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ALTERNATIVE MODELS OF INTEGRATION OF KNOWLEDGE AND BELIEF

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Abstract: Increasing tendencies to give different definitions to models in modern scientific knowledge is a natural and legal process associated with the development of modern knowledge. The lack of a single opinion about the model is also related to the different use of this concept in science and technology. Different approaches to defining the model necessary for research in a certain field of science give different meanings to this concept.
For this reason, the philosophical methodological analysis of the correct and rational use of alternative models of integration of knowledge and belief is extremely relevant today.
Key words: Information, faith, democracy, technology, integration axbort, information war, model, internet, authority.

INTRODUCTION

Man has always tried to know the structure of the world, the manifestation and development of things and events in it. In addition to knowing the laws of development of the universe, it directs them to scientific and practical activities in order to consciously manage them and adjust them to the learned laws of various activities. The realization of these goals is directly related to the development of various means of knowledge by a person as a subject of knowledge. At the same time, it is also desirable to be able to choose the appropriate and adequate means to achieve the goal. In our opinion, the unity of purpose and means is the criterion that determines the level of adequacy of scientific knowledge, which is the goal of man.

ITERATUREANALYSISANDMETHODOLOGY

One of the methods that has been and is being used for these purposes in modern scientific knowledge is a model. This method is an indicator as a way of knowing in all fields of modern science, that is, from mathematics, physics, biology, economics, medicine, ecology and similar sciences to social sciences. That is, currently, the modeling method makes it difficult to create a slave to one degree or another of human activity. This method is an effective scientific tool when it is impossible to directly study objects and things directly, and when the object of study is complex. For example, a person cannot know the origin and development of life on Earth, the growth and development of plants, the development of cells, knowledge of micro- and macroworld phenomena, processes and processes of social phenomena through direct perception. For this reason, in order to understand and study these phenomena and processes, they are redeveloped in an artificial form. This process is considered a modeling process and is directly related to metadology, the creation and study of models of objects in nature. Currently, Q.Nazarov, N. Shermukhamedova, SH. Qahharova, D. Bozorov, M. Yaqubova are conducting scientific research on alternative models of integration of knowledge and faith.

RESULTS

Modeling means a specific constructed analogue (model) created by re-development of the principles of organization and functionality of these systems in the knowledge of material and spiritual real existing systems[1]. In this case, the studied object is called original or prototype, it is redeveloped object is a model. That is, the process of researching the properties and characteristics of an object (original) using another object (model) is related to the modeling process.

Modeling is a method of indirect study of existence. It is to reproduce the properties of an object in another object specially designed for their study[2]. Modellashtirish asosida tadqiq qilinayotgan ob'ekt bilan uning modeli o'rtasidagi o'xshashlik, muvofiqlik yotadi. Mazkur usul ilmiy tadqiqot jarayonini engillashtiradi, ob'ektning o'rnini bevosita tadqiq etish mumkin bo'lmagan, qimmat bo'lgan, juda uzoq vaqt talab qiladigan va holatlarda modelga ehtiyoj paydo bo'ladi.

Increasing tendencies to give different definitions to models in modern scientific knowledge is a natural and legal process associated with the development of modern knowledge. The lack of a single opinion about the model is also related to the different use of this concept in science and technology. Different approaches to defining the model necessary for research in a certain field of science give different meanings to this concept. For example, "a model is similar to the original in its characteristics, and is used and (or) used by a person to achieve goals"[3], or "in object modeling, the object of interest to the researcher (object A) is replaced by the object considered as a "model" (object V). Object V replaces object A" (B.A. Glinsky). "Model, reflection or reproduction of the object of research and its research is understood as a mentally imagined or materially realized system that gives us new information about this object[4]. Elsewhere, it is seen as an epistemological secondary object compared to the model-object (V.A. Shtoff), in ther sources it is seen as a reproduction of the object (B.A. Glinsky), as a system of thoughts, as a marked construction (O.I. Genisaretsky), system, or to a prototype as an analogy (G. Klaus), a description of the structure and laws of the prototype situation, a scientific hypothesis, as a copy of the prototype (V.M. Glushkov), as a reflection of the prototype in the mind in the form of emotional images, concepts and opinions (A.A. Zinovev), as a real object, as an idealization (Yu.A. Zhdanov), a system, activity structure or program, reflecting another system to one degree or another (N.M. Amosov), a system with some objective compatibility with the prototype (I.B. Novik), considered a replacement of the prototype , an opportunity to give new knowledge about it, or an ideal image, as a theory (A.N. Kochergin), etc. definitions can be given[5].

Building models of research objects requires the principle of multivariability. For example, the development of science is related to the multivariate construction of models of its learning objects. This, in turn, creates a way of interpreting new knowledge. The analysis of other studies distinguishes two models of the development of science (K. Popper, T. Kuhn)[6]. There are also administrative and liberal models of modernization of the education sector[7], there is a population growth model and other models.

