

## PHILOSOPHICAL FOUNDATIONS OF MODERN RESEARCH IN HUMANITIES: EXPERIENCE OF REFLECTION

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### Annotations:

**Троїцька Тамара, Орлов Андрій. Філософські засади сучасних гуманітарних досліджень: досвід рефлексії**

Сучасні наукові дослідження значною мірою постають предметом глибокої саморефлексії щодо ролі, сутності й процедур наукового пізнання, а також визначення філософського рівня методології дослідження та її значення у спрямуванні досліджень на людиномірність. Основним матеріалом концептуального плану мала б стати антропологія як інтеграція знань про людину, проте певні її недоліки зашкоджують пізнанню людського буття. Жодна наука не може ігнорувати методологію як систему концептуальних знань різних рівнів, і на всіх етапах наукової еволюції вона використовувалася відповідно до культурних рис певного часу. Методологічне мислення третього тисячоліття має бути критичним, аксіологічним, софійним, тобто людиномірним, а його концептуальні засади визначить філософія, її смисли та мудрість.

**Троицкая Тамара, Орлов Андрей. Философские основания современных гуманитарных исследований: опыт рефлексии**

Современные научные исследования в значительной степени становятся предметом глубокой саморефлексии относительно роли, сущности и процедур научного познания, а также определения философского уровня методологии исследования и ее значения в ориентации исследований на человекомерность. Основным материалом концептуального плана могла бы стать антропология как интеграция знаний о человеке, однако определенные ее недостатки усложняют познание человеческого бытия. Ни одна наука не может игнорировать методологию как систему концептуальных знаний разных уровней, и на всех этапах научной эволюции она использовалась достаточно и соответственно культурному уровню времени. Методологическое мышление третьего тысячелетия должно быть критическим, аксиологическим, софийным, т. е. человекомерным, а его концептуальные основы определит философия, ее смыслы и мудрость.

**Troits'ka Tamara, Orlov Andriy. Philosophical foundations of modern research in humanities: experience of reflection**

Modern scientific research often become the subject of deep self-reflection concerning the role, essence and procedures of scientific cognition, as well as defining philosophical level of the research methodology and its significance in directing the research towards human dimension. Anthropology could become the main material in the conceptual plan as an integration of knowledge about man, however some of its shortcomings interfere cognition of human existence. No science can ignore methodology as the system of conceptual knowledge of different levels and on all stages of scientific evolution it was used according to cultural features of the particular time. Methodological thinking of the third millennium should be critical, axiological, sophic, i. e. human dimensional, and its conceptual foundations will be defined by philosophy, its meanings and wisdom.

### Key words:

аксіологія, антропологія, людинознавство, людиномірність, методологія, раціональність, філософія.

аксиология, антропология, человекомерность, человековедение, методология, рациональность, философия.

axiology, anthropology, study of human nature, human dimension, methodology, rationality, philosophy.

The modern scientific world, represented by various branches of science, has to evolve in the new environment, which turn them as well as the science itself into the subject of scientific reflection and, unfortunately, the object of manipulation: an intensive development of new technologies, such as psychology, medicine, informatics and others allows interference with the private life of man, his body functioning and so on. However, in fact, a man is increasingly influencing the development not only of social processes and evolutionary changes in nature but even appears geologically formative power of the planet. All the mentioned above requires from the sciences, including the humanities, solving problems that will be placed in the centre of the research and will be devoted to the analysis of the social and ethical, axiological principles and regulators of cognition.

In various areas of science modernization there appear ideas as for the change of modern research nature (E. Ahatstsi, I. Dobronravova, M. Mamardashvili, I. Prigogine, A. Rogers, V. Stepin, B. Rauschenbach, P. Ricoeur and others). Most researchers point to the need for interdisciplinary synthesis, to replacement of scientific tools, to some aspects of reconsideration

of the verity's criterias. However, the main contradiction that, in our opinion, is the lack of integration of intersubject knowledge and its combination with the humanistic values is outside axiological, philosophical reflection. In this context, we can determine that the "star time" of philosophy is coming. Of course, by themselves science and philosophy will not save the world, but it will not be saved without a thorough, scientific understanding of contemporary threats to humanity and his hope, especially if the research does not involve human life-world as the valuable basis of all the ideal formations and theoretical constructs.

This fact led to the study of philosophical meanings of providing axiological orientations of the scientific explanation of the world at a time when science considers these aspects to be of little value compared to logical rationality. So, human dimension as a maxim, as a leading idea and even, in our view, as a civilization marker of the humanitarian changes of the present times, is able to direct the goal, the content and the technology of human development towards the following: firstly, on the methodology of self-development; secondly, on the increase of the share of education and self-education in this process; and thirdly, on the involvement of cultural

space to ensure the intentions of Homo sapiens. It also is able to orient the scientific research to cognitive style, where the level of philosophical methodology determines the creation of new knowledge bases.

