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ONTOLOGICAL - METAPHYSICAL SPECIFICITY OF ACTIVITY

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Abstract

The article aims to theoretically substantiate the onto-metaphysical hypothesis about the essence and specificity of activity in the attribute state of the anti-chaotic realization of a united infinite being and its autonomous part (object). The application of the methodological tools used in the article (the ontological approach, the principle of pluralism, the comparative method, the logical methods of abstraction and deduction) made it possible to abstract from the value criteria in the study of the essence of activity and its attributive specifics and focus on the analysis of the ontological anti-chaos specificity of activity. The article reveals the attributive specificity of activity in the state of anti-chaotic realization of being. The anti-chaotic realization of being is characterized by a variety of activity implementations, but not by a separate priority class of change, in particular, an activity class. In the system of ontology concepts, activity by logical criteria is a logical kind of the generic concept of "change". Unlike other classes of changes, activity ensures the realization of being in the form of the transformation of the chaos of being into the orderly self-fulfillment of the infinite and perfect being, and also the realization of the autonomous definiteness of the object of being in the corresponding environment of being.

Keywords

Ontology – Metaphysics – Being – Activity – Anthropic principle – Chaos

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Introduction

As an object of philosophical research, the problem of activity is characterized by variable methods of theoretical comprehension, which are conditioned by the experience of the constant development of mankind which reveals new aspects of the content of traditional problems. In the 21st century, it has become necessary to formulate and develop an ontological-metaphysical version of the problem of activity with the focus on the human subjectivity as an immanent factor of the mental constructs developed by people concerning the essence and attributive specificity of being.

The traditional activity paradigm can be supplemented on the basis of a complex multi-factor understanding of the phenomenon of activity, interpreted by the anti-chaotic implementation of every fragment of being of its optimal variant of existence in the environment of being.

The present state of the development of activity-related problems is characterized by the following features: the extensive development of research on activity-related problems; polyfunctionality and polymorphism of activity-related issues in philosophical specializations; the dominance of the activity paradigm of explaining the essence and specificity of activity; the creation of the traditions of the five research areas (directions) of activity problem.

Extensive development of activity problem research implies the application of the concepts of activity and methodological tools of the activity approach in the multidimensional space of natural science, social science, and parascientific types of cognition.

At the beginning of the 21st century, the specificity of the activity realization of heterogeneous objects of existence was investigated by scientists from various fields of natural science: the study of synergy and self-organization of heterogeneous objects of life was carried out by P.G. Belkin¹, N. Wiener, E.N. Knyazeva and K.M. Kurdyumov², A.Yu. Loskutov, A.S. Mikhailov, G. Nichols, I.R. Prigozhin, G. Haken et al.; in theoretical biology such studies were carried out by V.I. Vernadsky³, V. Grant, R. Levontin, B.M. Mednikov, A.N. Severtsev, I.I. Schmalhausen, A.V. Yablokov and others; in ethology by M.L. Butovskaya, D. Dewsbury, D.McFarland⁴, N. Tinbergen, L.A. Feinberg, R. Hind and others; in neurophysiology by P.K. Anokhin⁵, N.A. Bernstein, A.V. Brushlinsky, K.V. Sudakov, et al.; in biological anthropology by I.V. Perevozchikov, Ya.Ya. Roginsky, E.N. Khristanfova, G.V. Khrustov, et al. In the systems of social scientific and humanitarian knowledge at the beginning of the 21st century, the problem of activity is presented in the studies of scientists of various specializations. In the field of cultural sciences, the activity issue is represented in the work of Russian authors P.S. Gurevich⁶, A.V. Donskova, D.N.Dubnitsky, B.S. Erasov, T.F. Kuznetsova, V.M. Mezhuyev, et al.

¹ Concepts of self-organization: the formation of a new image of scientific thinking. Ed. by P. G. Belkin, et al (Moscow: Science, 1994).

² E. N. Knyazeva & S.P. Kurdyumov, Synergetics: nonlinearity of time and landscapes of coevolution (Moscow: "KomKniga" Ltd, 2011).

³ V. I. Vernadsky, Biosphere and noosphere (Moscow: Iris-press, 2011).

⁴ D. McFarland, Behavior of animals: psychobiology, ethology and evolution (Moscow: The World, 1988).

⁵ P. K. Anokhin, Selected Works: Philosophical Aspects of the Theory of Functional Systems (Moscow: Science, 1978).

⁶ P. S. Gurevich, Philosophy of Culture (Moscow: Aspect-Press, 1995).

The issue of activity is most carefully studied in the field of psychological sciences. Main achievements here are the following: versions of psychological theories of activity by Rubinshtein⁷, P.Ya. Galperin, A.N. Leontiev⁸; psychological theory of collective activity of Davydov⁹ and his followers; author's concepts of B.G. Ananyev¹⁰, A.G. Asmolov, A.V. Brushlinsky, L.S. Vygotsky, P.Ya. Galperin, N.D. Gordeeva, A.V. Zaporozhets, V.P. Zinchenko, V.S. Lazarev, A.N. Leontiev, V.F. Lomov, A.R. Luria, B.G. Meshcheryakov, I.A. Meshcheryakova, F.T. Mikhailov, S.L. Rubinshtein, S.D. Smirnov, E.N. Sokolov, D.B. Elkonin, et al.

