

CONCERNING COMMUNICATION WITHIN THE PHILOSOPHICAL COMMUNITY: THE EPISTEMOLOGICAL ASPECT

A.N. Alibayeva

ABSTRACT

The article delves into the significance of communication in shaping and maintaining the philosophical community. It clarifies the philosophical community and communication concepts, employing a structural and functional approach to dissect individual communication components. Contemporary epistemology in philosophy, anchored in the social aspect of the knowing individual, places significant importance on the role played by the philosophical community. This community acts as a cohesive entity in the cognitive process, guiding individual thinkers – specifically, philosophers. Functioning as a collective entity, the philosophical community articulates shared knowledge to steer a unified research trajectory within its field, regulates crucial parameters of cognitive processes, and establishes criteria for evaluation. The shared knowledge fosters cohesion within the philosophical community, given its «universal» nature accessible to every member. To achieve these goals, a specialized mechanism is necessary to facilitate the accumulation of collective knowledge and integrate individual thinkers into this «universal» knowledge. This mechanism is called communication, defined as the interaction of multiple individuals to transmit or exchange information, opinions, experiences, moods, and desires.

Key words: Culture, Archetypes, Cultural Archetypes, Cross-Cultural Communication, Communication Models, Communicative Norms, Behavioral Culture.

Al-Farabi Kazakh National University, Almaty, Kazakhstan

Author-correspondent
Alibayeva A.N.,
aika.alik@gmail.com

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Философиялық қауымдастықтағы байланыс: гносеологиялық аспект

Аңдатпа. Мақалада философиялық қауымдастықты қалыптастыру мен қолдаудағы коммуникацияның рөлі қарастырылады. Зерттеу философиялық қауымдастық пен коммуникация ұғымдарына айқындық әкеледі. Коммуникацияны талдау кезінде коммуникацияның жеке элементтерін зерттеуге мүмкіндік беретін құрылымдық-функционалды тәсіл қолданылады. Философиядағы қазіргі гносеология, білім беру субъектісінің әлеуметтік табиғаты тұжырымдамасына негізделген, философиялық қоғамдастық мәселесіне көп көңіл бөледі. Бұл қауымдастық когнитивтік процестің ұжымдық субъектісі және жеке пәндерді - нақты философтарды қалыптастыратын реттеуші ретінде әрекет етеді. Ұжымдық субъект ретінде әрекет ете отырып, философиялық қауымдастық білімнің осы саласында бірыңғай зерттеу бағытын ілгерілету үшін жалпы білімді тұжырымдайды, когнитивтік процестің сыни параметрлерін реттейді және бағалау критерийлерін белгілейді. Сонымен қатар, білімді бөлісу философиялық қоғамдастықтың біртұтастығына ықпал етеді, өйткені олардың мазмұны «әмбебап» және әр мүшеге қол жетімді. Осы мақсаттарға жету үшін ұжымдық білімді жинақтауға және жеке субъектілерді «әмбебап» білімге біріктіруге ықпал ететін мамандандырылған механизм қажет. Бұл механизм ақпарат, Пікірлер, тәжірибелер, көңіл-күйлер мен тілектерді жеткізу немесе бөлісу үшін көптеген адамдардың өзара әрекеттесуі ретінде анықталған байланыс деп аталады.

Түйін сөздер: мәдениет, архетиптер, мәдени архетиптер, мәдениетаралық коммуникация, коммуникативтік модельдер, коммуникативтік нормалар, мінез-құлық мәдениеті.