Without minimizing the role of different human sciences, it should be noted that they are considering and exploring though important aspects, but only one incarnation of human existence. Analysis of works of such scholars as O. Blavatsky, Y. Fedorov, L. Vygotsky, A. Vernon and others shows that the development of rationalist trends in the sciences along with sociological paradigm is gaining momentum together with biological rationalism, which was based on the principle of bio-rational determination of the human nature. By the way, anthropomorphic measurements of the human's representatives (races, nations, nationalities) have, in our opinion, a bad deal for anthropology, identified it with these measurements and removed from human nature some important properties. Y. Fedorov wrote: "Rational that finally withdrew from the Logos has created an extensive logging technology to repressive intentions spirit. Rational, hiding under the guise of the Logos, tortures Psyche by trying every imaginable and unimaginable ways and means, trying to ferret out her intimate confidences, taking towards her an outside and a clear position as the traditional epistemological subject that is opposed to objective reality. The more a person is objectified by history, the more its Rational distances itself from its own portable Psyche, making mental self-violence. In this way portable Rational helped the History to make the run the way of progress, with difficulties, consistently released from ballast cult symbols, values of culture and norms of civilization" [9, p. 388].

In this context the Humanity as a science has a lot to say, but due to the reasonable remark of V. Tabachkovsky, "traditional normative anthropology appealed mostly to steady the image of man, the components of which are: a) the concept of "origin"; b) the associated reliance on clearly defined man's place in the world; c) the corresponding confidence in the most adequate way the human's attitude to the world, to others and himself. Modern anthropological considerations lack such confidence; they multiply and compete all the new manifestations of human "origin", available methods of relating to the world discredit themselves: each alternative depreciates fast enough with the confidence on its "non-panacea". Thus, the place of human's self-identity yields problematic and confusion, and again turns open worldview eternal question: "where are we from? who are we? where do we go?". And the individual, and social groups, and even entire nations are often appear at a kind of philosophical and self-identifying crossroads. Traditional anthropology, fixing any defect of human beings,

quickly found its "compensators" often – beyond a single individuality" [7, p. 137].

Not giving any preferences to any "ism" that would be able to rectify the situation in humanism as in any other science that explores the space of a personality and "pulls" him into his own subject matter, we note that to build a model of the space (scientific or practical) is possible first of all on the basis of methodology of self-development, and secondly, by laying the foundation of the building human dimension and, thirdly, by modeling the construction in such a way that culture, which is acquired in education and self-education becomes the leading goal basis and means of building such a space. To realize these objectives is not possible without the full use of the methodology that we understand as knowledge of new knowledge as a strategy and conceptual framework of any study and, in particular, the harmonization of all the institutions, all the components of education that makes a man to be cultural and able to self-development.

It should be noted that the current methodology is the most stable system or academic area that is slowly changing, and even, in our opinion, cannot resist a modern reformation, since all its theoretical and conceptual design are based on the adoption of scientific knowledge as fundamentally inter-subjective and depersonificated. However, a man in modern society usually is faced in all the areas (science, pedagogy, art, politics, etc.) with an extremely complex cognitive and real structures and situations, and the trend to increase the methodological explications and fundamental developments becomes obvious, the works of V. Andryushchenko [2] M. Bulatov [3] V. Kremen [5] and others are devoted to these issues.

Underestimation of methodological problems with the attitude to them as to "unimportant affair" that distracts from the real work of true science ("methodological negativism") should be considered irrelevant in this context; as well as raising it to the level of "science over science". As mentioned above, metodologism as the system of conceptual knowledge is always associated with methodological culture of the individual, which does not always correspond to the theoretical level of methodological consciousness as methodological social consciousness and consciousness of the individual can not quite match: methodological toolbox of even brilliant scientist does not show all the achievements of the methodological culture of the epoch, in addition, methodological consciousness of every scientist is unique in the sense that it is not only caused by the common characteristics of knowledge, but also by his own academic experience. There is also a certain distance between the focus of methodological research to grasp the global characteristics of modern science and practical

activity of the scientist who does not always use the knowledge for successful work.

It seems to be reasonable A. Kassian's opinion that "the level of methodological culture depends on the nature and the level of science, in which the scientific research is carried out, and on its research capacities as a scientist and effectiveness of using this potential" [4, p. 144]. And, returning to the previous matter, we should note that the methodological culture of a man is represented not only in the real sense of methodological knowledge, but also on the level of interest in methodological issues, desire to involve methodology into creative research. Exploring culture not only as a process of creative activity, but as a universal quality of social life, it should be noted that on the basis of methodological culture methodological position of a specialist is formed as the ability to find the best way of carrying out professional tasks based on theoretical and methodological knowledge.

It should be noted that due to the time requirements of the nearest decades of the XXI century methodological culture will be "conscious" by nature, and its basis, in our opinion, will be realized in critical thinking and morality. As O. Tyaglo states "vital importance of critical thinking for the whole educational system of Ukraine is determined by two factors which interact with each other: 1) an attempt not to stay outside the "mainstream" of establishing the information civilization and 2) the movement of democratic change" [8, p. 207]. Formation of methodological culture is known to occur in two aspects: general (philosophical approach and method of scientific cognition) and specific (implementation of philosophical principles in specific activity). Therefore, there is no doubt in Sh. Amonashvili's and V. Zagvyazynsky's claim that otherwise "acientological disorder (confusion) becomes a problem and "pushes scientific thought and educational practice into voluntarism" [1, p. 14]. These factors determine the orientation of science on the approaches, principles and methods of research and system changes in any activity, especially in the humanities.