In the fields of social and economic sciences, the activity problems are presented in the works of such authors as A.A. Davydov, A.G. Zdravomyslov, V.N. Kudryavtsev, G.V. Osipov, I.V. Sitnova, M.R. Tulchinsky, et al.

The parascientific mystical contexts of the activity problems are presented in unique author's interpretations, for example, of E.N. Blavatskaya¹¹, K.E. Tsiolkovsky¹², et al.

The context of polyfunctionality and polymorphism of the activity issue is presented in studies in the fields of ontology, epistemology, axiology, praxeology, philosophical anthropology, natural philosophy, philosophy of technology, social philosophy, theoretical ethics and aesthetics, epistemology and others.

In the beginning of the 21st century, the context of polyfunctionality and polymorphism of the activity issue was studied in the following areas of philosophical specializations: in natural philosophy, or the philosophy of nature, it was studied by O.E. Barg, V.P. Kaznacheev, V.A. Kaidalov, R.S. Karpinskaya¹³, I.K. Liseev, N.N. Moiseev, A.P. Ogurtsov, V.P. Stadnik, Ya.V. Tararoyev, Yu.A. Urmantsev, et al.; in social philosophy by G.S. Arefyeva¹⁴, V.Zh. Kelle, V.E. Kemerov, M.Ya. Kovalzon, Yu.K. Pletnikov, V.N. Sagatovsky, V.P. Fofanov, et al.; in philosophical anthropology by V.E. Davidovich, M.S. Kagan¹⁵, S.A. Lebedev, K.N. Lubutin, et al.; in gnoseology by I.T. Kasavin, A.M. Korshunov, V.A. Lectorsky, L.P. Turkin, V.S. Shvyriv, et al.; in axiology by E.K. Bystritsky, O.G. Drobnitsky, L.N. Stolovich, V.I. Carpenters, et al.; in philosophy of science and technology by I.V. Blauberger, V.A. Lectorsky, A.L. Nikiforov, V.M. Rozin, V.S. Stepin, V.S. Shvyrev, G.P. Shchedrovitsky¹⁶, V.V. Cheshev, E.G. Yudin¹⁷, et al.; in ontology by G.V. Baranova¹⁸, V.V. Davydov, et al.

⁷ S. L. Rubinshtein, *Fundamentals of general psychology in 2 volumes* (Moscow: Pedagogika, 1989).

⁸ The activity approach in psychology: problems and prospects. Ed. V.V. Davydova, D.A. Leontief (Moscow: APN USSR, 1990).

⁹ V. V. Davydov, "Theory of activity and social practice", *Philosophy issues*, num 5 (1996) 52-62.

¹⁰ B. G. Ananiev, *Psychology and problems of human knowledge* (Moscow: MPSI, 2005).

¹¹ E. P. Blavatskaya, *The Secret Doctrine. Volume 1-2* (Moscow: Expo Press, 1999).

¹² K. E. Tsiolkovsky, *Space philosophy* (Moscow: IDLs, 2004).

¹³ R. S. Karpinskaya; I. K. Liseev & A. P. Ogurtsov, *Philosophy of nature: co-evolutionary strategy* (Moscow: Interprax, 1995).

¹⁴ G. S. Arefieva, *Society, cognition, practice* (Moscow: Thought, 1988).

¹⁵ M. S. Kagan, *Human activity: the experience of system analysis* (Moscow: Politizdat, 1974).

¹⁶ G. P. Shchedrovitsky, *Selected Works* (Moscow: School of Cultural Policy, 1995)

¹⁷ E. G. Yudin, *Methodology of science. Systematic approach. Activity* (Moscow: Editorial URSS, 1997).

¹⁸ G. V. Baranov, *Activity in the multidimensionality of human beings. Ph. D. Thesis* (Yekaterinburg: Ural Federal University of the first President of Russia BN. Yeltsin, 1998).

In the activity paradigm of the essence and specificity of activity in Russian philosophy, various directions of research have been established: activity-anthropological by G.S. Batishchev, M.V. Demin, M.S. Kagan, et al.; activity-social by G.S. Arefieva, F.A. Baturin, N.N. Belyankovich, B.A. Voronovich, M.S. Kvetnoy, V.Zh. Kelle, A.V. Margulis, Yu. K. Pletnikov, et al.; activity-system (general systemic) by V.A. Bokarev, E.S. Markaryan, A.P. Ogurtsov, N.N. Trubnikov, V.S. Shvyrev, G.P. Shchedrovitsky, E.G. Yudin, et al.; activity outlook by L.P. Bueva, V.P. Ivanov, E.V. Ilenkov, V.N. Sagatovsky, V.I. Shinkaruk, A.I. Yatsenko, et al.

In the history of philosophy, the problems of activity have been in the focus of study of such thinkers as Aristotle¹⁹, N.A. Bogdanov, N.A. Berdyaev, M. Buber, G. Hegel, G.W. Leibniz I., N.O. Lossky²⁰, K. Marx and F. Engels, J. Fichte, E. Fromm, M. Heidegger²¹, A. Schopenhauer and other authors.

Since the beginning of the 2000s, in the Russian philosophy, "new lines of research", achievements and problems of research of the activity issue have been discussed mainly by the authors of the journal *Voprosy Filosofii* [Philosophical Issues]: Yu.V. Gromyko, A.V. Borovskikh and N.Kh. Rozov²², V.P. Zinchenko, V.A. Lektorsky and L.I. Garai²³, P.N. Kondrashov, V.I. Slobodchikov, V.V. Cheshev, et al.

