their own language: and the woman becomes then majestic in her suffering, beautiful in her sadness, magnificent in her sadness and if we are allowed to develop our extraordinary comparison, then in the dry lake there will then be visible traces of all the springs which fed it" (Balzac, 1952);

– Rodin: "It's common to think that a drawing can be beautiful itself, and only those truths and the feelings are beautiful that it expresses... Only that style and that picture which are not praised are good, because all attention is absorbed by the content's interest. When a truth, a deep thought or a burning feeling is embedded in a literary or artistic work, one can in advance say that the style, the drawing, and the color are beautiful, but only because they are a reflection of the truth" (Rodin, 1914).

When objective qualities are revealed for the "true epic" (Leskov), then the "character sketch" becomes a historical novel, an epic.

*Ontological aspect.* SF create an environment (H-existence, ontological assumptions, postulates of meaning, hyponymization, taxonomization, semantic legalization of the basic knowledge (BK)) – an intellectual environment. "Being" is structured, colored with a palette of images due to the filtering of reality through SF, without being "completely" entered.

SF have a safety margin before testing:

– Some SF in the absence of empirical justification (the hypothesis of Avogadro, Prout) are supported as respectable considerations from preconceived ideas;

– Some SF, without affecting the scientific development in some facies, are reproduced and revived in the more sensitive facies for them – the ideas of Descartes evolutionary cosmogony, not finding support for the law of conservation of momentum that dominates in thesaurus of its time, for this reason being as recessive, with the efforts of Kant, Laplace, Herschel were restored in the nebular model. Ontological world

scenography, changing orientation from conservation to change, claimed evolutionary ideas.

Knowledge is not the product of a social decree, not the benefit of social convention; it is like a dynamic summary of legalized BK and being subject of the cultural and historical consensus (BC) of substantive installations. Combination of BK + BC is complex; its architecture is as follows.

(a) A variety of fundamental schemes, capital images, H-existence, interpretative suggestions, ontological assumptions that introduce the structural models of reality into the framework of reality (atom-atomism, evolution-evolutionism, ether-ethereality, vortices-vorticity, etc.);

(b) A variety of relatively independent from SF empirical laws, experimental dependences, actual evidence which perform an operational fixation of the certainty of being from the following factors:

– Quality – quantities (conservation – change) – globe parameters: qualitative (pythagoreans) – quantitative (Jeratosfen); light refraction: qualitative (Evklid, Ptolemej, Al'hazen) – quantitative (Snellius, Dekart); electrostatic phenomena: qualitative (Gil'bert) – quantitative (Kulon); conversion of heat into work and back: qualitative (Rumford, Devi) – quantitative (Majer, Dzhoul'); electromagnetic field: qualitative (Faradej) – quantitative (Maksvell); oxidative processes: qualitative (Pristli, Sheele) – quantitative (Lavuaz'e); supply of green plants: quality (Ingengus, Seneb'e) – quantitative (Gel's, Sossjur, Timirjazev); (Branskij, 1962);

– Shape – content (structure – composition) – the crystals structure (Gajui, Mitcherlih, Lauje); Earth crust (Fjuksel', A. Gumbol'dt); the solar system (Kopernik, Kepler, N'juton); Galaxies (Gershel', Fridman, Lemetr, Gamov); electrolytes (Arrenius); molecular organic compounds (Butlerov, Kekule, Vant-Goff); biologically important compounds (hemoglobin, chlorophyll, proteins, enzymes, vitamins – MM. Nenckij, Je. I H. Fishery, Vil'shtetter, Funk);

– Discreteness – continuity (complex - simple): chemical element (Bojl'); a biological cell (Shlejden, Shvann); monochromatic light (N'juton); acoustic overtone (Gel'mgol'c); amino acids (Je. Fisher); (in the metaphysical physiological tradition – elementarism (Jempedokl), homeomorphism (Anaksagor), atomism (Levkipp, Demokrit));

