

Philosophy of V.E. Sezeman: the Source of the Formation of the Theory of Pure Knowledge

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Abstract—The article analyzes the process of formation of the theory of pure knowledge of V. E. Sezeman. The basic preconditions of formation of the problem of rational and irrational are shown. Special attention is paid to the influence of the Marburg school of German neo-Kantianism on the position of the Russian philosopher. It is indicated that the principles of the system of knowledge and infinity of knowledge are key in the construction of the theory of pure knowledge.

Keywords—*Russian philosophy; Russian neo-Kantianism; the rational and the irrational; the theory of knowledge; Sezeman*

I. INTRODUCTION

From the perspective of historical and philosophical knowledge Russian philosophy is traditionally presented as predominantly religious-oriented, but the end of the XIX century marked the spread of the ideas of critical philosophy of "post-Kant" reading. In the scientific community, primarily in the journals "Logos" and "Questions of philosophy and psychology" actively published works devoted to build a scientific picture of the world through philosophical reflection. There are discussions and controversies between the adherents of the tradition of religious and mystical philosophy on the one hand, and the growing influence of mechanism and materialism on the other. There is a need for a strict methodology capable of resolving the issue of the possibility of forming a rational and reliable knowledge based on the facts of science. Critical philosophy of I. Kant satisfied these demands, but caused resistance of some representatives of the scientific community, in particular from the staff of the scientific journal "Questions of philosophy and psychology". One of the main representatives of the journal is N.Y. Groth, negatively perceived positions of the critical analysis, considering that in questions of philosophy there is always a place for unscientific, intuitively comprehended. Another well-known representative of this scientific publication — L.M. Lopatin, sometimes in the research historical and philosophical literature is attributed to the supporters of Kant's critical transcendentalism. In fact, known his remarks and reviews, expressed in sharply negative criticism of the possibility of implementing the methodology of Kantianism in philosophy, while denying not so much a critical approach to knowledge, as the possibility of the existence of the

principle of duty, and practical philosophy as a whole. Adherents of critical philosophy entered into an active debate with their opponents, as evidenced by the unfolding on the pages of scientific publications, discussions A.I. Vvedensky and M.I. Karynsky, as well as the dispute over the publication "On the limits and signs of animation" [1]. It should be noted that the Russian criticism, presented by A.I. Vvedensky, I.I. Lapshin and G.I. Chelpanov and philosophers of the later neo-Kantianism, was not a homogeneous philosophical trend, in some key moments they were even opposed to each other. First of all, it is connected with Different interpretation of I. Kant's philosophy; secondly, it depended on the degree of influence exerted by Western philosophy; thirdly, it is difficult to classify unambiguously the views of Russian philosophers to Kantianism, or neo-Kantianism. Another important factor is the need to separate the personal points of view of philosophers and their philosophical and scientific research. But in General, in the Russian neo-Kantianism is holding on to the General dynamics of consideration of questions of knowledge from the position of methodology of the critical approach remains.

II. V.E. SEZEMAN AND THE ORIGINS OF PURE KNOWLEDGE THEORY

Russian neo-Kantianism implicitly dates back to the German schools of neo-Kantianism, but has its own specifics, which is reflected in the original philosophical teachings of Russian philosophers. In the theory of knowledge of Russian neo-Kantians apply mainly to the philosophy of the representatives of the Marburg school, where special attention is paid to the works of H. Cohen. V.E. Sezeman (1884-1963), one of the important representatives of the Russian neo-Kantian thought, based on the reflection of the ideas of the Marburg school, forms the theory of pure knowledge, where the influence of H. Cohen's critical philosophy is clearly traced. V.E. Sezeman, like the Marburg philosopher, identifies the theory of knowledge as an integral part of philosophy, in which one should adhere to a critical approach. The sphere of scientific interests of V.E. Sezeman was the history of ancient and new European philosophy, aesthetics and ethics, and in particular the problem of the theory of knowledge.