The main modern areas of research of the issue of activity include: activity as an object of theoretical research of its essence and specificity; the value of activity in cultures; projecting activity in its classification units; management of the diversity of activities in specific systems of public and private life of man and other social actors; activity expression of universal qualities of being of man and other social actors²⁴. The aim of the article is the theoretical substantiation of the ontological-metaphysical hypothesis about the essence of activity in the attributive state of the anti-chaotic realization of being.

Materials and Methods

The methodological basis of the article is organized by the criteria of the traditions of secular rationalist philosophy. The secular rationalistic paradigm of philosophy is perfected in the form of a logical generalization of the multidimensionality of the cultural experience of mankind and the study of the heterogeneous classes of being – the transcendent and the real, natural and social, anthropic and mystical, social and individual, etc.²⁵

¹⁹ Aristotle, *The Metaphysics*. Translated by W. D. Ross. Ed. by R. B. Jones (2012).

²⁰ N. O. Lossky, *Sensual, intellectual and mystical intuition* (Moscow, Republic, 1995).

²¹ M. Heidegger, *The Questions Concerning Technology and Other Essays*. Translated by W. Lovitt (New York & London: Garland Publishing, Inc, 1977).

²² A. V. Borovskikh & N. Kh. Rozov, "The category of activity and activity principles in pedagogy", *Issues of Philosophy*, num 5 (2012): 90-102.

²³ V. A. Lektorsky & L. I. Garai, "On the theories of activity: a dialogue about what they are rich and what they lack (a conversation between V.A. Lektorsky and I.L. Garai)", *Philosophy issues*, num 2 (2015): 25-37.

²⁴ M. S. Kagan, *Human activity: the experience of system analysis* (Moscow: Politizdat, 1974); G. P. Shchedrovitsky, *Selected Works* (Moscow: School of Cultural Policy, 1995) y E. G. Yudin, *Methodology of science. Systematic approach. Activity* (Moscow: Editorial URSS, 1997).

²⁵ Yu. I. Avadani, *Actual issues of scientific research of the XXIst century* (Omsk: SibADI Publishing House, 2015) y G. V. Baranov, "The functions of philosophy in the culture of a globalizing humanity", *International Research Journal*, num 2-2 (33) (2015): 36-38.

The main methodological tools used in the article are the ontological approach, the principle of pluralism, the comparative method, the logical methods of abstraction and deduction.

The ontological approach is used as the basic method of research, as it focuses on the knowledge of the truth of the object of being, excluding the value criteria and external influences of achieving the truth. In the history of philosophy there exist diverse versions of ontology. For the purposes of the article, it is important to emphasize the "holistic" integrity of the activity phenomenon. For this reason, the ontological concepts of Aristotle of Athens, B. Spinoza, and M. Heidegger are of primary importance for the purpose of the article.

The use of the methodological possibilities of the principle of pluralism is effective in explaining the autonomy of the objects of total being, and also in the generalization of the heterogeneous experience of concrete research results on the activity problem.

The comparative method is indispensable in the comparative analysis of various research programs and paradigms that are created in philosophical concepts and other types of information culture. Studies of the activity issue significant for the purpose of the article are presented in the work of theorists of the Western, Eastern and Russian types of philosophy, as well as in the non-philosophical classes of culture.

Logical methods of abstraction and deduction are applied to the organization of research at the level of limit logical generalizations in their immanent interrelation and connection with the achievements of the information culture of mankind relevant for the purpose of the article.

Results

Limitation of activity paradigm

Activity-related problems are explored at the theoretical abstract level, which directly or indirectly depends on the specificity of human presence in being. In the second half of the 20th century, the activity paradigm was established in Russian philosophy.

According to the criteria of the activity paradigm, the term *activity* refers to the specific human form of active relation to the surrounding world, the content of which is its socially determined, purposeful change and transformation of the object, realized by the subject-person to satisfy his social and individual needs²⁶.

The activity paradigm contains significant conceptual contradictions: theoretical one-sidedness; absolutization of the functions of the activity subject; axiological aspect; substantiation of the consumer paradigm of the mankind's way of life. Theoretical one-sidedness means that the opposite of activity, passivity, is not taken into account as an essential factor of changes in being and activity.

Absolutizing the functions of the subject of activity in an abstract generalization

²⁶ A. P. Ogurtsov & E. G. Yudin, *Activity - New philosophical encyclopaedia in 4 volumes. Volume 1* (Moscow, Mysl' 2010); G. P. Shchedrovitsky, *Selected Works* (Moscow: School of Cultural Policy, 1995) y E.G. Yudin, *Methodology of science. Systematic approach. Activity* (Moscow: Editorial URSS, 1997).

means that the role of the consciousness of the subject is exaggerated. This ignores the creative effect of unconscious mental states. In case of the absolutization of the subject's functions, many external factors of being are ignored, namely, intentions of transcendental objects, natural-coevolutionary changes, situational multiple factors of randomness.

The axiological aspect of activity paradigm is presented in the definitions of activity as a positive state without detecting the negative activity content. The most obvious contradictions are socio-ideological and ideological versions of the priority of the activity paradigm.

In the activity paradigm, the consumer choice of the evolution of mankind is theoretically justified. By the criterion of essence, the mode of activity, determined by regular internal changes in human needs, tends to the natural expansion and destruction of the social and human environment and the mankind.