Коммуникация в философском сообществе: эпистемологический аспект

Аннотация. В статье рассматривается значение коммуникации в формировании и поддержании философского сообщества. В ней разглядаются концепции философского сообщества и коммуникации, используется структурный и функциональный подход для анализа отдельных компонентов коммуникации. Современная эпистемология в философии, основанная на социальном аспекте познающего индивида, придает большое значение роли, которую играет философское сообщество. Это сообщество действует как единое целое в когнитивном процессе, направляя отдельных мыслителей — в частности, философов. Функционируя как коллективное образование, философское сообщество формулирует общие знания, чтобы направлять единую траекторию исследований в своей области, регулирует важнейшие параметры когнитивных процессов и устанавливает критерии оценки. Общие знания способствуют сплоченности внутри философского сообщества, учитывая их «универсальную» природу, доступную каждому члену. Для достижения этих целей необходим специализированный механизм, способствующий накоплению коллективных знаний и интеграции индивидуальных мыслителей в это «универсальное» знание. Этот механизм называется коммуникацией, определяемой как взаимодействие нескольких индивидов для передачи или обмена информацией, мнениями, опытом, настроениями и желаниями.

Ключевые слова: культура, архетипы, культурные архетипы, межкультурная коммуникация, коммуникативные модели, коммуникативные нормы, культура поведения.

Introduction

The notion of «communication» emerged prominently in the 20th century, driven by heightened interest across various fields such as ethnography, psychology, linguistics, and sociolinguistics in understanding interaction. This interdisciplinary fascination extended to technical disciplines focused on the methods for transmitting, processing, and storing information. Within philosophy, two distinct research paradigms concerning communication have emerged: the theory of speech acts and the functional-communicative theory of language. The former views communication as a structural formation, subject to analysis by breaking it into distinct communicative actions, while the latter perceives communication as an integral phenomenon with social significance, serving as motivation, structure, and direction for interaction.

This article explores the epistemological aspects of communication within the philosophical community, focusing on how communication functions as a mechanism for knowledge generation, dissemination, and the maintenance of intellectual cohesion. By examining historical and contemporary contexts, the article seeks to provide a nuanced analysis of communication dynamics within philosophical communities.

Research Question: How does communication within philosophical communities contribute to knowledge generation, dissemination, and cohesion from an epistemological perspective?

The article considers such options as:

1. Review of Philosophical Contributions:

The article extensively reviews contributions from prominent philosophers such as G. G. Shpet, M. M. Bakhtin, Y. M. Lotman and G. P. Shchedrovitsky. These scholars have laid the groundwork for understanding the structure and function of communicative processes within the philosophical community.

These contributions provide insights into how communication is a fundamental tool for generating, disseminating, and cohesion knowledge within philosophical communities. They emphasize the importance of dialogue, debate, and exchange of ideas in advancing philosophical understanding.

2. Integration of Contemporary Advancements:

The article also integrates contemporary advancements by scholars like A. G. Allakhverdian, N. D. Arutyunova, L. G. Ionin, and I. T. Kasavin. These scholars contribute to ongoing developments and current trends in philosophical communication.

By incorporating recent research and insights, the article demonstrates the evolution of communication practices within the philosophical community and their impact on knowledge generation and dissemination.

3. Collective Inquiry and Knowledge Construction:

Through a social epistemological lens, the article highlights how communication within philosophical communities involves collective inquiry and knowledge construction. Scholars engage in

dialogue and debate to refine ideas, challenge assumptions, and explore new avenues of thought.

This collaborative process contributes to generating knowledge by synthesizing diverse perspectives and integrating them into coherent frameworks. It fosters intellectual growth and innovation within the philosophical community.

4. Shared Norms and Epistemic Practices:

The article emphasizes the role of shared norms and epistemic practices in guiding communication within the philosophical community. These norms include principles of rationality, logical coherence, and evidential support.

Through adherence to shared norms, communication within the philosophical community facilitates the evaluation and validation of knowledge claims. It ensures that ideas are critically examined and assessed based on established epistemic standards.

5. Epistemic Diversity and Inclusivity:

The article acknowledges the importance of epistemic diversity and inclusivity in philosophical communication. It recognizes that embracing diverse perspectives and methodologies enriches the discourse and enhances the quality of knowledge produced.

Communication within the philosophical community fosters a more comprehensive and robust understanding of philosophical issues by promoting inclusivity. It ensures that marginalized voices are heard and valued, contributing to a more equitable distribution of knowledge.

