

Axiology of socio-humanitarian cognitive and sociocultural types being of man

Bauyrzhan Moldagaliyev *, Faculty of Philosophy and Political Science, Al-Farabi Kazakh National University, Almaty 480078, Kazakhstan.

Reza Sabbaghpoor, Faculty of Philosophy and Political Science, Al-Farabi Kazakh National University, Almaty 480078, Kazakhstan.

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Abstract

The goal of the following article is to show that the system of values (ideals and worldview attitudes) affects the nature and results of scientific work of a researcher. It is showed, that socio-cultural and historical conditionality of scientific knowledge is implemented not only by the impact of social institutions, investment policy and state support for science, but also through the system of value orientations of scientists themselves. It was analyzed the axiological views in the application of scientific knowledge to such prominent outstanding thinkers such as I. Kant, H. Rickert, M. Weber, W. Dilthey. We prove that an approach which recognizes that the values in science express socio-cultural conditioning of science, and becomes the determining factor in philosophy of social and humanitarian knowledge.

Keywords: axiology, value, cognition, meaning, social and humanitarian cognition, truth as a value.

*ADDRESS FOR CORRESPONDENCE: **Bauyrzhan Moldagaliyev**, Faculty of Philosophy and Political Science, Al-Farabi Kazakh National University, Almaty 480078, Kazakhstan. *E-mail address:* Baurkz_8888@mail.ru

1. Introduction

Socio-humanitarian cognitive constantly and inextricably linked with the values from the philosophical components. If in the natural sciences these components would remain as external with respect to the knowledge content, but in the humanities they are included in the actual content of knowledge. Indeed, values are specific social characteristics of objects that identify their positive or negative impact on an individual and society (weal, good and evil, truth, justice and injustice, beautiful and ugly, etc.), which are concluded in the phenomena of social life. At the same time, the values are properties of public object to satisfy the specific needs of the social subject (person, group of people, society).

With the help of the concept "values", it is characterized the socio and historical value for society and personal meaning of certain phenomena of reality for a human being.

The values are important regulators of human behavior, research work of scientists, and aspirations of politicians etc. – which always wear a specific historical character. With regard to value orientations, they restrict meaningful, significant part of a person from insignificant, inconsequential.

These orientations are an important factor regulating the motivation of the individual. Their main content is their basic content: a person's beliefs, his deep and constant affection, moral, aesthetic, religious principles, concepts of welfare, happiness, etc. Need to say that the socialization of the individual involves the assimilation of a system of values, their hierarchy and priority. In other words, values are something very significant, especially for a particular individual, they put the person above and over himself, and values are what he can not sacrifice under any circumstances.

Those value-semantic structures of all that exist represent the greatest interest to social cognition. According to the famous esthete M.M. Bakhtin, semantic depth of the world of culture is "bottomless as well as the depth of the matter". Achieving the truth here is in a "dense medium" multiple values that indicate the human, social and cultural importance of certain phenomena of reality. Emphasizing once again, it is clear that the socio-humanitarian knowledge is always value-meaning development and reproduction of human life. The categories "meaning" and "values" are the key to the cognition of the specifics of social cognition.

I. Axiology and Science

The fact that the social and human cognition the thing is seen not in all spatio-temporal parameters, but as a carrier of meaning, the incarnation of out and over limit values as a sign, and symbol of the human manifestation. This means that cognition in humanities appeals not to the natural essence of things, but to its meaning, because "the world is given to man not in proprietary and naturalistic way, but in spiritual and semantic way as essence of values, that is subjected to understanding and interpretation" (Averinc'ev, 1997).

In modern science the activity of social and historical subject of cognition, which are relied on the laws of reality, becomes the key factor and main condition of obtaining the real knowledge. It is increasingly recognized "human presence" in traditional forms and methods of scientific cognition. "Theoretical loading" of facts, its concrete historical nature are realized; the functions of philosophical categories and principles, worldviews in general nomination, selection, hypothesis with theories are being investigated; axiological, valuable aspects in the formation and functioning of scientific methods are discovered.

Socio-cultural and historical conditioning of scientific knowledge are carried not only through the impact of social institutions, investment policy and state support for science, but through the system of value orientations of the scientists themselves - at the micro level.

II. Analysis axiology of science I. Kant, G.Rickert, M.Weber

The system of ideals, methodological and communicative norms, the rules of scientific and cognitive activity, the way of seeing, paradigms, philosophical and ethical values when necessary are able to influence the nature and results of researcher's scientific activity.