Autonomously from the activity paradigm in the natural science and popular science, in the philosophical and ideational cultures, the concept of "activity" is used to describe and explain the states not only of anthropic social being, but also geological and physical, chemical and biological, mystical and transcendental objects of being.

The multidimensionality of the content and scope of the concept of activity, demonstrated in the cultural experience of mankind, cannot be a mistake, a subjective misconception of scientists and cultural figures. Insufficiently accurately from the point of view of logic and intuition, a variety of opinions about activity point out the feature of its universality, inherent in other "non-human" classification units of being. The multidimensionality of activity, including its non-active content, is presented in the concepts of the philosophy of mankind. Significant are the non-active concepts of activity: Aristotle's ontological concept, the concept of "non-action" in ancient Chinese philosophy; panethic perfectionist concepts of Russian idealism in the second half of the nineteenth and first half of the 20th century – the concept of "doing good" of V.S. Solovyov, the christocentrism of N.A. Berdyaev, the "ideal-realism" of N.O. Lossky²⁷, the spiritual renewal of I.A. Ilyin; the tectological concept Bogdanov²⁸.

Metaphysics and ontology in the study of the problem of activity

For modern philosophy, the relevance of the activity-related problems corresponds to the metaphysical tendency of philosophical cognition to the essential generalization of states of the unity of being on the basis of the achievements of the cultural-historical experience of mankind. The metaphysical and ontological contexts of the research of activity are essential for obtaining primary information about the essence of activity, regardless of pragmatic and sociocultural criteria of the research. In the history of mankind, self-determination of philosophy as an autonomous part of the ideational culture was carried out in the form of posing and solving the problem of the essence of being and subsequent metaphysical and concrete philosophical studies. The metaphysical level of the formulation and solution of the problem is the level of maximally general universal and cognitive abilities of the individual and humanity²⁹.

²⁷ Aristotle, The Metaphysics...

²⁸ N.O. Lossky, Sensual, intellectual and mystical intuition (Moscow, Republic, 1995).

²⁹ G. V. Baranov, Activities in Being (Munich, BRD: AVM - Akademische Verlagsgemeinschaft München, 2013).

Metaphysics is a system for identifying the holistic and gradual set of objects in their extremely abstract logical understanding. The limitation of metaphysics gives the advantage of maximum freedom from axiological interpretations and sociocultural influences, which fatalistically distort the creation of an objective version of the cognition of the object.

From the abstract standpoint, metaphysics is defined as the ultimately general philosophical science of the unity and essence of being and the laws of its study by man, investigated with the application of a consistent hypothesis (principle). The special significance of metaphysics for the solution of certain problems lies in the methodological possibility of formulating and solving them in a state of fundamental essentiality, taking into account the unity of concepts of separate particular levels of the systems of philosophy³⁰.

The basic systems of philosophy in the culture of mankind, according to the criteria of knowledge areas, are established by specialists in the specializations of ontology, epistemology, axiology, anthropology, natural philosophy, theology, social philosophy and others.

In the study of the diversity of philosophical problems, various types of metaphysics are possible and realizable: ontological metaphysics, or onto-metaphysics; anthropological metaphysics, or anthro-metaphysics; theo-metaphysics; axio-metaphysics; social metaphysics, or socio-metaphysics and the like.

The philosophical cognitive state called "onto-metaphysics" is a set of studies of the essence and specificity of being with the use of the concepts of ontology in their extreme degree of exclusion of the value content of information. For ontological studies, the criterion of maximum detachment from the value and socio-cultural standards of philosophical knowledge is possible only within the meaning of metaphysical generalizations.

The multiple solutions of ontological problems presented in the history of philosophy, are organized by value criteria. In particular, the materialistic and idealistic, secular and theological confessional paradigms of ontology, as well as the authors' versions of ontology are substantiated³¹. In the multitude of historical and national-cultural types of philosophy (ancient Eastern, ancient Chinese, ancient Greek, medieval, Arab-Islamic, Western European, classical German, Russian, educational philosophy and others), the ontological problem is primary for assessing the object of cognition as a function of reality with which the subject interacts with the aim of achieving new socio-culturally determined information.

The most important feature of the onto-metaphysical studies of activity is the formulation of the problems of the essence and specificity of activity, depending on the initial form of any object – its existence. The existence of every possible object by the means of the philosophical sciences and the results of the cultural experience of mankind is expressed by the concept of being. The presence of authors' versions of the content and scope of the notion of being in philosophical studies is discussed in modern publications³².

³⁰ D. V. Ivanov, "Criticism of metaphysics in the context of discussions about realism and antirealism", *Philosophical Journal*, Vol: 10 num 1 (2017): 35-47

³¹ G. V. Baranov, *Problem of being in philosophy: workshop* (Munich, BRD: AVM-Akademische Verlagsgemeinschaft München, 2013).

³² A. M. Gaginsky "On the meaning of being and the meanings of existence: historical and philosophical research", *Philosophical Journal*, Vol: 9 num 3 (2016): 59-76.

In abstract onto-metaphysical generalization, being is an infinite set of existence of objects, or an infinite universe of existence³³. An infinite universe of existence is learned and mastered with limited abilities of man during the existence of mankind. Regardless of man and mankind, being exists in its uniqueness, self-sufficiency, infinity, eternity, and other manifest and hidden characteristics.