Some authors, for example, A.N. Kochergin, A. Brillion understand the model as a theory. For example, A. Brillion previously questioned the idea that physical theory is nothing more than a suitable model of the external world. The model and the theory have a dialectical relationship. Development of existing theories along with model experience, observation, experimental data and is the basis for creating new theories, and on the other hand, each scientific theory serves as the basis for creating a new model. That is, the basis and impulse of a new theory in the cognitive process of the modeling method, in some cases, the theory first appears in the form of a model comes and plays the role of the first working hypothesis. In this case, the theory abstracts from the external appearance of things and events in reality, and strives to cover their essence more and more deeply and widely.

When approaching a model as an analogy, the concept of a model is used in a broad sense. The reason is that analogy has a broader meaning than model, and any two (or more) things and events in reality can be similar to each other, but one thing or event cannot be a model of another thing or event. Also, drawing conclusions by analogy does not always form the logical basis of modeling.

Wrappers for models as abstractions are only used when talking about abstract models. The correctness of the abstract model point of view is that the model is appropriate only in cases where it is impossible to directly study things and events in reality for objective reasons. The

process of modeling acquires an epistemological character, it observes various objects and events with infinite properties and relationships in the practical activity of a person, in the objective world. However, a person does not have the opportunity to directly observe and see all the properties and relationships of these things and events, that is, his physiological capabilities are limited. For this reason, knowledge of the laws of manifestation and development of perceived things and events is carried out at the stage of mental cognition. This, of course, is related to the process of abstracting things and events. The epistemological role of the idealization operation in the modeling process is as follows. Usually during research

as a result of idealization, we use the concepts of "ideal gas", "triangle", "material point", "ideal type" and similar concepts.

In the process of modeling, the operation of idealization can be distinguished from the operation of abstraction. That is, as noted by teacher M. Sharipov, it is possible to show a clear example of the result of abstraction in reality. For example, the concept of "book" obtained as a result of abstraction can be concretely felt, but an idealized object cannot be concretely felt. For example, we cannot feel the concept of "section" concretely in reality, that is, it is impossible to find this idealized object. We agree with the author's opinion about building a model of objects in the process of cognition, because it is related to a clear definition of the concepts and categories of cognition[8].

As we have seen in the previous parts, in the analysis of the nature of knowledge and the study of the relation of knowledge, the object is always seen in its interaction with the subject. There are several approaches to the problem of cognition and the analysis of such interactions. These approaches define the main models of cognitive relations.

A receptive model of cognition. In the epistemological teachings of ancient philosophers, a simple and realistic concept of subject-object relations is used. From the point of view of simple realism, the world is opposed to the knowing subject as a universal object, which existed before knowledge and is completely independent of it. Human imaginations and concepts are simple copies, "copies" of reality, which arise as a result of the direct impact of the object on the knowing subject. Simple realism believed deeply that our knowledge is knowledge of the world of objects, of the things we encounter in life. It is these things that appear directly as objects, and appear in our minds as they are.

The epistemological concept of naïve realism is simple and straightforward. The relationship between the subject and the object is the representation of the image of the object in the mind of the subject, and here the object plays the main role. An image of an object is a recognizable image of an object that is similar to the original in all its main aspects. The main difficulty faced by such a simple-realist concept is that many of us for our concepts, it is impossible to find objects located in space corresponding to them. Moreover, as knowledge develops, such concepts are constantly growing. If sensations and thoughts arise due to the influence of external objects on us, how do the separate, abstract and concepts that do not correspond to any concrete objects come about? Finding an answer to this question requires abandoning the purely receptive concept of knowledge and the recognition that the subject is capable.

High-minded thinkers of ancient times understood the knowledge, subject-object relations as a part of the general ability of active actions. Broadly speaking, this "ability to act" is an inherent property of all existing things. Each thing manifests in its own way depending on the results of its influence on the surrounding things. However, a person's way of knowing is nothing more than the realization of the activity abilities characteristic of a person. So, knowing is an active activity.

One of the most important results in the theory of cognition is the recognition that there is a deep internal connection between the ability, its object, and the results of directing the ability to a particular object. Distinguishing between knowledge and reason, Aristotle recognizes that there are different parts of the soul, pre-determined by nature itself, for different things: "one is that by means of which we perceive such essences, the foundations of which cannot be otherwise... and the other is that by means of it we know that their foundations are not different"[9].

DISCUSSION

So, the general instructions of representatives of ancient philosophy is to recognize that knowledge is impossible without having its specific object. The fact that knowledge is in such a strong relationship with its object is the knower of the act of knowledge

It is expressed in the tradition that sees that there is some form of direct interaction between the subject and the object (like seeing or touching). Knowledge arising as a result of such contact is understood as "direct acquaintance" of the ability to know with its object.