Interest in Platonism and Neoplatonism remains throughout the creative path of the Russian philosopher, and occupies an important place in the formation of the theory of pure knowledge. V.E. Sezeman focuses on the problem of morality, and, accordingly, its embodiment in the idea of good. Already in the article "Ethics of Plato and the problem of evil" V.E. Sezeman focuses on the continuity of opposites that make up the system unity of true knowledge. Good and evil represent the continuity, or "tension", between immanence and transcendence [2]. Following the tradition of the Marburg school, V.E. Sezeman emphasizes the Platonic beginning a critical and systematic examination of the problem of knowledge. Later, the position on the inevitability of the correlation of good and evil, Russian philosopher developed in his master's thesis in 1914.

Turning to the subject area of the theory of knowledge, V.E. Sezeman focuses on the question of the essence of knowledge. The Russian philosopher divides the interpretation of knowledge in the field of natural science and in the Humanities or "the Sciences of the spirit"[3]. Scientific methods of cognition are characterized by the pursuit of absolute objectivity, which excludes the possibility of distortion of the acquired knowledge by the cognizing subject. Objectivity is achieved through the use of a strict scientific methodology of knowledge and narrowing the field of research, which, according to V.E. Sezeman, has not only positive but also negative aspects. In the "Sciences of the spirit" knowledge is formed from the basis of the peculiarities of the studied phenomena, therefore, it could not fit the strict criteria of scientific character, but at the same time, it is similar to a positive knowledge claim to authenticity and universality. Pure knowledge is not revealed from the relation between the subject and the object of cognition, it is their "non-existence", that is, it is unthinkable to them and is expressed only through a negative definition of objective natural-scientific or subjective spiritual-moral knowledge [4].

III. FORMULATION OF THE PROBLEM OF RATIONAL AND IRRATIONAL

Consideration of the problem of rational and irrational V.E. Sezeman begins with the study of historical and philosophical context of the formation of this problem. The origin of the question of the presence of rational and irrational in the comprehension of the world takes place in Ancient philosophy. Directly V.E. Sezeman points to the Pythagoreans and the dichotomy of the concepts of "limit" and "unlimited" in their ethical and philosophical views. The limit and the infinite – "...that is, discovered by Pythagoreans pair of opposites, which shows us the first stage of development of the rational and the irrational" [5]. It is in the Pythagorean School that the first attempts to elevate philosophical thinking over the sensually given nature and mythological interpretation of the world appear. The understanding of the surrounding reality is defined as a complex synthesis of cognizable order and boundless chaos. The essence of the problem of the relationship between rationality and irrationality in the comprehension of the world in the period of antiquity was mainly revealed by

thinkers through the consideration of the unity of opposites. Despite the fact that V.E. Sezeman does not make direct references to Heraclitus, but implies the contribution of his philosophy to the formation of this problem, although to a lesser extent than the importance of Pythagoreanism. Perhaps this is due to the fact that the philosophy of Heraclitus traditionally refers to natural philosophy, based on the principles of intelligibility of life, at the same time as the school of Pythagoras was clearly more mystical and irrational.

Carrying out the transition of the consideration of problems in the period of classical Ancient philosophy, V.E. Sezeman writes: "the problem of the unity of opposite's runs a red thread through the entire ancient philosophy, but it finds a strictly logical formulation only in the founder of idealism Platon". [5] The concepts of soul and body, ideal and finite, limit and unlimited are used by the Greek philosopher to reveal the way of comprehension of ideas, knowledge of the true and integral existence, and not the seeming singularity of separated things. This approach is rightly denoted by V.E. Sezeman as one of the original attempts to define the question of the relationship between rational and irrational in cognition. Unlike Plato, Aristotle puts a new dichotomy at the center of his philosophy — the ratio of form and matter, their synthesis gives not abstract ideal and opposed to material and real — the world of ideas, and the real world of things. According to V.E. Sezeman, it is in the period of Ancient philosophy that the question of the interdependence of opposite principles of cognition is born, which are designated as a necessary condition for objective and universal cognition. But only in the new time the importance of the "correlation" of the principles of rational and irrational comprehension of being was properly revealed. In this remarkable period of history, the emphasis in understanding the interaction of opposites shifts from difference and duality to their inner unity. "This "systematic unity" of correlative principles will serve as a guiding thread in the logical analysis of the concepts of rational and irrational and their meaning for the problem of knowledge"[5]. Thus, the system of knowledge as an important point for the scientific and philosophical analysis of the concepts of rational and irrational is pointed out.