In the mentioned context both the new and old concepts of human nature are important. Thus, Ukrainian researcher of philosophical anthropology and philosophy of education B. Tabachkovsky writes: "At the turn of the century and the millennium, at a new stage of national revival of Ukraine we are witnesses and participants a radical rethinking of established views on people, culture, society, and especially – on their interaction. In particular, anthropological paradigm is being reconsidered and I would call it "anthropology preachers" – reflection of rather desirable than the real image of a man. Anthropology of normativism and rigorism is being reconsidered as well as

normative and repressive pedagogy (heritage of totalitarian days) and normatively utopian vision of society. Instead, the trend that can be described as anthropology, pedagogy and sociology of assistance is being confirmed, and this trend is connected with non-precautious deepening and broadening of the horizons of human nature" [7, p. 136].

Analysis of modern anthropology and human nature, in particular their reduction, is essential when it comes to the culture of a human, which along with worldview position and in coordination with the results of scientific interdisciplinary synthesis, will be able to consider and to arrange their relationship with nature (as a biological human being), with other people (as a social being) and on the basis of creativity and self-development methodology will be able to organize a full spiritual life (harmony with the world and with himself), and then check his activity in the way of humanism. With cultural codes (programs, ideas, concepts, principles, etc.), which are filled with humanism as well, a person has a chance to use his potential in accordance with the nature and culture.

At the end of the last century we have witnessed radical changes in the new scientific principles. These changes can be characterized as a global scientific revolution (V. Stepin announces it as the fourth one) in which a new post-non-classical science is emerging:

- an intensive use of scientific knowledge in all the spheres of social life, change of the very nature of scientific activity, which is associated with the revolution in the means of obtaining and preserving knowledge, are changing the nature of scientific work (along with disciplinary research and interdisciplinary and problem-oriented forms of research are pushed at the forefront. Directly in the process of identifying research priorities alongside with purely cognitive goals an increasingly important role is given to economic and socio-political issues);

- implementation of complex programs creates a special situation of combination of theoretical and experimental research, applied and basic knowledge into a single system, intensification of direct and indirect relations between them, resulting in ever more intensifying interaction of principles and ideas about the picture of reality that are formed in various sciences; the change of these pictures more often happens not under the influence of internal disciplinary factors but through "paradigmatic vaccination" of the ideas which are broadcast from other sciences; moreover, without systematic interdisciplinary research the effects do not appear;

- the idea of evolution and historicism becomes the basis of the synthesis of reality produced in the basic sciences, which fuse them into a coherent picture of the historical development of nature and humanity and make picture of the world only with the help of relatively independent fragments of

general science, imbued with the ideas of global evolutionism;

– the historicity of the systematic complex object and its variability of its behavior involves extensive use of special ways to describe and predict its states; in the natural science there begins to be implemented more often the ideal of historical reconstruction, which is a special type of theoretical knowledge, previously used mainly in the humanities;

– among the historically developing objects the special place is occupied by natural systems, which involve a person as a component, so these objects acquire the character of "human dimension" (medical-biological objects, objects of the environment, taking into account the biosphere as a whole, the objects of biotechnology (especially genetic engineering), the "man-machine" systems (including problems of computer science, artificial intelligence, etc.);

– while studying the objects of "human dimension" the search for the truth is associated with the definition of strategies and possible steps in the transformation of such object that directly affects the humanistic values and in this sense the ideal of "value-neutral research" is transformed, objectively the true explanation and description of objects of "human dimension" not only implies but also involves axiological factors to the explanatory positions [3, p. 6].

Development of all the new methodological guidelines and new ideas about the objects under study leads to substantial modernization of philosophical principles of science: scientific knowledge begins to be considered in the context of social conditions and social consequences as a special part of society that is determined at each stage of the general state of culture of the proper historical epoch, its values and worldview; historical variability of not only ontological postulates, but also of the ideals and standards of knowledge is interpreted; the content of such categories as "theory", "method", "fact", "justification", "explanation", etc. are being developed and enriched; in the ontological component of the philosophical basis of science there begins to dominate "a categorical matrix" that provides comprehension of the developing objects.

So when modern science puts in the center of its research the unique systems which are developing historically and involve a person as a special component, the requirement of explication of values in such circumstances not only does not contradict the traditional guideline to obtain objectively true knowledge about the world, but also a prerequisite for implementing this guidance. Moreover, if the science of a man has no ideologically colored values, have no aims like "human dimension" as the quintessence of rational knowledge, morality and faith, that is what we call wisdom, then the

complex and multifaceted research on the subject will not be able to: understand the huge accumulated empirical material; to prevent the transfer of conclusions resulting from the study of lower forms of consciousness (animals) on people; avoid non-critical borrowing and use of approaches and procedures developed for people of other cultures; combine diverse humanistic knowledge in a single integrated system; clearly and fully delineate the scientific and pseudo-scientific knowledge, that means to support the growth of human culture.

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