– Relative – absolute (conditional - unconditional): relative (Kepler) – "absolute" (Gallej, Delaland) in the size of the solar system; relative (Galilej) – "absolute" (Gjujgens) in the change of speed; relative (Farengjt's, Reomjur's, Cel'sii's scales) – "absolute" (Kel'vin's scale) at the temperature of the bodies; relative (Hladni) – "absolute" (Bio) in the speed of sound; relative (Lavuaz'e, Laplas) – "absolute" (Reno) in the specific heat; relative (Berzelius, Avogadro, Kannicaro) – "absolute" (Perren) in atomic and molecular scales;

– Entities – phenomena (basis – consequence): mirage – atmospheric refraction (Mongi); light and dark rings on lenses (N'juton) – superposition of waves (Jung); diamond – crystalline carbon (Lavuaz'e); contraction of the extremities from the metal touch (Gal'vani) – contact electricity (Vol't); a drawing on flowers ("herbalists" of the XVI century) – indicating the insects path to the juice container (Shprengel');

– Identities – differences (gradation) – association of attributes by groups of similarities, natural generalizations – classifications: minerals (Verner); chemical elements (Mendeleev); stars (G. Rassel); fauna, flora (Linnej); blood groups of people (Landshtejner);

– Parts – of the whole (correlation): chemical atomism (Dal'ton); kinetic theory of gases (Maksvell, Bol'cman); structural mineralogy (Gajui); tissue, cellular pathology (Bisha, Virhov); crystallography (isomorphism, polymorphism – Mitcherlih); chemical (Vjoler, Libih), optical (Paster) isomerism; synthesis of organic substances from inorganic (Vjoler);

– Causes – consequences (possibility – reality): the moon appearance – the sea flooding –drains (N'juton);

Neptune motion – the orbit perturbation of Uranus (Leverrier); the appearance of ultraviolet rays – the glow of salt (Stokes); the passage of electric current in the conductor – the deflection of the magnetic arrow (Johann Ersted); dissolution of tartaric acid in water – rotation of the polarization plane of light (Bio); the appearance of bacteria in the blood – a disease (Pasteur, Koch) (Bransky, 1962).

Speech is about the extract on the basis of which an important representation of the parametric absoluteness of the existing attributes crystallizes. The explication of their (attributes) and of its (existing) – within the limits of a completely conventional legislative Thesaurus (versioning, thematization, interpretation).

The example of V.P. Branskii:

Phenomena	Thematization
«Sky blueness»	Lalleman: air bloom under the influence of ultraviolet rays; Shappjui: coloring due to ozone presence; Gagenbah: light scattering due to atmospheric density fluctuations

Diametrically opposite interpretations – representation:

Phenomena	Thematization
«Corals»	Rej: plants; Nejssonel': animals (Branskii, 1962)

The epistemological version of platforms incoherence is the real linearity of thought processes that close the rationale to its underlying foundation. A break of regress in the search for a subsequent basis for the previous one is an appeal to a culture that is the universal ideas store of ultimate fundamentalism. Thus, the basis for the phenomenon of "overflowing colors on the butterfly's wings" is diffraction of light (Grimaldi), while the light diffraction is the diffraction of electromagnetic waves (Maxwell) (Bransky, 1962). In its turn, the diffraction image (the alternation of light maxima and minima), explained by the interference of light waves, is justified by the doctrine of particle-wave duality of particles, the internal structure of the scattering object (where the specific weight of the world view – BK, BC is important).

The narrative comes to the conclusion: the object that is comprehended by science "evaporates" to the extent of two non-abstract definitions:

(a) "from the bottom" – elements of subject-practical mappings in invariant empirical laws, quantitative dimensions, proportions, correlations (the period of the pendulum oscillation and its length is Gjujgens, the freezing point of the solution and the concentration of the dissolved substance – Blechden, Raul; the age of rocks and the number of products of radioactive decay – P. Kjuri, Rezerford, the mass of stars and their temperature – Parenago, the amount of absorbed oxygen and the degree of flowers temperature increase – Sossjur and etc.) (Bransky, 1962);

(b) "from the top" – elements of the comprehending character in the "pure space of transparent thought" (Gegel') – the phenomenon gives out the essence (ground), because glows "in itself with something else" (Gegel') (Kepler's laws, derived as empirical indications in the author's formulation and as conceptual consequences of the law of inverse squares), dispersed in historical facies ("universal gravitation" is the justification of N'juton's gravitational law; "justification of justification" – the interpretation of "gravitation"

in the "vortex" (carthusians), – "ethereal" (Jejler) models).