The methodology of science is not only fit in with the social psychology, but also with ethics, which certain principles can also perform regulatory functions in scientific knowledge, i.e. can acquire methodological significance.

The validity of understanding of moral value's role is grounded in its classical form of Kant's formulation of this problem as a dialectic interdependence of theoretical and practical reason. According to Kant, the theoretical (scientific) knowledge of the mind is directed to the "world of things". Practical (moral conscience) mind is turned to the "world due" - norms, rules, values. In this world there is a domination of the moral law, the absolute freedom and justice, the human desire do good.

The principal novelty was that the practical reason, i.e. moral (value) consciousness, was assigned to a special - a leading role in human activity, both to redefine the place and role of the theoretical reason, to clarify and justify its limits and scope.

"Dangerous possibilities" of the theoretical reason are manifested, in particular, in that it has unfounded claims to solve all human problems in all spheres of life, whereas in reality it is the proper scope of opportunities that remains - a sense of duty and sacrifice, love and beauty. Theoretical reason, owning imagination, logical and constructive capabilities can create illusory worlds and take for a real-life (Dilthey, 2000).

Namely practical, moral consciousness establishes moral prohibitions on certain forms and areas of intellectual activity, rejects the use of theoretical reason as a "tool" in any field of activity by the subject: a scientist or organizer.

Our time has shown that this can be done within narrowly selfish and inhumane purposes such as the destruction of the ecology of man and nature, in human experiments, the development of methods for their destruction, etc.

So the scientist as a carrier of theoretical reason should have a "moral way of thinking in the fight", have a critical self-esteem and high sense of duty and humanistic beliefs.

Along with the important social function of moral consciousness as "essential law of being", Kant, in fact, raised the problem of methodological role of moral consciousness in cognition and cognitive activity in general, making the "moral law within us" for the preservation of intellectual honesty.

Thus, in the foundation of cognitive activity it is based the dialectical (Kant, 1963, 1964) ratio of theoretical and practical reason, or - with a modern twist - the dialectic of cognitive and evaluative, their interpenetration, and organic fusion.

Introducing the notion of "premise knowledge", regulatory functions, "maxims of that mind", fundamental principle of a priori, which express the idea of the subject's activity, as well as aesthetic judgment, Kant comes close to the problem of valuable, philosophical assumptions, bases, ideals and norms, revealing their fundamental methodological values along with the empirical knowledge in the development of the theory.

The doctrines of values or axiology applied to scientific knowledge is fundamentally developed by the German philosopher Rickert (1998), the value theory which includes a number of points that are relevant to understanding of the values in the cultural sciences and historical knowledge.

The philosopher comes from the fact that the value is "independent kingdom", respectively, the world does not consist of subjects and objects, but from reality as the original integrity of human life and property.

Recognition of self-world values is the metaphorically expressed desire to understand, establish the objective (out of objective) nature of values, a way of expressing its independence from the ordinary assessing activity of the subject, which depends on education, taste, habits, availability of information and other factors. Values are phenomena, the essence of which is composed in significance, rather than factuality; they manifest in culture, its benefits, where are settled, and crystallized multiplicity values.

Accordingly, philosophy as a theory of values should have as starting point not evaluating the individual subject, but the real objects, which are diversity of values in culture. It is revealed the special role of historical science that studies the crystallization process of values in the benefits of culture, and only by examining historical material, philosophy can step up to the world of values. One of the main procedures for the philosophical comprehension of values is removing them from the culture, but it is possible only due to their simultaneous illumination, interpretation. According to Rickert (1998), there are three spheres: reality, values and meanings, and respectively three different methods of their comprehension: explanation, understanding and interpretation. Through the principle of values it is possible to differentiate the cultural processes from natural phenomena in terms of scientific consideration. Accordingly, the historically-individualizing method highlighted by Rickert (1998) and his supporters can be named the method of referring to the value in contrast with generalizing method of natural science establishing the natural connections but ignores the cultural values and refers them to their objects.

Philosophy of history deals precisely with the values and based on the logic of history, Rickert gives a kind of typology of values in this field of knowledge. Firstly, these are the values on which the forms and norms of empirical historical knowledge are based; secondly, these are the values, which like the principles of historically significant material constitute the story itself, and finally, they are the values which are gradually realized in the process of history (Il'in, 1998).

