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The problem of activity specifications

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Abstract

The present research aimed to theoretically justify an onto-metaphysical hypothesis about the essence of activity in an attributive condition of antikhaosny life implementation. Ontologic approach was applied as the leading method providing the egoism knowledge of an object, abstracting from valuable criteria and sociocultural effects. The present paper presents justification of the activity concept in value of attributive representation of life perfection as the self-implementation according to condition life an autonomous definiteness by means of antikhaosny transformation of internal and external factors in the environment.

Key words: Ontology, Metaphysics, Life, Activity, Chaos.

El problema de las especificaciones de actividad

Resumen

El objetivo de la investigación es la justificación teórica de una hipótesis onto-metafísica de la esencia de la actividad en una condición atributiva de la implementación antikhaosny de la vida. El enfoque ontológico se aplica como el método principal que obliga a proporcionar conocimiento del egoísmo de un objeto, abstrayendo de criterios valiosos e impactos socioculturales. Se presenta la justificación del concepto de actividad en el valor de la representación atributiva de la perfección de la vida en forma de autoejecución por el objeto de la vida de una condición de definición autónoma por medio de la transformación antikhaosna de los factores internos y externos del entorno de la existencia.

Palabras clave: ontología, metafísica, vida, actividad, caos.

1. INTRODUCTION

The activity perspective contains a set of civilization problems and objects in humanitarian and social scientific specialization systems because of the need for optimization of functioning and evolution of the renewed mankind. The cultural globalization of diverse social subjects was created since the second half of the 20th century by the scientific communities in line with global changes in objects of Earth and near-earth spaces within the solar planetary system. According to geographical scientists, a new geological era called the "Anthropocene" began in the middle of the 20th century. Philosophers

investigated relevant contradictions of an Anthropoceneera accenting an excess factor of non-optimal modern human activities (Fell and Lukianova, 2017).

Multidimensional global problems, which increase safety risks for the human civilization and local life systems, has been created since the second half of the 20th century. Antagonism philosophers' understanding of ideal humanitarian culture and new inhuman destructive results have led to the development of efficient impact of philosophy on the creation of new world outlook paradigms in the personal and public human life (Maddy, 2017).

The global outlook basis for progressing a non-optimal model of evolving global and local subjects in a society has been made by a civilization paradigm of activities in the field of Aktivnostny consumer and expansionary human activities.

The Aktivnostny paradigm of activity contains essential conceptual contradictions: theoretical unilaterality; absolutization of the functions of the subject of activity; aksiologichnost; justification of a consumer paradigm of a way of life of mankind.

The theoretical unilaterality means that the contrast of activity – passivity is not taken into account as an essential factor of changes of diverse objects of life and, in particular, human activity.

Absolutization of the functions of the subject of activity in abstract generalization means that the role of consciousness of the

person is exaggerated. At the same time the creative effect of unconscious mental conditions of human life is ignored.

The Aksiologichnost of this paradigm of activity is presented in activity estimates by integrally positive state without ascertaining of negative content of the activity. Contradictions of social and world outlook and ideological versions of priority of an Aktivnostny paradigm of activity of historical subjects of society are most obvious.

In an Aktivnostny paradigm of activity theoretically proves consumer option of evolution of mankind. By the criterion of essence, the activity mode, being defined by natural internal changes of human wants, tends to the natural expansion and destruction of the habitat by figures of anthropic and public classes of life.

Independently from an Aktivnostny paradigm of human activity in natural-science and popular scientific, philosophical and ideatsionny cultures not only changes of anthropic and social being, but also the “activity” concept explains a condition of geological and physical, chemical and biological, mystical and transcendental objects of life

The multidimensionality of contents and volume of a concept of activity shown in cultural experience of mankind cannot be a mistake or subjective delusion of scientists and cultural figures.

Multidimensionality of activity, including its neAktivnostny maintenance, it presents with concepts of philosophy of the mankind. NeAktivnostny concepts of activity are significant: the ontologic concept of Aristotle (2012), the concept "not act" in Ancient Chinese

philosophy; pan-ethical perfectionistic concepts of the Russian idealism of the second half of the 20th centuries – "making of good" of V.S. (Solovyov, 2010; Berdyaev, 1994; Lossky, 1995; Bogdanov, 1989).

The condition of readiness of an activity perspective is so far characterized by the main features: extensive development of researches on an activity perspective; polyfunctionality and polymorphism of activity subject in philosophical specializations; domination of an Aktivnostny paradigm of an explanation of the essence and specifics of the activity.