6. Epistemic Justice and Power Dynamics:

Finally, the article addresses issues of epistemic justice and power dynamics within the philosophical community. It acknowledges that communication practices may reflect underlying power structures and hierarchies influencing knowledge dissemination.

By examining and challenging these power dynamics, communication within the philosophical community can strive toward greater fairness and equity. It seeks to amplify marginalized voices, address epistemic injustices, and create spaces for diverse perspectives to flourish.

Moreover, the article will broaden its scope to address contemporary issues in philosophical communication, including the impact of online platforms, the rise of interdisciplinary scholarship, and the effects of globalization. This approach will ensure a comprehensive examination of both the historical and modern dynamics of communication within philosophical communities, providing a more focused analysis and establishing a stronger thesis.

By expanding references and integrating discussions on current trends, this article aims to present a compelling argument about the epistemological significance of communication within philosophical communities, demonstrating its critical role in shaping collective intellectual endeavors.

Methodology

The methodology employed in this article encompasses a thorough investigation into the

concept of a «philosophical community» and its interrelations with the broader concepts of an «epistemic community» and a «scientific community.» The inquiry commences by clarifying the ambiguity associated with the term «philosophical community» and establishing its connection with the well-defined «scientific community» and the more encompassing «epistemic community».

The introduction of the «epistemic community» concept holds significance in comprehending the historical unity of knowledge, highlighting a juxtaposition with the specialized nature characterizing contemporary disciplines. The article then delves into the «epistemic system» structure within the philosophical community, emphasizing the role of social networks, norms, and a distinctive philosophical ethos.

A comparative analysis between the scientific and philosophical communities is provided, drawing upon T. Kuhn's articulation of shared perspectives within scientific fields. The distinct character of the philosophical community is highlighted, emphasizing its reliance on formal philosophical education, tradition, and the acknowledgment of contributions from both formally trained and non-formally trained individuals.

The perpetuation of the philosophical community is explored through educational mechanisms that shape a specific worldview and research methodologies. The article underscores the need to adapt and reform core issues in response to evolving conditions and revelations in science and society.

Communication within the philosophical community is a crucial element, serving multiple purposes such as information exchange, addressing specific issues, and elucidating previously acquired knowledge. The challenges of communication in philosophy, marked by diverse and pluralistic viewpoints, are acknowledged. The role of communication in integrating multiple approaches and fostering fruitful outcomes is highlighted.

The differentiation between direct and indirect communication, considering participants and methodology, is outlined. The functions of the communicative process, including recognizing participants' motives, understanding intentions, and analyzing the societal context, are emphasized. The effectiveness of communication is evaluated based on its contribution to acquiring new knowledge.

The methodology incorporates a case study of a Round Table discussion in 1973, illustrating effective communication within a specific philosophical community. Examining the norms and conceptual cohesion within the Russian philosophical community during the 1970s illustrates how communication can unite the community based on standard methodologies and goals.

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namics within philosophical communities, providing a more focused analysis and establishing a more substantial thesis.

Discussion

To explore communication within epistemic communities, it is crucial to gain a precise understanding of the term «philosophical community.» Although widely employed in modern philosophy, the term lacks a precise definition. When exploring the concept of a «philosophical community,» it becomes crucial to take into account two interrelated ideas: the «scientific community» and the broader framework of an «epistemic community.» The introduction of the «epistemic community» concept highlights the need to emphasize the relative yet interconnected nature of knowledge both before and after modern times, acknowledging the unity of command in contrast to its specialization and disciplinary divisions in contemporary eras. While «philosophical community» may explicitly refer to philosophers active after the XVIII century, the «epistemic community» concept points to a shared community among philosophers during any period. The «epistemic system» is shaped by the collective understanding of the philosophical landscape and the existence of a specific social structure responsible for preserving the philosophical tradition. This structure organizes mechanisms for translation and communication through socially established norms and behavioral patterns – an ethos specific to philosophy. This philosophical ethos becomes more pronounced as the community coalesces [1, p. 5]. Essentially, the philosophical district encompasses all the crucial characteristics of an epistemic community but in a more organized and contemplative manner.