(c) Many inclinations, adherences, manifestations of the "person background", statements of the "special nature of the subject": Einstein-Bohr picking on the subject of nature determinism and the adoption of "hidden parameters" platform (Einstein and Bohr); Gejzenberg's position: "insurmountability" of the human cognition boundaries (Gejzenberg, 1953); Eddington – "selective subjectivism" (Eddington, 1939); Jeans – "mentalism" (Eddington, 1942).

(d) A lot of categorical representations. Laws, transferring the essential in the manifest, the necessary in the random, the unconditional in the conditional, the fundamental in the arbitrary, the causal in the followed, receive abstract essentialization in categorical presences. Socially induced categorization gives the maximum in its bulk symbolic structuring of being, the most ambitious ideological way of its expression, typological inclusion in the world picture.

Categories – universal symbolic signs, – referring to lexical concepts are closed on subject values – dentate. Such a "closure" opens a high road to the referential procedure. Taking into account of what has been said allows us to clarify: categories in the plane "being" – not ens fictum; as they are workable subject, not language expressions. The substantive of meaning categories in the exact sense of the word is not linguistic, it is ontological. The irreparable error of Lewis and his adepts is the attribution of exclusively linguistic meanings to categorical links. In his interpretation, the "meaning" of linguistic expressions is exhausted by the modes

– Denotatum – the scope of concepts;

– Coverage – the class of all possible things that fall under the term;

– Significatum – the property of a thing that justifies the use of the term;

– Content – a set of terms applicable to what is indicated by the term.

In fact, categorical symbols are in core extralinguistic symbols, they are such "comprehensible" symbols that are valid not for all possible worlds. Substantial categorical interpretations carry the idea of the order of existence, given

(1) Concerning the act of cognition (the relevance of the subject domain of the theory);

(2) Regarding the picture of the world (combination of BK + BC);

(3) Without regard to the cognition act (the common property of common human practice is the involvement of SR).

The Lewis-Tarski line, hyperbolizing the "linguistic significance" of conceptual expressions, involves comparing not the propositions about reality (facts) with the reality (facts) fixed in them, but the names of propositions about reality with these proposals themselves. The prototype *filum meditandi* of this kind is the ideology of the ancient skeptics (Timon, Arkesilaus, Carneades, Enesidemus, Agrippa, Sextus Empiricus, Pyrrho), hypertrophied a) criticism of sensuality: the sensorics are unreliable (Democritus); b) subjective influence on things in the process of cognition (the transformation of things beyond recognition in subject-object interaction – the Carneades effect). On this basis, the opportunistic position of probabilism-follibilism - is being developed.

The platform of skepticism was opposed by the platform of stoicism developed in antiquity (Zeno of Citium, Cleanthes, Chrysippus, Panetius, Posidonius, Seneca, Musonius Rufus, Epictetus, Marcus Aurelius), who spoke with the idea of "comprehensible" conceptualization. The latter looks quite thorough.

The accumulation of reliability in the comprehensible subjective representations is clarified through

epistemological modeling of the ontogenetic and phylogenetic context of the symbolic categorical forms formation.

*Ontogenetics.* Up to 3 years children have the distinction of speech sounds which is accompanied by the ability to produce tactile actions, – the manipulation of objectivity is correlated with the muscular signals from the articulatory apparatus arising when pronouncing the words (Batuev, 1991). "Action thinking", associated with the formation of speech generalizations, there is the physiological basis of the generalization function.

The stages of integration of one with another:

- (1) The word in a hitch with the sensuous image – "ljalja" – this particular doll in the subject-effective (game) situation (the end of the 1<sup>st</sup> year – the beginning of the 2<sup>nd</sup> year);
- (2) The word is a substitute for the set of sensual images of homogeneous objects: "ljalja" is the substitute for "dolls in general" (end of the 2<sup>nd</sup> year);
- (3) The word is a substitute for a number of sensual images of dissimilar objects, genealogically in a playful way – associated with "ljalja" – "toy" (the 3<sup>rd</sup> year);
- (4) The word reduces the generalizations of the previous stages – the integration of inanimate objects into "things" (the 5<sup>th</sup> year) (Batuev, 1991).