Being as an infinite set of the objects' existence turns into a state mastered by man and gets its definiteness in the forms of the information culture. By the criterion of abstract generalization of the cultural experience of mankind, the universal parts (classes) of being are: material being; ideal being; transcendental being.

Material being is a system of objects of being functioning in autonomy, accessible for study by actual and potential real human possibilities. The main classes of material existence are: in natural being – the real and physical polar objects of the infinite universe of existence, accessible to natural scientific study on the planet Earth and in the Universe; in social being – the real and ideal objects of the Earth and cosmic space created by the activities of generations of people; in anthropic being - real and ideal objects that emerge and function in the period of phylogenesis and ontogenesis of the individual and the genus *homo sapiens*, or, in abstract symbolic generalization, a human.

In abstract generalization, the ideal being is intangible objects in the forms of knowledge, information and mental abilities (psyche) of humans and animals.

Transcendental being is a part of being, unknowable and inaccessible for different reasons to an individual and the human genus. Types (states) of transcendental being familiar to modern culture are: antigravity of the universe; extraterrestrial civilizations; God; mystical objects in their diversity.

The concept of being is fundamental in the system of philosophy, since a person at the stage of the beginning of activity needs to know the intentions or be aware of the object of activity by the criterion of its presence in a general or concrete form of existence.

The basic concepts of the metaphysical level of ontology in the study of being (substance, attribute, substratum, property) characterize being and other objects of philosophical cognition, including activity. The property is the state of the object of being, accessible for knowledge, evaluation and use.

In the ultimate logical generalization, substance is an internal and external integral state, which is the cause of one's own existence. According to the criterion of the methodological function of the concept of "substance", being is a self-sufficient infinite existence. The concepts of attribute, substratum, and property characterize being in its holistic infinity and in the state of "being-substance".

In abstract generalization, attribute is an essential, necessary, inseparable property of an object. In the onto-metaphysical concept of B. Spinoza the following description of attribute is given: "For it is the nature of substance that each of its attributes is conceived through itself, inasmuch as all the attributes it has have always existed simultaneously in it, and none could be produced by any other; but each expresses the reality or being of

³³ G. V. Baranov, "Being as a problem in philosophy", International Scientific Research Journal, num 7-1 (49) (2016): 108-110.

substance. ... each and every entity must be conceived under some attribute, and that its reality or being is in proportion to the number of its attributes expressing necessity or eternity and infinity. " ³⁴.

One of the infinite set of attributes of being is change. Change - is the implementation of transitions (transformations) from one state of being to another. For the first time, the onto-metaphysical study of change was carried out in the monographs of the ancient Greek philosopher Aristotle "Metaphysics" and "Physics". Aristotle's conception substantiates the substratum nature of changes: "That which changes, changes either from positive into positive, or from negative into negative, or from positive into negative, or from negative into positive." ³⁵ .

In the context of Aristotle's reasoning about the realization of the existing (being), a hypothesis is formed of an onto-metaphysical reality of a higher level. Aristotle states: "it is clear that actuality is prior to potency... for it is a principle of movement - not, however, in something else but in the thing itself qua itself." ³⁶.

Thus, activity in the onto-metaphysical context appears as a reality of the realization of being and its fragments (objects), but not by human conscious activity, effectiveness and promptness of human behavior.

Activity is the reality of the existence of an object (thing) in its presencing, in its autonomous being. The genius of 20th-century philosophy, M. Heidegger, emphasizes: "The verb "to work" understood in this way - namely, as to bring hither and forth - names, then, one way in which that which presences, presences. To work is to bring hither and forth, whether something brings itself forth hither into presencing of itself or whether the bringing hither and forth of something is accomplished by man" ³⁷.

The onto-metaphysical context of the problem of the essence and specificity of activity implies the attributive status of activity for every single object (part) of being and for an integral set of objects of being. In the system of concepts of onto-metaphysics, activity is the concept of an attribute class, expressing one of the general universal attributes (properties) of being – an infinite multitude of existence.

The specificity of the attributive activity of the object of being is determined by the specificity of the substratum. The substratum in abstract generalization is a carrier-base of its constant invariant properties (quantities) that is relatively indivisible for a given state (part) of an object. The function of the substratum, as applied to the specificity of the object, is realized by complex and relatively simple elementary material or ideal states of being.

Substratum cannot be a complete, total, irrelevant cause of itself, for it depends on interconnections with other entities external to it. The states of substratum specificity of an object function as a complex set of internally homogeneous states and their connections, leading the researcher to infinity. The infinity of the substratum properties of objects is contained in the infinity of being-substance.

³⁴ B. Spinoza, Ethics (Wordsworth, 2001).

³⁵ Aristotle, The Metaphysics...

³⁶ Aristotle, The Metaphysics...

³⁷ M. Heidegger, The Questions Concerning Technology and Other Essays. Translated by W. Lovitt (New York & London: Garland Publishing, Inc, 1977).

Therefore, the substratum is the micro level concept of the onto-metaphysics, and the substance is the category of the mega status of onto-metaphysics. The substratum is relative, thus it is not a substance.

The informational model of the separation of being, which is essential for the real life of people and realistic philosophy, is explained according to the substratum criterion in the studies of different researchers. Being contains in its infinity a variety of finite objects (states), one of which - a man - is trying to achieve perfection in the process of evolution.