The Aktivnostny paradigm of activity needs to be transformed on the basis of an explanation of the essence and specifics of activity in value of Antikhaosny implementation by any fragment of life of the optimal variant of existence in the environment of life in the modes of synergy, a coevolution and multidimensional interaction.

The article purpose is the theoretical justification of an onto-metaphysical hypothesis of essence of activity in an attributive condition of antikhaosny implementation of life.

2. METHODOLOGY

The paradigm of secular rationalistic philosophy is the general methodological principles of the article. The secular rationalistic paradigm of philosophy in relation to tasks of the article is expressed in

the form of logical generalization of multidimensionality of a phenomenon of activity in diverse classes of life that are transcendental and real, natural and public, anthropic and mystical, social and individual and others.

In a research the following methods are used: ontologic approach, principle of pluralism, komparativistika method, logical methods of abstraction and deduction.

Ontologic approach is applied as the main method of a research as focuses on knowledge of the truth of an object of life, being limited from valuable criteria and external impacts on cognitive activity with its results. Use of methodological opportunities of the principle of pluralism is applied for an explanation of autonomy of objects of total life and also in synthesis of diverse experience of concrete research results in an activity problem.

The method of a komparativistika was applied in the comparative analysis of various research programs and paradigms which are created in philosophical concepts and other types of information culture. Articles of a research of an activity perspective, significant for the purpose, are submitted in the works of western, eastern and the Russian philosophical theorists, as a part of information of not philosophical classes of culture.

Logical methods of abstraction and deduction were used for the organization of a research at the level of limit general logical

generalizations in their immanent connection with achievements of information culture on activity subject.

3. RESULTS

3.1. Activity and onto-metaphysics

In the history of mankind self-determination of philosophy as an autonomous part of ideational culture was carried out in the form of a statement and a solution of the problem of essence of life and the subsequent metaphysical and concrete and philosophical researches of separate objects of multidimensional life, in particular, of the good and evil, the nature and society and other were carried out too. In the culture of mankind, the feature of the philosophy of knowledge necessary for a research of world outlook and methodological problems is intensions of figures of philosophy (Guta, 2018).

Metaphysical level of statement and solution is the level of the most extremely general universal and informative abilities of the person (Heidegger, 1997; Wuthrich, 2017).

The metaphysics acts as the system of identification of a holistic and a gradualistic set of objects in their extremely abstract logical judgment. The limitation of metaphysics leaves advantage of the maximum freedom of axiological interpretations and sociocultural influences which fatally distort creation of the objective version of knowledge of an object (Baranov, 2015; McWherter, 2017).

In abstract definition metaphysics is called an extremely general philosophical science about the unity and the essence of life and regularities of its development by the person investigated with application of consistently reasonable hypothesis (principle). The special importance of metaphysics for the solution of certain problems consists in a methodological opportunity to formulate and solve them in a condition of a fundamental essentialist.

The main systems of philosophy in the culture of mankind by the criterion of areas of knowledge are installed by experts in specializations of ontology, gnoseology, an axiology, anthropology, physiophilosophy, theology, social philosophy and others.

In researching a variety of philosophyproblems, various types of metaphysics are possible and are implemented: ontologic metaphysics, or onto-metaphysics; anthropological metaphysics, or anthropo-metaphysics; teo-metaphysics; aksio-metaphysics; social metaphysics, or sotsio-metaphysics and similar (Baranov, 2015; Karpenko, 2017; Cowling, 2018).

The philosophical informative system with the name "onto-metaphysics" is a set of researches of of ontology of their limit extent of discharge from valuable contents of information. For ontologic researches the criterion of the maximum dispassionateness from valuable installations and sociocultural standards of philosophical knowledge is possible only within semantic values of metaphysical generalizations.

The multiple solutions of an ontologic perspective submitted in the history to philosophy are organized by various criteria. Secular and theological confessional, materialistic and idealistic paradigms and author's versions of ontologies are proved, in particular, (Gaginsky, 2016; Baranov, 2013). In a set of historical and cultural types of philosophy including, drevnevostochny, Ancient Chinese, antique, medieval, Arab-Islamic, Western European, classical German, Russian, educational and others, the ontologic problem is primary for assessment of an object of knowledge of function of reality with which interact with the purposes of achievement of the determined information new sotsiokulturno.

