

## The Interdependence of Approaches to the Concept of Being in Science

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### ABSTRACT

This article discusses the interdependence of approaches to the concept of being in science. The author tried to explain that the philosophy of being is a fundamental issue of science and philosophy.

**KEYWORDS:** science, philosophy, being, fundamental issues, category

### Introduction

Being is a concept, similar, of the same order with such concepts as “existence”, “reality”. At the same time, being is an integral characteristic of the world, affirming its integrity through its existence. According to the mode of existence, being is divided into two worlds, two modes of existence or two realities: the world of physical states, or the material, natural world, and the world of mental states, the world of consciousness, the inner world of man. Both of these worlds - the world of consciousness and the world of nature - can be characterized by the concept of being, but the ways of their existence are different.

Spirit (from Lat. Spiritus – “breath, breath, smell”). In a broad sense, ideal consciousness as the highest form of mental activity, however, we can say that the essence of this concept is broader.

Representatives of various currents of philosophy distinguish the subjective spirit (subject, personality, individual), the absolutization of which leads to subjective idealism, and the objective spirit (consciousness divorced from man and mystified as an independent force), the recognition of the primacy of which leads to objective idealism.

Ancient philosophers viewed spirit as a theoretical activity (for example, for Aristotle, the highest forms of spirit activity are thinking about thinking, enjoying theory). However, the spirit was also understood as a superintelligent principle, cognizable directly, intuitively (Plotinus). This point of view is outwardly close to religious ideology, according to which the spirit is God, a supernatural entity, only an object of faith. German classical philosophy emphasizes the activity of the spirit, considering it as an activity of self-awareness. Nus is the cosmic spirit in Plato, Logos in Heraclitus G.V.F. Hegel understood spirit as the unity of self-consciousness and consciousness, realized in the mind, as the unity of practical and theoretical activity: the being of the spirit is its act, although this act is understood only as knowledge. Spirit, according to Hegel, overcomes the natural, sensual and rises to itself in the process of self-knowledge. Materialistic philosophy views spirit as secondary to nature. For the ancient materialists, the spirit is the most intelligent part of the soul, poured over the entire body.

## Main part

Materialists of the 17th-18th centuries (G. Hobbes, J.O. La Mettrie) understood the spirit only as a combination of sensations as a whole, as a kind of sensory cognition. Dialectical materialism does not reduce the spiritual to a simple sum of sensations and rejects the idea of it as something existing independently of matter. Spiritual is highly organized matter, the result of social and historical practice of people.

Public consciousness acts as a reflection of social life. At the same time, it actively influences social life, the practical activity of mankind.

The concepts of spirit in the history of philosophical thought are associated with views on human nature. Philosophers of Antiquity, especially natural philosophers, considered man as an image of the cosmos, a microcosm.

Starting with Socrates, they considered man to be a dual being, consisting of body and soul. Plato related the soul to the idea, Aristotle considered the soul to be a form. In medieval philosophy, the main demarcation occurs not so much between the body and soul of man, as between the "carnal man" and the "spiritual man." Human nature is understood as three-part: body - soul - spirit. A person's spirituality consists in his conscience, participation in the Divine through faith, hope and love.

The position developed in medieval philosophy finds its continuation in the Orthodox, Catholic and Protestant concepts of man, i.e. within the main denominations of Christianity.

Matter (from Lat. Material – “substance”) is a philosophical category for designating a certain spatial corporeality, "dead substance", the opposite of life, soul and spirit. In the field of worldview, it took shape as materialism, and in the field of science - as natural science.

This is an objective reality that exists independently of consciousness and is reflected in it. Matter is an infinite set of all existing phenomena, objects and systems, a substrate of all diverse properties, interactions and forms of motion.

Matter exists in many specific forms, each of which has a variety of properties and interactions, a complex structure and is an element of a more general system. Therefore, it would be wrong to understand "matter as such" as some unchanging primary substance outside of its specific forms.

The essence of matter is revealed through its diverse properties and interactions, the knowledge of which means the knowledge of matter itself. The more complex matter is, the more varied and differentiated are its interrelationships and properties.

At the highest level of complexity, due to the emergence of intelligent beings, some of the properties of matter, such as consciousness, seem unusual, unlike it, and at first glance seem to be unrelated to it. The assertion of the unconditionality of such a concept, the inability to reveal the connection between consciousness and matter constantly led to the emergence of various monistic and dualistic teachings.

In dialectical materialism, the opposition of matter and consciousness is conditional, It makes sense only for the formulation and solution of the main question of philosophy, and outside it loses its absolute meaning, since consciousness, social ideas, and so on can act in relation to any material process as something that determines it and in this sense primary.

The active transformative activity of society leads to the fact that in the world around us a certain group of material objects (means of production, buildings, products of chemical synthesis, consumer goods, etc.) in their origin and form of organization to some extent depends on the consciousness of a person because they embody human design.

With the development of science and technology, the set of material objects will expand more and more, the properties, forms of organization and even the origin of which will depend on the transforming conscious activity of people.

The philosophical understanding of matter as an objective reality is concretized and supplemented by natural-scientific views on the structure and properties of matter. But it would be wrong to identify matter as a philosophical category with certain views on the structure of matter, since they change depending on the new discoveries of science, while the philosophical definition of matter remains unshakable.

Likewise, it is erroneous to identify matter as a philosophical category with any specific type of it, for example, with matter.

Material objects are supported by consciousness. The work of the spirit results in the construction of material reality.

Ontology is the doctrine of being as a whole, regardless of its specific forms.

The initial category in the philosophical understanding of the world is the category of "being". In this category, a person's belief in the existence of the world around him and the person himself with his consciousness is recorded. Individual things, processes, phenomena arise and disappear, but the world as a whole exists and is preserved. Statement of being is the initial prerequisite for further reasoning about the world.

The concept of being is abstracted from all the specific differences between things, objects and processes, except for one of their features, namely their existence, which gives the world an initial integrity and makes it an object of philosophical reflection. And one of the first questions that arise on the path of philosophical understanding of the world is the question of the variety of ways and forms of being.

According to the mode of existence, being is divided into two worlds, two modes of existence, or two realities: the world of physical states, or the material natural world, and the world of mental states, the world of consciousness, the inner world of man. Time and space are the main forms of the existence of matter.

## **Conclusion**

All bodies have a certain extent - length, width, height. They are located in various ways relative to each other, they constitute parts of a particular system. Space is a form of coordination of existing objects, states of matter. It consists in the fact that objects are located outside each other (near, side, bottom, top, inside, front, etc.) and are in certain quantitative relationships. The order of coexistence of these objects and their states forms the structure of space. Phenomena are characterized by the duration of existence, the sequence of stages of development. Processes occur either simultaneously or one earlier or later than the other, for example, the relationship between day and night, the change of seasons. All this means that bodies exist and move in time. Time is a form of coordination of changing objects and their states. It lies in the fact that each state is a sequential link in the process and is in certain

quantitative relationships with other states. The order in which these objects and states change forms the structure of time. Space and time are universal forms of existence, coordination of objects, they are and will be in the endless world. Not only the events of the external world, but all feelings and thoughts occur in space and time. Space has three dimensions: length, width and height, and time is only one - the direction from the past through the present to the future. It is inevitable, unique and irreversible. Space and time exist objectively, outside and independent of consciousness. Their properties and patterns are also objective, not a product of thought. Feeling how time takes us away in its stream, we cannot stop it, delay it, we cannot return a single lived moment. The passage of time is beyond our control. We are as powerless in front of him as a splinter in front of a river stream.

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