The concept of a scientific community, articulated by T. Kuhn, describes shared perspectives among scientists within the same field of expertise. The author notes, «The scientific community comprises researchers specializing in a particular scientific field. More than in many other domains, these individuals have acquired similar educational backgrounds and professional competencies; during their training, they have engaged with the same educational literature and drawn comparable insights from it. Typically, the boundaries of this literature delineate the scope of scientific inquiry, and each scientific community usually defines its distinct research subject» [2, p. 262].

In this interpretation, the concept of a «philosophical community» takes on a distinct character compared to the overarching notion of a «scientific community.» The philosophical community coalesces around individuals who have undergone formal philosophical education within an established philosophical tradition. This community extends to those without formal training who engage in philosophical activities or contemplation, with their con-

tributions acknowledged as significant by the philosophical community. Shared characteristics among specialists in philosophy encompass a common categorical framework, exemplars of argumentation necessary for ideas to be understood and acknowledged as representative variations, and the acknowledgment of classical texts endorsed by the philosophical community. The continuity of the philosophical community is ensured through educational mechanisms that instill a specific worldview and prescribe research methodologies. The reproduction of traditions lays the foundation for successive generations of scholars to participate in philosophy, building upon established methods and terminology. V. P. Filatov notes that enduring and fruitful philosophical and scientific traditions, engaged in prolonged dialogues over centuries, have significantly influenced the history of knowledge [3]. However, the sustainability of these traditions requires adaptation and continual reformulation of core issues in response to changing social conditions and scientific revelations. The philosophical community's capacity to assimilate new knowledge and lineages of ideas is only achievable through effective communication.

Communication within the philosophical community serves various purposes. Primarily, it facilitates the direct exchange of information among participants, exposing them to new directions, theories, and concepts. Large-scale congresses, characterized by numerous participants, often undertake this task. According to V. A. Lektor-sky, these congresses aim to bring together individuals from diverse philosophical and cultural traditions, allowing them to articulate their ideas [4]. Even if establishing a dialogue among individuals from these diverse traditions within a limited timeframe proves challenging, the congresses at least aid in acquainting participants with each other's perspectives. These events play a pivotal role in fostering dialogues regarding cognition or nationality among representatives of different philosophical schools.

Secondly, communication is constructive in applying knowledge, particularly when addressing specific issues or problems. This form of communication elucidates the various aspects of a problem and outlines available approaches for its resolution. Within the philosophical community, this type of communication is evident in activities that synthesize diverse approaches, aiming to encourage participants to advance their research more productively or refine previously acquired knowledge. This function is manifested through establishing philosophical societies, circles, seminars, and various communication groups focused on specific topics.

Thirdly, communication within the philosophical community can be methodological, especially in clarifying previously acquired knowledge. This function is realized through the conduct of methodological seminars. The scope of clarification may encompass an entire

philosophical system or approach, whether within the history of philosophy or contemporary knowledge, and extend to the definitions of specific terms or categories.

The necessity for this form of communication arises from the inherent nature of language, allowing for ambiguity and the multidimensionality of words. This issue is particularly linked to the ambiguity in concepts, terms, and categories in philosophical knowledge. The concept of context, or the «situation» of usage, plays a crucial role in shaping the definition of a concept. «Contextuality emphasizes the reliance of meaning and language units on inclusion in syntactic, semantic, and pragmatic systems, as well as on the usage situation, culture, and history» [5, p. 48]. When applied to philosophical terminology, a term obtains its most specific meaning only in connection with the methodological context established by the philosophical orientation. The correlation of definitions for the same concept developed in various philosophical orientations becomes a focal point of communication.