The most important feature of onto-metaphysical researches of activity is statement of a perspective of essence and specifics of activity depending on an initial form of any object – its existence. The existence of a various object means of philosophical sciences and results of cultural experience of mankind is expressed by a concept of life

In abstract onto-metaphysical generalization life is an infinite set of existence of objects, or an infinite universum of existence. The infinite universum of existence by the limited abilities of the person is learned and accustoms during the existence of mankind. Irrespective of the person and mankind life is available in the egoism, self-sufficiency, infinity, eternity and other shown and hidden signs.

Life as an infinite set of existence of objects turns into the state mastered by the person and receives the definiteness in conditions of

information culture of mankind. By the criterion of abstract synthesis of cultural experience of mankind act as universal parts (classes) of life: transcendental life; ideal life; material life.

Transcendental life is a part of life, unknown and inaccessible for various reasons for the individual and the bio-sort person. Types (states) of transcendental life known to modern culture: anti-gravitation of the Universe; extraterrestrial civilizations; God; mystical objects in their variety.

In abstract generalization ideal life – non-material objects in forms of knowledge, information and mental abilities (mentality) of the person and animals and also perfect objects of transcendental life.

Material life is the system of the objects of life functioning in the autonomy available to the development by relevant and potential real opportunities of the person. Main classes of material life: natural life: material and physical fieldthe objects of an infinite universum of existence available to natural-science knowledge on the planet Earth and in the Universe; anthropic life: the material and ideal objects arising and functioning during phylogeny and ontogenesis of an individual and a bio-look the Homo sapiens or, in abstract symbolical generalization of the person; social being: the material and ideal objects of the planet created by activity of generations of people Earth and Universe space.

The concept of life is fundamental in the system of philosophy as intensions or understanding of an object of activities for a criterion

of its existence in the general or concrete form of existence are necessary for the person at a stage of the beginning of the activity.

The basic concepts of metaphysical level of ontology in a life research-substance, attribute, a substratum, property- characterize life and other objects of philosophical knowledge, including activity. Property is the condition of an object of life available to knowledge, estimations and uses by the person.

In limit logical generalization substance is the internal and external uniform state which is the reason of own existence. By the criterion of methodological function of the concept "substance" life is a self-sufficient infinite existence. Concepts of attribute, a substratum, property characterize life in its holistic infinity and life substance is able.

Attribute in abstract generalization – essential, necessary, inseparable property of an object. In the onto-metaphysical concept of B. Spinoza:

The substance nature such is that each of its attributes is represented through itself as all attributes which it has always existed in it together, and any of them could not be made by another, but everyone expresses reality or life of substance... Any being has to be represented under some attribute, and it has realities or lives, especially it has to have also the attributes expressing both need or eternity, and infinity (Aristotle, 2012: 48).

One of an infinite set of attributes of life is change. Change is an implementation of transitions (transformations) from one condition of

life into another. For the first time the onto-metaphysical research of change attribute is conducted in monographs by the philosopher of antiquity Aristotle "Metaphysics" and "Physics". The substratnost of changes is proved in Aristotle's concept: "what undergoes change changes or from one substratum in other substratum, or from a substratum in the fact that there is no substratum, or from the fact that there is no substratum, in a substratum" (Aristotle, 2012: 69).

In the context of Aristotle's reasonings on implementation of real (life) the activity hypothesis is formed by onto-metaphysical reality of the highest level. Aristotle claims: "It is obvious that reality, either activity pervy opportunities, or abilities... and in general, pervy any beginning... it a start of motion, but not in another, and in the thing as it is a thing" (Aristotle, 2012: 123).

Thus, activity in an onto-metaphysical context appears as reality of implementation of life and its fragments (objects), but not human conscious activity, effectiveness and efficiency of behavior of the person.

Activity is a reality of the presence of an object (thing) at the stay, in the autonomous life. The genius of philosophy of the 20th century Heidegger emphasizes: "The word "work" understood in this value about - and from - maintaining, calls that a certain way of an exit of the stay existing on a level. Action is about - and from - maintaining irrespective of whether removing a thing to presence itself or the work the person makes" (Heidegger, 1977).

The Onto-metafizichesky context of a problematization of the essence and specifics of the activity means the attributive status of activity for any single object (part) of life and for a complete set of objects of life. In the system of concepts of onto-metaphysics activity is the concept of an attributive class expressing one of universal general signs (properties) of life an infinite set of existence.

The specifics of attribution of activity of an object of life are defined by specifics of a substratum. The substratum in abstract generalization is a rather indivisible basis carrier of its constant invariant properties (sizes) for this condition (part) of an object. The function of a substratum in relation to the specifics of arealized object by difficult and rather simple elementary material or perfect conditions of life.