The next model is the paradigm model. The addition of the idea of "object-construction" to the view of the subject as a "cooperation of factors" was carried out in the post-positivist epistemology of T.Kun. The concept of "paradigm" accepted by the scientific cooperation (association, union) means the system of principles and rules related to the implementation of the act of knowledge; each paradigm has its own theoretical "object-constructs", which form a unity.

Different paradigms are not equal to each other, because all facts and terms have meaning and significance only in the system of paradigmatic instructions. That is why the collaboration of scientists who adopt different paradigms may not understand each other and there will be no communication between them in the full sense. There will be a break between paradigms. The transition from one paradigm to another is like a transition to a new conceptual world, and we seem to have fallen into a world of completely different things.

The next model is the "Possible Worlds" model. A more drastic justification of the existence of alternative (alternative) "objective worlds" is put forward in the concept of "ontological relativity" by U. Quine. In this concept, the ontological characteristics of the object are derived from the conceptual-logical schemes of our thinking.

Scientific knowledge about an object is always expressed in the special language of a certain system of symbols - scientific theory. Each language consists of a set of terms, on the one hand, these terms are connected to each other through logical norms and rules, and on the other hand, objects of non-linguistic reality are connected, which are terms or serve as referents of objects. However, it is language that divides our empirical experience into parts and separates them into "conceptual units" that are designated by a particular linguistic sign. In other words, what exactly is adapted to this or that term happens within the language system[10].

Different theoretical languages can solve the problem of structuring the objective world in different ways. Each language system can provide its own "regional" ontology, i.e., a set of referents - objects on which our attention is focused and which we reflect upon in the process of cognition. Thus, the acceptance of this or that "conceptual system" is very different from agreeing on the ways of external expression of our knowledge.

When we think about objects, we always think about the objects of this theory and language, not about things that exist completely unrelated to our thoughts. Transferring our thoughts from one language to another is always a transition to a new object - a structural field, which is not completely adequate, because it entails changes in ontology. But we cannot show which of these ontologies is closer to reality, because reality is never directly given to us. The world of objects is always presented through one or another conceptual system, through a set of linguistic meanings.

When we try to compare our theoretical knowledge with what we call 'objective reality', we are only comparing two different 'conceptual ontologies'.

The next model is the "Linguistic Relativity" model. American linguists E. Sepir and B. Whorf began to put forward this model in their works. The dependence of thought structures on language structures is only a matter of scientific theories they argue that it depends not only on the structures of specialized languages, but on the structure of the ordinary language of our everyday life.

Each such language has its own way of structuring the image of the world. Therefore, the continuity of cognitive experience can be real only within subject groups - the owners of this language. First, over time, changes in the language itself occur, which are related to the determination of what the concepts themselves are supposed to mean ("referential relations"). And sooner or later this will cause "breaks" in the experience of this "subject group". Secondly, even within such a group, the referent systems of individual individuals are not completely consistent with each other.

According to the concept of "linguistic relativity", our communications in the sphere of objects are always (to a greater or lesser extent) predictable. Thus, speakers with different subject groups live in a world of different objects. Within such groups, objects form such a unity that only in relation to it can there be some continuous knowledge experience. The unity of the world of objects is ensured to the greatest extent by the continuity of the cognitive experience of the subject - the individual. Of course, the absolute continuity of this experience of knowledge is far from the continuity, which consists of a combination of the existing - object and transcendental subject ideas in the classics, and which ensures the absolute necessity and generality of scientific knowledge.

The next model is the "Life World" model. Traditional metaphysics separated and contrasted the subject and the object, and interpreted the relationship between them as logically determined in advance. As a result of the strengthening of the idea that the object appears and is constructed in the process of active subjective activity, doubts began to arise about the correctness of such an opposition. The concept of "object" itself began to be used not as a signifier of some external reality, but as a concept characterizing a person's attitude to this external reality. In this case, the boundary between the external world (objective world) and the internal world (subjective world) is lost, and a life world of a person, embodied together without separation, has been created, in which subjectivity cannot be separated from objectivity.

The living world is not an object that is "in front" of the subject and has an external relationship to it, but the person himself is directly involved in the events that take place in that world. Here, subjectivity is connected with objectivity, and one cannot be separated from the other. According to its nature, this world is very different from natural compounds. It is said that there is no absoluteness, no predeterminedness, nothing that man cannot influence by his free decision.

We cannot say that the theory of knowledge based on the model of the life world, in which subjectivity and objectivity are inseparable from each other, is highly effective in the fields of natural science and technology.

As a result of the conclusion, the following conclusions were reached: summarizing the definitions given above, in our opinion, the model is considered a "secondary system" compared to the studied object-original, and the operation and development of this object is simplified "secondary system" is an object regenerated by adding or replacing.

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