Thinning out and abolishing the manipulative-playful, tangible-effective, sensually-objective basis of thought entails the progressive development and automation of verbal-phrasal complexes. The previous objective-practical experience is replaced by a verbal one. Since the age of 6, behavior is not subjected to manipulative, but verbally-generalized instructions, which allows thought not to "incarnate in a word", but "be committed" in it (Vygotskij).

From the position of "entry" of sensory objectivity into rational imagery, the situation looks like this. The child, getting acquainted with the object, receives the significatum "Christmas tree", linked with a set of sensations. According to Sechenov, this is a symbol of the "first degree", where sensations are summarized as a sign of complex irritation. There is a system of "reflexes between the components of the complex, which is nothing more than a complete picture of the subject" (Batuev, 1991). In terms of the theory of meaning, the value "in elementary form" crystallizes (Sechenov). In the experiment with different Christmas trees, the child spreads the acquired meaning to them. The second-order symbol is formed, a concept broadened in scope, which loses the specificity of the sensory image. Next, the "tree" is brought under the concept of "tree", "plant" with an even larger object circle, with a set of very abstract, meaningful features.

The subject-manipulative basis of the concept, gnoseologically closed to the sensually concrete symbol of the "first degree" a) realizes the connection between the "order of ideas and the order of things"; b) substantiates the extra-linguistic theory of meaning.

*Phylogenetics.* If ontogenetics sheds light on the formation of objective meaning, then phylogenetics provides an understanding of the meaning formation. The central here, as in all and every human cause, is the participation of the symbolic. Symbolic, noted earlier (Ilyin, 2013), is the unity of image and meaning. In the context of the discussed it is important to bear in mind: in the cognitive sense the meaning of the symbolic is claimed as a tendency. The main thing is to regard the production of a conceptual graphic (by means of contiguity, involvement, identity, etc.) not as existence, but as dynamism.

The vector "not given – predetermination" leads to a path of historicity. The epistemological nature of the latter is expressed by Brodelevskij: "History is the sum of all possible histories, all approaches and points of view, yesterdays, todays, tomorrows" (Braudel, 1969). The essence of cognition as the raising of singularity

into a singularity and universality is given historically.

Symbolic condensates of objectivity – categories – formally (being symbols) are in core conditional conventions; substantial – unconditional substantial perspective. Categories – significant symbolic relations, subject-conceptual attributions. In the narrow sense, the concept of their objectivity (substantiality, substantivity) is clarified as follows

- Genealogically, the forms of thinking are related to object attributes, they convey object connections;
- Semantic values play the role of schemes – forms of thought activity precede sensuality, use application of "terms" to representations in a goal-directed manner;
- Meanings are drawn from SR and culture, are created in support of empirical laws and expressive possibilities of SF;
- The natural dynamics of knowledge – the transition from theory to theory, *facies to facies* (in the absence of the deductive rule of the "ultimate transition", a primitively interpreted "correspondence") also includes the natural cumulation of content about the subject sphere (mathematical formalisms, empirical identifications, symbolic images of the world, reproducible in projections on reality, interpretations, references). The last (accumulated content) is the historical wealth of the categorical fund, in the extreme respect – the richness of the human cultural heritage. Cognition excludes the situation of the semantic vacuum; accumulation of the subject-truth content – in the dynamic figures of inclusion and reproduction (mediated by the facial actualizations of categorization);
- Absolute, as Frankl says, is not comprehended by means of a symbol, but in a symbol (Frankl, 1990).

*Operational aspect.* As L.M. Gutner says, "any particular system of measuring operations itself is subjected to a certain system of laws and can be carried out in the sphere of their action" (1972). The determination of the light speed under laboratory conditions was based on the use of the electrooptic effect discovered by Kerr (the appearance of birefringence in optically isotropic substances – liquids, gases – placed in an electric field), as well as photoelectron emission.

In studies that are closed to "samples", "representativeness", expert assessments, behavior of ansables (including measurement errors), there is role critical of such conceptual constructions as the central limit theorem, the law of large numbers (the distribution of a random variable with the Lindeberg condition – goes according to the normal law, represented by a bell-shaped Gauss curve; the normal distribution of a random variable is statistically).