Philosophy, understood as a discipline that studies the foundations of scientific knowledge is based on the principles of rationalism, that is, the primacy of reason in the formulation of the problem of objective knowledge. In the views of V.E. Sezeman philosophy is also a rational science in its essence, but in matters of the theory of knowledge it should be focused on the principle of consistency, that is, "rational" is conceivable and can only be defined as a contrast to the "irrational", which ultimately forms their unity. Therefore, only a thorough consideration of the relationship between rational and irrational makes it possible for a different perspective of the problem of knowledge.

In the pre-critical period of the history of philosophy, the necessary condition for analytical knowledge was the installation on the dogma of the absolutization of the rationality of knowledge, and there was no place for transcendental, beyond the given cognitive or empirical

experience. V.E. Sezeman writes that in "dogmatic rationalism" there is no problem of opposites: Plato's limit and unlimited. In this way the problem leads to the identification of "rational and the final", as certain knowledge is the certainty, the finality of things and the essence of things are provided directly in the given and are available, excluding the sphere of irrational, as biased, which has no place to be in knowledge[6]. According to V.E. Sezeman, the provisions of dogmatic rationalism is opposed to the "principle of infinity" demonstrating the absence of boundaries and limits of philosophical knowledge. But the ratio of rational finite and irrational unlimited should be in the ratio allowing in philosophy to create ways of finding the ideal absolutely objective knowledge.

In the work "Theoretical Philosophy of Marburg school" published in 1913 clearly traced the author's idea, through historical and philosophical analysis, to highlight the problem of "pure knowledge" as one of the most important for philosophy and epistemology [7]. V.E. Sezeman, considering the principle of consistency, and implicitly ascending to it the principle of infinity tries to aggravate the problems of finding a holistic rather than fragmentary knowledge, pointing to the deep relationship between the results of humanitarian and natural Sciences. In the interpretation of the Russian neo-Kantian, the process of cognition is understood as infinite in its essence and has no boundaries, which is obvious if we proceed from the point of view of the immensity of the questions of being, but logically unjustified from the position of critical methodology. The theory of pure knowledge is introduced in order to eliminate the arising difficulties and to exclude obvious mystical-intuitive prerequisites.

IV. THE IMPORTANCE OF THE PRINCIPLE OF SYSTEMATIC KNOWLEDGE

The principle of consistency is the first and necessary condition of all possible rational syntheses and connections and, according to V.E. Sezeman, lies as an "idea" in the basis of Kant's theory of knowledge. Based on this principle, the conclusion is made about the problematic nature of any knowledge, which is expressed in its final incompleteness and incompleteness. The unity and continuity of scientific problems – the logical roots of the infinity of knowledge and the inexhaustibility of its objects, that is, there are certainly no reliable and self-evident truths that could not be considered as problematic. In this context, "irrational", based on the work of V.E. Sezeman, can be defined as "a necessary correlate of infinity and problematic objects of knowledge" [5]. The structure of science and philosophy is determined equally by rational and irrational "factors". For the theory of scientific knowledge is relevant question about the possibility of rational and comprehensive understanding of existence. Therefore, interest is the thesis of V.E. Sezeman that is: "if absolutely rational system was a real reality, the problem of knowledge would not have the right to exist" [5]. If all this seems obvious and absolutely rational, then there is no "problem" of being and there would be no need for scientific methodology as a whole. "The problem of cognition is the cornerstone of scientific philosophy ..., its

independent value is due to the presence in the knowledge of the irrational beginning, the non-identity and inadequacy of the spheres of the cognizant and cognizable, the subject and the object" [5]. But irrational should not to be understood in its negative meaning, as the negation of rationality: "the irrationality of specifically-relative and related to rational the same internal unity, as an incomplete infinity with homogeneous complete limb". From this it follows that knowledge, in the understanding of V.E. Sezeman, has a dual rational-irrational character, which also reveals itself in the problematic nature of the possibility of reliable knowledge.