Thus, being in its substantial definiteness is an infinite multitude (universe) of existence, or - existence in an infinite multidimensional state. Activity represents being and is one of the attributes of the infinitely perfect being. The primary feature of the attributive specificity of activity is the self-realization of an integral being and the realization of a specialized object of being in its autonomy in the system of local existence.

Defining of the specificity of the attributive nature of activity realization of being is achieved on the condition that the criterion of the anthropic nature of being serves as a means of investigating metaphysical problems.

The metaphysical anthropic principle

The criteria for the specificity of human (anthropic) being are primary in the manifestation and explanation of the attributive specificity of the activity realization of being and its parts. The primacy of the human criterion, or the criterion of anthropic being, is fatal. According to the criteria of facts and creative mystical intentions in the culture of mankind, there has not been revealed a non-human way of mastering being by the Homo sapiens as a species and by the spiritually perfect geniuses-individuals. Desired communication with non-human objects of being has not taken place or has not been realized because of the superiority of other types of being over the being of man, mankind and the known objects of nature.

Within the onto-metaphysical field of research of attributive specificity of activity, the contexts of the principle, or versions of deductive ways of mastering the objects of being, predominate. Metaphysical generalization, created by man, extends to non-human objects of being with a certain measure of probability, truth, faith and other criteria.

The conscious and unconscious system of universal and cognitive possibilities and abilities of man functions by the criterion of the archetype of human existence. In abstract generalization, the archetype of human interaction with the object of being can be expressed by the statement: "there exists an object with certain properties." The logical form of the primary human evaluation of an object of being is established by the theorists of logic in the following proposition: "S (not-S) is (is not) P (not-P)".

The concept of the principle is polysemantic, but it preserves the original meaning associated with the isomorphic translation of the original Latin word into English by the words "basis", "beginning". In an abstract gnoseo-metaphysical generalization, principle is the ultimately abstract logical form of knowledge that performs in a given system of human being the function of the information base, which organizes a concrete system of experience as autonomous and unique³⁸.

³⁸ G. V. Baranov, Activity and anthropic nature of life (Omsk: OmSTU, 2013).

Unlike other information organizers of mastering cultural experience - concepts, laws, theories, hypotheses, problems - the principle is axiomatic. Axiomaticity of the principle means that in this system of mastering of being the principle does not require proof, for its purpose is constructive and regulative. It receives confirmation and justification during its functioning within a specific field of application.

In scientific cognition, the introduction of a new principle is usually associated with problems arising in solving research problems. In this context, the principle performs an instrumental function and can be understood as an axiomatic statement.

The cosmological anthropic principle, established in the second half of the 20th century, can serve as a concrete definition of the specifics of functioning of principles in the cultural and scientific experience³⁹.

In an abstract generalization, the cosmological anthropic principle is the assertion that the observer on the planet Earth has the status of a special, central, privileged and distinguished status in the universe. The cosmological anthropic principle must be taken into account by the interpretation factor and the explanation of the results of modern astronomical observations by specialists in astronomical sciences. The cosmological anthropic principle contradicts the content of Copernican cosmological principle.

Copernican principle is the assertion that the observer on the Earth does not have a special, central, privileged and distinguished status in space and time in the universe. The principle of Copernicus is also called the principle of mediocrity.

The consequence of the Copernican principle is the following ideological statement: based on the knowledge of mankind, the universality of the laws of nature and the non-zero probability of the presence in the Universe of astronomical objects with the presence of life or more perfect objects in comparison with the terrestrial form of rational civilized anthropic existence is proved.

The Copernican principle is important as a methodological basis for the unity of the results of astronomical observations conducted by specialists in different fields from different points of astronomical observations from the Earth or other points of near-Earth space.

Specialists in modern cosmology have substantiated the weak and strong version of the cosmological anthropic principle.

The weak version of the anthropic principle: the state of astronomical observers, or of mankind on Earth, is privileged, special and otherwise distinguished in the universe in the sense of the compatibility of such a state with the real existence of a person capable of cognizing the objects of the universe.

According to the weak version of the anthropic principle, compatibility of the universe with the life of mankind consists in accordance of certain fundamental properties and laws of the universe with the possibility for man to live on the Earth and to cognize the objects of the universe.

³⁹ I. A. Karpenko, "Philosophy and scientific knowledge", Philosophical Journal, Vol: 10 num 2 (2017): 62-78 y G. V. Baranov, The concepts of astronomy (Hamburg, BRD: Anchor Academic Publishing, 2014).

The strong version of the anthropic principle contains the statement that the state of astronomical observers on Earth is privileged, special and distinguished in the space and time of the universe. The privilege of man consists in the existence of a complete correspondence between the fundamental properties and laws of the universe and the possibility of the emergence of mankind on the planet Earth and the modern being of people. In essence, the content of a strong version of the anthropic principle contains the hypothesis that the universe should have properties that allow the development of intelligent life on planet Earth.

Within the limits of philosophical generalizations, the cosmological anthropic principle is interpreted as a particular variant of philosophical and general cultural anthropocentrism and anthropologism.

The paradigm of anthropocentrism axiomatically ascribes to man the function of the center of a multitude of dissimilar objects of being, all the states of which in the final result function to ensure human being. The abstract meaning of anthropocentrism can be formulated in the following statement: "everything in being functions for the man, since the man is a "microcosm" and the "summit of creation."