The operational basis turns out to be one of the sides of the organic disassociation and objectification of thought, mediates the connection between the theoretical and the empirical: "it is possible to understand what is happening outside of us may be realized with the help of constructing concepts whose significance is wholly based on confirmation" (Einstein, 1967); verification knowledge will be based on operational-experimental methods that reliably ensure its reliability (a kind of "positive knowledge capital" – B. Markov).

Operationality and objectness are interdependent signs of the symbolic (Pivovarov, 1977), actualizing the latter's ability to carry objective information and correlate with the SR. Following Tarski it is fair to observe the existence of an "object-language" in the symbolic (language) aimed at the reproduction of objectness (Tarski, 1944). At the same time, fixing SR – independent of the affairs in reality, – "object-language" is dependent on SF – the schemes of interrelationships of the objective world fixed socially (public consciousness), as well as the very concept of objectness.

Exaggerating of the combination SR versus SF, in fact, outlines the anti-transcendentalist perspective of the sociology knowledge – the derivation of the object-language meanings from the jurisdiction

(legislature) SF entails their hypostasis (meaning "in itself", the truth "for no one"). Only relevant SF is activated from the SR, thus the problem of culturally significant in the existing one is quickly solved. The immediate faculty of such a solution is the *facie* that endows the figures of the object-language with acceptable (meaningful) interval values (criterion of meaningful, socioculturally sanctioned existence in the *facie*: to exist is to be the meaning of the interpreted variable).

The effectiveness of the operationalization of the object language knowledge in its subject-effective, sensually-visual genealogy, which is historically fixed in the tools, which in turn facilitate the transition of significances into a material and practical form.

*Interactive aspect.* Sociality in the context of the knowledge theory is a general multi-axis relationship. The epistemological interest of his conceptualization is caused by new sections that introduce an understanding of the social character of the cognitive process in his professional reflection.

(a) E. Bleuler expressed the idea of engrams (memory traces): owing to mental experiences, traces remain in the soul; in the corresponding exercises (ecphory) engrams are able to reproduce themselves (Bleuler, 1920). By analogy it is possible to advance the consideration of cultural engrams; the values of culture do not disappear without a trace, remain in a special spiritual space, influencing everyone involved in it. The interpretation of spiritual and cultural engrams enriches epistemology with the representation of universality, continuity, self-sustainability of intellectual-symbolic activity, to which as a whole, as well as any part of it, the bearers of the intellectual-symbolic are attached.

Spiritual culture lives not only by change, but also by preservation, not only by freedom, but also by inheritance; mobile, variative, indescribable, unattached (exaggeration of which was done by postmodernists), in fact, is a lethargic symbolism (*avant-garde* absurdity), not involved in the cultural formation. The possibility of recycling social products of symbolic culture (in demand) actualizes the overlap of the personal, provides the thought-activity with reflective generalizations of the history of practice and knowledge (reflection, in general, is the awareness of the soul's content through its origin), attribution to sources and origins. Reflection, as Mead confirms, "a holistic social process is brought into the experience of the participating individuals" (Mead, 1934).

(b) Habermas suggested a promising idea: society fulfills "the conditions for the preservation of sociocultural life-worlds" (Habermas, 1987). The Habermas thought from the point of view of our investigations is permissible to express in the editors version: society is a corporate carrier of cognitively significant representations. In the sense of total – (a) and facial – homeostaticity of cogital matrices, modules, standards in chronotopes: social sanction of universality, the need for certain basic images of reality. (Let us looking back: from the standpoint of both logic and methodology, universality, necessity is not absolute, but relative attributions of knowledge, meaningful in terms of basic reference frames – "basic contributions" – BC).

(c) Lewis presented the arguments linking (a) and (b). On the basis of total cultural meanings, we understand the actions of people in general – contemporaries and predecessors. Our general world-wide reality is represented by our common categories (Lewis, 1956). On the basis of facial cultural meanings, we declare and manifest ourselves as "fundamentally similar beings" taking certain preconditions (BK) within their world relations based on "one and the same needs, interests and abilities of discrimination and attitude" (Lewis, 1956).