The substratum cannot be the complete full irrespective cause of because depends on interrelations with others educations, external to it. States the substrate of definiteness of an object function a difficult set of internally uniform states and their communications, taking away the researcher in infinity. The infinity the substrate of properties of objects contains in structure of infinity of life substance.

Therefore the substratum is a concept of microlevel of onto-metaphysics, and substance – category of the megastatus of onto-metaphysics. The substratum is relative therefore it is not a substance.

By criterion of a substratum in researches of experts' information model of separation of life, priority for real human life and

realistic philosophy, speaks. Life contains in the infinity variety of final objects (states), one of which – the person – tries to reach perfection in generational change.

Thus, life in the substantialny definiteness is an infinite set (universum) of existence, or – existence in an infinite multidimensional state. Activity represents life, being one of attributive properties of infinitely perfect life. The primary sign of attributive specifics of activity is self-implementation of complete life and implementation of a specialized object of life in the autonomy in the system of local life.

Establishment of the specifics of attribution of activity implementation of life is reached on condition of awareness of criterion of an antropnost of life as the primary means of a research of metaphysical problems. For the implemented person objects of life represent the system of chaos, transforming which and being internally improved, the person creates optimum or neoptimat.

3.2. Chaos and activity

By the criteria of onto-metaphysics chaos is the uncertainty of life which is transformed by object of life for self-implementation and creation of own autonomous life as a part of whole.

According to experts, the word "chaos" is for the first time used in the text culture of an Ancient Greek civilization of the period of the 8-7th centuries BC. The first historically reliable Ancient Greek poet

and rhapsode, the developer of a genre of the didactic and genealogical epos - Hesiod - in the poetic work "Teogoniya" ("Origin of gods") used the word "Chaos" for the name of god of generation (emergence). In abstract generalization in the poem by the Hesiod personification of the primary initial condition of life ("world") before emergence of other certain objects, that number of other mythical gods, emergence of an order of the Universe, space is expressed by the word "chaos".

Researchers of cultural history established major importance of the concept "chaos" offered by Hesiod: all-consuming chasm, infinite space, darkness, gaping, location of things, infinite space, infinite eternity, primitive disorder and others (Borodai, 2010).

In modern information culture, in researches of experts and in ordinary consciousness conditions of life with signs are uncertainty, formlessness, disorder, lack of structure, an infinite set of changes, infinity of degrees of freedom, eternal infinity and other concepts, similar on value are expressed by a concept of chaos (Swanson, 2017).

Major importance of the concept "chaos" of modern mathematical, physical sciences: difficult, the "irregular (aperiodic) change of a condition of physical systems in space and in time" described by certain algebraic and geometrical means; "some multiperiodic movement of a physical and technical object"; "specific behavior of some nonlinear dynamic systems".

Experts of mathematical sciences created the information system "theory of chaos". The theory of chaos, or the theory of

dynamic chaos - options of mathematical modeling of the description of nonlinear changes in various objects of life. Theorists of natural sciences investigate transition problems are "an order from chaos", "chaos from an order" and similar (Prigozhin and Stengers, 2001).

In research possibilities of physical and mathematical ideal modeling in the non-equilibrium nonlinear systems of diverse objects are applied. Researchers the haosnykh of nonlinear stochastic, casual changes of diverse objects offer the concept of synergetics in value of cross-disciplinary science about self-organization of diverse objects of life (Knyazeva and Kurdyumov, 2011).

In modern researches haosny objects diagnose sets geological, meteorological, physiological, linguistic, social, economic, and futurological and others with signs of casual nonlinear changes of specific substrata (Akhromeeva et al., 2017).

Informative and communicative contexts of a word and concept of chaos show its polyfunctionality in informative experience of information culture of mankind. The most widespread values of the concept "chaos" are established in various contexts with the concepts "order", "law", "organization", "system" taking into account realization of certain classes of life, for example (McQueen, 2016).

Regardless of a condition of an order the condition of chaos for the anthropic type of life is a substratny and functional, existential, material and power and information state in which eternal infinite

degree of freedom of the elements and their communications among themselves and with other systems is implemented.

Activity expresses perfection of infinite and perfect total life in the form of implementation by life and to each its part (object) of a condition of autonomous definiteness by means of antikhaosny transformation of the internal and external conditions (factors) of the environment of existence.

In abstract generalization activity of life is antikhaosny implementation of the infinite perfection of holistic total life, or: activity – antikhaosny implementation of life.