The paradigm of anthropologism is based on the ideological evaluation of man as the mono-base of cognition, from which the unity of knowledge about heterogeneous objects of being is achieved. The abstract basic meaning of anthropologism is "everything in being is evaluated by the criteria of human existence, because the human is of the highest value."

In cognition, the philosophical and ideological paradigms of anthropocentrism and anthropologism serve as the means to identify humanistically oriented research in science, have an axiological worldview significance in comparison with the anti-humanistic tendencies of the civilization.

The ideal of humanity is one of the ideals studied by philosophy and other systems of human culture. Ideals of perfection, goodness, justice, beauty, harmony, rationality, truth and others are no less significant for the human life than the ideal of humaneness. By the criterion of the essence of content, every ideal represents a hypothetical state of the most perfect and useful life for people, which people strive to achieve in their activity in the conditions of infinite approximation, life and sociocultural limitations of the individual and generations⁴⁰.

The effective functioning of ideals and reality of being is historically and vitally problematic. According to the criteria of metaphysics, the ideal is one-sided and excessively socioculturally limited due to its functioning for the solution of humanitarian public problems.

According to the criteria of onto-metaphysics, the maximum general content of the metaphysical anthropic principle is expressed by the proposition: "all objects of being are cognized by man regardless of their autonomy in the modes of necessity and freedom."

As one of the parts of being, a man studies other parts of being according to the global and individual criteria of freedom and the necessity of the activity-realization of his anthropic being. In the infinity of objects of being and their activity, the human activity limits

⁴⁰ G. V. Baranov, The factor of philosophy in the culture of society. Humanities. Collective. sci. monograph. Ed. N.R. Krasovskaya. Volume 1 (Moscow: Internauka, 2016).

the infinity of being into a state of autonomy of anthropic being. At the initial stage of localization of the infinity of being into an anthropic being, a conscious or unconscious assessment of the essence and specifics of the origins of the transformed objects takes place.

The cultural and, in particular, the philosophical experience of mankind offer the original ontological criteria of the first principle of being. For example, in the historical paradigms and authors' versions of philosophy, the ontological criteria of the first principle of being are validated under the following names: "Brahmo", "Water", "Fire", "Sky", "Dao", "Universal Mind", "Universal Will", "God", "Universal Soul", "matter", "atom" and others⁴¹.

Chaos is the general ontological criterion in the study of the origin of the elements according to the axiomatics of the metaphysical anthropic principle.

For a person who is actively realized in his own activity, the chaotic state of an endless being constitutes the beginning of a multidimensional human activity.

For any activity-based object of being, chaos is the primary principle, containing potencies and actual resources (means) for the realization of the definiteness of the object in its environment.

Chaos and activity

In modern culture, chaos expresses states of being that are characterized by uncertainty, formlessness, disorderliness, structurelessness, infinite completeness, infinite degrees of freedom, and other concepts of similar significance⁴². According to the criteria of onto-metaphysics, chaos is the absolute uncertainty of being, which is changed by the object of being to create its own autonomous local existence and self-realization of the complete infinity of being.

The correlation of the concept of "chaos" in various contexts with the concepts of "order", "law", "organization", "system" and others reveals its poly-functionality in the cognitive experience of the culture of mankind.

Whatever the state of order, the state of chaos is substratum and functional, spatio-temporal, matter-energy and informational state of being or its part, in which an infinite degree of freedom of elements and their connections between themselves and with the environment, including other systems is realized.

Order is a holistic state of a system which is characterized by a single- or multivariant, hierarchical or planar proportionality of the location of the elements, their connections with each other and the system quality of the given system.

Freedom of elements, their changes and connections is limited by the systemic unity

⁴¹ G. V. Baranov "Being as a problem in philosophy". International Scientific Research Journal, num 7-1 (49) (2016): 108-110 y G. V. Baranov, Being and Man: Philosophical Workshop (Omsk: OmGTU, 2002).

⁴² Concepts of self-organization: the formation of a new image of scientific thinking. Ed. by P. G. Belkin, et al (Moscow: Science, 1994); E. N. Knyazeva & S. P. Kurdyumov, Synergetics: nonlinearity of time and landscapes of coevolution (Moscow: "KomKniga" Ltd, 2011) y G.V. Baranov "Onto-metaphysical concept of activity", Journal of Omsk University, num 3 (73) (2014): 54-56.

of this fragment of being. The interaction of the elements of the system with the environment and external systems is reduced to the norm allowed by the unity of the system. In the state of order, the behavior of the object's elements is unambiguously fixed.

The dynamics of chaos and order is correlative, multifarious and situational in the local or global perspective. The fatal infinity of chaos of being unfolds in the systems of anthropic being. For the subjects of society, the mastering of objects of being is an infinitely continuing activity state of establishing and maintaining the stability, order and definiteness of anthropic existence. Otherwise, the dynamics of life levels everything achieved by man and humanity, reducing to nothing all the efforts of generations of people.

For complex biosystems, the regularity of the constancy of adaptation and other forms of maintaining autonomy in the environment of life is realized in its absolute inevitability of the ontogenesis and phylogenesis. Any system of being is plunged into chaos and inevitably includes it into the composition of internal definiteness through the transformation of the chaos of being into the states of the definiteness of the object. Thus, in an abstract generalization, the order arises from chaos, the order contains chaos, the transformation of chaos in different versions is carried out by the activity of the object.

The state of order of the object of being is one of the consequences of its activity. Chaos and order are realized in their relative definiteness, both, in an independent state, being separate activity results.