Our "common needs", our "social organization" designed to meet them, our "learning by social example" are radical (Lewis, 1956).

The definiteness of the "world-wide world" (our sample: background assumptions, explicit and implicit assumptions, interpretative proposals, models of reality) – a combination of BK + BC – carries out cognitive

reproduction and ideological integration, creates its own adherents with its direct and objective fact of sociocultural influence. As reflective-analytical equivalent stands the communicative consensus (the sociological cover of BC), established by means of correlating the universally valid understanding of the world (BK) with the understanding of all agents of the world community (the exception – knocking out of the community – mental abandonment, dissidence – Janoshi was defending the "etheric" model of the universe up to the middle of the 20th century).

A fine example of SF cultivation through social universalization of views is the history of the algebraic ideas formation in Europe and China.

European algebra that exaggerates the relation of equality (mathematics is the discipline that builds the theory body around operations with the ratio of equality or its violation) was developed as a technique for transferring symbolic records from one side of equality to another. Chinese algebra was built around physical operations, which involved the manipulation of chips on the board. One variation: records; the other is the procedure. In the competition of variations (in thought, as the nature, the rule of natural selection operates), the European way has won, which opened the main line of abstract operation with symbolic systems: algebra – generalization of arithmetic, higher algebra – generalization of algebra, etc. The representation of object by function implies the symbolic unfolding of the theories of groups, rings, fields, vectors, categories...

d) Potebnja, Ortega, Bastian speak about the entry of ideas, world views, representations in the form of grass-roots literature (tales, folklore). Figures are introduced for this purpose: "folk poetry" (Potebnja); "folk culture" (Ortega); "folk thoughts" (Bastian). What are we talking about? We are talking about the power of internalized scenography of reality, showing their vitality of archetypes becoming the property of people of their time, but acquiring a different degree of expression in science (refined rationality), art (refined imagery); everyday life (everyday and practical tradition). "Verily," Ortega wonders, "it is amazing and mysterious that close internal unity that every historical epoch retains in all its manifestations. A single inspiration, the same life style pulsate in the arts, so dissimilar among themselves. Without being aware of it ... the musician tends to reproduce in sounds exactly the same aesthetic values as the artist, poet and playwright (and, let's add, – other representatives of spiritual and practically-spiritual reproduction - auth.) - his contemporaries. And this artistic commonality of (wider - value - auth.) feelings necessarily must lead to the same sociological consequences" (Ortega-i Gasset, 2001). Consequences affecting the basis of independence, which is a way of epistemic reproduction, its facial, thought-activity destiny, and therefore it turns out to be universally necessary.

## Conclusion

As a result, recapitulating what we have said, let us lapidary say:

1. "Society ", "history", "culture" in social epistemology as gnoseology, rather than sociology, declare themselves not as a "background" but as a "generating structure" that establishes productive autocatalytic processes of morphic property, proceeding as mappings of each others symbolic forms with the building of image-content relationships chains.

2. Symbolic forms are not aprioristic with the respect to experience in general; they are not "unexperienced". Concerning any current experience, they are presupposed. Functionally in symbolic way the forms are archetypal – they materialize as ways of linking images in thinking (categorical subordination-coordination) and stereotypical - are manifested as the ordering ways in thinking, play in cognition the most important cathartic (Greek "borrow" - role - supply, charge consciousness by fundamental structure formation).

3. The cathartic nature of symbolic forms which is pre-orienting, pre-adjusting imagery-meaning intentions, strictly edits the interpretation of knowledge accepted by classical epistemology as a condensate of a justified truth. The modified interpretation of the essence of knowledge in the light of the unfolding ideas is as follows: knowledge is the condensate of a symbolically expressed sound truth. Since the very truth (*SR*), and the ways of its substantiating have a symbolic fixation, the notions of the demonstrative *status rerum* are supplemented by representations of the symbolic forms permissive possibilities (in the Latin transcription of *SF*). Thus, the knowledge formula is transmitted by writing  $\langle SR + SF \rangle$ , synthesizing known epistemological principles of correspondence and coherence and, consequently, uniting the substantial and institutional plane of knowledge.

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