The key point in the formation of the theory of pure knowledge was the development of the concept of dual rational-irrational characteristics of knowledge. In the work "Rational and irrational in the system of philosophy" [5], written in 1911, V.E. Sezeman defines the concept of "knowledge "as a dual" rational-irrational" characteristic. Rational means of cognition achieve only a fragmentary or "selective" idea of existence, and to obtain a universal and holistic picture of the world it is necessary to consider irrational phenomena that inevitably reveal themselves, but cannot be objectively recorded by natural science methods. Phenomena beyond the scope of possible scientific verification refer to the content of spiritual existence, which includes the spheres of moral, religious and aesthetic. The development of this thesis can be found in the article "On the problem of pure knowledge" (1927), where the research interest is focused not on the structure of knowledge, but on the prerequisites of its formation [4]. If knowledge itself is a complex synthesis of rational and irrational components, then its foundation also has a hierarchical structure that goes beyond rational verification. The methodology of the Marburg school of neo-Kantianism prevails here, which is especially clearly reflected in the postulation of demarcation of non-core and scientific knowledge.

The definition of "irrational" as an integral property of reliable knowledge reveals the specificity of the position and "original interpretation" of the Russian philosopher in relation to the philosophy of H. Cohen [8]. V.E. Sezeman indicates the one-sidedness of natural science methods for the study of the moral and spiritual phenomena. Since universal and reliable knowledge refers to all spheres of life, including those that are not subject to objective scientific testing, the unconditionality of the provision on the "rationality" of knowledge should be reconsidered.

In the structure of the theory of pure knowledge a special role is given to the principle of systematic knowledge, which implicitly follows from the methodology of the Marburg school [9]. According to V.E. Sezeman, due to systematization rational syntheses and connections are possible, which is a necessary basis for the existence of the unity of absolutely reliable knowledge. But since the process of comprehension of being is infinite with respect to the formed knowledge, therefore any reliable representation of the world has the character of "fundamentally incompleteness". It is worth noting that this position of V.E. Sezeman has certain correlations with the interpretation of the systematic unity of scientific knowledge, where the General moments can be considered the infinity of the

process of knowledge and the internal logical interdependence of all knowledge [10]. Thus, the original installation of the theory of pure knowledge of V.E. Sezeman is the recognition of the limitations of natural science knowledge, as well as the statement of the dual "rational-irrational" nature of reliable knowledge meets the criterion of universality and universality.

V. CONCLUSION

In conclusion, we note that the philosophy of V.E. Sezeman is built on the basis of a common problem with the Marburg school of substantiation of reliable principles of knowledge. The most distinctly continuity in V.E. Sezeman's views is revealed in the applied methodology and the choice of the field of research, but the essential difference is found in interpretation of the key question of the theory of knowledge.

The Russian philosopher raises the question not about how and in what ways objective knowledge is achievable, but about what knowledge is in itself. This question has not received a definite answer, and in the conditions of modern development of interdisciplinary knowledge acquires a new quality of relevance for philosophy. The merit of V.E. Sezeman for criticism and history of philosophy as a whole, is to focus attention on the purpose and principles underlying cognitive activity. Knowledge should be focused on achieving the integrity of knowledge, considering the diversity of emerging issues and the complexity of the phenomenon of human existence. Artificial disregard of scientific knowledge of certain research topics leads to dissonance with the aim of any science — the construction of a reliable picture of the world. V.E. Sezeman, introducing the principle of systematic knowledge, indicates the inevitability of the coexistence of rational and irrational components of knowledge in a single integrity. This approach to the essence of knowledge allows expanding the understanding of the boundaries of the reliably knowable, removing the negative opposition of rational-scientific and irrational — extra-scientific. An important conclusion from the research of V.E. Sezeman is the provision on the impossibility of fragmentary, and at the same time, objective knowledge, only a holistic, all-encompassing understanding of the world gives the reliability of knowledge in natural and social Sciences and Humanities.

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