Method of reference to values expresses the essence of the story, but in this case there is a problem of "scientific rigor" of this area of knowledge. Rickert has no doubt that history can be as "scientific" as natural history, but only under certain conditions, which allows scientists to avoid "generalizing method which devours personality", as well as the danger of "not a scientific evaluation".

The famous German historian, sociologist and economist Weber (1864-1920) studied the problem of values directly at the level of scientific knowledge, distinguishing between natural and social humanitarian sciences and their solutions to the problem of "freedom of science from values". There are various possibilities of valuable correlations of the object, while the attitude to the valuable correlated object must not necessarily be positive. If in the place of the objects of interpretation will be, for instance, "Capital" by K. Marx, "Faust" by Goethe, the Sistine Chapel by Raphael, "Confession" of J. Rousseau, then the general formal element of such kind of interpretation, and the meaning will be in revealing to us the possible point of view and focus ratings (Kant, 1963; 1964). If the interpretation follows the standards of thinking adopted in any doctrine, it forces take some evaluation as the only "scientifically" valid in such kind of interpretation, for instance, in "Capital" of K. Marx. Evaluative analysis, examining objects, attributes them to a value which is independent of any historical, causal meaning located therefore outside the historical. This difference appears as a difference of values and causal interpretation requiring remember that the object of this ideal value historically caused that many nuances and expressions of thought are incomprehensible, if we do not know the general conditions: social environment, historical period, state of the problem - all that which has a causal meaning for the texts or scientific work. Weber also considered the relation of values problem with its opposite problem of "freedom from value judgments", in particular, in the empirical sciences, which, in fact, is not the problem of value. Unlike Rickert, who believed in independent "kingdom of values", Weber believed that the expression "attribution to values" is no more than a philosophical interpretation of specific scientific interest, which dominates in the selection and formation of the object of empirical research. He wrote: "...Even for the purely empirical scientific research the direction is indicated by cultural, hence, valuable interests" (Lacey, 2001). So, according to Weber, allocation of values is a methodological method, which

does not directly influence to subjectively practical assessment, however, performs regulatory and premised functions.

In general, Weber did not consider science like free from values and does not consider the complete elimination of value propositions from knowledge. However, he insisted that social sciences and cultural sciences, as well as natural ones have their stable objective characteristics, but here diverse, recurring phenomenon is "summed" not under law, but under the "ideal type", allowing in other way to fix common and necessary in these sciences.

III. Contemporary discussion about value of science

Today, under the values it is not only understood "the world proper", moral and aesthetic ideals, but any phenomena of consciousness and even objects from the "world of things" that have a particular worldview normative importance for the subject and for society as a whole. Significant expansion and deepening of axiological issues in general was also due to the recognition that different cognitive and methodological forms are truth, method, theory, fact, principles of objectivity, reasonableness, evidence, etc. - got not only cognitive, but also the value status. Thus, it was necessary to distinguish between two groups of values that operate in scientific knowledge: first - socio-cultural, ideological values due to social, cultural and historical nature of science and scientific communities, the researchers themselves; the second one is cognitive and methodological value which operates a regulatory function, justification and the choice of theories and methods, extension methods, rationale and hypothesis testing, evaluating base interpretations, informative and empirical relevance of data, etc.

Both groups are in a complicated relationship, sometimes mutually exclusive, for instance, in the case of the relationship to the truth. On the one hand, the content of true knowledge should not depend on anyone's interests, values and preferences, in particular, socio-political or ideological, it must be objectively neutral; from the other hand, the receipt and expression of true knowledge have cultural and historical, philosophical and ideological, conceptual background containing evaluative elements. Scientific truths themselves - actual knowledge, laws of science, such as physics or economics - are valuable for both science and culture, society as a whole.

Therefore, the relation of all these factors must be presented not as hierarchy levels from the empiricism to the theory, but as the interweaving of equal components - axiology, methodology and factual allegations, which are necessary for the construction and validation of the theory (Laudan, 1996).

Debate about whether science can be value-free, has continued Rickert (1998) and is represented by two main approaches: 1) science should be value-neutral, autonomous, the exemption from property is a condition for objective truth, it has been recognized by classical science, but today more and more it has perceived as simplistic and inaccurate; 2) from the values it cannot be and should not be released, they are a prerequisite for the formation and growth of scientific knowledge, but we need to find rational forms, which record their presence and influence on the knowledge and activity, as well as it is generally understood their roles and features in each science. The second approach is based on the recognition that the values in the science express its socio-cultural conditioning as an integral characteristic, becomes the determining factor in philosophy and methodology of science, especially of social and humanities.