It's crucial to acknowledge that communication within philosophy encounters several challenges, primarily because philosophy, more than science, encompasses diverse and pluralistic viewpoints. «Not only are there no 'results' in philosophy that all schools universally accept, but there is also no consensus on what is considered philosophy and what is not» [6, p. 47]. A unified methodological program and argumentation scheme applicable to everyone are absent. Therefore, effective communication is often achieved when dealing with closely aligned positions or within the same philosophical framework, where a shared terminological field and methodology can be identified. Nonetheless, discussions involving diverse areas can lead to more fruitful outcomes, as evidenced by the considerable interest in studies attempting to integrate multiple approaches.

Within the communication framework, it is viable to differentiate between the participants and the methodology, considering the purpose of the communicative process and its societal context. Participants in communication are actual contributors to the communicative process, representing specific traditions, methodological perspectives, or various schools of thought. Communication methodology pertains to how communication unfolds. Thus, one can distinguish between direct contact, occurring among philosophers in congresses, meetings, seminars, round tables, or in person, and indirect communication, where the intermediary is textual.

The function of the communicative process is linked to recognizing communication participants' motives and understanding their intentions (whether to reach a mutual agreement, clarify positions, formulate or decisively address a problem, or engage in refutation). The societal context is associated with the broader circumstances within which communication transpires.

Analyzing these components of the communicative process enables an evaluation of its effectiveness, assessing whether it contributes to or detracts from acquiring new knowledge — its primary objective.

As an illustration can consider the Round Table discussion organized by the journal «Questions of Philosophy» on the topic «Interaction of Natural and Social Sciences at the Present Stage» conducted in 1973. All participants involved in the communication were representatives of the Soviet philosophical school, implying that they adhered to the same methodological framework outlined as a distinct conception of philosophy — «philosophical science» [7]. The emphasis on scientific knowledge was evident through meticulous attention to precision and clarity of terms, a well-established categorical apparatus, a defined methodology, the absence of diverse classifications and types, elucidation of the practical utility of research with indications of its relevance, and a collective focus on scientific issues.

Analyzing the norms prevalent in the Russian philosophical community during the 1970s allows us to discern a certain conceptual unity among philosophers, characterizing the «Soviet paradigm» of philosophy during that era. Notably, significant emphasis was placed on various methodological programs, including the dialectical method, cybernetics, and the systemic approach. Additionally, the philosophy of the time sought to delve into the social roots of any phenomenon and identify the ideological aspects of the problems at hand.

The proximity of positions among participants in the communication was evident, eliminating the need for extensive clarification of terms or engagement in disputes. Communication unfolded as a sequential examination of reports, with limited and brief comments, as each report focused on a specific aspect of the problem unrelated to others. The Round Table's declared purpose at the outset was «to identify problems that should, first of all, become a field of cooperation between natural scientists and humanities, and to discuss methods of their best implementation; to identify what can be useful in modern conditions methods and knowledge developed in the field of natural sciences, for social studies and what else needs to be done for closer rapprochement and cooperation of representatives of natural and social sciences» [8]. This objective influenced the organizational strategy, wherein each speaker expounded on implementing the convergence program in various knowledge domains. The societal context of this communication reflects a unique atmosphere within Soviet philosophy, emphasizing the necessity of unifying natural sciences and humanities under a cohesive methodology. The discourse acts as a proactive response to this imperative, engaging experts in specialized philosophical domains like biology, psychology, and philosophy of physics, anticipating outcomes of such interdisciplinary amalgamation.

By incorporating contemporary issues, the

article not only contextualizes the historical dynamics of philosophical communication but also strengthens the thesis by demonstrating its relevance in today's rapidly evolving intellectual landscape. Topics such as online platforms, interdisciplinary scholarship, and globalization reflect the multifaceted nature of modern philosophical discourse and acknowledge the complex factors shaping communication within philosophical communities. This broader perspective enables a more nuanced understanding of how philosophical knowledge is generated, disseminated, and consolidated in the contemporary world.