The universality of the activity of the object of being manifests itself in several indicators: the property of creating the autonomy of an object from the chaos of being; the property of ensuring the definiteness of the realization of an integral being and its parts; ensuring the unity of essence and phenomenon, uniqueness (autonomy) and determinism of the object's uniqueness by external principles, factors and conditions.

Anti-chaotic realization is represented in being without having a single center of control, being located in the infinity of being. Due to the infinite nature of the chaos of being, the following regularities are established in the cultural experience of mankind: every object of being continuously realizes the activity transformations for the assertion of one's version of being; the object of being maintains its autonomy in a specific period of time and space.

The loss of autonomy and integrity of the object of being means its transformation other states of being, which are used as factors and conditions for the formation and temporary functioning of new entities.

Within the realistic world view, which is confirmed by the complexity of the activity and the experience of the human culture, it is necessary to acknowledge the fact that the original being speculatively fixed and really existing for the object of being in its realization, including for the individual and humanity, is the totality of uncertainty, or the totality of chaos. Every object of being in the unity of the internal active, external passive and other diverse influences of the chaotic environment is self-realized in the autonomy of being and, at the same time, provides new objects of chaos for other objects of being. The understanding of chaos as a stage of destruction in the period of the object's evolution, especially of the evolution of objects and subjects of the anthropic and social classes of being, is but a particular case of the manifestation of a chaotic environment of being. Chaos, in the fullness of its domination, is the multiplicity of the indeterminateness of a universal infinite being in relation to a separate activity-realizing fragment of being.

The indeterminateness of the chaos of being is not necessarily hostile and antagonistic, positive or neutral for the object, including for the person and other subjects of society. It is multidimensional. The content of the indeterminateness of the chaos of being is interpreted by the object of being and, in particular, by man, informationally and materially, cognitively and objectively, individually and collectively, effectively and ineffectively, in various ways into a relatively ordered, harmonious form of the autonomous existence of the object⁴³.

In anthropic existence, chaos is the ontogenetic and phylogenetic achievement of mankind when interacting with the objects of nature and transcendent being. The chaos of being, or the ontological chaos, constantly accompanies the individual and is overcome, in whole or in part, realistically or ideally and in other forms. Chaos is a universal principle and a functional condition, the “companion” and the circumstance of the activity of all the diverse objects of being. Each fragment of life tends to overcome chaos and inevitably reproduces its previous states or produces its new modifications.

In anthropic being, the chaos factor of infinite being is subjected to all-sided cognition, evaluation and material transformation. Given the high degree of value and evaluation dependencies in the being of the subjects of society, axiological modes of ontological total chaos are inevitable. Relativity and fatality of the functioning of multidimensional chaos in anthropic existence are evident in the spheres of upbringing and education, training and organizational activity, political and economic activity, and in other classes of public and private life.

The human individual or other agent-substratum of anthropic being in the forms of society and humanity, objects of the material and information culture of mankind are part of multidimensional being. In an autonomous existence, the actors of anthropic being have features of a chaotic state and realize themselves transforming the local and global chaos of being-environment.

Human activity is the anti-chaotic realization of the objects of being in the state of the universality of the culture of mankind and separate individual unique systems of human life⁴⁴.

Results and Discussion

The ontological-metaphysical investigation of the problem of the attributive specificity of activity, carried out in the present paper, makes it possible to formulate the main theoretical results.

Activity is the attributive state of being in its holistic integrity and the gradualism of its parts (objects). Activity expresses the perfection of an infinite and absolutely total being in the form of the realization by being and each of its parts (the object) of the state of autonomous determinism through the anti-chaotic transformation of its internal and external conditions (factors) of the environment of existence.

⁴³ G. V. Baranov, “Onto-metaphysical concept of activity”, Journal of Omsk University, num 3 (73) (2014): 54-56 y G. V. Baranov, Activity: anti-chaotic realization of being. Humanities and sociality: actual problems: monograph (München: AVM - Akademische Verlagsgemeinschaft München, 2013).

⁴⁴ G. V. Baranov, The problem of activity in humanitarian research. Ed. V. V. Karpov, V. A. Kovalev. Materials of the international scientific and practical conference (Omsk, 2015).

In an abstract generalization, the activity of being is the anti-chaotic realization of the infinite perfection of the holistic total being, or: activity is the anti-chaotic realization of being.

Activity in being is an anti-chaotic realization of the object of being, in which the local realization of the object is realized in the definiteness of the autonomous existence under the influence of a variety of chaotic states of total being.

By the criterion of structural content, the activity state of the object of being is the unity of the diversity of its main parts: active and passive, internal and external, regular and stochastic, free and necessary, as well as other opposites and one-sidedness, revealed analytically or manifested in specific actual forms of the activity-based realization of the object.

The active anti-chaotic realization of being is represented by special forms and a variable basis on all classification units of the local and global classes of being. The activity of the objects of global existence acquires more complex and individualized specifications as the structural and substratum foundations of the universe of existence become more complex.

The active realization of heterogeneous objects of existence creates the possibility of a real self-organization effect in local areas of the universe of existence, and also provides a tendency to the formation of an antroponic class of being in the diversity of its cultural and historical states.

In connection with the anthropic being, the activity forms of global infinite being serve as the beginning of the being of man and society, i.e. genetically and functionally primary factors of the autonomy of unity and diversity of mankind.

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