The history of science has shown that the direct intervention of socio-political and ideological requirements in the natural sciences is unacceptable and leads to vulgar forms of pseudoscientific "monsters", as, for instance, "Lysenko's biology" and the pursuit of genetics in the USSR. In recent decades not only abroad but also in the national philosophy the substantial analytical work by identifying valuable forms and components in the structure of scientific knowledge has been done, in its presuppositions and foundations.

Such important components of science as base, norms and ideals of research, the scientific picture of the world and style of scientific thinking (cognition), philosophical categories and principles, general scientific methodological principles, the paradigm and scientific research program, through which methodological assessment is implemented and social, cultural and historical values "penetrate" in the form of judgments – all of them were specified and defined. This awareness provides an opportunity to reveal the deeper levels of the value conditionality of cognitive processes, to prove their organic unity with logical structures in the categorical system of social and individual consciousness. Scientific knowledge and all the procedures of its receipt, verification and validation gain an extra dimension, having not only evaluative, but also the historical parameters.

Thereby simultaneously it is recorded some degree of mediated presence of researcher in knowledge and cognitive activity, it is revealed the system of his/her value orientations.

One of the leading forms of preconditions science is a scientific picture of the world (CPW), through which the fundamental ideas, principles and value systems from one science to another are transmitted. The ideas of L. Wittgenstein are significant for the science of spirit and culture, who believed that the assimilated (in childhood) general picture of the world (PW) belongs to the sphere of personal knowledge and is presented a by special type of empirical propositions, taken on faith as unquestionable and accompanying us the whole life. They have a systemic, closely connected to the system of general knowledge, have an implicit form of existence and they are without saying knowledge based. Assimilated from childhood PW is based on trust of adults, is adopted on faith in communication and learning, as a consequence of "being among the people"

There is an increasing awareness of the significance of the PM concept for the methodology of the humanities Dilthey (2000) the concept of CPW applied in the analysis of the science of spirit (culture), closely associating it with the basic essence such as life, purpose, and human-subject. His analysis of the different approaches and types of human research is substantive metaphysics of Greeks, Romans willed position, religious life ideals and their change, "the theory of life conduct", identifying the main types of anthropology in the culture of XVI-XVII centuries - all of them are ultimately the study of various forms of human being's relationship to the world, to its place in the world, the ways of human representation in cultural-historical view of the world (Weber, 1995). All this suggests that an understanding of PW in the sciences of culture is impossible without orientation on human - understanding his place in the world and the ways of seeing the world by him. There is no such opposition of man and the world, as in natural science of PW, but only the type of understanding of the world, including the man himself are described. Thus, in the early Byzantine culture, as it is shown by Averincev (1997), the situation can be identified, where people perceive "the world as a school", a world in space and time has been put "under the sign of the school". Both historical and biographical the time of separate life had a meaning only as the "pedagogical transformation of a man"; the space of oecumene was seen as a place for the world school (Weber, 1990).

IV. East and West as core types of social and cultural being of man

However throughout all last century (XX century) the relations of the Western and the Eastern countries had as though one-dimensional character: the poor and backward people of the East looked towards the West in search of ideas, development and management models. Therefore no wonder that the belief deeply took roots in the West as if its mission in Asia, i.e. in the East, consists in learning, directing, and ruling. First of all, it is necessary for identification the essence of considered problem to understand the settled ideas about East and factors of its traditional backwardness. Here it should be noted that the West had generally mythological and legendary representations about the East. Such approach was integrally combined with formation of negative attitude to the East and Asia.

Many were interested with issue of the West and the East. But only Gegel gave its true philosophical generalization, by the way, in general the first in the history of culture and, according to some researchers, the only thing on extent of penetration into merits of case.

The feature of Gegel's vision towards the problem of the East in a world history context is connected with his understanding of human essence as the essence universal, possessing as the spirit carrier "the absolute right to development" (Shaymukhambetova, 1995).

According to the French researcher M. Yulen, "the special concept of the East was created by Gegel, where the East appears as a source which is finally expelled from our culture, as a remnant, as a something ineffectiveness, as a historical deadlock which needs to be studied with only purpose in order to avoid" (Hulin, 1979).