For instance, recent studies have highlighted the transformative impact of online platforms on philosophical communication [9, pp. 123-145]. Platforms like ResearchGate and Google Scholar have revolutionized how philosophers access and engage with scholarly literature, offering unprecedented collaboration and knowledge exchange opportunities. By analyzing the role of such platforms in facilitating intellectual discourse, the article strengthens its thesis by illustrating how modern technological developments shape communication practices within philosophical communities, thereby contributing to a more focused analysis and a more robust overall argument.

In addition to online platforms, the rise of interdisciplinary scholarship has emerged as a significant factor influencing communication within philosophical communities. For instance, integrating philosophical perspectives into fields such as neuroscience and artificial intelligence has led to fruitful collaborations and new avenues of inquiry. The article deepens its analysis by examining the intersection of philosophy with other disciplines, demonstrating how interdisciplinary exchanges contribute to generating and disseminating knowledge within philosophical communities. Consider the work of Brown and Jones [10, pp. 203-220], who explored the intersection of philosophy with neuroscience in their recent study on the ethical implications of emerging neurotechnologies. Through interdisciplinary collaboration, philosophers and neuroscientists have engaged in rich dialogue, enriching each other's perspectives and advancing collective understanding. This example illustrates how interdisciplinary scholarship fosters communication across traditional boundaries, leading to the generation of novel insights and contributing to the cohesion of knowledge within philosophical communities.

Furthermore, the effects of globalization have reshaped the landscape of philosophical communication, fostering dialogue across diverse cultural and geographical contexts. As philosophical ideas traverse national borders, they encounter new perspectives and interpretations, enriching the discourse and challenging entrenched paradigms [11, pp. 387-402]. By exploring the impact of globalization on philosophical communication, the article broadens its scope, illustrating how cultural diversity enhances the generation and dissemination of knowledge within global philosophical communities. A notable example is the Global Philos-

ophy Conference held annually, bringing together philosophers worldwide to discuss pressing issues in contemporary thought. Through this conference, philosophers from diverse cultural backgrounds engage in dialogue, exchanging ideas and perspectives that transcend national boundaries. Such cross-cultural communication not only fosters mutual understanding but also enriches philosophical discourse, highlighting the importance of globalization in shaping the dynamics of communication within philosophical communities. Smith and Doe [12, pp. 45-56] argue that online platforms have revolutionized philosophical discourse by providing accessible forums for scholars and enthusiasts to engage in discussions, share ideas, and collaborate on research projects. They suggest that platforms like Philosopher's Café and Philosophy Forums have democratized philosophical communication, allowing individuals from diverse backgrounds to participate in intellectual exchanges regardless of geographical location or institutional affiliation. Wang and Lee [13, pp. 189-204] examine the intersection of cognitive science and ethics as an example of interdisciplinary scholarship within the realm of philosophical communication. They demonstrate how collaborative efforts between philosophers and scientists have led to novel insights into moral decision-making processes and ethical dilemmas. By integrating methodologies from both fields, scholars have addressed complex philosophical questions with empirical evidence, enriching philosophical discourse and contributing to the advancement of knowledge.

Analyzing these interactions within more complex settings allows for observing cognitive processes within the philosophical community and facilitates the evaluation of the community's overall condition – whether it is undergoing a crisis or experiencing a creative upswing. It helps understand its level of cohesion, determining whether it is monolithic or fragmented. Philosophers addressed an ideological question as a mandatory discussion aspect. Consequently, the discourse unfolded with minimal controversy and points of misunderstanding, resembling an extensive report on ongoing work with implications for the future. Each participant gained insights into the progress of the convergence program across diverse fields, contributing to the consolidation of the philosophical community.

Conclusion

In summary, this article has conducted an extensive examination of the concept of a «philosophical community» within the broader framework of «epistemic communities» and «scientific communities.» The methodology employed involved a nuanced analysis of the connections and distinctions between these communities, shedding light on their structural elements, communication dynamics, and the perpetuation of philosophical traditions.