Realization of proportional communication activity the diverse objects of life happens in different types, unknown and partially learned by the person. In particular, the following main forms of communication in the systems of anthropic, natural and transcendental classes of life are relevant for life of the person: adaptation, interaction, koevolution, and synergy.

Knowledge of specifics of antikhaosny implementation of objects of life busy experts of scientific specializations and the diverse sociocultural caused types of culture, in particular, experts of ideologies and faiths, art and morals. In any specialization the limited model of transformation of chaos of objects of the environment of life in the autonomous life of the person is created. At interaction of single versions of human activity there is a civilization result of an intensification theof changes by certain historical, culturally

programmable criteria. To limit intension of chaos to a state "nothing" for a concrete object, it is necessary to approve consciously and consistently criteria of proportional harmony in contradictory changes objects of life.

4. DISCUSSION

Specifics of activity implementation of diverse objects of life are investigated by scientists of various fields of natural sciences for the beginning of 21 centuries: research of synergy and self-organization of diverse objects of life Knyazeva and Kurdyumov (2011), Prigozhin and Stengers (2001) and others; in the theoretical biology Vernadsky (2011) and others; in ethology and others; in neurophysiology and others.

The context of polyfunctionality and polymorphism of activity subject is presented in researches of problems of ontology, gnoseology, an axiology, praksiologiya, philosophical anthropology, physiophilosophy, philosophy of the equipment, social philosophy, theoretical ethics and esthetics, epistemologiya and others.

For the beginning of 21 centuries the context of polyfunctionality and polymorphism of activity subject is investigated in the following areas of specializations of philosophy:

- 1- Physiophilosophy, or nature philosophy by Ogurtsov and Yudin (2010) and others; Shvyryov (2006) and others.

2- Philosophy of science and technology by Shvyryov (2006), Cheshev (2017) and others.

In an Aktivnostny paradigm of the essence and specifics of activity in the Russian philosophy options of researches are created: Aktivnostny anthropological by Dyomin (1984) and others; Aktivnostny system (system-wide) by Ogurtsov and Yudin (2010), Shvyryov (2006) and others.

In the history of philosophy the perspective of activity is staticized by thinkers such as: (Aristotle, 2012), Bogdanov (1989), Berdyaev (1994), Lossky (1995), Heidegger (1997) and other authors.

Since the beginning of the 2000th years in the Russian philosophy "new lines of researches", achievements and problems of researches of a problem of activity are discussed generally by the authors of the "filosofii Voprosy" magazine: Slobodchikov (2002), Cheshev (2017) and others.

The variety of the author's concepts of activity is carried out within an Aktivnostny paradigm of activity. Primary groups of problems of an Aktivnostny paradigm of activity: activity is an object of a theoretical research of essence and specifics; activity value in cultures; design of activity in its classification units; management of variety of kinds of activity in the concrete systems of public and private life of the person and other actors.

The submitted theoretical and applied author's versions of a problematization of activity do not staticize a subject of harmony of

changes of diverse objects of life and their interaction with the person. The context initiative internal the determined intension of the person to expansion in local and global classes of a variety of life prevails. Contexts of chaos maintenance of the changing objects of life are investigated by experts in criterion of casual nonlinear changes in structure to the global rational or objective necessary environment of life in which purposeful actively the person consumes objects of life. World outlook installation on activism is inadequate to the facts natural-science and mystical to culture types, limits a possibility of optimum realization of human rights to proportional harmony in the chaotic environment of life.

5. CONCLUSION

The version of an explanation of attributive specifics of activity in a condition of antichaos implementation by an object life of autonomy as a part of complete life is presented in article. A variety of activity of an object, but not a separate priority class of changes, in particular, an Aktivnostny class of activity is characteristic of antichaos implementation of life.

In the system of concepts of ontology activities for logical criteria are a logical type of a generic term "change". Unlike other classes of change activity provides an implementation of life in the form of transformation of chaos of life in ordered self-implementation of infinite and perfect life and also implementation of autonomous

definiteness of an object of life in the corresponding environment of life.

Activity, having provided antikhaosny implementation of an object, creates a basis for realization to other types of changes and other certain properties of this autonomous object. Transformation of chaos of conditions of the environment of life for a local object is primary solving fatally necessary condition of creation and evolution of certain properties of an object.

Materials of article are of practical value for a new world outlook paradigm of proportional harmony for the solution of contradictions of personal and public human life. The paradigm of proportional harmony of diverse objects of life is characterized by a refusal of stereotypes of the Aktivnostny expansionism of the person in life and transition to regularities of synergy, cooperation, a koevoluytion and other options of antikhaosny autonomous self-implementation.

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