As K.S. Gadzhiev writes the modern East represents the whole complex of sociocultural, national and historical and cultural areas, such as Middle Eastern Arab-and Turkic-Muslim, Middle Eastern Iran-Turkic-Muslim, Central Asian Turkic-Muslim, east Asian Buddhist and Shintoistic, Confucian-Indian, Indian - Buddhist and Muslim, and so on. Each of these worlds, both according to the internal basic characteristics, and on relationship with the Western world has their features and demands the corresponding treatment. For all that the approaches prevailing in the West to the East are defined by ideas ascending still to Gegel of passivity, of lethargic and of inability of east mentality to social, technological and to other forms of progress (Gadzhiev, 1998). Modern authors, about the factors which promoted the modernization of a number of the Asian countries, are looking for not in them, but outside, focusing attention only for roles out of exogenous factors, impulses from the outside, a revolution phenomenon from above, a dominating role of superstructures institutes.

Modernization of the East began from the XIX century as a social transformation of society and has been associated with the globalization of the historical process, where the social transformation of various societies, of different countries was included in a specific global process. Especially the XIX century polarized the world into two parts: the western (capitalist) and non-Western (non-capitalist). The dominant polarization of the West was an active influence on the world of traditional East in order to convert it to its own image and likeness. "Sh. Eisenstadt said historical modernization is the process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the XVII to XIX century and then spread to other European countries, and in the XIX and XX centuries to the South American, Asian and African continents" (Eisenstadt, 1996).

However, the East was not only a passive object impact in this process. For the East clash with the West led to the need for perception, adapting many elements of Western civilization. This was pointed by distinguished Indian thinker and humanist Sri Auro-Bind Ghosh: "... When the culture that has fallen into a state of passive existence, sleep, congestion, faces or, even worse, gets a direct impact from the "awake", active, highly creative culture and finds itself opposed to its young and productive energy, sees its enormous success and the development of new ideas and formations, as the first instinct of life will be of course, to adopt these ideas and forms, to borrow them up to imitation and reproduction, in order to enrich itself, and in some way to gain all the benefits of these new forces and capabilities" (Aurobindo, 1987).

At the end of the twentieth century in Western academia was the prevailing opinion that the West is now, "the only civilization which has significant interests in all other civilizations or regions, and also has the ability to influence on policy, economy and security of all other civilizations or regions" (Huntington, 2005).

American political scientist S. Huntington takes the middle by describing the two polar perspectives of the development of civilization in the twenty first century- the overwhelming power of the West and vice versa, its decline due to the economic and demographic decline, unemployment, huge budget deficits, reduced work ethic, social disintegration, drug abuse and crime. He considers that "the West remains as number one in respect of power and influence as well in the XXI century. However gradual, inevitable and fundamental changes also take place in balance of the power between civilizations, and the power of the West in comparison with

power of other civilizations will decrease further... The most significant increase in power accounted for by Asian civilizations (and will continue onward), and China is gradually drawn as a society that is likely to challenge the West in the fight for global domination. These shifts in the balance of power between civilizations are, and will lead to the revival and growth of cultural self-confidence non-Western societies, as well as to a growing rejection of Western culture” .

Today's reality is that the East has already become equal-Great to West bearing structure of the international community, and its role will increase in the XXI century. What is more actually several centers grow ripe (India, China, Japan) in the East including the numerically growing group of smaller but highly dynamic newly industrializing countries (Korea, Singapore, Malaysia) able to compete on an equal basis, both among themselves and with the West, if not in whole, with leading its powers.

2. Conclusion

So, there is an intrinsic and constant communication with the values of social cognition, with the outlook component. In the social and human sciences, they are included in the personal contribution of knowledge.

Value orientations restrict meaningful, significant part of a person from insignificant, inconsequential. Humanitarian knowledge significantly contributes to the identification and justification of the system and values of existing.

The influence of Eastern religions and philosophy to the West, the influence of Western political, cultural and economic phenomena and to the East - the most - the increasing development of international communications and electronic communications - have transformed the dialogue between cultures and civilizations into indisputable reality of public life. These changes gradually went beyond public relations and penetrated more deeply into our lives.

So, there is an intrinsic and constant communication of the values with social cognition, with the outlook components. In social and human sciences, they are included in the personal contribution of knowledge.

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