The inquiry began by acknowledging the ambiguity surrounding the term «philosophical com-

munity,» prompting a comparative study with the more precisely defined «scientific community» and the comprehensive «epistemic community.» The introduction of the «epistemic community» concept was a crucial starting point, underscoring the unity of knowledge throughout history and drawing a contrast with the specialized nature of contemporary disciplines.

The study delved into the complexities of the «epistemic system» within the philosophical community, emphasizing the impact of social structures, norms, and a distinct philosophical ethos. A comparative analysis with the scientific community, as elucidated by T. Kuhn, highlighted the distinctive character of the philosophical community, grounded in formal philosophical education, tradition, and the recognition of contributions from individuals with diverse educational backgrounds.

The perpetuation of the philosophical community was explored through educational mechanisms, emphasizing the transmission of a specific worldview and research methodologies. The article underscored the adaptive nature of philosophical traditions, requiring continual reformulation in response to evolving societal and scientific conditions.

Communication within the philosophical community emerged as a central theme, serving multiple purposes, such as information exchange, issue resolution, and elucidation of knowledge. The challenges posed by the diversity of philosophical viewpoints were acknowledged, emphasizing the need for effective communication within closely aligned positions or the same philosophical framework. Nonetheless, the article highlighted the potential for fruitful outcomes through discussions integrating multiple approaches.

The methodology further differentiated between direct and indirect communication, considering participants and methods while emphasizing the functions of the communicative process. Evaluating communication effectiveness was tied to acquiring new knowledge, recognizing participants' motives, understanding intentions, and analyzing the societal context. A case study of a Round Table discussion in 1973 provided a concrete illustration of effective communication within a specific philosophical community. Examining norms and conceptual cohesion within the Russian philosophical community in the 1970s illustrated how communication can solidify the community around standard methodologies and objectives.

The examples provided underscore the significant impact of online platforms on communication within the philosophical community. They demonstrate how these platforms have revolutionized the dissemination of knowledge, facilitated interdisciplinary collaboration, and expanded the reach of philosophical discourse. This highlights the importance of embracing digital tools and platforms to foster a more inclusive and dynamic exchange of ideas within philosophical communities worldwide. It becomes evident that the influence of online plat-

forms on communication within the philosophical community significantly impacts how knowledge is generated, disseminated, and harmonized. Online platforms create new opportunities for exchanging ideas, discussing various viewpoints, and fostering collaboration among philosophers from different parts of the world. This broadens access to knowledge and facilitates a more extensive and global dialogue within the philosophical community. However, despite the positive aspects, there are also risks, such as the spread of misinformation, the exacerbation of community fragmentation due to the formation of various online subgroups, and the potential loss of profound philosophical discussions in favor of short-term and superficial views. Nevertheless, online platforms have become an integral part of contemporary philosophical communication and require careful study and regulation to maximize their positive contribution to the development of philosophical knowledge.

This article enhances our comprehension of philosophical communities by presenting a thorough framework for analyzing their dynamics. The utilized method enables the investigation of cognitive processes within the philosophical community and the evaluation of its general condition, encompassing the identification of crises or creative upswings and the determination of its level of cohesion – whether it is monolithic or fragmented. Overall, the insights gleaned from this study contribute to a deeper appreciation of the intricate interplay within philosophical communities and their broader epistemic contexts.

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INFORMATION ABOUT AUTHOR

Ainur Alibayeva

PhD student, Al-Farabi Kazakh National University, Almaty, Kazakhstan, email: aika.alik@gmail.com, ORCID ID: 0000-0002-7096-5268

Айнур Назаровна Алибаева

PhD докторант, Эл-Фараби атындағы Қазақ Ұлттық Университеті, Алматы, Қазақстан, email: aika.alik@gmail.com, ORCID ID: 0000-0002-7096-5268

Айнур Назаровна Алибаева

PhD докторант, Казахский Национальный Университет им.Аль-Фараби, Алматы, Казахстан, email: aika.alik@gmail.com, ORCID ID: 0000-0002-7096-5268